

Islamic Economic Law Principles and the Development of Malang Raya As International Halal Tourism Destination

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Abstract: City of Malang Raya, East Java, Indonesia has two major potencies, tourism and spirituality. Both can be integrated using the Islamic Economic Law principles as a catalyst. In this context, there are three important issues to be studied. Those are the growing of tourism model in Malang, internalization of Islamic principles in Malang's latest tourism and the potency and strategies for the development of Malang as international halal tourism destination. The kind of study is field research. There are three findings found. First, growing tourism in Malang is dominated by imitative models of capitalism. Second, among the domination of capitalism based tourism in Malang today, there is a shade of implementation of Islamic economic law principles. Third, Malang has the potency to be an international halal tourism destination. The strategy of development should be conducted in accordance with Islamic economics law principles and methods of integration-interconnection between various components including zoning, tourist attraction, public facilities, tourism facilities, accessibility, investment, government support and the strengthening of identity and local wisdom.

Key words: Islamic economic law principles, halal tourism, Malang Raya, tourist, imitative, support

INTRODUCTION

Deep understanding of consumers and the market is important as a step of identifying values to obtain the information and inspiration what the most proper value is to offer to prospective customers (Wijaya *et al.*, 2016). Pluralism and Islamism are two most proper value to identify state of Indonesia. According to Madjid, Indonesia is a country with the highest heterogeneity in the world (Nurcholish, 1995). Professor Sajida Ali Alvi from Mc Gill University Canada as quoted by Amin (1996), mentions Indonesia as a country which is typical with Quranic. According to the Grand Sheikh of al-Azhar University of Egypt, Sheikh Ahmad Muhammad Ahmad al-Thayyeb, Indonesian people will not go to heaven because they are now in heaven (Muhammad, 1986). The statements of Sajida Ali and Ahmad al-Thayyeb show that Islamic principles are implemented in the midst of Indonesia cultural, social, economic and tourism life. Among the countries and cities in Indonesia, the Ministry of Tourism is interested to Malang in order to make it as the halal tourism destination model. Malang Raya has the potency as an Islamic tourism, since, it cannot be separated from social and cultural background that upholds the values of Islam and it is supported by the natural beauty. Malang consists of Malang City, Malang Resident and Batu City. There are two important

representative potencies to be proposed. The first potency is tourism. According to World Trade Organization (WTO) as quoted by George Korres, tourism is defined as those activities of persons travelling to and staying in places outside their usual environment for not more than one consecutive year for leisure, business and other purposes not related to the exercise of an activity remunerated from within the place visited (George, 2008).

The second one is the potency for spirituality. In Arabic it is called ruhaniyyah and it is ma'nawiyah in Persian (Hosseini, 1993). World of spirituality is now associated with religious experiences (Amin, 1995). The spirit of deepening both religious teachings and its practices in the field of economics in Malang is illustrated by their efforts to develop Malang as halal tourism which is based on the Islamic economics law principles.

The Mayor of Malang City, Mohammad Anton says that, he and the crew will continue working to make the predicate as Halal Tourism City acceptable because Malang deserves it. According to Malang Regent, the location of natural tourism will be protected and managed as it is (Anonymous, 2016). Meanwhile, the Mayor of Batu City, Edi Rumpoko is obsessed to take away all licensings of discotheque, Cafe Remang-Remang (Dimly lit cafe) and Pijat Plus Plus (Hot massage). He wants to make Batu City as health, typical and religious family tourism destination. Spirituality and tourism can be

discussed together. The existence of tourism is associated with capitalism. Global capitalism is the idea of an inclusive economy that justifies the economic function based on ownership of private property, free from bonds, capital accumulation and distribution, a free labor market and goods market where the prices are determined by supply, demand and competition (Hartini and Saputra, 1992). The emergence of linkages of tourism and capitalism is normal. The process of socio-cultural and structural-functional dialogue between tourism and spirituality in Malang is a necessity. According to Deputy Minister of Tourism and Creative Economy of 2012-2014, Sapta Nirwandar, Islamic tourism emphasizes the aspects of tourism services based on Islamic values (Anonymous, 2016). Based on the explanation above, it is very urgent to apply Islamic economic law principles in the development of Malang Raya as a center of international halal tourism destination.

This study will explore 3 important questions. The first one is how the tourism model which has been developed in Malang. The second is how the internalization of Islamic principles among the dynamics of tourism in Malang Raya. The last one is how the potencies and strategies in developing Malang Raya as international halal tourism destination implemented.

THE PRINCIPLES OF ISLAMIC ECONOMIC LAW

Islamic economic law principles are written in Quran, various books of fiqh and legislation. In Quran, Surah an-Naml on Verse of 69 mentions "Say [O Muhammad] "Travel through the land and observe how was the end of the criminals" (an-Naml, 69). In Surah al-Jumuah on Verse of 10 is also stated "And when, the prayer has been concluded, disperse within the land and seek from the bounty of Allah and remember Allah often that you may succeed (al-Jumuah, 10). According to Wabbah Zuhaily, some principles which should not be implemented by human beings are ikrah (force), ghalat (mistake) taghrir dan tadtis (deceitful) and ghabn/fraud (Wahbah, 1989). Mushtafa Ahmad Zahra adds al-Khilabah (fraud) into it (Zarqa, tt). Within the compilation of Islamic Economics Law, there are some Islamic economic principles such as halal and not haram, not ghalath or not khilaf, not ikrah, not taghrir and not ghubn (RISC Number 2 of 2008). According to Chookew (2015), the setting of all activities of halal tourism should not against Muslim principles.

According to the Ministry of Tourism and the Daily Implementation Agency of National Sharia Board of Indonesian Ulema Council as quoted by Hery Sucipta, there are nine criteria for Islamic tourism. Those are

oriented to the benefit of the people oriented towards enlightenment, refreshment and serenity, avoid polytheism and kurafat, avoid maksiyat (wrong doings) such as adultery, pornography, alcohol, drugs and gambling, maintain the behavior, ethics and humanity values such as the avoidance of hedonists and immoral behaviour, maintain trust, security and comfort are universal and inclusive, protect the environment and respect the cultural values and local wisdom (Hery and Andayani, 2014). It can be stated that any Islamic economic activity including islamic tourism development should not contain five things: riba (usury), gharar (uncertainty), haram (unlawful), maisir (gambling) and dzalim (unjustice).

THE DYNAMICS OF TOURISM INDUSTRY IN MALANG RAYA

The development of tourism industry in Malang Raya cannot be separated from Law Number 10 of 2009 concerning tourism. Travel is a travelling activity done by a person or group of people visiting a particular place for the purpose of recreation, personal development or to learn the uniqueness of the natural attraction in the interim time period. Tourism is organized based on the principle of utility, familiarity, fair and equitability, balance, independence, sustainability, participatory, sustainability, democratic, equality and unity (Article 2, Law Number 10 of 2009). Tourism aims to boost economic growth and social welfare, eradicate poverty, solve unemployment, preserve nature, environment and resources, develop culture, raise the image of the nation, foster a love for the nation and strengthen the friendship between nations (Article 4, UU Number 10 of 2009).

There are several legal basis for tourism development in Malang Raya. The first one is Law Number 10 of 2009 concerning tourism. The second is Memorandum of understanding between Ministry of Tourism and the National Sharia Board of Indonesian Ulama Council Number NK. 11/KS. 001/W. PEK/2012 and Number B-459/DSN-MUI/XII/ 2012 concerning the development and dissemination of Islamic tourism. The fourth is Malang Regional Regulation Number 11 of 2013 concerning the Amendment of the Malang City Regulation Number 11 of 2010 concerning the Implementation of Tourism. The fifth is Malang District Regulation Number 3 of 2013 concerning Tourism Business Registry. The last one is Batu City Regional Regulation Number 1 of 2013 on concerning the Implementation of Tourism (Anonymous, 2012). There are at least 21 types of tourism destinations in Malang City, Malang Regency and Batu City. Those are a modern

tourism, dam, pool temple, waterfall, religious tourism, mountain climbing, agro tourism, city park/open space museum and library, leisure parks and tourist markets, village, farms, industrial tourism, rafting, motorcycle trail adventure, out bond. Aerospace hotel, culinary and supermarket (Observation, 2015).

CAPITALISM IN THE MIDST OF TOURISM DEVELOPMENT IN MALANG RAYA

In Indonesia, dehumanism often occurs in cities and villages. Form of dehumanism include terorisms, brawls between students and within the community, family violence, premanism, discriminations, poverty, child malnutrition, illiteracy and corruption (Yusoff and Ebrahimi, 2016). One of strategic cities in Indonesia is Malang Raya. Malang Raya is very rich of tourism potentials. Malang residents who are Muslim in majority have the opportunity to implement Islamic principles for tourism development. It is important to balance out the tourism development model that has been popular in Malang. The development model of tourism in Malang has been accomplished by adopting the values of global capitalism that is generally oriented to attract many domestic and Foreign tourists.

Basically, tourism is a neutral reality. It means that, it is free from the confined ideology, time and place. Tourism is an implementation of luxurious life and it has negative connotations. On the other hand, tourism is associated with a chance to do a pilgrimage to a sacred place has spiritual values and it has positive connotation. The spirit of the development of tourism in Malang shows that the people of Malang Raya embrace the entry of new personalities and culture within the mobility of capitalism. The development of tourism is aimed at the increasing number of tourists and visitors especially Foreign tourists. The majority are people who are "cultured" capitalists. Thus, the arrival of Foreign tourists means the coming of new personalities and culture. John Naisbit mentions that, American exports the culture of codenamed 4F, namely faith, funny, fashion, food.

First is faith (trust). The impact of this culture in Malang Raya can be seen in how the new ideology has gotten into the mentality of the society. Free enterprise, free sex, free love and abortion have become a reality and spread everywhere. Based on Garry William (1988) statement such a movement is also supported by International Jewish Network (Carr, 1988). Second is Funny (Entertainments). The impact of entertainment in Malang is characterized by a growing number of discotheques, rampant on line prostitution and narcotics are everywhere. Third is Fashion (Clothing). Girls clothing are now tend to be vulgar and tight. Teen's morality is

faded and gender identity is getting blurred such as men dressed as women and women dressed as men. Fourth is food. The impact of Foreign food in Malang Raya is indicated by the increasing number of Western products such as: Hamburgers, Fried Chicken, Dunkin Donut, Mc Donald, Pizza Hut and Hot Dogs.

Those models are increasingly developed, grown, spread and they dominate the development of tourism in Malang Raya. Tourism is a sector that is turned out to be unavoidable potency for nation successful development. However, it can damage and destroy communitie's moral and spiritual. As stated by Ziaudin Sardar, Muslim communities are quickly running toward a goal that is not really desirable.

With its variations, capitalist models turn into a more specialized form in the locations tourism. For example, Malang Town Square (Matos) supermaket is established in the area of education of Bandung and Veteran Street. A discotheque is established close to Langsep Mosque in Galunggung Street of Malang. Another one is also established near the area of education in Merdeka Street of Malang. Local communities who are trapped into the models above is something that is inevitable. Malang is a potential tourism area which requires the development model to achieve rapid growth and equity. Since, Malang is relatively existed in tourism map for some time but it is not completely followed by the indigenious development model that fits today's modern life, so, the implicated alternative occurred is imitative models of capitalism (Observation, 2015).

In a situation where imitation of capitalism dominates societie's reasoning, the tourism development process tend to include capitalism models which is at the more chronic immersed level what is called by Bjorn Hettne as quoted by Amin (1995) as Western models of development which later create developmentalism (Ali, 1995). The impacts of this understanding are both positive and negative. One nation is ready to accept the globalization of science and culture as well as play an active role in it. Many are not ready, thus, they are affected by cultural shock (Amin, 1996). In the end, the cultural and structural shifts are occured in society. Cultur and religion values are increasingly alienated from society life.

THE EXISTENCE OF ISLAMIC PRINCIPLES IN THE MIDST OF THE CURRENT TOURISM DYNAMICS IN MALANG RAYA

The area which is potential as Islamic tourism cannot be separated from the socio-cultural background that upholds Islamic values and is supported by its natural beauty (Anonymous, 2016). Spirituality as, the dominant

factor within the society in Malang is experiencing a serious struggle with tourism such as simply absorb a form without doing further processing on the values offered for tourism. Sometimes, intensive dialogue between the two is emerged. This dialogue may happen with separate and contiguous result and it can also in form of synthesis because spirituality is not always compromised with tourism. Likewise, tourism often pose new challenges to an already established spirituality. If the challenges can be anticipated, spirituality will last and be more robust while tourism continues to grow without causing negative impacts. Meanwhile, if it cannot be anticipated, it is not only spirituality that becomes damaged. It may even faded. On the other hand, tourism develops without a balancing grades and a clear purpose.

DISCUSS ON POTENTIAL AND IDEAL STRATEGY FOR HALAL TOURISM DEVELOPMENT IN MALANG RAYA

According to the assistant of Deputy of Halal Tourism Development Corporation of Ministry of Tourism, Lokot Ahmad Enda, there are seven aspects required in becoming the destination of halal tourism, they are district relation, tourist attraction, public facilities, tourism facilities, accessibility, investment and government supports (Anonymous, 2016). According to Hery Sucipto, there are ten important aspects in supporting the halal tourism, they are tourism objects, accommodation, travel agents, Sharia flights, books and publishing, shopping center and rest area, Sharia medical tourism, Sharia fashion, destination and Sharia tourism potential and Sharia financial service: Sharia banking, Sharia insurance, Sharia capital market, baitul mal wa tamwil, Sharia pawning and Sharia leasing (Hery and Andayani, 2014).

According to Sureerat Chookew, the ways to measure the standard of halal tourism administration and halal tourism management for all travelers from Muslim countries are divided into eight factors. First, the service to the tourists should match up with the Muslim principles the whole journey. Second, guides and staffs should have discipline and respect to the Muslim principles. Third, setting all activities should not against with the Muslim principles.

Fourth, building accommodations should conform to the principles of Muslim. For instance, inside the accommodation should have the direction signs turning to Mecca. Aside from that, cleaning hose should also be set up in its room. Fifth, restaurants should follow the International standard service of halal. Sixth, the

transportation service should have security protection system. Seventh there are places provided to all Muslim tourists to perform religious activity. Eighth, traveling to the places where against the religious principles is prohibited (Chookew, 2015).

There is one important aspect that has not been mentioned by Ahmad Enda, Sucipto and Chookaew, it is the identity and local wisdom. According to Halalbase PTE Ltd., halal tourism integrates more on the motivation of varieties, re-actualization of conservative Islamic lifestyle and statement of unmatched Islamic lifestyle on the Western style tourism practice which dominates the modern tourism today (Anonymous, 2016a).

In Indonesia, Islamic conservatism as an effort to maintain Islamic values is represented by the Sharia principles formulated by National Sharia Committee of the Council of Indonesian Ulama (MUI) and already applied in the Explanation of Article (2) Law Number 21 of 2008 about Sharia Banking that business activities based on Sharia principle is a business activity which has no riba, maisir, gharar, haram and zalim contents (Explanation of Article 2, Law 21 of 2008).

According to Henderson, halal concept is not only applied in foods but also in any Sharia products, start from the banking transaction to the tourism (Henderson, 2010). According to Sucipto, the potential of Sharia tourism in Indonesia is very big including the strength of natural sources, the biggest Muslim population in the world, the emergence of medium class in Indonesia and the government support (Hery and Andayani, 2014).

Based on the explanation before, it can be formulated that the potential and development strategy in Malang Raya as a destination of international halal tourism can be done by focusing on the nine strategic aspects, they are district relating, tourist interest, public facilities, tourism facilities, accessibility, investment, government supports and identity of local wisdom.

District relating: According to Lokot, the district relating is the local government's commitment in the form of policy to support the halal tourism. Halal tourism in Malang is very good, the tourists are not led to the temple because some fanatic people think that temple is polytheistic (Anonymous, 2016). According to Chukew, the building of tourism must be in line with Islamic principles and not go to the places which against Islamic principles.

According to BPS data, the number of tourism visits in Malang increases every year. With its potential of education, industrial and trading are very promising in developing the tourism potential. The policy in creating Malang to be tourism destination and supported by the

religious tourism potential, culinary tourism and special interest tourism. Based on the writer, district relating aspect must fulfill the Sharia principles. First, it is not *maisir*. The area or location of halal tourism is forbidden to provide game of gambling. Second, it is not *gharar*. The area of halal tourism is not allowed to hide the information to the public on the other hand, it must prepare the complete detailed information. Advertising and marketing system must be objective and non-manipulative. Third, it is not *riba*. The area of halal tourism is not built from the *riba* finance. The ticketing system must refer to the trading system not exchanging the ticket with other things. Fourth, it is not *haram*. The location of halal tourism is not allowed to build the venue which can cause voluptuous feeling such as minimum dressing in swimming pool. The existed swimming pool must be based on Sharia.

No venue can cause boys and girls have intimacy. Fifth, it is not *zalim*. The location of halal tourism is not allowed to exploit the tourists (such as selling the overpriced ticket) no exploitation to the employees (salary under regional minimum fees) and no animal exploitation.

Tourists interest: According to Masoud, there are nearly to 1.7 Muslims worldwide who are becoming more affluent and traveling with their families and friends. It used to be that Muslims travelled overseas for either Hajj or Umrah. Now they have learned to take time to travel (Kalesar, 2010). The choosing of travelling to certain places cannot be separated from the tourist interest. According to Lokot, the meaning of tourist interest is the area which has positive image and secure (Anonymous, 2016). Chukew (2015) suggests that security and comfort must be proven by the existence of tour guide and staff who are discipline and respect the Islamic principles.

The academic potential included in international halal tourism attraction are four universities in Malang which have a accreditation. They are Maulana Malik Ibrahim State Islamic University, Brawijaya University, State University of Malang and Muhammadiyah University of Malang. Those universities have cooperation with overseas universities.

Various overseas and over-universities programs are held such as student exchange, student mobility, lecturer exchange, guest lecture, visiting fellow, etc. These various programs must be integrated with the development of Malang Raya as a destination of international halal tourism. Many students and lecturers from overseas universities visiting to those four universities are deserved to have city tour to know Malang Raya better. It has potential to socialize Malang Raya as a international halal tourism destination. The aspect of tourist interest must fulfill the Sharia principles. The first principle is

avoiding *maisir*. The image of halal tourism must not be speculative. It means, the promotion published should be appropriate with its reality. The second is avoiding *gharar*. The information of halal tourism location should not be hidden from the people. In other words, it should be a complete one. The promotion should not contain public lies. If the management of halal tourism is non-government organization, it should obey Article 16, Law Number 14 of 2008. The study explains that public information which must be provided by the non-government organization are principle and objective, program and activities, name, address, its structure and changes, the financial management of national and local budget, funds from local or overseas society the mechanism of decision making organizational decision and/or other information established by the laws.

The third one is avoiding *riba*. Gambling must not be the reason for the tourist to visit the location of halal tourism. The fourth one is avoiding *haram*. The attraction of halal tourism is not related to the activities which spread lust, alcohol and food products containing pork. These *haram* things are not allowed in the location. The next one is avoiding *zalim* such as selling overpriced ticket and food and regulating an overpriced parking fee.

Public facilities: There are three public facilities including transportation, accommodation and consumption. They must be based on by Sharia principles. First, transportation; today, beside Abdurrahman Saleh Airport in Malang, the East Java government is building International Airport in South Malang (Anonymous, 2016b). This international airport is very strategic for the development of halal tourism in Malang Raya. According to Chookew (2015), the transportation service should have security protection system. According to Saipudin, transportation based on Sharia is shown by separation seats between men and women who are not *mahram* therefore, the principles are applied and maintained for sake of tourism comfort (Hery and Andayani, 2014). According to the writer, to go to the location of halal tourism spot, one must be supported by the public facilities which accommodate Sharia principles. Transportation facilities must include airport, harbor, bus and train station.

The transportation facilities must be based on Sharia including flight enterprise, train, Taxi Corporation and various special vehicles in the location of halal tourism. Second, the accommodation includes hotels and shopping center. Today, there is Star Hotel with Sharia basic in Malang namely Grand Kalpataru Syariah Hotel. According to Sureerat Chookaew, building accommodations should conform to the principles of

Muslim. For instance, the accommodation should provide the direction signs to Mecca. Aside from that, cleaning hose should also be set up in its room. The form of halal hotel business consists of eight elements comprising location, staffs or personal, refuse disposal, safety, corporate social responsibility, environmental service and community relation (Chookew, 2015). Halal hotel provides Halal services to the Muslim tourists. This type of hotel is not limited to serve Halal food and beverages but the operation throughout the hotel would also be managed based on Islamic principles. The implementation of Sharia hotel business must fulfill the business criteria of Sharia hotel including the products, service and management.

Third, consumption; one potential in consumption or culinary sector in Malang Raya is Sharia-based location. Today, Brawijaya University is developing canteen with halal warranty named “Kantin Akademik Halalan Thoyyiban UB Malang” which has been established by the Secretary-General Religion Affair of the Republic of Indonesia, Nur Syam on Thursday, 24 March, 2016. The products passed clinical tests with certification of halal warranty hoping the process could teach many people such as educators, tenant and academicians. The existence of the Halalan Thoyyiban Academic Canteen related to the Al-Quran Surah Al-Maidah Ayah 3 which says “Prohibited to you are dead animals, blood, flesh of swine and that which has been dedicated to other than Allah and (those animals) killed by strangling or by a violent blow or by a head-long fall or by the goring of horns and those from which a wild animal has eaten, except what you (are able to) slaughter (before its death) and those which are sacrificed on stone altars and (prohibited is) that you seek decision through divining arrows” (al-Maidah, 3).

Halalan Thoyyiban Academic Canteen has the similar spirit with Henderson’s idea. According to Henderson (2010) halal food mean food and beverage products which are served in a restaurant have to be halal. Animals such as chicken and cow must be slaughtered based on Sharia principles. All foods must be halal and go through halal compliant process.

Sureerat Chookew emphasizes that restaurants should follow the international standard service of halal. The consumption concept in Islam is deeply concerned with halal in all aspects including characteristic, the way in getting the product and its processing. According to Moira *et al.* (2012), tourist interest on food becomes an important consideration in choosing tourist destination.

Tourism facilities: According to Zulkifli *et al.* (2011), the basic building of halal tourism have to contain the

components such as halal hotel, halal transportation, halal food premises, halal logistics, Islamic finance, Islamic travel packages and halal spa. Hery Sucipto emphasizes five components of Sharia tourism formulated by Ministry of Tourism and Creative Economics and MUI. They are culinary, fashion, hotel, cosmetic and spa and Umrah Hajj. Actually, Sharia tourism range is wider than people opinion which think that it only includes Islamic historical sites and tomb pilgrimage (Anonumus, 2015a). Based on the survey done by Ahmad Endi, a number of restaurants in Malang have commitment to have halal certificate from authorized institution.

Now a days, it is difficult to differentiate between halal restaurants and the fake ones. They may use halal ingredients but they do not use halal processing. Therefore, it is very important to have halal certification institution.

Accessibility: Based on Indonesian Dictionary, accessibility means things that can be used as access, things that can be related, relatable. In Wikipedia, accessibility is the easiness degree achieved by someone for an object, a service or an environment. It can be implemented on building, environment and public facilities. It also focuses on the easiness for physically challenged people to use the facilities such as wheel chair user can use the pavement or get to public transportation easily.

In the context of Sharia tourism in Malang, accessibility means an easiness and convenience of location, transportation and accommodation of halal tourism in Malang for public. Today, all tourism objects in Malang is easy to visit with tidy and asphalt road. The transportation to and from the objects is quite good. Now a days, Malang has been building parks completed with benches for tourists alongside the road or between two one-way streets. Malang accessibility as seen in its park facilities is relevant with Quran Surah al-Jumuah Ayah 10 “And when the prayer has been concluded, disperse within the land and seek from the bounty of Allah and remember Allah often that you may succeed” (al-Jumuah, 10). In order to stick on the first objective and avoid the amoral misuse, these public facilities in the parks of Malang City, Kota Batu and Malang Regency must be equipped with lamps in the night, routinely monitored by authorized staffs and socialization through banner which emphasizes the importance of maintaining ethics among society.

Investment: According to the chief of research division of Indonesia Stock Exchange, Edison Hulu, Malang has investment potentials such as it is an education center, it

has 53 universities and abundant natural sources. Its natural sources have good quality. The local investment on the area will support tourism and economy sector and give benefit to the society. The condition of apple plantation owner in Malang is stable. If the capital owner is ready to invest, the condition will be much better. Along with the implementation of ASEAN Economic Community, tourism sector becomes more strategic to get investment. According to Unesco, tourism is one of the most important and fast expanding sectors of the world economy.

Tourism is one of the most important factors affecting directly the competitiveness and regional growth. International tourism is considered as one of the few economic sectors through which developing and less favoured regions have managed to increase their participation in the global economy. Tourism can be seen as the engine of employment creation, poverty eradication, ensuring gender equality and protection of the natural and cultural heritage. These facts principally result from the existence, in most developing and less favoured regions, of significant comparative advantages that are conducive to viable tourism specialization. Tourism because it has become such a large industry has numerous impacts which can be felt and seen worldwide and that affect all forms of life. The effects of these impacts can be advantageous but they can also cause many disadvantages and bring many problems with them (George, 2008). If tourism is managed properly (sustainable tourism) it can increase the benefits for or have positive impacts on the social and natural environment in the host area and reduce the negative effects significantly. In the investment context in halal tourism, the government policy must be done in Sharia rules, avoid things such as haram, riba, gharar, maisir and zalim.

Government support: Selecting an organizational model is one of solutions to improve effectiveness of organization and individual existence related to chances and problem in managing human dynamic in an organization (Febriansyah and Ramadlany, 2016). As a modern organization, government of Malang Raya has comitment and political will to developing halal tourism. Political potential plays an important role in developing halal tourism in Malang. The government has a strong and clear support. As a comparison, the governor of Bali refuses the halal tourism concept in Bali. On the other hand, the Governor of East Java highly support halal tourism in East Java since Sharia tourism recently trends in some countries (Anonymous, 2015b). Not only Suramadu, the governor of East Java will also build

bypass from Pasuruan to Batu to support tourism in Malang Raya. The development of Malang Raya as center of Sharia tourism is also supported by the major of Malang and Batu and also regent of Malang.

According Weiermair as quoted by George Korres, co-operation among policy makers and entrepreneurs is also one of the key factors for the constant growth of the tourism industry. The primary objective for governments is to ensure that their policy and actions support and encourage innovations that contribute to further development of the tourism industry. Innovation in tourism brings new ideas, services and products to the marketplace. Innovation in tourism is to be seen as a permanent, global and dynamic process. Most successful innovations were new forms of distribution (online booking) agent relationships and reduced costs of product delivery.

The government applies integrative-constructive pattern. It can be seen from the integrated Sharia program with the government. Not only in financial sector but also in halal tourism. In Malang Raya, the government support and commitment on the development of halal tourism is very clear. According to Sawqi Saad El Hasan, the government has to give its contribution to make Sharia tourism as a main destination at least as good as tourism in Japan, Malaysia and Thailand. It has to create integrated monitoring team with MUI.

According to Lokot Ahmad Endi, government social, political and financial support in Malang Raya is highly important for the development of halal tourism to get halal certificate for Halal Tourism City. The Ministry of Tourism gives a particular interest on Malang City, since, all of society elements support the city to be halal tourism destination. They includes MUI, local government, universities, hotel management communities and restaurant owners (Anonymous, 2016). Lokot Ahmad Endi's ideal aim is similar with George Korre's opinion. According to Korres, to survive in such global competition, tourism firms should try to enter into competition that is constructive rather than destructive. Tourism entrepreneurs, particularly small ones are more sensitive to competition from their partners than to the benefits of working together. Innovation in the tourism industry relies as much on co-operation and networks as in other service industries.

IDEOLOGICAL CULTURAL SOCIAL INTEGRITY OF MALANG RAYA SOCIETY

To be decorative in ethical goods causes ethical development of family and society (Moghadam *et al.*, 2016). Ethic and ideology are important elements for

developing society. Ideological potential plays an important role for the development of halal tourism in Malang Raya. It can be seen from the ideological reality in the city. Emotionally, most of its Muslim community are good ones. In the perspective of Islamic Trichotomy of Clifford Geertz, Muslim in Malang Raya can be categorized as Santri (Islamic student) seen from the numerous mosques in the city. They pray five times a day and conduct social activities in the mosques. Masjid Jami Malang City, Masjid Jami's Kota Batu and Masjid Jami's Kepanjen Malang Regency has a lot of activities both in Ramadhan and other months.

The society strictly hold the spiritual values. They have to determine an ideal behavior and attitude to anticipate the high tourism development and its consequent culture. Heri Sucipto emphasizes three fundamentals for Muslim to run their halal tourism business: always remember Allah be honest and avoid other people lost (Hery and Andayani, 2014). Hery Sucipto ideas is similar with that of M. Atho Muzdhar. According to Atho Muzdhar in such condition, we can do three things. First, strict (istiqamah), precautionary action and be a role model Atau Uswah Al-Hasanah (Atho, 1990).

Sawqi Saad El Hasan highlights that local culture needs four transformations. First, a cultural transformation through the integration of comfortableness, hospitality and security of physical facilities. For example, hotels with Islamic creativity atmosphere such as calligraphy. Second, rebuild Islamic cultural tourism in Sharia tourism spots. Third, involve and employ local human resources. Fourth, the government should cooperate with MUI for monitoring the process. According to Nurcholish Madjid each place has its own demand. The demand triggers a specific civilization pattern for local society. It is important to have a strong spiritual fundamentals to maintain its identity and emphasize the plurality (Nurcholish, 1995).

Besides developing big potentials by using sector integration-interconnection, it is also important to observe possible challenges which can emerge in the Sharia tourism development process. The society of Malang Raya faces at least four challenges: some of Indonesian business player are still afraid to put halal certificate in their places, there is no regulation in form of law, the human resources of the sector are not prepared yet. Sharia tourism components consist of culinary, cosmetic and spa, Sharia hotels, Muslim fashion and travel agent. So far, there is no special preparation for human resources who will be involved in Sharia tourism through higher level education, the minimum socialization on Sharia tourism in makes the society has minimum knowledge on the topic (Anonymous, 2016). The development of

Malang Raya as a center of international tourism destination will surely faces these challenges. Therefore, all the stakeholders in Malang Raya must accurately respond them and prepare themselves as a good host.

CONCLUSION

Based on the analysis, we have three conclusions: The existing tourism model in Malang Raya is dominated by capitalism imitations. It can be seen from the fast growth of supermarket or convenient stores near education center such as at Veteran, Bandung and MT Haryono Street, the fast growth of night clubs near worship places and education center such as at Merdeka, Galunggung, Langsep and Bandung Street.

In the middle of capitalism based tourism, the implementation of Sharia business principles such as halal, avoid things such as gharar, haram, maisir, zalim and riba, can be done. It can be seen from the availability of worship and ablution places in tourism locations in Malang City, Kota Batu and Malang Regency and the easiness to access public facilities and tourism objects and destination in Malang Raya.

Malang Raya has big ideological, educative, political, economic, social and cultural potentials to develop the area as an international halal tourism destination. A development strategy of the potentials should have good pattern and should be done in an integrative-interconnection way including areas, tourist interest, public facilities, tourism facilities, accessibility, investment, government support, identity strengthening and local wisdom.

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