

# Sharia Business: Halal Tourism-Based Community Empowerment

Wiwik Setiyani <sup>a,1,\*</sup>, Nurhairunnisa <sup>b</sup>

<sup>a</sup> Sunan Ampel State Islamic University Surabaya. Surabaya, East Java, Indonesia.

<sup>b</sup> Faculty of Ushuluddin and Philosophy, Sunan Ampel State Islamic University Surabaya, Surabaya, East Java, Indonesia.

<sup>1</sup> [wiwiksetiyani10@gmail.com](mailto:wiwiksetiyani10@gmail.com)

\* corresponding author

## ARTICLE INFO

### Article history

Received August 4, 2023

Revised November 7, 2023

Accepted December 30, 2023

### Keywords

halal tourism

Milton Friedman

positive economy

sharia

trowulan

## ABSTRACT

This paper aims to capture the problems and the dynamics of halal tourism in Trowulan, Mojokerto, Indonesia. The research uses the Participatory Action Research (PAR) method by relying on the involvement and participation of community members as a key instrument to turn plans and solutions into actual policies. Milton Friedman's positive economic theory becomes an analytical instrument by integrating the data, logic, and methodology to analyze halal tourism community empowerment in Trowulan. The results are: [1], the implementation of religious tourism empowerment is conducted through structural planning, scenarios, and methodologies that include data and benefits, both economically and spiritually. [2], Community involvement reduces the risk of low resistance and policy-makers can determine optimum policies for religious tourism development in Trowulan. [3], Community empowerment through socialization, mentoring, and training conducted by the local government (and the management team) can increase public concern and interest.

This is an open access article under the [CC-BY-SA](https://creativecommons.org/licenses/by-sa/4.0/) license.



## 1. Introduction

Nowadays sharia business becomes a new global phenomenon. Many institutions, both profit and non-profit (Herman et al, 2020), collaborate with the theme of halal tourism. Following these dynamics, this research proposes an interesting hypothesis regarding halal tourism-based sharia business conducted in Trowulan, Mojokerto, East Java. Currently, Trowulan is one of the preserved heritage areas (IR, Personal Communication, 2024). It is cultural and historical symbols, having multicultural values, so it turns as a cultural heritage area.

Referring to the UNESCO (Jagielska-Burduk et al., 2021) definition, cultural heritage is something, which has symbolic, historical, aesthetic, artistic, ethnological, anthropological, scientific, and social value. In addition, Trowulan has two types of cultural heritage, both tangible and intangible cultural heritage (artefacts, sites, monuments, or nature). The diversity domain of the Trowulan community is broad, such as local traditions and culture. These points are in line with the research objectives, which deeply explore the problems and dynamics of halal tourism in Trowulan, Mojokerto. Also, it uncovers the ideas, creativity, efforts and solutions provided by policy makers in encouraging halal tourism through smart tourism. In detail, this research relates to how culture and tradition-based tourism that must prioritize Islamic and sharia values following the demands of the majority community (Muslim).

Moreover, research conducted by Muhammad Djakfar (2017) supported the government's attempts to build a business empire with an Islamic concept. The author has agreed that the economy and tourism are universal needs that will sustain. However, this sector also has difficult problems and obstacles. In contrast to Djakfar, the author has different point of view that a wealth of natural resources and a brilliant business idea are not sufficient. It must require human resources and good ideas in managing a system. Therefore, it is the focus of the research in Trowulan.

The increasing demand from Muslim tourists, demanding a lifestyle that is in accordance with sharia, is in line with Arif, Haryanto, and Nurhidayati (2023) in their research on the dynamics of halal tourism. However, this research is different from the research of Arif et al that it specifically focuses on halal tourism trends and patterns in Indonesia. Meanwhile, one of the focuses of this research is opportunities and space for halal tourism in Trowulan as well as efforts to empower religious tourism in the area.

Strategic concepts are important to support this business. Mahardika (2020) realized that Indonesia is a large country with potential in the tourism sector. Having Muslim as the majority on a global scale, Indonesia is a promising market share if it can be utilized by market actors and economists. However, the research also criticizes and evaluates about halal tourism in Trowulan. It is related to how to pursue a sustainable halal business. The Trowulan community has a pilgrimage culture by visiting their ancestor tombs and they believe to mystical public figures, who can increase their spirituality aspect. In detail, this tradition has been discussed by Helmy Ulumi (2024) regarding syncretism in the pilgrimage tradition carried out by the Banten community.

Syncretic aspect has also been discussed by Misbahul Mujib (2016) and considered one of the reasons why the pilgrimage tradition is being practiced in recent decades. Through a phenomenological approach, Mujib saw that Javanese people have a bond with their ancestors, relatives, and the late important figures. The phenomenon of religious tourism, such as grave pilgrimages in Trowulan, has increased in recent years. The element of piety (social) which contains ritual worship and the influence of religious figures as well as the reinforced normative arguments encourages people to abide this tradition.

It is an interesting combination to elaborate on how religious tourism traditions are viewed commercially. It cannot be denied that the recently unstoppable grave pilgrimage phenomenon has stable commercial value. It has been demonstrated by Nasution (2021), studying on the phenomenon of religious tourism in the Sumatra region. Additionally, Islamic law (sharia) can be applied in Indonesia, which incidentally has a majority Muslim population. However, based on the writer's opinion, the socio-cultural conditions of the Sumatra and Javaneese people are certainly different. Trowulan community is an abangan and open (inclusive traditional) community. Thus, it requires in-depth consideration and further study to apply sharia in pilgrimage places that have high commercial value. On this basis, the question arises 'does the concept of halal tourism based on creative economy need to apply sharia?'

There are three essential questions that will be answered in the discussion section: [1], Does Trowulan have the potential and opportunities for the developed Halal tourism?; [2] What are the efforts to empower halal tourism-based sharia business through religious tourism (grave pilgrimage) in Trowulan based on sharia principles?; [3] What are the efforts and solutions provided by policy makers in encouraging halal tourism through smart tourism?

## **2. Materials and methods**

This research was conducted in the Trowulan tourist area, Mojokerto district, East Java, Indonesia. Trowulan is a special place for cultural heritage tourist destinations, historical relics (Majapahit kingdom) and religion.

### **2.1. Chemicals**

Participatory Action Research (PAR) method was used in the data collecting process. It relied on the involvement and participation of community members as the core instrument. The purpose was to make plans and provide solutions so that it can be real policies. The PAR method assisted the

researcher to articulate goals, actions, and results from the previous achievements, including structures, processes, and systems (Whyte, 1991). PAR was considered relevant to highlight resumes and case studies as well as a strategic instrument in measuring, maintaining, and promoting accountability for achievements.

Implementing the data, logic, and methodology was important in economic analysis. This understanding was proposed by the United States scientist, Milton Friedman (Friedman et al, 2007). In his essay published in 1953, Friedman stated that the purpose of positive economics is to provide valid and meaningful analytical results to build economic predictions that are precise, tested, and compatible with empirical data. In this method, the results of government policies have a low risk of conflict so that policy makers and experts can determine the best policies for the economy in the future. Also, Friedman's approach became an instrument in analyzing research and how stakeholders in acting on the halal business ecosystem strategy in Trowulan.

### 3. Results and Discussion

#### 3.1. Establishing Religious Atmosphere by Religious Tourism

In many cultures, honoring ancestors is a mandatory behavior. This tradition has survived for ages. It established long before the arrival of Islam. The results of research data that have been conducted by many academics show that there are causing factors that the pilgrimage tradition is popular. Firstly, the pilgrimage tradition has religious-ritual (Setiyani W., 2021) worship (piety) aspect with normative postulates as its reinforcement.

Although, at the fiqh level, there are still pros and cons from various groups, including orthodox scholars. Secondly, pilgrimage is part of the customs passed down from generation to generation, especially among the abangan and Javanese community. Hence, performing this activity is a form of respect, loyalty, and devotion (Setiyani W. & Triningsih, 2021) to the ancestors.

Grave pilgrimage is a means of increasing people's religiosity. Muslims who are a majority group in Trowulan consider that religious tourism is not only limited to ancestral graves, but also to relics of past kingdoms with Hindu-Buddhist nuances, such as Brahu Temple, Tikus Temple, Bajang Ratu Temple, Segaran Pool, Majapahit Information Center, Troloyo Cemetery and Tourism Village (FA, Personal Communication, 2024) as supporting tourist attractions.

Halal tourism is an activity of visiting certain tourist destinations by considering to and prioritizing Islamic law (Djakfar M., 2017) Though the term 'halal tourism' is something new for community, it requires further explanation to the public, so it does not cause misinterpretation. Halal tourism is not only limited to religious tourism, such as visiting worship sites to carry out pilgrimages. It also does not focus on tourist objects or destinations, but concerns with how people behave when visiting places and the provided facilities (FR, Personal Communication, 2024).

It needs to be emphasized that halal tourism is not only enjoyed by the majority of Muslims, but can also be felt by followers of other religions. Although the concept has a halal tourism theme, it is hoped that the market reach will have wider coverage (Dispaspora, Personal Communication, 2024). This means that the target does not discriminate between visitors from different religions, ethnicities, cultures, races, and backgrounds. However, how does Trowulan halal tourism become a mecca for halal tourism with religious nuances? Also, it does not limit to certain circles and groups.

One of the tourism attractions of Mojokerto Regency is tourism object in Trowulan District, which has been recognized as one of the historical tourist destinations in Indonesia. Tourism in Trowulan District is a legacy of the Majapahit kingdom (Anggitama, 2018), which stands firmly up to this day. The distinctive atmosphere that is the main attraction for foreign and local tourists is the traditional feel and strong Majapahit culture in a well-maintained tourist destination. Trowulan is one of the icons of the 'Spirit of Majapahit' in Mojokerto Regency (Arista, TN Zafrullah, & Djoemandi, 2017). The following are several tourist destinations in Trowulan revealed by the Head of BPCB Development and Research Unit of East Java:

“Currently, the facilities are sufficient and complete at the Majapahit Museum. There are available worship places, bathrooms, and ablution (wudhu), and a large parking area as well

as seating to enjoy the tourist attraction. However, for culinary tourism outside tourism destinations, it locates around the village hall. In the museum, there is no shopping area. For other places, it has not available yet” (PA, Personal Communication, 2024)

The facilities provided for worship places aim to support the demands of Muslim tourists, particularly. Most of the population in Trowulan District embraces Islam. According to Mrs. Mega, Head of Tourism Attractions Division of Tourism, Youth, and Sports Service of Mojokerto Regency, ‘a supporting factor in developing halal tourism is that the people around Trowulan are mostly Muslim. Most people embrace Islam, but the community remains harmonious by living side by side with other religions’ (SI, Personal Communication, 2024)

The Troloyo tomb is also called the Plataharan tomb. This cemetery is located in Sentonorejo village, Trowulan District, Mojokerto, with an area of around 3.5 acres. This Troloyo tomb has existed since the Majapahit era and was used as a burial place for Muslims who had relationship with Majapahit.

Some of the names buried in Troloyo are Tumenggung Satim Singomoyo, Nyai Roro Kepyur, Imamudin Sofari, Patas Angin, Sunan Ngudung, 53 Raden Kumdowo, Sheikh Jaelani, Sheikh Qohar, Ki Ageng Surgi, Ratu Ayu Kenconowungu, and Sheikh Jamaluddin Al-Husain Al- Akbar or known as Sheikh Jumadil Kubro. The last Muslim figure buried in Troloyo was Prince Mojoagung (FA, Personal Communication, 2024) around 1820s.

Troloyo Tomb has greater potential to be developed into a halal tourist destination. Further, based on Mrs. Mega, Tourism Attractions Division of Tourism, Youth, and Sports Service of Mojokerto Regency, she explained that:

“The one that has great potential is actually the Troloyo Tomb. For example, the toilets are separated between men and women. Meanwhile, the mosque is still one, but there are partitions. Then, the food stalls need to be arranged. Thus, it may be developed. Moreover, the Troloyo tomb is a religious tourist attraction that should be proposed as a halal tourist destination. It just the arrangements for halal food. The Troloyo Tomb is famous for being a religious tourist spot during the reign of Abdurrahman Wahid or known as Gus Dur” (MG, Personal Communication, 2024).

The fame of religious leaders attracts pilgrims to come. They come from various regions, and East Java dominates. Around 1864 until now, the grave that has often received the most visits is the grave of Sheikh Jumadil Kubro. a great Islamic figure widely known among the Javanese Muslim community due to his leadership, piousness, spirituality icon, and teacher of the Walisongo (Dispaspora, Personal Communication, 2024). Many pilgrims come on certain days, such as on Legi Friday night, Sheikh Jumadil Kubro’s commemoration ceremony (haul), Grebeg Suro (1 Muharram), and during holidays.

The pilgrims’ efforts are to show their religious identity or symbols as the persistence of the abangan that has not understood from the perspective of religious pilgrimages (Hadi B., 2022) and orthodox clerics, who reject the implementation of the pilgrimage that influences the number of visitors.

Another dimension that is an important factor in increasing grave pilgrimage is the commercial factor (Setiyani W. et al., 2023). It is because the large number of pilgrims can significantly increase the economic level of the community around sacred graves, and organizing grave pilgrimages can become a source of local income. Thus, religious tourism has great potential to develop halal business. In doing so, improving infrastructure, facilities, and utility is important aspect to increase visitors.

### **3.2. Prospects and Opportunities for Halal Tourism in Trowulan**

Data from the Global Muslim Travel Index Report showed that the needs of Muslim tourists must cover four indicators that serve as regional benchmarks to meet Muslim needs, such as population, events related to halal tourism, the existence of guides, and information centers to ease for tourists to access tourist destinations. Promotion targets to attract Indonesian tourist, which has majority population is Muslim (Adinugraha & Sartika, 2022), is certainly one of the determining factors in developing halal tourism in Indonesia.

The tourism potential that Mojokerto Regency has been divided into two types, such as natural and cultural tourisms (SG, Personal Communication, 2024). Trowulan District is one of the cultural tourism areas in Mojokerto Regency. The cultural tourism potential in Trowulan District has its own appeal in Indonesian culture. The culture of the Majapahit era is attached to the social life of the community, and there are heritage buildings from the Majapahit era that stands firmly. Also, Trowulan District is one of the icons of the ‘Spirit of Majapahit’ (Jones T. & Perkasa, 2023) in the region.

Historical sites have been recognized by Indonesia as historical heritage that equals with Prambanan Temple. The Majapahit kingdom heritage sites in the Trowulan District have been managed directly by the Cultural Heritage Conservation Agency of East Java (BPCB) (MG, Personal Communication, 2024), located in Trowulan District. The management of several historical sites also collaborates with the Regional Government.

The potential tourism attraction of an area can be seen from 4 components. First is attractions or entertainment. One of the things that tourists look for when visiting tourism destinations is the provided entertainment type. Attraction is one of the goals that motivate tourists. Unique and exotic attractions can attract tourists to visit. Second is accessibility or supporting facilities that reach easily the destination area. It comprises of the availability of transportation or main access transportation services (Rijal, 2019). The ease of movement and availability of infrastructure are the main means of tourism. Tourism potential in an area can develop well if there is adequate accessibility.

Third is the existence of facilities, including infrastructure in tourism area such as accommodation, restaurants, transportation, and travel agents. Meanwhile, the infrastructure that supports the development of these facilities is roads, good water supplies, electrical power, rubbish dumps, airports, ports, telephones, and so forth. Fourth is additional services, which are provided by the regional government. It involves tourism management institutions, tourism information, tourism agent services, and stakeholders (Hall & Prayag, 2019), playing a significant role in the management of tourism.

**Table 1.** Potential components of halal tourism (religious tourism) in Trowulan

No.	Component	Instruments
1	Attraction	Troloyo tomb pilgrimage, cultural heritage, Brahu Temple, Rat Temple, Bajang Ratu Temple, Segaran Pool, Majapahit Information Center, and tourist village.
2	Accessibility	Safe and convenient access and services that are felt directly by tourists.
3	Amenity	Houses of worship and service: <ol style="list-style-type: none"> <li>1. Prayer rooms and mosques</li> <li>2. Customer service</li> <li>3. Website and online/non-online ticket purchase.</li> </ol>
4	Ancillary	Marketing and development: <ol style="list-style-type: none"> <li>1. Advertising through billboards</li> <li>2. Brochures on the internet and official social media.</li> </ol>

In the context of Trowulan, there are components that meet the requirements and some have not satisfied yet. In the entertainment aspect (attraction) (Hall & Prayag, 2019), for example, if conventional tourism is in the form of providing attractions in various forms, such as cultural festivals, modern or conventional music, the attraction aspect offered at Trowulan is that pilgrims can increase aspects of spirituality that soothe their soul (FA, Personal Communication, 2024). It is by achieving inner peace and getting closer to the Almighty and ancestors. In addition, this is what specifically differentiates conventional tourism and religious tourism. Grave pilgrims in Trowulan can fulfill their desires, pleasure, and inner satisfaction when visiting sacred tombs (Underhill, 2020). At the same time, fostering the value of religious awareness raises tourists’ religious spirit.

In terms of accessibility (Vargas-Sanchez & Moral-Mora, 2019), the management and local government of Mojokerto have made significant efforts to provide this component. The ease of

accessibility is felt by tourists who have not found obstacles as confirmed by an informant from Lamongan:

“Getting here is not difficult, though this is the second visit for us and our family. The first time we came here, we did not get lost. Now, we have Google Maps, so it is easy. We also have relatives here, so it is easier to get around” (AG, Personal Communication, 2024).

In contrast to the facilities (amenity) and development (ancillary) components (Meliantri & Apriani, 2024), based on the data and results of research conducted, these two components have been seen and are being pursued by the Regional Government of Mojokerto and Trowulan District, but have not yet been felt on a massive scale. The fulfillment of facilities is not only seen from their suitability (SI, Personal Communication, 2024), but also their comfort and useful value for visitors. Additional services and facilities require regular evaluation and upgrading every year (MG, Personal Communication, 2024). This aims to increase public interest in visiting tourism object.

In detail, conventional (general) visitors desire to visit Trowulan tourism. The tourists targeted by the Government of Mojokerto Regency are not only Muslims. The Trowulan tourism management and Tourism, Youth, and Sports Service has acknowledged that tourism destinations in Trowulan also offer cultural heritages, such as Brahu Temple, Tikus Temple, Bajang Ratu Temple, Segaran Pool, Majapahit Information Center, and tourism villages (Dispaspora, Personal Communication, 2024). Conventional visitors can enjoy cultural heritage tourism. Moreover, religious tourism in Trowulan is friendly tourism for everyone.

### 3.3. Empowering Sharia Principles-Based Halal Tourism in Trowulan

UNESCO defines world heritage as a term for places in the world that have outstanding universal value (Azam et al, 2019), and culture as a set of spiritual, material, intellectual, and typically emotional characteristics of a society or social group. These features can be expressed as art, literature, life style, communal way of living, traditions, and beliefs. The tourism development in Trowulan has not been optimal in improving the welfare of the community around the tourism destination (ST, Personal Communication, 2024). It will influence important sectors of the community's economy and the government if policies in developing tourism are right on target and coordinated (PA, Personal Communication, 2024) with stakeholders in the tourism sector.

Based on the fatwa of the National Sharia Council-Indonesian Ulema Council (DSN-MUI) Number 108/DSN-MUI/X/2016 (Wijaya T. et al, 2021) concerning Guidelines for Organizing Sharia Principles-Based Tourism in 2016, it minimally covers several aspects, including avoiding polytheism, immorality, decadence, tabdzir or israf, and evil. The important is creating benefits and usefulness both materially and spiritually.

El-Ghohary proposed a brief explanation that sharia tourism has a basis that is oriented towards public benefit, educating and enlightening, providing refreshment and tranquility (Hatem, 2016). It focuses to avoid polytheism and khufarat, free from immorality and maintain security and comfort as well as preserve the environment. For immigrants, respecting socio-cultural values and local wisdom is a social obligation (FR, Personal Communication, 2024) for every tourist. Meanwhile, in Islam, halal business must comply with the provisions set out in the Al-Qur'an and Sunnah. It is everything that is not only textually regulated in the Al-Qur'an and Sunnah, but also does not conflict with Islamic provisions or sharia (Mahardika & Rahardi, 2020).

BPS statistical data for Mojokerto Regency, Trowulan District in 2020 stated that the population in Trowulan District reaches 77,881 people. The economy in Trowulan District tends to be based on the trade sector, such as 456 grocery shops/stalls and 625 food stalls. Meanwhile, the financial institutions available in Trowulan District are 1 Government Commercial Bank and 7 People Credit Banks (BPR). Non-bank financial institutions or cooperatives that are operating in Trowulan District include 10 Savings and Loans Cooperatives (Kospin), 1 Village Cooperative Unit (KUD), and 1 Small Industry and People's Crafts Cooperative (Kopinkra) unit (BPS of Mojokerto Regency, 2020).

The halal tourism business is one of the priorities of the Regional Government of Mojokerto. It is one of the excellent efforts to increase domestic tourists in attracting local and foreign tourists.

Tourism, Youth, and Sports Service has great potential to become a center for cultural tourism. This is in line with the Ministry of Tourism and Creative Economy's statement that sharia economics is a key supporting of the basic concept of halal tourism. However, a halal tourism center requires support from many parties (MG, Personal Communication, 2024), especially the central government.

The first step that needs to be taken is to conclude the premise and answer the question on 'how to empower sharia principles-based halal businesses in Trowulan?' Based on Friedman's (Friedman M., et al, 2007) positive economic theory, the spirit of religious tourism, particularly grave pilgrimages that is developing in Trowulan, must be monitored and maximized. Government policies must provide the same profit value to managers, stakeholders, visitors, and local communities, such as developing local MSMEs (*Usaha Mikro Kecil dan Menengah / UMKM*) so that the scope of halal business in the area grows rapidly.

However, according to Friedman, halal business is different from conventional business, which is complementary and focuses only on material profit. It is because Trowulan tourism concentrates on cultural tourism, mainly grave pilgrimages. To avoid conflicting conclusions and misunderstandings, the writer emphasizes that sharia business through religious tourism does not mean manipulating certain religions, nor does it necessarily economize (Friedman M., 2009) the spirituality of visitors, turning it into a business sector.

Integration and interaction based on sharia principles need to be conducted between governmental institutions in the Trowulan area. According to the Management:

“Empowerment does not only come from institutions, such as the village government or Trowulan District, because the challenges are much greater, such as controlling the community, promotion, funding, sponsorship, paperwork, such as halal certification and etc. Thus, we also need sponsorship from profit and non-profit institutions as a long-term investment so that tourism empowerment is expected to be sustainable” (HL, Personal Communication, 2024).

Sustainable development of halal tourism will provide a significant economic contribution (Friedman M., 2017) for involved actors. Online information is currently the main influence in consumer decision-making (in case users of tourism services) in almost major markets. For this reason, e-marketing is expected to be an appropriate route of product marketing strategy in terms of providing efficient and effective information (AG, Personal Communication, 2024) for evenly distributed visitors. Religious and cultural tourism traditions-based tourism prioritizing Islamic and sharia values can hopefully produce the emergence of a superior moral personality as the core foundation.

Historically, religious tourism has been conducted for ages by our predecessors, known as grave pilgrimages. The jahilyah Arabian community practiced these activities at certain times and days. For example, Rasulullah SAW, during his teenager, was introduced to the culture of pilgrimage, such as visiting the grave of his father and his mother, who had died in Medina (Haryadi, 2020). It was narrated in a hadith by Ibn Majah, Muslim and Ahmad: “Take pilgrimage to the graves since it reminds you of death.” For Indonesian Muslims, this hadith is the basis that is used as a benchmark in the practice of religious tourism. The Kramat Troloyo cemetery commercially attracts top visitors among the Trowulan tourism reserves, for spiritual tourism reasons.

In empowering religious tourism, Trowulan has run well as recognized by local management. However, in terms of promotion, there is almost no significant action to attract visitors. This means that the use of social media has not been optimal yet. Tourists do not obtain information from social media or other promotion media from the Mojokerto government, but it is based on word of mouth and stories from parents because they feel an attachment to their ancestors (SA, Personal Communication, 2024). In fact, maximum promotion and use of social media is required in the era of modernization to increase public interest.

Additionally, religious tourism (Troloyo grave pilgrimage) in Trowulan is considered friendly for Muslims. It is not only friendly for adults but also families and children, such as guaranteed security, friendly services and facilities (Muslim Friendly), guaranteed halal food, easy communication and access to worship, and adequate accommodation (HR, Personal Communication, 2024). Halal

awareness and destination marketing (Darmawan et al, 2023) require improvement and good management by all parties. The outreach and awareness of the needs of Muslim tourists (pilgrims) must also be prioritized.

### 3.4. Dissemination and Facilitating Strategy

One of the tourism development strategies conducted by Tourism, Youth, and Sports Service is developing a web database to manage tourism information in the region. The halal tourism development strategy is also a work program for the government of Mojokerto Regency, such as building several facilities to support halal tourism in the area. The results of an interview with Mrs. Mega, Head of Tourism Attractions Division of Tourism, Youth, and Sports Service of Mojokerto Regency, showed that:

“Currently, we also have a web database. On this website, we present tourism in Mojokerto Regency, which is not only managed by the Regional Government. Thus, private sector can also promote on the website. We recommend halal tourism and it can be explained there. There is a description and promoted on the website. So far, we have only promoted via Instagram.” (Dispaspora, Personal Communication, 2024).

Halal tourism is an activity of visiting certain tourist destinations by considering to and prioritizing Islamic law. The existence of halal tourism is a new thing that needs to be explained to the public, so that they do not think that it is just religious tourism (HY, Personal Communication, 2024), such as visiting worship places to make a pilgrimage or worship.

Friedman (1912-2006), who was nicknamed the grandmaster of free-market economic theory in the post-war era, argued cynically and radically that the results of government policies will always have a low risk of conflict, so that policy makers and experts can determine the best policy for the economy in the future. Since positive statements provide scientific and accountable clarification. This is different from normative statements (See, Friedman, 2017), which are based on personal judgment. In line with Friedman, positive stakeholder policies regarding the religious tourism ecosystem strategy in Trowulan has determined the direction of the sharia business in the area.

In line with Friedman, based on the rational-actor methodology of microeconomics, James E. Alt and Kenneth A. Shepsle in the book entitled ‘*Perspectives on Positive Political Economy*’ (Alt & A. Kenneth, 1995) also concluded that a role for political behavior in the economic process and obstacles in economic exchange will be always exist. Thus, indications of economic politicization are also a problem in implementing halal tourism. This obstacle is also felt in bringing religious tourism into the sharia business in Trowulan to a wider market so that it is separated from conventional tourism. In the writer’s opinion, there are indications that religious tourism, especially grave pilgrimages, is categorized as conventional tourism. Categorization for mapping Trowulan halal tourism is required.

Regarding the current phenomenon of halal tourism development, Friedman proposed direct rational decisions from the government in the context of economic and political institutions. Political institutions take part as policy makers. Friedman further claimed that positive economic principles place the government not only as a decision maker, but also to perform a measurable control system as an institution that has prerogative power. Hence, the policy has been taken is not only a passive decision, but also a solution (Friedman M., et al, 2007). It does not cause side effects in its implementation and can attract visitor interest. In the end, positive policies will not work if there is no participation and positive response from the community.

It can be concluded that a balance is needed between positive policies and community contributions. For example, community contributions in this case involve UMKM (*Usaha Mikro Kecil dan Menengah*) actors and stakeholders. The involvement of UMKM is one of the government’s priorities (HY, Personal Communication, 2024) in its mission to develop halal tourism in Trowulan. Friedman, however, cautioned against collective action in the industrial democracy of the economy.

It is necessary to establish market organizations and alternative exchange mechanisms (Mahardika, 2020). There is a need to analyze the role of transaction costs in society in tourism development. Also, it ensures the function of economic and political institutions to avoid the politicization of



religious tourism, which is neglected by the interests of certain individuals and institutions when it provides spiritual service.

According to Friedman's warning refers to additional services that must be provided by the Government of Mojokerto Regency for pilgrims and conventional tourists. The required services are marketing (Bustamam & Suryani, 2021), physical development around tourist destinations (EN, Personal Communication, 2024), and good coordination in every activity and basic policies in religious tourism practice. The Head of Tourism Attractions Division of Tourism, Youth, and Sports Service of Mojokerto Regency said:

"The strategy has indeed been included in the Regent's work program. We, the Tourism, Youth, and Sports Service, are currently promoting tourism through electronic media, print media, and the internet. We convey that halal tourism has already been available in Mojokerto Regency, starting from the sufficient worship facilities, halal food products. For the swimming pool, we separate specifically for non-Muslims and the changing rooms are separate for men and women. However, it has not been implemented entirely. In addition, we explain the promotions regarding halal tourism." (Tourism Attractions Division of Tourism, Youth, and Sports Service of Mojokerto Regency, Personal Communication, 2024).

Tourism, Youth, and Sports Service (*Dispaspora*) has the task of performing regional government duties based on the principle of autonomy and Youth, Sports, Culture, and Tourism tasks. In order to carry out this task, Tourism, Youth, and Sports Service has a function as a policy maker for the following reasons. First is formulating policies in the tourism, youth, and sports sectors, as well as the cultural sector. Second makes policies in the tourism, youth, sports sectors and culture sector. Third is evaluations and reports in the tourism, youth, sports sectors and culture sector. Fourth is responsible for implementing administration in the tourism and cultural sectors (IW, Personal Communication, 2024). Implementation of other functions assigned by the Regent is in accordance with its duties and functions.

The development of Trowulan religious tourism can develop the community to engage in typically creative industries of tourism objects in order to compete with other products. One of them is by having MUI halal certification (MG, Personal Communication, 2024). It becomes one of the product's advantages in marketing and competing with other products. According to Tourism, Youth, and Sports Service, the development of halal tourism strategy that has been conducted includes promotion through electronic media, print media, and the internet.

Muslim-friendly services and facilities (Sahli M., 2021), such as providing worship places around tourist destinations, halal food and drinks, clean toilets, services and facilities to support activities during the month of Ramadhan (FA, Personal Communication, 2024), tour packages that do not clash with Islamic values and providing sharia-based hotels or accommodation become the main priority in Trowulan halal tourism.

Halal awareness and marketing of tourist destinations, such as establishing halal certification from the MUI to standardize facilities to create a safety, comfort, and hygiene atmosphere in using services and consuming food or drink products while traveling (Mulyani et al, 2020). Then, it provides education to the public regarding halal tourism in Mojokerto Regency. Also, the coordination with tourism actors and the Ministry of Religion to discuss the concept of halal tourism through religious tourism in Trowulan is performed. Those points above become input and evaluation material by policy makers in Trowulan.

#### 4. Conclusion

Developing Sharia business based on halal tourism is a brilliant idea of the Mojokerto regional government. Halal tourism based on religious tourism is an option and a way to develop Sharia business as the main market in Trowulan. That is what this research offers. Not only to develop it, but also can be implemented through structural planning, controlling, scenarios, and methods that involve the community and government as well as, producing data and positive benefits. Both economic and spiritual benefits.

Friedman's analysis shows that community participation minimizes conflict risk and the local government can identify the best economic development (policy) in Trowulan, Mojokerto Indonesia. Sustainable halal tourism development can provide significant economic contributions to all stakeholders. The empowerment of the communities through socialization, mentoring, and training can increase public interest in religious tourism, especially in Islamic pilgrims (*ziarah makam*).

### Acknowledgement

This article would not be complete without the support of UIN Sunan Ampel Surabaya's academic friends. We would also like to express our deepest acknowledgment to the rector and fellow lecturers of UIN Sunan Ampel Surabaya for their suggestions, criticism, and advice on this research. Last but not least, we are grateful to the informants involved, the management of Trowulan tourism, and the government of Mojokerto for the data and information that have been outlined in this research.

### References

- [1] Adinugraha, H. H., & Sartika, M. I. L. A. (2022). Halal Tourism In Setanggor Village: An Analysis Of Global Muslim Travel Index Approach. *The Seybold Report*, 17(09), 582-599.
- [2] Aggitama, Y. B. (2018). *Evaluasi wisata sejarah Majapahit di Kecamatan Trowulan Kabupaten Mojokerto* (Doctoral dissertation, Universitas Negeri Malang).
- [3] Arista, W., TN, A. Z., & Djoemadi, F. R. (2019). Studi Ekploratoris Daya Tarik Destinasi Wisata Di Trowulan Kabupaten Mojokerto, 2017. *CALYPTRA*, 7(2), 4082-4094.
- [4] 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://core.ac.uk/download/pdf/300474431.pdf>
- [5] Bustamam, N., & Suryani, S. (2021). Potensi pengembangan pariwisata halal dan dampaknya terhadap pembangunan ekonomi daerah Provinsi Riau. *Jurnal Ekonomi KIAT*, 32(2). <https://journal.uir.ac.id/index.php/kiat/article/view/8839>
- [6] Darmawan, D., Riya, R., & Parantika, A. (2023). Potensi Pengembangan Wisata Muslim Friendly di Pulau Bali. *Jurnal Ilmiah Wahana Pendidikan*, 9(7), 82-91. DOI: <https://doi.org/10.5281/zenodo.7803878>
- [7] Djakfar, M. (2017). *Pariwisata halal perspektif multidimensi: peta jalan menuju pengembangan akademik & industri halal di Indonesia*. UIN-maliki Press.
- [8] El-Gohary, H. (2016). Halal tourism, is it really Halal?. *Tourism Management Perspectives*, 19, 124-130. <https://doi.org/10.1016/j.tmp.2015.12.013>
- [9] Felani, H., Wahyuni, S., & Pratama, B. C. (2020). The analysis effect of Islamicity performance index on the financial performance of sharia commercial banks in Indonesia. *Journal of Economics Research and Social Sciences*, 4(2), 129-139. <https://journal.umy.ac.id/index.php/jerss/article/view/8389>
- [10] Friedman, M., Savage, L. J., & Becker, G. S. (2007). *Milton Friedman on Economics: selected papers*. University of Chicago Press.
- [11] \_\_\_\_\_, "Milton Friedman." (No Title) (2009). <http://revistas.bancomext.gob.mx/rce/magazines/40/2/pere0101.pdf>
- [12] \_\_\_\_\_, (2017). *Milton Friedman on freedom: Selections from the collected works of Milton Friedman*. Hoover Press.
- [13] Hadi, B. (2022). Peningkatan Nilai Spiritualitas Melalui Praktek Ziarah Pada Makam Ulama. *Guau: Jurnal Pendidikan Profesi Guru Agama Islam*, 2(3), 393-404. <http://studentjournal.iaincurup.ac.id/index.php/guau/article/view/381>
- [14] Hall, C. M., & Prayag, G. (Eds.). (2019). *The Routledge handbook of halal hospitality and Islamic tourism* (pp. 1-135). Abingdon: Routledge.
- [15] Haryadi, L. F. (2020). Tradisi Ziarah Kubur Dalam Pendekatan Sejarah. *Al-Hikmah: Jurnal Studi Islam*, 1(1), 115-126. <http://ejournal.kopertais4.or.id/sasambo/index.php/alhikmah/article/view/4290>
- [16] Jagielska-Burduk, A., Psczyński, M., & Stec, P. (2021). Cultural heritage education in UNESCO cultural conventions. *Sustainability*, 13(6), 3548.
- [17] Jones, T., & Perkasa, A. (2023). Sites: Reconstruction and resident relationships with Majapahit heritage. In *Heritage is Movement* (pp. 74-98). Routledge.

- [18] Mahardika, R. (2020). Strategi Pemasaran Wisata Halal. *Mutawasith: Jurnal Hukum Islam*, 3(1), 65-86. <http://jurnal.iailm.ac.id/index.php/mutawasith/article/view/187>
- [19] Meliantari, D., & Apriani, A. (2024). The Link of Amenities, Accessibility and Ancillary with the Selection of Tourist Destinations. *Jurnal Kewarganegaraan*, 8(1), 93-102. DOI: <https://doi.org/10.31316/jk.v8i1.6003>
- [20] Mujib, M. M. (2016). Fenomena tradisi ziarah lokal dalam masyarakat Jawa: Kontestasi kesalehan, identitas keagamaan dan komersial. *IBDA: Jurnal Kajian Islam Dan Budaya*, 14(2), 204-224. doi:10.24090/ibda.v14i2.673.
- [21] Mulyani, S. S., Munir, M., & Ibrahim, M. H. The Influence Of Social Impact Moderating Variables On Community Attitude Relationship Will Halal Tourism And Halal Tourist Interest In Yogyakarta. *Journal of Islamic Economic Scholar*, 1(1), 01-18. <https://jgi.internationaljournalallabs.com/index.php/ji/article/view/70>
- [22] Nasution, S. (2021). Konsep Pariwisata Halal Berbasis Ekonomi Kreatif Dengan Sharia Regulation Dalam Meningkatkan Pendapatan Dan Kesejahteraan Masyarakat Di Sumatera Utara. *Jurnal Riset Akuntansi Dan Bisnis*, 21(2), 250-261. DOI: <https://doi.org/10.30596/jrab.v21i2.8431>
- [23] Purwantoro, A., Haryanto, T., & Nurhidayati, S. E. (2023). Pemetaan Penelitian Bisnis Pariwisata Halal: Analisis Bibliometrik Pada Database Scopus. *JPEKA: Jurnal Pendidikan Ekonomi, Manajemen dan Keuangan*, 7(2), 113-126. DOI: <https://doi.org/10.26740/jpeka.v7n2.p113-126>
- [24] Rijal, S. (2019). *Book-Potensi Sejarah Dan Budaya Mandar Dalam Perspektif Pariwisata*. Politeknik Pariwisata Makassar.
- [25] Sahli, M. (2021). Implementasi Kebijakan Pariwisata Halal Menuju Ekosistem Wisata Ramah Muslim. *Jurnal Kebijakan Publik*, 12(2), 81-86. <https://jkp.ejournal.unri.ac.id/index.php/JKP/article/view/7934>
- [26] Setiyani, W. (2021). Studi Ritual Keagamaan. <http://repository.uinsa.ac.id/id/eprint/82/>
- [27] \_\_\_\_\_, & Triningsih, T. F. A. (2021). Dialektika Sakral Melalui Ziarah Kubur: Nilai-Nilai Magis Pada Peninggalan Kerajaan Airlangga Di Gunung Pucangan Jombang. *Prosiding Muktamar Pemikiran Dosen Pmii*, 1(1), 259-272.
- [28] Ulumi, H. F. B. (2024). *Sinkretisme dalam Tradisi Ziarah Keramat di Banten*. Penerbit A-Empat.
- [29] Underhill, E. (2020). *Practical mysticism*. Lulu. com. <https://www.lulu.com/de/shop/evelyn-underhill/practical-mysticism/ebook/product-1mm5rmv9.html?page=1&pageSize=4>
- [30] Vargas-Sánchez, A., & Moral-Moral, M. (2019). Halal tourism: state of the art. *Tourism Review*, 74(3), 385-399. <https://www.emerald.com/insight/content/doi/10.1108/TR-01-2018-0015/full/html>