

SHARIA BEACH AS AN ALTERNATIVE ATTRACTION FOR ISLAMIC TOURISM IN INDONESIA

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ABSTRACT

The authors present the type and packaging elements of the “sharia beach” at Santen Island in Banyuwangi. A qualitative approach, that is, a combination of post-positivism and constructivism paradigms, was adopted for the study. Data was collected from halal/sharia tourism business organizations, communities, religious leaders, and tourists. The results showed that the concept of sharia tourism in Santen Island would involve the development of tourist destinations with the guarantee of halal facilities, namely halal food, no alcohol vending, the notification time of worship (prayer), a holy place with facilities, as well as separation between men and women at relevant facilities. The result shall provide valuable information for industry players in terms of planning an Islamic tour package at this destination. In addition, this chapter shall enhance the body of knowledge particularly in relation to Islamic tourism literature.

KEYWORDS: ISLAMIC TOURISM. INDONESIA. LAWS OF ISLAM. SHARIA BEACH. SANTEN ISLAND.

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BACKGROUND

Islamic tourism globally is often identified with the terms “halal tourism,” “Muslim travel,” “Muslim-friendly tourism,” or “sharia tourism” and is not yet as popular as other forms of tourism. However, many countries have already started developing it, including Thailand, the Philippines, Singapore, Korea, Japan, Taiwan, and China. In Indonesia, sharia tourism was launched at the end of December 2011 by the Ministry of Tourism and Creative Economy (Kemenparekraf) aiming to make Indonesia one of the world’s tourism destinations. The development of sharia tourism is targeted at several provinces, namely Aceh, West Sumatera, Riau, Lampung, Banten, Jakarta, West Java, Central Java, Yogyakarta, East Java, NTB, and South Sulawesi (Sapudin, 2014). Although declared in 2011, Islamic tourism has not been developed optimally. Several factors explain this condition: the dissemination of sharia tourism has not been widespread, and there is no similar perception of what and how to develop sharia tourism. Another factor is the lack of awareness of the concept of Islamic tourism and limited guidance on what and how the development of Islamic tourism will be.

The conceptualization of sharia tourism would be given due attention when the government of Indonesia establishes the tourism sector as the core economy and prioritizes it over all development sectors. This is reinforced by targeting as many as 20 million foreign tourists and 275 million local tourists in 2019. To achieve this target, the Indonesian government has identified 10 potential destinations that have the potential to attract tourists.

Another strategic step is to maximize Indonesia’s opportunities as the world’s best halal tourism destination. Currently, global tourists are also starting to look at sharia tourism as a new tourist concept. Muslim tourist spending on outbound travel

activities is estimated at \$243 billion by 2021 (Reuters, 2015). The World Islamic Economic Report, conducted by Thomson Reuters in cooperation with DinarStandard, states the global Muslim travel market was worth \$140 billion in 2013, or 11.5% of global spending (Reuters, 2015). This figure is expected to increase by \$238 billion in 2019, or about 13% of global tourism industry spending. The Muslim market is one of the fastest growing markets (Battour & Ismail, 2014; Battour et al., 2014).

There is potential for sharia tourism, as more Muslim tourists travel to various destinations. Other than cleanliness, safety, and comfort, the inclusion of halal food and beverage outlets and providing praying facilities would improve product standards and service compared to conventional tourism services. In 2011, the Ministry of Tourism and Creative Economy reported that Muslim tourists contributed about \$126 billion (vivanews, 19 December 2012). In addition, according to the Indonesia Ministry of Tourism and Creative Economy (Kemenparekraf), the number of foreign Muslim citizens who arrived in Indonesia as of October 2012 reached 1,270,437 and that the contribution of Muslim tourists reached \$126 billion. The ministry also stated that as the world's Muslim population currently reaches 1.8 billion, or 28% of the total world population, there is a large enough market potential in sharia tourism.

As for the location, currently in Indonesia there are nine tourist destinations that could be promoted as sharia tourism destinations, namely, West Sumatra, Riau, Lampung, Banten, Jakarta, West Java, East Java, Makasar, and Lombok. An addition moving forward is the Banyuwangi Regency, one of the areas that are responsive to the potential of Islamic tourism. The Banyuwangi Regency government innovates in Islamic tourism by offering the shores of Santen Island, located in Karangrejo, Banyuwangi District, Banyuwangi Regency (Jawa Pos, March 4, 2017). This sharia beach is the first in Indonesia and has received positive feedback from the community. The presentation of sharia beaches shows the sensitivity of the local government to forthcoming opportunities, especially markets from Islamic countries that have high purchasing power. Hence, using the sharia coast of Santen Island as an example, the central

government can develop sharia beach as an alternative way to develop the national tourism industry.

Sharia beach development involves the diversification of natural tourism products by accommodating Muslim needs. A sharia beach will provide a different experience for tourists who have been enjoying the beach in more or less uniform ways, such as surfing, playing with water/sand, enjoying the sunset/sunrise, sunbathing, snorkeling, and swimming. Enjoying sharia beaches means enjoying nature's beauty with gratitude, respecting religious law, accepting different ways of enjoying nature, and appreciating local people. Sharia beaches also provide new perspectives on Islamic law which have only been studied by Muslims. A tourist who comes to sharia shores both Muslim and non-Muslim would learn what is and is not permissible in travel according to Islamic law. This provides a different experience for non-Muslim tourists and enrichment for Muslim tourists. Sharia beaches also emphasize that tourism development is not contrary to Islamic law.

ISLAMIC TOURISM DEFINED

Conventionally, "tourism" is defined by the United Nations World Tourism Organization (UNWTO) as follows: "Tourism comprises the activities of people traveling to and living in places outside their usual neighborhood for no more than a year in a row for leisure, business and other purposes" (Goeldner & Ritchie, 2006). Another definition of tourism is by Cook et al. (2014, p. 3): "tourism as the temporary movement or movement of a residence to a destination outside the workplace and residence during which all moves are fulfilled at the destination." The aspect of traveling should be the reference for developing the definition of Islamic tourism whereby the focus would be the fulfillment of activities that comply with Islamic principles.

Nonetheless, there are only a handful of Islamic tourism researchers, perhaps because the definitions and concepts used as reference are limited. Some researchers have tried to define Islamic tourism and halal tourism. This can be found in a number of

tourism literature (Battour et al., 2014; Carboni, Perelli, & Sistu, 2014; Din, 1989; Jafari & Scott, 2014; Timothy & Iverson, 2006; Zamani-Farahani & Henderson, 2010). Jafari and Scott (2014), for example, define Islamic tourism as “the impetus of tourists to meet the requirements of sharia law.” The definition can be interpreted as the behavior of the market/traveler in following sharia law, but the location of the activity or who these tourists are have not been discussed. Jafari and Scott assume tourists are just Muslims or Muslim markets. To meet the requirements of sharia law, tourists must first understand sharia law. In line with Jafari’s opinion, Carboni et al. (2014) define Islamic tourism in more detail as “a tourist attraction consistent with Islam, involving interested Muslims in accordance with their personal religious habits while traveling.” This definition clarifies aspects of tourism activities or Islamic attractions, involving Muslims and religious customs during travel and visit. Both Jafari and Carboni clearly limit Islamic tourism to Muslims only.

The Tourism Center of Malaysia defines Islamic tourism as “every activity, event and experience undertaken in a state of travel compatible with Islam.” Meanwhile, Duman (2011) defines it as “the activities of Muslims traveling to and living in places outside their environment for no more than a year in a row where their activities are driven by Islamic motivation and unpaid.” In addition, Fatin (2015) looks at Muslim tourism based on Islamic teachings that encourage individuals, especially women and children, to travel with “Marian,” someone who has a blood relationship with them, for security reasons. In other words, according to Fatin (2015), Muslim tourism is not only related to the purpose of Islamic travel, but the travel process must also be in accordance with the teachings of Islam. Although the definition of the Tourism Center of Malaysia, Dunnan, and Osman are broader, they still consider the Islamic tourism market only for Muslims. In this case, tourism activities place more emphasis on religious activities.

A different definition sees tourism from a more secular point of view, not only related to religious activity. Henderson (2009) states that Islamic tourism attracts many tourists with the so-called “Islamic culture.” This is confirmed by Shakiry (2006), who

also claims that “[t]he concept of Islamic tourism is not limited to religious tourism, but extends to all other forms of tourism except those that are contrary to Islamic values.”

Overall, Islamic tourism concepts, although somehow ambiguous, are essentially related to customers (Muslim or non-Muslim), location of activities (attribute objectives), products and services offered (food, facilities), and travel destinations in line with Islamic law/teachings. Thus, it is reasonable to define Islamic tourism as “visits to tourist attractions or involvement in activities that are permissible according to Islamic teachings.” Islamic law (sharia) is considered as the basis for delivering tourism products and services to Muslims, such as halal hotels (sharia-compliant hotels), halal resorts, halal restaurants, and halal journeys. The location of activities is not limited to the Muslim world but also includes services and products designed for Muslim tourists in Muslim/non-Muslim regions or countries. Hence, every country, whether Muslim or non-Muslim, can develop Islamic tourism. Until now, there seems to be no agreement on the terms used for Islamic tourism in the tourism industry. Each country may choose to use the terms “sharia tourism,” “Islamic tourism,” “halal tourism,” “Muslim-friendly tourism,” and other similar terms considered to best suit the purposes of developing the respective country’s tourism. In this paper, the author describes the term “Islamic tourism” as being friendly to tourist Muslims, enjoyed by non-Muslim tourists, but not contrary to the principles of Islam.

It can be concluded that there are two spectrums that describe the notion of Islamic tourism. The definitions of Jafari and Scott (2014) and Carmoni (2014) emphasize Islamic tourism as a religious activity that includes orientation for Muslims. Meanwhile, the definitions of Handerson (2009) and Shakiry (2016) emphasize Islamic tourism as a secular activity in which products accommodate the interests of Muslim tourists. The share of the Islamic tourism market is wider not only for Muslims but also for non-Muslims. In this case, the author views the sharia coast as part of tourism products oriented to the needs of Muslim tourists without neglecting the non-Muslim market. For Santen Beach, non-Muslim tourists enjoy unique tourism products,

containing religious education aspects, with the hospitality Muslim principle. This difference highlights the value of the sharia beach more than that of beaches in general.

Since the 9/11 bombing of the Pentagon and World Trade Center, terrorism began to be associated with the tourism industry. Tourism is considered a potential tool for terrorism (Korstanje, 2017). On the other hand, it can also be used to accelerate aspects of post-terrorism recovery (Stone & Sharpley 2008; Stone, 2012).

Terrorism is actually not just an act of killing tourists or “threats to the West.” Terrorism is the center of attention because it is basically placed as a commodity or capitalization-based spectacle. Modern tourism that damages local values en masse is also called terrorism (Korstanje, 2018).

PRINCIPLES OF ISLAMIC TOURISM

According to Chukaew (2015), there are eight standard characteristics of sharia tourism in terms of administration and management:

- a. The service to the tourists should be compatible with Muslim principles as a whole journey;
- b. Guides and staff should show discipline and respect for the principles of Islam;
- c. All activities must be organized so as not to conflict with Islamic principles;
- d. Buildings must conform to Islamic principles;
- e. Restaurants must follow the international standard of halal service;
- f. Transportation services must have a security system;
- g. There are places that should be reserved for all Muslim travelers performing religious activities; and
- h. Travel destinations must not be contrary to Islamic principles.

According to the characteristics of sharia tourism described by Chukaew (2015), four important aspects must be considered to support sharia tourism:

- a. Location: Implementation of the Islamic system in a tourism area. This is a place that is allowed according to Islamic principles and can enhance the spiritual values of tourists. Any tourist destination whose activities are not contrary to Islamic law can be considered as a tourist attraction of sharia. The tourist object in question can foster admiration for the greatness of God's creation and can enhance one's faith.
- b. Transportation: Implementation of the system, such as the separation of seats between non-mahram men and women, to maintain the sharia of Islam and the comfort of tourists (Utomo, 2014, in Alim, et al., 2015). Tourists are categorized into two, that is, mahram and non-mahram. For convenience, gender-based divisions are implemented.
- c. Consumption: Islam is deeply concerned about the halal aspect of consumption. This is noted in the Holy Quran (Surah Al-Maidah, Chapter 3). The halal aspect here is from its nature, its acquisition, and its processing. In addition, a study showed that tourist interest in food plays a central role in choosing a tourist destination (Moira, 2012). Factors that indicate the characteristic of Islamic tourism include halal consumption. The availability of halal food is a form of appreciation for what Muslims believe.
- d. Hotels: All work processes and facilities provided run in accordance with the principles of sharia (Utomo, 2014, in Alim, et al., 2015). According to Rosenberg (in Sahida, 2009), the services here are not limited to food and beverage but also in the facilities provided such as a spa, gym, swimming pool, and living room, and functional rooms for men and women should be separated.

ISLAMIC TOURISM PRODUCTS

In recent years, many Muslims are sensitive to the consumption of sharia-compliant products and services (Battour, Battor, & Ismail, 2012; Battour et al., 2010; Jafari & Scott, 2014). Muslims began to be more aware in choosing halal products (Battour & Ismail, 2014; Muhammad, 1989, p. 24). The halal word (حلال) comes originally from Arabic language, meaning allowable, acceptable, permitted, and/or permissible (Gohary, 2016). This is the main source for the concept of halal, which is not only related to food or food products (as most people expect or think) but also covers all aspects of a Muslim person's life (male or female). In this regard, the concept of halal is built around the need for any Muslim to have products that are allowable, acceptable, and permissible from a religious point of view. As such, the concept of halal includes any Islamic sharia-compliant product(s) from food and beverages to banking and finance, tourism, cosmetics, jobs, travel and transport services, and others. Halal is anything that is free from danger which is used for the physical and the human heart; thus, food, beverage, cosmetics, and medicines are material, and handling them can guarantee their halal. Therefore, halal tourism seeks to provide tourist destinations in the form of hotels, restaurants, and others using halal and thoyyib materials, measured through procedures that qualify for halal certification. Halal tourism emphasizes materials and the halal way of handling. Hotels, restaurants, and so on highly emphasize the availability of food, beverages, medicines, cosmetics, soaps, shampoos and so on which are clearly halal. In addition, halal is not a sharia term with a wider scope. While the term "sharia" focuses on regulating human beings and all human aspects, the term "halal" focuses on regulating materials and their handling.

Lately, some practices related to halal tourism have received public attention. The number of hotels in accordance with sharia is growing. Some areas have hotels declared as "sharia compliant" or as "Muslim-friendly hotels" (Carboni et al., 2014). The friendly Muslim hotels provide Muslim guests with all services that conform to Islamic teachings such as the facilities of Qibla directions, halal food, alcohol-free drinks, and

prayer rooms with a call to prayer (Battour et al., 2010; Henderson, 2010; Javed, 2007; Stephenson, 2014).

The Aerostar Hotel in Moscow is one of the hotels with a halal-certified kitchen (Sboros, 2014). The hotel provides Quran, Qibla directions in their 20 rooms, halal-certified shampoos and soaps, and two prayer rooms available, one for men and one for women. Fairmont Hotel Makati and Raffles Makati in the Philippines are becoming Muslim friendly by providing Qurans, prayer rooms, and Arabic-language TV channels (TTG Asia, 2014). From previous practice, note that the availability of these Muslim-friendly hotels is considered one of the most important attributes that attract Muslim tourists and encourage them to visit. The availability of halal food and beverages is essential for destinations that target Muslim tourists. It is now common for Muslim travelers to request halal food and beverages when they visit non-Muslim destinations (Euromonitor International, 2015, p. 17).

One of the most recent practices offered by the halal tourism industry are smartphone apps that make holidays fun and Muslim friendly. Thailand is one of the non-Muslim countries that took the initiative to launch a Muslim-friendly application to help promote the tourism industry in Thailand (Lefevre, 2015). It helps visitors find hotels and shopping centers with prayer rooms and restaurants that provide halal food. The Thai Tourism Authority reports that this new app is available on Google Inc.'s Android and Apple Inc.'s iOS system and is available in English and Thai but will be updated to include Arabic and Indonesian. Stephenson (2014) also reports several available applications that have Muslim-friendly interfaces for smartphones, including Halal Trip and Muslim Pro. Stephenson (2014) claims that apps help Muslim travelers find halal products and services, such as hotels, tourist guides, vacation packages, airport guides, and restaurants.

ALTERNATIVE TOURISM

In recent decades, the tourism industry has grown quite rapidly. This is driven by the development of information technology, telecommunications, and transportation technology, known as the “triple T revolution,” which allows people to connect with one another. The development of such technology also shortens work time and creates holidays, allowing people to engage in off-the-job activities. Some activities that people engage in to spend the holidays include travelling. Political openness is also a factor that makes people easily travel across borders and between countries and become international tourists. The triple T revolution has encouraged many countries to take advantage of existing opportunities by developing tourist destinations. The tourism sector is expected by many developing countries to be a source of invisible export to improve foreign exchange. Therefore, they set tourism as a priority sector in development policy (ESCAP, 1996, p. 9).

The development of the tourism sector globally is not separate from several other approaches; it displays a dynamic aspect. The paradigm shift in tourism development will affect the characteristics of growing tourist destinations.

Jafari (in Gartner, 1996, pp. 23–27) analyzes four approaches underlying tourism platforms.

- a. The advocacy platform or advocacy approach emphasizes the economic impact of tourism as a foundation. Tourism is considered a source of foreign exchange, providing employment opportunities and encouraging the development of regions and other sectors. According to this approach, tourism is considered to protect and preserve traditional environment and culture. This popular approach in 1950–1960 only saw tourism, in particular, from the economic side. Tourism development is considered as only related to economic aspects, while other aspects are less highlighted. This approach is clearly discriminatory to other aspects such as socio-culture, which cannot be separated from tourism development. The

advocacy platform assumes that other problems can be overcome with positive economic development. It encourages the growth of massive tourism that relies on the quantity of tourists and that is considered to be correlated with economic acceptance. Tourism is considered a passport to development (De Kadt, 1979).

- b. The cautionary platform or cautionary approach is a critique of the advocacy approach. This highlights global developments that produce gaps between developed and developing countries. According to supporters of this approach, the impact of tourism is only enjoyed by multinational companies as main players of the tourism industry. Local people in tourist destinations are only affected by low-wage employment, in lower positions or as abusive laborers, while jobs in managerial positions are held by foreigners and generate foreign-exchange leaks. Tourism is also thought to lead to a decline in ecosystems, the commercialization of local cultures, and the disruption of the social fabric. For the advocacy approach, massive tourism development places the state as a beneficiary of both positive and negative impacts.
- c. The adaptation platform emphasizes that tourism is not always good or bad and depends on the local community's response to its needs, the protection of resources and the environment, the encouragement of social exchange between host and guest, and the lucrative experience of tourism. Therefore, according to this approach, tourism development should focus on the community, provide fair benefits to local groups, protect or enhance culture and the environment, and promote social exchange between host and guest. Spillane (1994, p. 28) suggests that the negative effects of tourism can be controlled by looking for alternative forms of tourism development. Such development is tailored to the conditions of the local community, for example, agro-tourism, cultural tourism, local-level tourism, marine tourism, sport tourism, small-scale tours,

ecotourism, and so on. The adaptation approach is what encourages many countries to develop other forms of tourism in addition to mass tourism, which has been proven to be detrimental.

- d. The knowledge-base platform is an approach that emphasizes the importance of a holistic tourism approach. Tourism development/study should focus on understanding the structural and functional relationships between guests and the host, environment, business, government, and other parts related to the production and consumption of tourism products. This approach emphasizes the importance of developing tourism with reference to the body of knowledge of tourism science. The tourism development approach should employ a multidisciplinary or interdisciplinary approach.

Many facts indicate the existence of the various negative effects of tourism development using the advocacy and warning approaches. These are suspected to be due to weak relations between developed and developing countries. To anticipate this, one may begin to develop the discourse of tourism development using the adaptation approach. It uses more micro indicators and emphasizes a more organized, sustainable, and beneficial form of tourism for the local community. The adaptation approach sees tourism development as an instrument to achieve community welfare. Tourism approaches such as community-based tourism (CBT), pro-poor tourism (PPT), community-based ecotourism (CBET), and community-based sustainable tourism (CBST), which promote alternative tourism and special-interest tourism, among others, are seen as more sustainable forms of tourism. The adaptation approach is a reference for the development of alternative tourism which emphasizes more specific aspects of both supply and demand.

The term “alternative tourism” is then associated with several terms such as green tourism (Song, 2012), nature-based tourism (New Some et al., 2002), soft tourism (Mader 1998; Mose, 1993), pro-poor tourism (Ashley et al., 2000), justice tourism (Krippendorf, 1982), and volunteer tourism (Wearing & McGehee, 2013).

Smith and Eadington (1992, p. 36) define alternative tourism as one that is consistent with nature and society and allows tourists and the community to share experiences. Alternative tourism is also linked to small-scale tourism and is a reaction to the saturation of mass tourism which is considered to damage the social environment and ignore the sustainability of the tourist attraction itself. Alternative tourism is also connected to the paradigm of sustainable development (Higgins-Desbiolles, 2008; Scheyvens, 2002a; Singh, 2002; Weaver, 2006).

With the development of alternative tourism, some other forms of tourism emerged. Holden (1984, in Smith, 2001) suggested variations of alternative tourism in three forms: (1) small-scale adventurous tourism or nuanced sporting activities; (2) natural tourism, focusing on the study and observation of flora, fauna, and landscape; and (3) community tourism, or tourism activities conducted and managed by the community, with the greatest benefit received by the community.

Mieczkowski (1995, in Wearing & McGehee, 2013, p. 25) divides alternative tourism into five: cultural tourism, educational tourism, scientific tourism, adventure tourism, and agritourism (related to rural areas, plantations, and animal husbandry). These comprise nature tourism or ecotourism.

Poon (1997, p. 15) specifically proposes characteristics of alternative tourism in relation to markets different from conventional tourism (mass tourism). Tourists who consume alternative tourism (1) have experienced travel tours, (2) prefer to plan their own travel, (3) travel independently, (4) are more spontaneous and flexible in organizing their journeys, and (5) look for tourist attractions with special interests.

Wall and Weiler (1992, p. 4; Smith, 1992) defines special-interest tourism as tourism where tourists want a new experience, whether related to history, food, sports, and other outdoor activities. Special-interest tourism is often referred to as an active journey and provides new experiences, social tourism, educational tourism, nature-based tourism, and so on.

Special-interest tourism, according to Fandeli (1992, p. 107), may focus on the following:

- a. Cultural aspects, such as dance/music/traditional arts, crafts, architecture, patterns of community traditions, specific economic activities, archeology, and history.
- b. Natural aspects in the form of wealth of flora/fauna, geological phenomena, the exoticism of national parks, forests, rivers, waterfalls, beaches, marine, and certain ecosystem behaviors.

Several criteria guide the determination of a special-interest tourism form (Fandeli, 1992, p. 110):

- a. Learning. Tourism activities lead to learning.
- b. Rewarding. Tourism activities include elements of appreciation or admiration of the beauty/uniqueness of an attraction.
- c. Enriching. Tourism includes opportunities for the enrichment of public knowledge.
- d. Adventuring. Tourism may be designed as adventure tourism. In general, special-interest tourists have a high curiosity about something.

Special-interest tourism does have the specific purpose of encouraging tourists to learn about nature and culture (learning). An integral part of special-interest tourism activities is the existence of highly rewarding elements of the sites visited. Special-interest tourism also has the character of enhancing the experience of tourists, as these activities will bring about new experiences for them. Special-interest tourism activities are also closely related to the adventure element, including activities such as trekking, hiking, rafting, cave searching, boating, fishing, hunting, and so forth. But some tourist activities related to old cities, education, and environment are also classified as special-interest tourism.

The sharia beach is a tourist attraction that meets the characteristics of alternative tourism in the form of special-interest tourism. It contains learning elements, as tourists will learn about the rules of Muslim play, which separates activities by gender, and the background and the reasons behind the teachings of Islam. The aspect of reward is an element that is also found in the sharia beach because it promotes an

appreciation for nature, its uniqueness, and the way of life of the local community, which becomes the main attraction. The enriching aspect is also present in the sharia beach because it encourages efforts to increase the knowledge of tourists about the teachings of Islam that are implemented in tourist attractions. The element of adventure is obtained from tourist attractions that can respond to the curiosity of tourists about Islam and link Islamic law with the tourism sector.

SHARIA BEACH IN SANTEN ISLAND, BANYUWANGI

Santen Beach is located in Karangharjo Village, District of Banyuwangi Regency, south of the old Banyuwangi Station. Santen Beach was launched as a sharia coast by the Regional Government of Banyuwangi Regency in mid-2017 and has captured the public's attention. One of the interesting factors for the community is the sharia label attached to coastal tourism. Many welcomed it because it considers the sharia beach as a new thing, but there is also a negative aspect associated with the sharia label, as it is considered to show exclusivity or related issues of the Racial Religion Race Intergroup (SARA). The launch of the sharia beach is intended as a diversified tourism product by utilizing the Muslim market.

Santen Island Beach is located in the Bali Strait, which is in Banyuwangi Regency. The name is associated with the Santen trees grown by the people of Banyuwangi. Santen Island Banyuwangi was developed as the first Islamic or halal destination in Banyuwangi and even Indonesia. With the sharia beach label, it is expected to be different from other beaches in Banyuwangi and other areas. Other considerations with sharia beach labels have great potential to attract local and foreign tourists, especially Muslim tourists who are interested in buying sharia-based travel products. The growing middle-class market of Muslims inside and outside the country has been a strong reason to take the halal tourism segment seriously. The World Halal Tourism Summit predicts, in 2019, that the money in the halal tourism industry would reach \$238 billion.



Figure 1. Welcoming banner to the Sharia Santen Beach Banyuwangi
Source: <http://www.banyuwangibagus.com>

Sharia Santen Beach greets tourists with a welcome banner at the end of the entrance (Figure 1). Speech is intended as a marker as well as provides information for the community about the existence of Sharia Santen Island. The use of English is meant to make it easy for foreign tourists to recognize Santen Beach.

The concept of Santen Beach Resort follows sharia principles or halal tourism because developing these tourist destinations include the guarantee of halal facilities. These include halal food, not peddling alcohol, notification time for worship (prayer), a holy place complete with facilities, as well as separate concept beach facilities for men and women. In this case, the development of tourism aspects accommodate facilities that are allowed (halal) in Islamic teachings.





Figure 2: The atmosphere at Sharia Santen Beach Banyuwangi

Santen Beach is the first sharia beach in Indonesia. What distinguishes Santen Beach from the rest is the separation between male visitors, called Ikhwan, and female visitors, called ukhti (see Figure 3). There is a signpost for visitors to comply with the rules. The purpose of such separation, according to the manager, is to give free space to female visitors. With a separate location from men, women can express themselves more freely without being disturbed by men with whom they have no blood relation (no mukrim). Women are free to rest in seats provided on the beach without fear of being noticed by men. Women are also free to play on the beach, lifting their skirts or rolling their pants without hesitation, because everyone on the beach is female. Another activity that women like to enjoy is that they can carry on freely without worrying about attracting the attention of men. Separate beaches also allow women to engage in activities with family or in groups without disturbance from men. The main reason is to protect female visitors from crimes such as sexual harassment. Separation is also intended to prevent certain behaviors of young people that may result in adultery. On the sharia beaches, different sexes are forbidden to be alone, retire, or engage in activities that could lead to adultery, such as hugging, kissing, and so on. Separate beaches are also suitable for activities for children, as they are free of immoral or pornographic behavior.



Figure 3: Separation of male and female visitors

Taking selfies are encouraged by the beautiful beach arrangement, with brightly colored lounge chairs (red, yellow, green, purple) and ornamental umbrellas that are designed with decorative tassels reflecting that Islam is a religion that appreciates beauty.

In accordance with the concept of sharia that cleanliness is part of the faith, to maintain the sustainability, beauty, and cleanliness of the island of Santen, tourists who come are obligated to bring plastic bags for food garbage. Before leaving the place, tourists are asked to dispose of their waste into the space provided. This setting of tourist behavior involves learning about courtesy in maintaining cleanliness in accordance to Islam. The arrangement of tourism activities is also accessible to the public because it is affixed at several corners of the entrance (Figure 3). The goal is to introduce the Santen Sharia Beach to the public.



Figure 4: Santen Beach concept developed by the Banyuwangi Regency government
Source: <http://www.banyuwangibagus.com>

As an alternative tourism site in Banyuwangi, Sharia Beach Santen Island has four forms as a tourist attraction: (1) something to see, (2) something to do, (3) something to buy, and (4) something to learn.

1. As “something to see,” the tourist attraction has tangible scenery or interesting objects.
 - a. Santen Beach has a sloping coastal landscape, calm waves, and panrai coast, which is the main attraction. The beach is covered with pretty lounge chairs and other colorful beach chairs that are eye-catching (Figures 5 and 6). The scenery is even more beautiful when dusk arrives. The reflection of the sunset at dusk brings a romantic and beautiful atmosphere. Enjoying Santen Beach at dusk is one of the moments visitors wait for. The reflection of the sunlight in the calm seawater is an interesting sight (Figure 7). Everything that draws people closer to God increases gratitude and strengthens faith.



Figure 5: Beach view with colorful beach chairs



Figure 6: Beachfront view with lounge chairs



Figure 7: Santen Beach view

- b. The bridge to Santen Island is painted pink. With musala made of bamboo and several plants, in addition to adding beauty, it also brings a comfortable atmosphere, peace, and gratitude for God's creation.



Figure 8: The unique pink bridge

- c. In Santen Island, there is also a river flowing quietly along two kilometers, further separating the city of Banyuwangi and the small island of Santen surrounded by a 5- to 10-year-old mangrove. In the middle of the river estuary, there is a delta that forms a small mangrove island. The view from the bridge is exotic. Moreover, around the delta some residents look for gravestones, a kind of small shell. They look like they are bathing. The river water appears to be split by the mangrove delta. The current is quiet toward the estuary and it is suitable to be sailed by a small boat or a floating bike. Visitors can see small fish in the clear water, sea animals, and birds perched on mangrove branches. Tourist attractions like this can add knowledge, insight, and experience of different cultures. Thus, the purpose of traveling to add *ilmu* and get closer to God's creation can improve one's faith.
- d. When crossing the streets to Santen Island, visitors will be treated to views of historical buildings such as Banyuwangi's old station built in 1985 at an altitude +6M, which has now become a traditional market, called the market *pujasera*. A 500-meter walk would lead to the Hoo Tong Bio Banyuwangi temple where Chinese people pray and which

characterizes a strong Chinese culture (Chinatown). In addition to providing knowledge about history, the scene can reinforce that God created humanity and nations. With the tour, we experience an authentic proof of God's power.

TOURIST ATTRACTION IN THE FORM OF "SOMETHING TO DO."

People can engage in water activities on the beach, walking the streets in search of the beach, relaxing on the easy chairs and the provided beach chairs, or playing sand. But the most popular activity among visitors is berswafoto across the area. The beautiful scenery around the beach offers interesting and unique photo opportunities. In the location of the pentai, one would usually find a group of women who take pictures and enjoy the cheerful atmosphere. Aktivikas take pictures freely without the presence of male visitors in the vicinity. By using various types of smartphones, majority of women take selfies or pictures with others. This photo activity is one of the most sought-after tourist attractions. After taking pictures, visitors can share them directly through social media. From the observation in the field, almost all women who come to Sharia Santen Beach take pictures more than 10 times. Some post photos to their social media on the spot.

The behavior of a female visitor with a photo or selfie can be a show of personal expression or a way of displaying consistency. Some visitors treat their favorite photographs as a collection of personal moments. The absence of male visitors is considered by some women as a blessing because photo expression can be done freely without inviting their attention or scorn (Figure 9). Visitors can also stroll along the beach, enjoy the waves, play with sand, or just sit around and enjoy the breeze that brings peace.



Figure 9: Photo-taking activities or selfies by female visitors in Sharia Santen Beach Banyuwangi

TOURIST ATTRACTION IN THE FORM OF “SOMETHING TO BUY.”

Visitors can buy typical souvenirs such as barupa T-shirts, key chains, batik, and other crafts sold around the beach. Visitors can also bring home a variety of typical foods such as bagiak, grilled or wet banana chips (“banana sale”), banana rolls, ladrang sabrang, untir, rengginang, patole cake, Bolu Kuwuk cake (kelembem), Buntut tape (Figure 10), or Banyuwangi Batik with local pattern, called “Gajah Oling” (Figure 11). Souvenirs that can be purchased are cultivated by the local community. By buying products from the local community, visitors can help improve the local economy. In Islam, people are encouraged to help others.



Figure 10. Typical souvenirs in Banyuwangi

Source: <http://www.kebanyuwangi.com/2016/11/daftar-oleh-oleh-khas-banyuwangi-yang.html>



Figure 11. "Gajah Oling" Banyuwangi Batik local pattern

TOURIST ATTRACTION IN THE FORM OF "SOMETHING TO LEARN."

People can learn about mangroves and fishing activities around the delta. Visitors of Santen Island can observe fishermen looking for small clam-type gnomes around the delta. Children can see such process, which is unique and has never been witnessed

before. Learning in Santen Island is a reflection of the human effort to always learn and seek knowledge. In Islam, those who are knowledgeable will be lifted by God.

There are no significant tourist attractions on the sharia coast along the beach in general. The emphasis of tourist attractions is to appreciate the beauty of God's creation. The sharia coast amenities emphasize the needs of Muslims, such as praying spots, sanctuaries, places to enjoy beaches that separate men and women, and the guarantee of halal food whereas coastal management accommodates Islamic law by separating areas for men and women, making calls for prayer times, prohibiting the wearing of open clothing, and prohibiting alcohol. The goal is for women to freely enjoy the beauty of the beach without being disturbed by the presence of men who are not mahram. The difference in management and facilities is what distinguishes sharia beaches from regular beaches. The difference between sharia beaches can serve as new restrictions for non-Muslim tourists, especially foreign ones. Islamic law is also a source of religious values for tourists who are Muslim. As an alternative attraction, sharia beaches do not force tourists to like or approve Islamic law but only give different tourist attractions.

THE PACKAGING OF "ISLAMIC BEACH" SANTEN ISLAND BANYUWANGI AS A MUSLIM-FRIENDLY DESTINATION

There are currently no Islamic or halal tour packages offered in Banyuwangi. The packaging of the sharia tourist attraction at Santen Beach includes a city tour (half day or full day) without wandering or a tour package with overnight stay. Tourists from cities around Banyuwangi such as Jember, Situbondo, or Pasuruhan usually choose the city tour package while tourists from more jaun cities such as Surabaya, Jakarta, Bandung, Malang, Gresik, and Luat Java prefer to take the stay package. Usually, the tour operator offers Santen Island as one of the destination tour packages. Santen Beach, which is only three kilometers from downtown Banyuwangi, make the beach easy to access without utilizing tour packages. Santen Island Beach can be reached by car or by

motorcycle; public transport still does not cover Santen Beach. If visitors want to use public transport (called “bemo”), they must walk to the location.

Santen Beach is visited by local tourists on weekdays or regular days and serves visitors from outside Banyuwangi during the weekend. The availability of an adequate airfield (airport) at Blimbingsari is also one of the factors for the increased visits to the Santen coast. Some airlines that operate on the route to and from Banyuwangi include Garuda, Wings Air, Nam Air, and Sriwijaya Air.

Some packaging tours that accommodate Santen Beach as a tourist destination include the following:

- a. In the tour package for Banyuwangi, for three days and two nights, the tourist spots are all beaches: beach Rajegwesi, Ijo Bay Banyuwangi (Green Bay) and Batu Beach tour, Banyuwangi Red Island, Boom Beach, Santen Beach, Bangsring Beach Banyuwangi, Baluran National Park, Ijen Banyuwangi crater tour, and Jagir Twin Falls. Private Tourbanyuwangi travel agent: <http://tourbanyuwangi.com>.
- b. Package Island Santen accompanied by community HIDORA (Hiduplah Indonesia Raya Community). This special-interest tourism activity is a community-based tourist attraction. Activities that can be done on the Island of Santen, among others, include net fishing on the beach by jarring (Figure 12); looking for gravestones (shells), shrimps, and crabs with locals; cultivating and cooking fish with the residents; enjoying lunch, dinner, or coffee breaks under the grove of Santen trees; a tour of mangrove runs at the mouth of a river riding a fishing boat or using a bottle boat; planting mangroves; photography exploration activities at the residents' savanna Santen Island; viewing sunrise in savanna; cycling in savanna; learning how to reuse and recycle garbage; and various other activities.



Figure 12. Community-based Santen Beach activities
 Source: <http://tourbanyuwangi.com/kampong-pulau-santen-banyuwangi/>

- c. Package for three days and two nights from Abadi Tour, that is, a tour of Rumah Apung Bangsri, Ijen Explorer Crater, Teluk Hijau and Pulau Merah, and explore Island Santen shopping by typical Banyuwangi



Pantai Bangsri - Banyuwangi Jawa Timur

Figure 13: Packaged tour of Santen Island and attractions in Banyuwangi; others are in one integrated package
 Source: <https://www.abaditour.com/tour125-paket-tour-banyuwangi-3-hari-2017.html>

There are no special Islamic tourism packages that accommodate the Beach of Santen Island as sharia beach. The role of the sharia beach is only complementary to other tourism products or as a part of the tour package and has not become the main destination of people traveling to Banyuwangi. Sharia Santen Island was first visited because of its proximity to the airport and being located in downtown Banyuwangi. The market still sees shariah beaches only as a product variation, not as an independent tourism product.

FUTURE RESEARCH DIRECTION

The term “Islamic tourism” is so broad that it provides great opportunities to conduct research related to products, services, and market segmentation. Some research agenda that can be explored especially for the Indonesian context, other than the development of local potential as the tourism attraction of Islam, include Islamic culinary development, Islamic tours, stakeholder perception toward Islamic tourism, perception and interest of foreign tourists toward Islamic tourism products, and how Islamic tourism can contribute to learning about the true teachings of Islam (which, in some cases, are identified with terrorism). Islamic tourism must have indicators (Islamic tourism, halal tourism, sharia tourism) that are clear and can be applied by business actors. The prepared indicators will be managed in a standardized manner as evidenced by certification granted by competent authorities. It is necessary to reconceptualize the sharia beach product so that its value is clearly differentiated compared to conventional beaches. Finding such value should be followed by very strong arguments as bases for devising marketing instruments and determining the target market. One research agenda that can be developed is the position of Islamic tourism in a disruption era.

CONCLUSION

Developing something unusual must consider pros and cons. The development of the sharia beach has become a positive starting point for branding Indonesia as a destination of Islamic tourism. Islamic tourism provides market opportunities not only to Muslim tourists but also to non-Muslim tourists or to those from non-Muslim countries. Each market can develop a tourism model that can be accepted whether in the form of halal tourism, sharia tourism, or Muslim-friendly tourism. With the opening of markets, Muslim countries provide a great opportunity to all countries to serve products according to the market needs of Muslim countries. Countries capable of rapidly interpreting the needs of the Muslim market (e.g., Malaysia, China, Japan) can leverage their tourism industry development. Indonesia, in this case, began to enter the list of global Muslim destinations. With the integrated acceleration model, the socialization in all lines, and support, the possibility of Indonesia to catch up with other countries in developing Islamic tourism is within reach.

Sharia beaches become the best practice in implementing the Islamic concept of tourism. However, it is still too early to say that the sharia coast is not just an alternative tourist attraction but also a means to convey the message that Islamic law-based tourism is not related to the exclusivity of tourism or terrorism. The presence of sharia beaches is an eye opener for the tourism industry, which is usually standardized through Western hospitality. The introduction of Islamic-style hospitality in the sharia coast offers a diversification of products and services that no longer center on Western standards but also raise local standards. The use of Islamic standards will lead to allegations and inconveniences but will provoke tourists' curiosity at the same time. It remains to be seen whether sharia beaches are able to survive with different standards of products and services or even return to the Western standard of service if, for example, the market is less attractive.

Sharia beach development emphasizes that tourism is a tool of peace. Alternative tourism attractions can minimize the impact of tourism that manifests as

neocolonialism. The use of service standards that are different from existing standards is a turning point for defining tourism. Alternative forms of tourism based on local resources still need to be explored more.

LA PLAYA SHARIA COMO NUEVA FORMA DE ATRACCIÓN PARA EL TURISMO MUSULMAN EN INDONESIA

RESUMEN

Los autores presentan en este trabajo un estudio sobre los elementos de la playa Sharia, en la isla Standen en Banyuwangi. Desde una perspectiva cualitativa, lo cual combina los paradigmas del constructivismo y el pospositivismo, la investigación se forma con información recogida de diversas organizaciones dedicadas el turismo musulmán. Los resultados obtenidos demuestran que el concepto de Turismo musulmán requiere de infraestructura necesaria con el fin de ser adaptada a las necesidades del visitante como ser hotelería, comidas, la prohibición de venta de alcohol y otras condiciones. El estudio provee conclusiones interesantes para aquellos que hacen políticas publicas en este tipo de segmentos. En parte, el turismo musulmán contribuye al entendimiento del turismo en la literatura especializada.

PALABRAS CLAVE: TURISMO ISLÁMICO. INDONESIA. LEYES DEL ISLAM. PLAYA SHARIA. ISLA SANTEN.

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