



Development of Sustainable Halal Tourism in Alamendah Village, Bandung Regency

* IMAM INDRATNO, ¹ ATIE RACHMIATIE, ¹ FERRA MARTIAN, ¹ NURRHISMA YUNIAR, ¹ VERMANDA MAHARANI SONYA, ² YAYU HIZZA ANISA

^{*,1} Universitas Islam Bandung, Bandung, Indonesia

² Universitas Muhammadiyah Prof Dr Hamka, Jakarta, Indonesia

Correspondance author: akudandiriku1@gmail.com *

Article

Article History

Received: 28/10/2022
Reviewed: 10/12/2022
Accepted: 25/12/2022
Published: 31/12/2022

DOI:

doi.org/10.29313/mimbar.v0i0.10860



This work is licensed under a Creative Commons Attribution 4.0 International License

Volume : 38
No. : 2
Month : December
Year : 2022
Pages : 423-435

Abstract

The purpose of this study is to identify the potential of sustainability and inclusive components in the development of halal tourism in Alamendah Village. This research focuses on the description of sustainability and inclusiveness based on the criteria and indicators specified. The methodology used is a qualitative method with interactive and descriptive analysis methods. The results of this study indicate that the potential for sustainability and inclusiveness in Alamendah Village has been realized well, but it requires better regulatory and administrative support to realize the sustainable and inclusive halal tourism.

Keywords: sustainability; inclusiveness; halal tourism

© 2022 Mimbar: Jurnal Sosial dan Pembangunan, Unisba Press. All rights reserved.

Introduction

Tourism is one of the leading sectors in development in Indonesia (Putri, 2020). Currently, all sectors in development must pay attention to sustainability, as stated in the SDGs document which was also attended by the Vice President of Indonesia (Notonegoro et al., 2019). In addition to being related to sustainability, current development must also pay attention to inclusiveness. Inclusiveness in development has a variety of different definitions, but broadly speaking, inclusiveness in development is how all stakeholders including all levels of society can participate in collaborating and share the benefits of development itself (Fairuza, 2017). These two components are also applied in the development of the tourism sector. Tourism activities have many concepts, one of which is the concept of halal tourism. In the development of halal tourism, the tourism dimension continues to shift. In the past, tourism was an exclusive activity, but now tourism, especially halal tourism, is an inclusive activity. In fact, in the future, halal tourism is expected to become a universal activity that can be enjoyed by all parties, not specifically for certain community groups (Wijayanti et al., 2019).

However, until now the discussion of halal tourism is still focused on mapping the potential, prospects, and challenges (Subarkah, 2018), marketing strategy (Mahardika, 2020) and market analysis (Gilang Widagdyo, 2015), as well as increasing

the concern and attention of stakeholders and community towards the development of halal tourism (Pratiwi et al., 2018). Then the focus of developing halal tourism is still related to the basic needs of Muslim tourists according to the 2019 Mastercard-Crescent Rating Global Muslim Travel Index, especially numbers 1,2,3,8 and 9, namely halal food, worship facilities, bathrooms with running water facilities as a means of purification and cleaning, private recreational facilities for women and men, and no non-halal services such as serving alcoholic beverages, discotheques or adjacent to gambling resorts (Destiana & Astuti, 2019). There has been no discussion or development of halal tourism that is really related to inclusiveness and sustainability. The development of sustainable and inclusive halal tourism is basically a desire to have a good relationship with God (*hablum minallah*), good relations between humans (*hablum minannas*), and good relations with nature (*hablum minal alam*).

Social capital is often the key to developing a sustainable and inclusive concept. However, social capital can also be an obstacle when there is a strong change in social dynamics (Scheyvens & Biddulph, 2018). The first step that can be taken in developing tourism, especially in rural locations, is to explore its potential (Muslim, 2016). One of the tourist villages that is trying to implement the concept of halal tourism is Alamendah Village. In 2011, Alamendah Village by the local government was designated as one of the 10 Tourism Villages in Bandung Regency. Some of the tourist destinations that are served are Kawah Putih, Ranca Upas Campground, Ciwidey Valley and EmTe Highland Resort. Determination as a tourism village creates employment opportunities for the community such as homestay owners and managers, workers at resorts/tourist attractions, traders, tour guides, and ontang-anting drivers (special cars to climb to Kawah Putih crater).

As previously explained, the development of halal tourism must contain the value of sustainability and inclusiveness. However, currently, the terminology of sustainability and inclusiveness in tourism activities in Alamendah Village still feels strange to most stakeholders involved in tourism development, especially local communities and business actors. However, this does not mean that the values of sustainability and inclusiveness have not been applied to tourism activities in Alamendah Village. This study seeks to provide a description of the potential for sustainability and inclusiveness, which is particularly related to tourism development activities in Alamendah Village. In addition, this study seeks to provide a new paradigm that halal tourism is not only related to tangible things such as infrastructure and food and beverages, but also more to the philosophy of life and the concept of inclusive thinking. Mapping the potential for sustainability and inclusiveness is important to be the first step in the development of halal tourism to be carried out, so that the basic value of halal tourism, namely goodness for all nature (*rahmatan lil 'alamin*) can be realized. This research can help the stakeholders involved to take the next step in developing halal tourism, be it at the regulatory, administrative, community empowerment, and spatial planning levels.

Research Method

The location of this research is in Alamendah Village, Rancabali District, Bandung Regency. The Alamendah Village was chosen as the research location because the tourism potential that can be developed is very diverse. All levels of society and various local communities in it have also participated in tourism development. This is evidenced various awards gained from the Ministry of Tourism and Creative Economy, such as being included in the top 50 Indonesian Tourism Village Awards in 2021 and having received a certificate as a Sustainable Tourism Village on 27 October 2022. Currently, Alamendah Village has implemented the concept of Muslim-friendly tourism, but is still open to every race, ethnicity, religion, and community diversity. This is unique in the development of halal tourism in the village. The research method used is a qualitative research method. This method is used as a tool to identify the potential for sustainability and inclusiveness of halal tourism development in Alamendah Village. The primary data in this study were obtained using in-depth interviews with several representatives of the community, such as the village government, tourism village managers, religious leaders, and business actors. In addition, documentation and observations were also carried out to complete the need for potential identification.

The secondary data in this study are related journals from previous research as research reference materials and reports on the assessment of sustainable tourism certification owned by Alamendah Village as an overview of the condition of tourism potential. The sampling method used in this study was purposive sampling with the respondents being representatives are from the village government, the chairman and members of DAWALA or the Alamendah Tourism Village Manager, business actors in Alamendah Village, and local religious leaders. The respondents were chosen because they were considered to know the potential conditions possessed by Alamendah Village in

the development of halal tourism and directly related to its development. The analysis done was the interactive and descriptive analysis of the results of interviews, documentation, and observations that have been carried out. The sustainability variables used in this study generally refer to the three pillars of sustainable development, namely economic sustainability, social sustainability, and environmental sustainability, while the inclusivity variable emphasizes on collaboration between stakeholders with indicators of the same interpretation and goals, management, commitment, trust, reciprocal relationships, communication and a collaborative environment.

Results and Discussion

The results of this study are divided into two discussions, namely considering the potential for sustainability in tourism development in Alamendah Village and the potential for inclusiveness in the same way. The sustainability component in question is seen based on the criteria and indicators in the Regulation of the Minister of Tourism and Creative Economy Number 9 of 2021 concerning Guidelines for Sustainable Tourism Destinations. While the potential for inclusiveness is seen based on the interpretation or goals of respondents in developing halal tourism, management in developing halal tourism, trust between stakeholders, reciprocal relationships that occur between stakeholders, communication and collaboration between stakeholders.

Sustainability Potential in Alamendah Village

Alamendah Village is a tourism village with various potentials. Basically, tourist attractions in Alamendah Village are agricultural activities and nature attractions such as strawberry plantations and picking, Kawah Putih, coffee plantations, coffee trips, Ranca Upas, Curug Awi Langit, Patuha Pinus Land, Punceling Pass, Curug Padjajaran, Ciwidey Valley, Emte Highland, Cigadog Lestari, and Patuha Bike Park. Socially and culturally, the local community in Alamendah Village really appreciates diversity, be it race, ethnicity, religion, and so on. Thus, all levels of society are very open to collaborate in tourism development.

Based on the Minister of Tourism and Creative Economy Regulation Number 9 of 2021 concerning Guidelines for Sustainable Tourism Destinations, the value of sustainability is in accordance with the three pillars of sustainable development, namely economically and socially sustainable, culturally sustainable, and environmentally sustainable. The three components then have further criteria and indicators. The following is a table of criteria and indicators assessment of sustainability found in Alamendah Village:

Table 1
Criteria and Indicator Assessment of Sustainable Tourism in Alamendah Village Based on Minister of Tourism and Creative Economy Number 9 of 2021

No	Criteria	Indicator	Field Facts
Economic dan Social Sustainability			
1	Measuring tourism's economic contribution	There is a program to collect economic data; an annual report on the direct and indirect economic contribution of tourism to the village; economic data such as total expenditure, employment, investment and distribution of economic benefits in the village.	Programs for collecting economic data in the form of total expenditures, employment, investment and distribution of economic benefits as well as annual reports on direct and indirect economic contributions to villages already exist, but have not been combined and in a formal form such as reports.
2	Job and career opportunities	The existence of courses or skills training on a regular basis needed in developing tourism; agreements with local tourism business entities to provide job opportunities for local communities; pay attention to gender equality, disability, youth, minorities, etc.; there is a mechanism for receiving complaints about employment.	Training is carried out regularly, either through local government assistance or assistance from the private sector and academics. Small, medium to large business actors in Alamendah Village also work together to be able to take advantage of local people as their employees. Both women and men get the same job opportunities.

3	Support local entrepreneurship and fair trade	The existence of systems and programs that support micro, small and medium enterprises (MSMEs) in the tourism value chain in order to promote and develop sustainable local products with fair trade principles.	The village government and tourism village managers work together in developing existing MSMEs by making the DAWALA (Alamendah Village) office a place to market local products with fair distribution of results and according to the agreement.
4	Support for the community	There is a mechanism that connects tourism business entities with the community; the existence of a mechanism that connects visitors with the community; there is a persuasive effort to involve the community in tourism activities.	Society in general is now much involved in tourism activities. For example, being a business actor, being a performer at a local festival, an artist, and so on. People can also interact directly with visitors and vice versa.
5	Prevention of exploitation and discrimination	There are published practices, programs and legislation to prevent commercialization and exploitation, as well as sexual harassment, or other forms of abuse against children, youth, women and minority groups.	In an effort to prevent exploitation and discrimination against certain groups, the village government and all levels of society follow the applicable regulations from the district, provincial, and central governments. All parts of the village community also strongly avoid cases as above from happening, with mutual respect and respect as do the values of religious moderation.
6	Owner and user rights	There are laws and regulations regarding ownership and acquisition rights that are documented and enforced. Stakeholders can be the government or the private sector, they must comply with the rights of the community. Decision making must go through public consultation, be informed in advance and well socialized, not changing the residence and providing profit. Laws and regulations also protect users and access rights to critical resources.	Regarding the rights of ownership and users, the village government and all levels of society follow the applicable rules and policies, be it from district, provincial, or central governments.
7	Safety and security	Security and health services are available; the existence of a system to identify the needs of visitors in accessing security and health services; periodic inspection of facilities to ensure the safety and health of services.	Security and health services are readily available. Both facilities are located in the village office area as the village center, so they are easily accessible by anyone. The activities have been going well so far.
8	Access for all	The existence of standards or rules in accessing tourist facilities; there is consistent implementation of standards; the existence of a system to identify the carrying capacity of tourism facilities; the existence of a program to improve access; availability of information related to accessibility to various facilities; information regarding the accessibility details.	Rules for accessing tourist facilities are available both in writing and orally. The program to increase access is also carried out by the village government, so that now all parties can access facilities and tourist destinations safely and comfortably. Information about these facilities is also available at the DAWALA office.
Culture Sustainability			
1	Protection of cultural assets	There is a list of cultural assets; the existence of a rehabilitation and conservation program for cultural assets; there is an allocation of tourism revenue for asset conservation.	Overall, there have been programs for the protection and conservation of local cultural assets. However, related documents such as asset lists are not yet available in a structured manner.

2	Cultural artifacts	There are laws governing the sale, trade, exhibition, and gift of historical and archaeological artifacts. Laws are enforced and communicated to the public, including tourism businesses and visitors.	The laws governing historical and archaeological artifacts and similar objects follow the prevailing rules and policies of the district, provincial and central governments.
3	Intangible inheritance	The existence of a list of intangible cultural heritage; the existence of visitor experiences regarding intangible cultural heritage; local community involvement; the existence of a platform to accommodate feedback from visitors.	List of intangible cultural heritage is already available. Visitors can also enjoy these attractions. The local community is certainly involved in tourist attraction activities related to intangible heritage. Village websites, Instagram and Tiktok are media for feedback from visitors.
4	Traditional Access	There is a system to monitor accessibility to local natural and cultural sites; local community involvement; the existence of efforts to protect the access of local communities.	Accessibility to natural sites is readily available and well controlled. The community is also involved in these activities. Cooperation is carried out both with the government above, as well as with private managers
5	Intellectual property rights	There is a system for contributing to the protection and preservation of intellectual property rights of the public and individuals.	The protection of intellectual property rights of the community and individuals follows the prevailing rules and policies, both from the district, provincial and central governments.
6	Management of visitors to cultural sites	There is a mechanism that monitors visitor flow and impacts on local cultural sites; there are actions to manage impacts; socialization of behavioral guidelines for tourist visitors; the existence of a code of practice for travel operators and tour guides or their involvement in managing local cultural sites; the existence of training activities for tour guides in managing visitors at local cultural sites.	The management of visitors is carried out by the tourism village manager on a regular basis, so that tourism activities are well monitored and do not exceed the carrying capacity or capacity. This is part of an effort to minimize the impact of tourism activities. Tour guides also regularly receive education and training.
7	Site interpretation	Accurate interpretation materials are available, informing the importance of the cultural and natural aspects of the sites visited, provided to visitors. The information provided is culturally appropriate, co-developed with the host community, and clearly communicated using a language spoken by visitors and local residents.	The interpretation of the tourism potential aspects contained in Alamendah Village is available both on the village website, as well as on the tourist village social media platform. The language used is Indonesian, so it can be understood both by local people and visitors from outside.
Environmental Sustainability			
1	Sensitive environmental protection	A system is in place to monitor, measure and respond to tourism impacts on the natural environment, to conserve ecosystems, habitats and species, and to prevent the entry and spread of invasive alien species.	Efforts to monitor and minimize the impact of tourism activities are already in place. One of the efforts is to control the number of tourist arrivals every time. Ecosystem and habitat conservation is carried out by following the prevailing rules and policies.
2	Management of visitors to natural sites	There is a system for managing visitors in and around natural sites, which takes into account the	The management of visitors is carried out by the tourism village manager on a regular basis, so that

	<p>characteristics, capacities and sensitivities of these natures and seeks to optimize visitor movement and minimize their adverse effects. Guidance for visitor behavior on sensitive sites is provided to visitors, travel operators and guides before and during their visit.</p>	<p>tourism activities are well monitored and do not exceed the carrying capacity. This is part of an effort to minimize the impact of tourism activities. The visitor behavior guide is given orally by the tour guide before the activity takes place.</p>
3	<p>Interaction with wildlife</p> <p>There is a system in place to ensure compliance with local, national and international laws and standards for interacting with wildlife. In interactions with free-moving wildlife, must take into account cumulative impacts, non-invasive and fully responsible to avoid adverse effects on animals and on the viability and behavior of populations in the wild.</p>	<p>The village government and tourism village managers ensure that all tourism activities that take place are in accordance with the legislation related to the wild life in the vicinity. Interaction with wildlife is part of tourist attractions, such as bird watching using a telescope or binoculars.</p>
4	<p>Species exploitation and animal welfare</p> <p>Systems are in place to ensure compliance with local, national and international laws and standards that seek to ensure animal welfare and species conservation (animals, plants and all living organisms). Also are the systems related to the harvesting or capture, trade, exhibition and sale of wild life species and their related products.</p>	<p>Laws governing species exploitation and animal welfare follow the prevailing rules and policies of district, provincial, and central governments. Efforts to comply with these rules and policies can be ascertained to take place.</p>
5	<p>Energy conservation</p> <p>There are targets set to reduce energy consumption, increase the efficiency of its use, and also increase the use of renewable energy. The destination has a system in place to encourage enterprises to measure, monitor, reduce and publicly report their contribution to these targets.</p>	<p>The target set to reduce energy consumption that already exists is the management of animal manure into biogas. In addition, in the near future, Alamendah Village will also participate in an assessment to achieve an award as a transportation-friendly village.</p>
6	<p>Water governance</p> <p>There are efforts to encourage business entities to measure, monitor, report publicly and manage water use. Water risks at the destination are assessed and documented.</p>	<p>Efforts to encourage tourism business actors in managing water use are carried out directly by related parties, for example BPOM, Puskesmas (health center), halal certification institutions, etc.</p>
7	<p>Water quality</p> <p>There is a system to monitor the quality of water for drinking, recreational and ecological purposes using normalized standards. Monitoring results are publicly available, and destinations have systems in place to respond to water quality issues.</p>	<p>Water quality has been checked, but has not been carried out regularly. In general, the water quality is already good because it is close to the Mount Patuha springs. However, some business owners whose location is lower than the springs do not dare to use local water for consumption because they are worried that it will be contaminated with agricultural chemicals.</p>



8	Waste water management	There are clear and enforced guidelines for the placement, maintenance and testing of discharges from septic tank and wastewater treatment systems.	Wastewater treatment is currently running as it should.
9	Solid waste management	There is a system for measuring and reporting the waste generated and setting targets for reducing it. The destination ensures that solid waste is properly treated and diverted from temporary or final disposal sites, by providing a recycling collection system that effectively separates waste by type.	There is no comprehensive solid waste management program in each location, so some local people still manage their waste by burning. However, for several large-scale businesses such as Warung Kopi Gunung, they have collaborated with the district environmental office to manage the solid waste generated regularly once a week.
10	GHG emissions and climate change mitigation	Have targets to reduce greenhouse gas emissions, and implement them and report on policies and mitigation actions.	Efforts to reduce the effect of greenhouse gases have been carried out by carrying out animal feed efficiency activities, efforts to reduce the carbon footprint of motorized vehicles, etc.
11	Low impact transportation	Have targets to reduce transportation emissions from travel to and within destinations. Increasing sustainable use of low-emission vehicle and recommend active travel (walking and cycling).	In the near future, Alamendah Village will also participate in an assessment to achieve an award as a transportation-friendly village. In addition, tourism activities are carried out by walking and cycling.
12	Light and noise pollution	Guidelines and regulations are in place to minimize light and noise pollution. Business actors have to follow these guidelines and regulations.	Rules and policies regarding light and noise pollution follow the district, provincial, and central governments. The village government and all levels of society are trying to minimize the impact.



Source: *Analysis Result (2022)*

The Potential for Inclusivity in Alamendah Village

Inclusive tourism development is an approach currently used by the Ministry of Tourism and Creative Economy. Tourism activities are often understood as an exclusive development sector (Biddulph & Scheyvens, 2018). What is meant by exclusive is that in tourism activities, often some parties who are considered marginal are not involved in the development of tourism itself, sometimes local communities are also included in the group. In inclusive tourism development, it means that steps need to be taken to be able to involve all components contained in the development location without exception, and ensure that the benefits derived from tourism activities developed can be felt by all parties involved. Halal tourism development also basically provides the same obligation, that this activity should be an inclusive activity for all tourists, not exclusive only for certain groups (Meirezaldi, 2020). This means that in its development efforts it is also necessary to have good collaboration with all components of human resources in the development location. Inclusiveness in tourism development basically emphasizes collaboration and fair and broad benefits. Indicators or components of inclusive tourism development consist of the same interpretation and goals, management, commitment, trust, reciprocity in relationship, communication and a collaborative environment (Fairuza, 2017). The following is a description of the condition of indicators or components of inclusive halal tourism development in Alamendah Village:

Table 2
Description of the Conditions of Inclusive Halal Tourism Development Components
in Alamendah Village

No	Indicator	Discription	Field Facts
1	Interpretation and Colective Goals	Matching goals is the key and the first step in building collaboration on the development of inclusive halal tourism (Nurizwan & Dewi, 2018).	<p>Perspective of village government and tourism village managers: The concept of halal tourism is basically still confusing, because the regulations from the national government are also less clear, giving rise to various interpretations. However, to develop halal tourism the most important thing is how to increase public awareness and involve all components of society in its development.</p> <p>Perspective of the business actor : The average business actor who tries to understand the concept of halal tourism interprets its development as more symbolic and tangible things such as far from environmental pollution, there is a place for washing hands, close to places of worship, has many toilets, there is a place for ablution, there are prayer tools, there is a Qibla direction, a restaurant or food stall must be halal certified.</p> <p>Perspective of the religious stakeholder : The concept of halal tourism that is understood is tourism in which all aspects of its development include things that are good and far from things that are haram.</p> <p>Perspective of the local community: People do not fully understand the true concept of halal tourism because they think that if there are different sources of information, then there will be different perspectives.</p>
2	Governance	Management in the development of inclusive halal tourism. How clear is the involvement of all components and their respective responsibilities.	<p>Perspective of village government and tourism village managers: Perspective of the business actor : The average business actor certainly considers them to be part of the development of halal tourism in Alamendah Village. In addition, they consider the concept of halal tourism to be an added value because it can be a branding strategy for their products.</p> <p>Perspective of the religious leader : Religious stakeholders also have almost the same perspective as business actors. Local Islamic boarding schools make their place as a tourist destination. For religious stakeholders, world affairs are also important, because currently we are living in the world, and utilizing tourism activities is a potential thing to meet the worldly needs of the community in Islamic boarding school.</p>

3	Commitment	<p>The commitment meant in this case is how sustainable the stakeholders are in fulfilling their roles and responsibilities (Choirunnisa & Karmilah, 2022).</p>	<p>Perspective of the local community: The local community as a whole now has been more proactive in their involvement with tourism activities in Alamendah Village compared to before. This is because the community considers tourism activities to be sufficient to provide benefits, especially in their economy. Currently, both the village government, local business actors, local religious stakeholders and the surrounding community have a good commitment to tourism development in Alamendah Village. This happens because the benefits derived from tourism activities are increasing and expanding. Thus, all stakeholders continue to strive to increase the positive value that has been obtained from current tourism activities.</p>
4	Trust	<p>Trust is the basic capital to be able to work together with others (Rosiana et al., 2018). This is trust between actors involved in the development of halal tourism in carrying out their roles and responsibilities.</p>	<p>The government has high trust in other stakeholders, including local communities, and even has the perspective that without their involvement, the development of halal tourism will not work. Likewise, business actors, tourism village managers, religious stakeholders, and local communities have high trust in the village government as a regulator and owner of power in developing tourism. So that they are obedient to all policies and decisions taken by the government regarding tourism development.</p>
5	Reciprocal relationship	<p>Advantages and interrelationships between the actors involved.</p>	<p>Perspective of village government and tourism village managers: The government is only a regulator whose function is to provide direction, but the role of the surrounding community and other actors is very important. The government and tourism village managers themselves get benefits in the form of awards and intangible things that have positive value from tourism activities. Perspective of the business actor: The average business actor feels dependent on the government because it is related to administrative and regulatory policies. Likewise, the economic benefits are felt when the relationship occurs between the surrounding community and visitors who come to the business actors. Perspective of the religious stakeholder: Religious stakeholders strictly adhere to the regulations set by the village government so that all activities in Islamic boarding schools and places of worship also depend heavily on government decisions. In addition, religious stakeholders feel</p>

		they have benefited economically from spiritual tourism activities and cooperation between Islamic boarding schools and private companies about selling their agricultural products. Perspective of the local community: The local community feels that they have been getting economic benefits and are very dependent on decisions from the village government and activities initiated by the tourism village manager.
6	Communication	Smooth transfer of information between the actors involved (Haris & Nashirudin, 2019). Communication between stakeholders, be it the village government, tourism village managers, business actors, religious stakeholders, and local communities has been well established. All stakeholders are often involved in meetings that discuss tourism development in FGDs in collaboration with external parties, as well as in local activities such as religious events, local festivals, and so on.
7	Collaborative environment	Cooperation between stakeholders and collaborative conflict resolution (Umiyati & Tamrin, 2020). The current collaboration has been going well, because communication between stakeholders is also running smoothly. Apart from internal parties, cooperation with external parties is also established. This happens because all stakeholders, including local communities, are very open to the involvement of themselves and outsiders, and even really hope for the existence of collaborations in the development of their personal products and tourism products in general.

Source: *Analysis Result (2022)*

In addition to being based on descriptive assessments of the indicators or components of inclusive halal tourism development in Alamendah Village, based on the results of in-depth interviews conducted with respondents, generally all levels of society are actors and are fully involved in the development of halal tourism. The social component is a very strong added value and capital in Alamendah Village. The social component becomes the foundation of sustainability in the economic and environmental components in this Village. In the end, the tourism activities carried out aim to provide broad benefits to all levels of society. A well-established collaboration in Alamendah Village is shown more clearly by the reciprocal relationship felt by stakeholders. Local business actors have tried to take advantage of the original products from Alamendah Village itself. In addition, large-scale business actors are also trying to absorb labor from the local community, namely the best village youths. Gender equality is also considered with the optimal absorption of female workers.

Related to the application of halal values, inclusiveness is also seen in the economic activities that occur as part of tourism in Alamendah Village. Small-scale and large-scale business actors certainly pay attention to symbolic matters such as the availability of places of worship, prayer tools, ablution places, separation of male and female facilities such as toilets, and so on. However, on average, these business actors consider that symbolic material things like that are the basic facilities that should be available at tourist attractions, not because of the halal tourism label that Alamendah Village wants to apply. Halal values are actually reflected in intangible things such as the way of working and the philosophy of life of business actors, namely "sincere" and "humanizing humans". The business people seem very embracing and appreciating their employees, so they also serve visitors in a very friendly and warm manner. Religious leaders in Islamic boarding schools in Alamendah Village also highly uphold religious moderation. The key to their Islam is to stick only to the Qur'an, hadith, ijma', qiyas, and ijihad. Related to the application of halal values, inclusiveness

is also seen in the economic activities that occur as part of tourism in Alamendah Village. Small-scale and large-scale business actors certainly pay attention to symbolic matters such as the availability of places of worship, prayer tools, ablution places, separation of male and female facilities such as toilets, and so on. However, on average, these business actors consider that symbolic material things like that are basic facilities that should be available at tourist attractions, not because of the halal tourism label that Alamendah Village wants to apply. Halal values are actually reflected in intangible things such as the way of working and the philosophy of life of business actors, namely "sincere" and "humanizing humans". The business people seem very embracing and appreciating their employees, so they also serve visitors in a very friendly and warm manner. Religious leaders in Islamic boarding schools in Alamendah Village also highly uphold religious moderation. The key to their Islam is to stick only to the Qur'an, hadith, ijma', qiyas, and ijtihad. One of the values held by local religious stakeholders who can show their religious moderation is "Business is interfaith, in cross-madzhab religions, in cross-sectoral madzhab". The students are taught to keep thinking about the life of the world, so they run an agricultural business. Cross-religious means the establishment of agricultural supply chain cooperation from the results of Islamic boarding schools to non-Muslim-owned enterprises. Cross-madzhab means that they really appreciate the differences in the way of worship among Muslims. Finally, cross-sectoral shows the obedience of religious stakeholders and their followers to the prevailing rules and constitution. In addition, culture is also highly valued and even preserved. Local religious leaders have the perspective that culture is part of art, not a complete belief, such as koko clothes, pangsi clothes, traditional activities, even the call to prayer are products of art, so they are also included as cultural products. So, if shown in the form of a diagram, the position of inclusiveness in Alamendah Village has been built as a value of religious moderation.

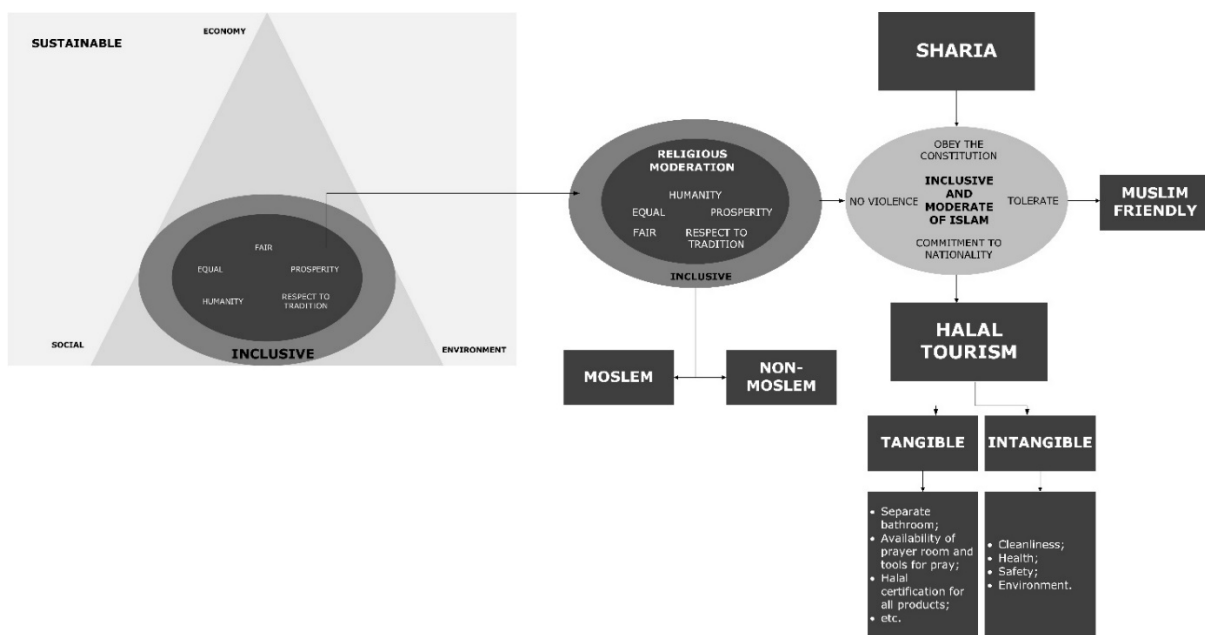


Figure 1. inclusivity Diagram in Alamendah Village

Development of Halal Tourism in Alamendah Village

Based on the results of the analysis that has been done, in general it can be concluded that the social component is a strength and advantage for Alamendah Village in the development of halal tourism. This means that the community is the main focus and actor in achieving the successful development of halal tourism. To apply the concept of sustainability in the development of halal tourism, village governments and tourism village managers can start implementing community-based halal ecotourism. Basically, the concept of community-based ecotourism is widely applied in developing countries. This concept emphasizes that the community has a significant share in tourism activities. This concept talks about how the profits earned are used for the community and how to build cooperation and partnerships between the community and outsiders. This concept is also applied with the aim of minimizing the gap between the government's plans to develop tourism and the fact that people are more motivated by their own social values. Regarding this, the concept of community-based ecotourism contains a very dominant value of inclusiveness. This concept provides opportunities for rural communities to

apply their social values in tourism development. Halal that meant in the community-based ecotourism concept is a new combination that is suitable to be applied, because basically the halal concept in tourism is focused on improving the components of cleanliness, health, security, and environmental comfort based on universal Islamic values. However, to be implemented in Alamendah Village, many improvements are still needed, such as the provision of supporting facilities and infrastructure and the readiness of human resources in facing the development of the concept. Based on the previous analysis, several things can be done as follows: 1) Focus on empowering human resources in advance. This can be done with the first step, namely identifying how prepared all stakeholders are involved in the implementation of community-based halal ecotourism development, be it village governments, tourism village managers, and various community components. This identification in real time can be done with the help of neuroscience and electroencephalography (EEG) technology; 2) If the community has good preparedness (marked by the presence of attention, interest and motivation towards the development of community-based halal ecotourism) then the next step is to prepare supporting infrastructure that is still lacking. However, if the community does not yet have this preparedness, it is necessary to have an effort to sit together between the village government, the tourism village manager, all components of the community, and be assisted by a third party as a cogwheel who initiates and supervise the course of this communication so that it can run in two directions and achieves the same perspective; 3) After having accordant goals, regular training can be carried out on various components of community-based halal ecotourism development to stakeholders who are directly involved in tourism activities. However, the general public who are not directly involved can also take part in the training in order to motivate the community in the future to be involved in tourism activities; 4) Prepare infrastructure that is still lacking, such as the availability of good quality water. Abundant water, but raising concerns about contamination of agricultural chemicals on local water availability can be treated by implementing organic farming. The important thing in implementing organic farming is how to ensure the presence of adequate organic matter in the soil, determine the crop rotation by determining the agricultural crop cycles and timing, conduct conservation by reducing the potential for water runoff and erosion due to water flow, pay attention to irrigation systems and control pest populations; 5) In relation to solid waste management, basic waste management methods such as 3R can be applied since the source of the waste is generated, be it in homes, tourist attractions, offices, restaurants, hotels and other types of lodging, as well as other sources. Waste that can be recycled can be used by the community as raw material for handicrafts. It already exists and can be disseminated to other communities. Then the remaining solid waste can be treated in cooperation with private business entities to manage it. There needs to be a regulation from the village government regarding this, as well as a third party from the village internal as an evaluator who monitors and supervises the operation of this system. In addition, the community also needs to be educated on periodically to increase people's motivation in managing the solid waste; 6) The last and most important thing is to apply human values and advantages to every tourism development activity conducted so that the concept of 'rahmatan lil 'alamin' (blessing for the worlds) can be felt by all stakeholders, and the relationship between humans and nature can also be maintained.

Conclusions

The potential of sustainability and inclusiveness in the development of halal tourism in Alamendah Village has basically been going well in each of its components. Efforts are needed to equalize perceptions among stakeholders to increase the positive value of each component of sustainability and inclusiveness in question. Regarding the development of halal tourism itself, the existing potential for sustainability and inclusivity can be used as a strong capital so that it only requires good regulatory and administrative components to perfect it.

References

- Azam, M. S. E., Abdullah, M. A., & Razak, D. A. (2019). Halal Tourism: Definition, Justification, and Scopes towards Sustainable Development. *International Journal of Business, Economics and Law*, 18(3), 23–31. https://www.ijbel.com/wp-content/uploads/2019/05/KLIBEL-18_64.pdf
- Biddulph, R., & Scheyvens, R. (2018). Introducing inclusive tourism. *Tourism Geographies*, 20(4), 583–588. <https://doi.org/10.1080/14616688.2018.1486880>
- Choirunnisa, I. C., & Karmilah, M. (2022). Strategi Pengembangan Pariwisata Budaya. *Jurnal Kajian Ruang*, 2(1), 89. <https://doi.org/10.30659/jkr.v2i1.20446>

- Destiana, R., & Astuti, R. S. (2019). Pengembangan Pariwisata Halal Di Indonesia Riska. COPAS: Conference on Public Administration and Society, 01, 331–353. <http://proceedings.undip.ac.id/index.php/copas/article/view/37>
- Fairuza, M. (2017). Kolaborasi antar Stakeholder dalam Pembangunan Inklusif pada Sektor Pariwisata (Studi Kasus Wisata Pulau Merah di Kabupaten Banyuwangi). Kebijakan Dan Manajemen Publik Volume, 5(3), 1–13.
- Gilang Widagdyo, K. (2015). Analisis Pasar Pariwisata Halal Indonesia. The Journal of Tauhidinomics, 1(1), 73–80. <file:///C:/Users/ASUS/Downloads/3325-7937-1-SM.pdf>
- Haris, H., & Nashirudin, M. (2019). Lombok as An Indonesian Halal Travel Destination. Shirkah: Journal of Economics and Business, 4(3). <https://doi.org/10.22515/shirkah.v4i3.277>
- Mahardika, R. (2020). Strategi Pemasaran Wisata Halal. Mutawasith: Jurnal Hukum Islam, 3(1), 65–86. <https://doi.org/10.47971/mjhi.v3i1.187>
- Meirezaldi, O. (2020). Halal Tourism Industry in Indonesia: 7(3), 25–34. <https://doi.org/10.2991/aebmr.k.201116.027>
- Muslim, A. (2016). Economic Community Empowerment Through Tourist Village Development. MIMBAR, Jurnal Sosial Dan Pembangunan, 32(2), 343. <https://doi.org/10.29313/mimbar.v32i2.1839>
- Notonegoro, M., Eko, R., Prasetio, B., Sakti, M. E., Nasution, D., & Ip, S. (2019). Dinamika Pembangunan Nasional di Era Pandemi. 29–39.
- Nurizwan, S., & Dewi, U. (2018). Dynamic Governance Dalam Pengembangan Pariwisata Di Kawasan Resort Pengelolaan Hutan Mangunan Kabupaten Bantul. Jurnal Natapraja: Kajian Ilmu Administrasi Negara, 6(2), 209–220.
- Pratiwi, S. R., Dida, S., & Sjaifirah, N. A. (2018). Strategi Komunikasi dalam Membangun Awareness Wisata Halal di Kota Bandung. Jurnal Kajian Komunikasi, 6(1), 78. <https://doi.org/10.24198/jkk.v6i1.12985>
- Putri, L. R. (2020). Pengaruh Pariwisata Terhadap Peningkatan Kota Surakarta. Cakra Wisata, 21(1), 43–49.
- Rosiana, D., Djunaidi, A., Setyono, I. L., & Srisayekti, W. (2018). Social Experience and Trust on Prisoners and Non-Prisoners. MIMBAR: Jurnal Sosial Dan Pembangunan, 34(2), 351–358. <https://doi.org/10.29313/mimbar.v34i2.3650>
- Scheyvens, R., & Biddulph, R. (2018). Inclusive tourism development. Tourism Geographies, 20(4), 589–609. <https://doi.org/10.1080/14616688.2017.1381985>
- Subarkah, A. R. (2018). Potensi dan Prospek Wisata Halal Dalam Meningkatkan Ekonomi Daerah (Studi Kasus: Nusa Tenggara Barat). Jurnal Sosial Politik, 4(2), 49. <https://doi.org/10.22219/sospol.v4i2.5979>
- Umiyati, S., & Tamrin, M. H. (2020). Collaboration Of Stakeholders In The Development Of Halal Tourism In Malang City Of East Java Indonesia In Technology Era 4.0. Systematic Reviews in Pharmacy, 11(2), 807–813.
- Wijayanti, A., Widyaningsih, H., Faturrahman Hakim, M., & Arif Fiyan, M. (2019). Past, Present, and Future Perspectives on The Concept of Halal Tourism. 259(Isot 2018), 30–36. <https://doi.org/10.2991/isot-18.2019.7>