

The Potential for Sharia Tourism Development at Taman Pertiwi, Pendung Talang Genting Village: A Conformity Analysis with DSN-MUI Fatwa No. 108/DSN-MUI/X/2016

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ABSTRACT

Despite the growing global demand for Muslim-friendly tourism and Indonesia's strategic role in this sector, many local tourist destinations still lack a systematic assessment of their readiness to offer sharia-compliant experiences. This study addresses this gap by analyzing the sharia tourism potential of the Taman Pertiwi Tourism Area in Pendung Talang Genting Village. The purpose of this research is to evaluate the extent to which the site's products and services align with sharia principles and international criteria such as those set by GMTI and MUI. A qualitative case study method was employed, drawing on primary data from in-depth interviews and direct observations involving site managers, local community members, and visitors, supplemented by secondary data. The main findings reveal that Taman Pertiwi has generated positive socio-economic impacts, including job creation, support for small and micro enterprises, and an environment free from vice, while offering a tranquil nature-based experience consistent with sharia values. However, significant limitations remain: poor accessibility for visitors with special needs, substandard prayer facilities with unclean ablution areas and toilets, and a complete absence of official MUI halal certification for processed local culinary products. The contribution of these findings lies in providing an evidence-based roadmap for infrastructure improvements and formalization of sharia standards, thereby helping transform Taman Pertiwi into a leading sharia-compliant destination and offering a replicable assessment framework for similar sites in other regions.

Keywords: *Sharia Tourism; Taman Pertiwi; Taman Pertiwi; DSN-MUI*

INTRODUCTION

The Indonesian government actively promotes the development of halal tourism as part of its efforts to advance the tourism sector, particularly to attract Muslim tourists from abroad. Several regions, such as Aceh, which has been granted autonomy to implement Islamic sharia (Sanur, 2020) have been able to adopt sharia-compliant tourism (Desky et al., 2022), Lombok has successfully harmonized religious values and socio-cultural identity into tourism (Prawiro, 2022), and Yogyakarta has developed sharia-compliant tourist destinations (Nurozi, 2021). However, many areas with potential have yet to maximize these opportunities, including the Pendung Talang Genting Village area, specifically Taman Pertiwi.

According to the Global Muslim Travel Index (GMTI), Indonesia ranks second as a country with a Muslim-majority population, serving as a leading global sharia tourism destination, with growth expected to continue increasing in the coming years (Index, 2024). Sharia-compliant tourism not only focuses on halal food but also encompasses cleanliness, comfort, and facilities that align with the fundamental principles of the Qur'an and Hadith, such as family-friendly areas and easily accessible prayer facilities.

The development of sharia-compliant tourism in Pendung Talang Genting Village is crucial for supporting local economic growth (Nizar et al., 2024), creating employment opportunities (Anindya Virana & Desi Pradani, 2023), and enhancing the area's attractiveness (Fathan et al., 2022). Pertiwi Park, which is currently the village's main attraction, possesses significant appeal and can be developed into a potential tourism area that is Muslim-friendly. This is highly relevant given the continuously increasing number of global Muslim tourists who increasingly demand destinations that align with sharia principles.

Furthermore, the development of sharia-compliant tourism can add value to the local community (Zarkasyi & Kurniawan, 2024). The presence of sharia-compliant tourism in Taman Pertiwi can create business opportunities for villagers through the halal culinary sector, sharia-compliant accommodation, and other services focused on the needs of Muslim tourists. With a tourism concept based on sharia principles, this village can also contribute to supporting government programs aimed at making Indonesia a global halal tourism destination. Moreover, the presence of sharia-compliant tourist attractions can generate a multiplier effect, such as encouraging other micro, small, and medium enterprises (MSMEs) to offer halal-certified products, thereby increasing community income (ROZALINDA et al., 2019).

Previous research has largely focused on sharia tourism development in more established destinations, such as Lombok, Aceh, and Yogyakarta. However, few studies have specifically addressed the development of sharia-compliant tourism in newly emerging natural tourism areas like Taman Pertiwi. Although this area has great natural appeal, including an artificial water park developed from an unmanaged swamp, its sharia potential has not been optimally explored. Investigating the sharia tourism potential in this area offers

new insights into how sharia-compliant tourism can be applied and developed in villages that possess natural attractions but lack a strong sharia identity.

The research gap that this study aims to fill is the absence of an in-depth examination of the application of the sharia tourism concept in the Taman Pertiwi natural tourism area, which has not yet been designated as a sharia-compliant tourist site but holds significant potential for development.

This research inquiry offers multiple benefits, both for the development of tourist destinations in Pendung Talang Genting Village and for the broader sharia tourism sector. From a practical perspective, this study will provide recommendations to the management of Taman Pertiwi regarding essential steps to transform the area into an attractive sharia-compliant tourist destination capable of attracting Muslim visitors. This research is also expected to contribute to improving the quality of sharia tourism management in Indonesia, particularly in areas with great potential that have yet to be optimally managed.

The title "Analysis of Sharia Tourism Potential in the Taman Pertiwi Tourism Area, Pendung Talang Genting Village" was chosen because of its direct relevance to the topic under study, namely the development of sharia-compliant tourism in an area with significant potential that has not been fully empowered in this context. Taman Pertiwi, with its natural beauty and the innovations made by the local community in transforming a swamp into a tourist park, holds great appeal and could serve as a successful example of sharia-based tourism development in rural areas.

Pendung Talang Genting Village, which successfully attracted attention at the 2022 Indonesian Village Tourism Award (Anugerah Desa Wisata Indonesia/ADWI), possesses various advantages that support the development of sharia-compliant tourism. The existence of a water tourism park and various local cultural elements that can be developed into sharia-compliant tourism attractions makes this village an ideal location for this research. Considering the existing potential, as well as the positive developments already documented in news reports, this research is highly relevant to optimize the sharia tourism potential in Taman Pertiwi.

Furthermore, culturally, the village is close to West Sumatran customs, which embrace the philosophy of *adat basandi syara', syara' basandi Kitabullah* (customs founded upon Islamic law, Islamic law founded upon the Holy Book). Minangkabau culture strongly emphasizes an Islamic way of life, including respect for guests, cleanliness, and social rules that prioritize politeness and morality. This provides added value in developing a sharia-compliant tourist destination in Taman Pertiwi. Muslim tourists will feel comfortable with a cultural approach that is friendly and aligned with Islamic principles.

Pendung Talang Genting Village can also leverage traditional Minangkabau culture, which has the potential to become a sharia-based tourist attraction. One example is traditional Minangkabau dances such as the Rangguk dance and the Asek Inak Kaco dance, which can be performed with an emphasis on the Islamic values contained in each movement and meaning

of the dance. Additionally, local arts and crafts based on local wisdom can be developed to attract Muslim tourists interested in halal and traditional products.

Several Minangkabau traditional ceremonies, such as the Kenduri Seko, held as a form of gratitude and respect for ancestors, can be integrated with sharia-compliant tourism activities. This ceremony, involving traditional leaders and the local community, embodies values of togetherness and solidarity that align with Islamic teachings. This can become part of an interesting and educational tourism experience for visitors interested in Islamic culture.

Culinary offerings are a major attraction in tourism, and the West Sumatra region is known for its rich halal culinary heritage, which can be part of sharia-compliant tourism. Local specialties such as Gulai Dayek, Sambal Lokan, Rebung Tumbuk, and Kerinci specialty coffee can be a unique draw for Muslim tourists seeking a culinary experience that adheres to halal principles.

To what extent does the Taman Pertiwi Tourism Area in Pendung Talang Genting Village have the potential to be developed into a sharia-compliant tourist destination that meets formal standards (Fatwa DSN-MUI)?

METHOD

This study aims to explore the sharia tourism potential in the Taman Pertiwi area, which has not been optimally explored and has not yet been designated as an official sharia-compliant tourist destination. Although the tourism management continues to improve in order to meet applicable standards, this area still faces several challenges in implementing sharia principles. For instance, some aspects, such as halal labeling on food, have not been fully implemented, and there are no clear informational signs regarding prohibitions that contradict sharia principles. Nevertheless, the tourism sector in this area has contributed positively to the local community's economy by increasing the number of visitors and creating business opportunities for local residents. This study aims to identify and analyze the potential and challenges faced by Taman Pertiwi in its efforts toward more organized sharia tourism development.

This study employs a qualitative case study method, which aims to understand contemporary phenomena in depth within real-life contexts. This method was chosen because it provides space for researchers to delve deeper into the situation and conditions occurring in the Taman Pertiwi tourism area. The types of data used in this study are primary data obtained from interviews with various informants directly involved in the management and development of the tourism area. In addition, secondary data are also used to enrich understanding of the literature relevant to the research topic, such as previous studies on sharia tourism and related concepts. These data will provide a comprehensive overview of the potential and obstacles faced in implementing sharia tourism in Taman Pertiwi.

The participants in this study consist of various informants representing different aspects relevant to the research object:

1. The first informant group is tourism managers, consisting of five people directly involved in the management and development of the Taman Pertiwi tourism area.
2. The second informant group is local community members, especially traders or those providing services to tourists in the area, totaling five people.
3. The third informant group is visitors who have visited the Taman Pertiwi area, totaling eleven people. With this diverse number of participants, the study is expected to obtain a holistic perspective on the sharia tourism potential and the challenges faced by the tourism area.

The research process involved several stages of data collection, consisting of in-depth interviews, direct observation, and documentation. Interviews were conducted with the aforementioned informants, aiming to gather information regarding the current conditions, potential, and obstacles faced in developing sharia tourism in the Taman Pertiwi area. In addition, direct observation was carried out to observe tourist activities, interactions between managers and visitors, and the facilities available in the area. Documentation was also used to obtain additional data regarding policies, management, and marketing strategies implemented in the tourism area. All collected data were then analyzed to provide a clearer picture of the implementation of sharia tourism in Pertiwi Park.

Data analysis in this study used the approach developed by Miles and Huberman, which consists of three main steps: data reduction, data display, and conclusion drawing. Data collected through interviews, observation, and documentation were reduced by filtering relevant information and grouping data based on specific themes. Subsequently, the reduced data were presented in narrative or tabular form to facilitate understanding of the research findings. The final stage is drawing conclusions and verifying data, carried out by checking the consistency of information obtained from various sources to ensure the credibility of the research findings. To verify data validity, this study employed triangulation techniques, encompassing credibility, dependability, transferability, and confirmability. The data obtained were analyzed using a case study approach, thus providing useful interpretations for scientific development and practical application in the context of sharia tourism development in emerging natural tourism areas.

Assessment Criteria Based on MUI's Tourist Destination Standards.

1. Tourist destinations must be directed toward efforts to;
 1. Provide goodness and benefits to the community in general.
 2. Provide enlightenment, refreshment, and tranquility for visitors.
 3. Maintain trust, safety, and comfort in every aspect.
 4. Create universal goodness that can be enjoyed by all parties without exception.

5. Maintain cleanliness, environmental sustainability, sanitation, and the surrounding environment.
6. Respect socio-cultural values and local wisdom as long as they do not contradict sharia principles
2. Destinasi wisata wajib memiliki:
 1. Adequate prayer facilities that are easily accessible and meet sharia standards.
 2. Halal food and beverages that have obtained Halal Certificates from MUI as a guarantee of their halal status
3. Tourist destinations must avoid:
 1. Practices of shirk (polytheism) and superstition that contradict Islamic teachings;
 2. Immoral activities, adultery, pornography, pornographic acts, consumption of alcoholic beverages, drugs, and gambling.
 3. Artistic, cultural, or attraction performances that contradict sharia principles.

RESULTS

Benefits for the Community

Findings indicate that the management of Taman Pertiwi has had significant dual impacts, both on the economy and on the social cohesion of the village community. The management emphasizes its policy orientation towards job creation and strengthening local MSMEs: "We create jobs and support local MSMEs." Furthermore, the management mentions the fiscal contribution: "Increasing village revenue from levies and sales of local products." These two statements indicate a community-based tourism strategy that directly reduces unemployment and increases the village's original income..

From the perspective of traders and the community, these benefits are felt concretely. One trader revealed the existence of a clear registration system as a prerequisite for trading: "We are given space to trade and meet the requirements, such as maintaining cleanliness, and registering first with the management." Additionally, a resident informant added: "Residents can work there and also sell." This shows that economic opportunities are not limited to permanent traders but are also open to the general public who wish to engage in seasonal or part-time economic activities.

However, from the visitors' perspective, criticism has emerged regarding the lack of formalized governance. One visitor stated: "The formal initiative is not yet clearly visible." Although the friendliness of the local community is acknowledged, visitors feel that some aspects of the management are still spontaneous and not yet institutionally structured. Another more specific criticism highlights the unavailability of facilities for people with disabilities: "There may need to be facilities for visitors with special needs (e.g., wheelchair access)."

Researcher observations confirm this: no wheelchair access or other accessibility features for visitors with physical limitations were found. Meanwhile, other visitors actually

assess that Taman Pertiwi has the potential to be an inclusive space: "This place is open to all ages and groups, including for light exercise or outdoor activities." Thus, there is a gap between the potential for inclusivity and the reality of the available infrastructure.

On the other hand, the existence of village rules based on sharia is appreciated. One visitor commented: "The village rules that prohibit things contrary to sharia (alcohol, gambling) have created a safe environment for everyone." This shows that moral and cultural safety aspects are actually more institutionalized than physical and administrative aspects.

Overall, Taman Pertiwi has succeeded in making real economic and social contributions to the village community, yet it still faces structural challenges in terms of governance formalization and fulfilling accessibility rights for tourists with special needs. These findings underscore the need for a balance between economic empowerment and inclusive infrastructure in community-based tourism management.

A calming and refreshing experience

The management of Taman Pertiwi explicitly directs its efforts toward creating an environment that contrasts with urban noise. A manager stated, "We strive to create a calm, natural atmosphere, far from the hustle and bustle of the city," and to achieve this, the management provides saung-saung (small huts) under the trees as relaxation spaces: "Visitors can relax in the saung-saung and enjoy the view." Cleanliness and entertainment (karaoke) are managed so as not to disturb the tranquility. Traders and local community members are also encouraged to play an active role in supporting comfort; a trader expressed, "We are also guided by the management to maintain comfort and create a fresh environment for visitors." This indicates a transfer of norms from the management to the community, focusing not only on physical facilities but also on creating a comfortable collective atmosphere.

From the visitors' perspective, appreciation for the natural landscape is very high. One informant remarked, "Looking at the lake and the tall pine trees creates a cool and relaxed atmosphere. The place is family-friendly," while another visitor even described the transformation of the land from an unmanaged swamp into a beautiful park as innovative: "Refreshing. The concept of a park built on this unmanaged swamp is innovative and lush. Far from the hustle and bustle." Another statement affirms the restorative effect: "The natural atmosphere refreshes the mind. The place is safe and suitable for relaxing." However, behind these praises, recurring complaints about inconsistent maintenance emerge. One visitor acknowledged the natural beauty but criticized, "Naturally yes, but regarding comfort, there are still overgrown wild grasses that cause the emergence of small insects and even mosquitoes." A similar complaint was raised regarding the ablution facilities: "The tranquility is slightly disturbed because the ablution facilities in the toilet area appear less clean and slippery. Routine maintenance is needed," and scattered trash is still visible in several spots.

Researcher observations confirm that the management has provided saung (huts) with plastic mat flooring under shady trees as an effort to enhance comfort. However, several visual findings indicate limitations in sustainable maintenance: the trader area appears less

well-maintained and not modern, wild grass grows in several areas which during the rainy season triggers the emergence of mosquitoes, and the toilets and ablution area are in damaged condition and have not been repaired. Thus, there is a gap between the management's aspiration to create tranquility and the reality of inconsistent facility maintenance. Overall, Taman Pertiwi succeeds in offering a refreshing natural experience thanks to its unique landscape and conscious efforts to distance it from the hustle and bustle of the city, yet the main weakness lies in routine maintenance. These findings indicate that the success of a nature-based destination is determined not only by its initial beauty but also by the sustainable maintenance system, which is often neglected in the operational stage.

Safety and Comfort Provided by the Management

The management of Taman Pertiwi has implemented concrete steps to create a sense of safety and comfort for visitors. A manager explained, "There are parking security officers, and water activity games such as pedal boats," indicating special attention to the parking area and play area. The presence of security officers at the parking lot reflects the management's commitment to reducing potential disturbances and ensuring that visitors' vehicles are safe while they enjoy the tourist site. Additionally, the management also provides recreational facilities that do not disturb the tranquility, such as pedal boats, so that visitors can safely and enjoyably experience the natural atmosphere. Traders and local community members feel the direct benefits of this management; a trader stated, "I feel safe with the presence of the officers, and the management is very friendly and helpful, making us comfortable." This statement indicates that the good relationship between the management and the community also helps strengthen the collective sense of safety.

From the visitors' perspective, most felt safe and comfortable during their visit. One visitor expressed, "Felt respected as a guest," indicating that the management and local community treated them well and upheld respect. Another visitor added, "Feel safe because of the presence of officers," affirming that the physical presence of security officers makes a tangible contribution to the sense of safety. More interestingly, a visitor highlighted the cultural aspect: "Comfortable because the environment is free from vice; as parents, we need tourism that aligns with the sharia values of our culture." This shows that the sense of safety is not only physical but also moral and religious, created by unwritten rules based on sharia values. However, there remain suggestions for improvement regarding infrastructure; one visitor expressed, "Some footpath areas need repair to make them more comfortable and safe to traverse," indicating that pedestrian paths still require enhancement.

Observational results indicate that the management provides clear information regarding rest areas and family seating, as well as friendly and proactive local employees and traders who assist visitors. However, the supervision carried out is more cultural and informal in nature. The management and community rely more on social norms and cultural awareness to maintain order and security, rather than strict around-the-clock surveillance. Currently, there are no official signs or formal systems in place for lost items or other security issues; visitors

experiencing problems must report directly to existing staff or officers. Thus, although Taman Pertiwi has succeeded in creating a sense of safety and comfort through a combination of physical officers, community friendliness, and adherence to sharia values, there remain gaps in terms of formalizing security procedures and improving supporting facilities. These findings underscore that in community-based destinations, security often rests on social and cultural capital, but as visitor numbers increase, a more structured formal system is also needed.

Worship Facilities at Taman Pertiwi

The management of Taman Pertiwi provides worship facilities in the form of a small mushalla (prayer room) located near the entrance to the tourist area. Although its size is limited, attention to cleanliness is fairly high; a manager stated, "I am tasked with cleaning the mushalla every day, even though it is small." However, the manager also acknowledged that the mushalla is often unable to accommodate worshippers during peak visitation periods, especially on religious holidays: "Sometimes when it is crowded, such as during holidays, the mushalla is not large enough to accommodate the worshippers." This condition indicates a gap between facility availability and the fluctuating, seasonal need for worship spaces. From the perspective of traders and local community members, the existence of the mushalla remains appreciated due to its strategic location and easy accessibility. A trader expressed, "There is a mushalla, and it is easy to reach. Although it is small, this mushalla is very helpful for us to pray." Thus, despite its limited capacity, this facility meets the basic daily worship needs for those who work or engage in activities within the tourist area.

From the visitors' perspective, appreciation and criticism emerge simultaneously. On one hand, visitors acknowledge the separation of ablution areas and toilets by gender, as well as the maintained cleanliness of the mushalla. One visitor noted, "There is a separation of ablution areas and toilets for men/women, and the mushalla is clean," while another visitor added, "The worship facility (mushalla) is kept clean and equipped with prayer supplies" (carpets, sarongs, prayer veils). However, on the other hand, the limited capacity becomes the main complaint when the number of visitors is high. One visitor frankly expressed, "When it is crowded, we have to take turns and queue to pray. This is inadequate." Furthermore, the condition of supporting facilities such as toilets and ablution areas is considered very basic and partly damaged, which directly reduces the comfort of worship. A visitor stated, "The condition of the toilets and ablution area is very basic and some are damaged. This reduces the comfort of worship."

Researcher observations confirm that the mushalla is easily accessible and open at all times, its cleanliness is maintained, and prayer supplies are adequately available. However, at certain times such as religious holidays, worshippers have to queue for their turn to pray due to the small size of the mushalla. The ablution facilities and toilets appear simple and some are in damaged condition, which reduces the comfort of visitors wishing to worship. Overall, Taman Pertiwi has provided worship facilities that are reasonably adequate for daily needs

and easily accessible, yet there remain two main weaknesses: first, the capacity of the mushalla is disproportionate to the surge in the number of worshippers at certain times; second, the condition of the toilets and ablution area is simple and not well maintained. These findings indicate that in the management of tourist destinations based on religious values, the provision of worship facilities is not sufficient only in terms of existence and cleanliness, but must also consider the aspects of capacity and sustainable maintenance of supporting facilities.

The Halal Status of Food and Beverages at Taman Pertiwi

The management of Taman Pertiwi states that all culinary items sold by local MSMEs are guaranteed to be halal. A manager stated, "All culinary items sold by local MSMEs are guaranteed halal because the majority of the people here are Muslim," and added, "We always remind traders not to sell forbidden (haram) food." This statement indicates that the halal guarantee is based on communal assumptions grounded in the dominance of Islam in the area, rather than on formal verification mechanisms. The management openly acknowledges that there is no official halal certification from MUI (the Indonesian Ulema Council), but remains confident that halal status can be guaranteed from the raw ingredients used: "There is no official halal certification from MUI, but we guarantee its halal status from the raw ingredients used." Thus, the current assurance system is *emic* (originating from internal beliefs) and relies on oral communication, rather than being *etic* (based on external, audited standards).

From the traders' perspective, efforts to ensure halal status are also carried out despite certification limitations. A trader expressed, "The products we sell have halal labels, but the prepared foods such as meatballs, chicken noodles, and boiled noodles do not yet have halal certification. However, we can ensure that the process is in accordance with sharia." This statement indicates an awareness among traders to distinguish between manufactured products (which are already labeled) and self-processed products (which are not yet certified), as well as an effort to comply with sharia principles independently. Nevertheless, this guarantee remains declarative in nature without supporting documents that can be viewed by the public.

For visitors, confidence in the halal status of food largely rests on local cultural trust. A visitor stated, "We believe the food is halal because this area is predominantly Muslim," indicating that the religious identity of the majority community serves as a substitute for formal certification. However, not all visitors are satisfied with such assurance. One visitor noted the absence of physical evidence: "There is no official MUI halal certification displayed at the stalls," indicating doubts about transparency. Moreover, another visitor highlighted the aspect of cleanliness as an equally important dimension: "There needs to be special training on stricter hygiene standards in culinary production, even if the ingredients are already halal." This is interesting because it shows that for some tourists, halal is not only about raw ingredients but also concerns the hygiene of the production process.

Researcher observations confirm that most traders sell manufactured products with halal labels, while processed products such as meatballs and chicken noodles do not yet have official certification. The management and traders ensure halal status through oral communication without any formal socialization or education regarding stricter halal culinary standards. In other words, the halal guarantee at Taman Pertiwi currently remains a matter of communal trust, which heavily depends on the religious homogeneity of the local population. These findings indicate that sharia-based tourist destinations in areas with a Muslim majority often consider formal certification as a low priority, whereas from the perspective of more critical tourists or those from outside the region, the absence of MUI certification can become a source of uncertainty. To increase credibility and visitor comfort, not only official halal certification but also hygiene training and documented production standards are needed.

Rules and Policies of the Taman Pertiwi Management

The management of Taman Pertiwi explicitly prohibits activities that contradict sharia principles, such as gambling and the consumption of alcoholic beverages. A manager explained, "We do not allow activities like gambling or alcohol here," and also emphasized that they do not promote or permit activities that violate sharia. Furthermore, the management stressed the importance of monitoring visitor behavior: "We always monitor if any visitors engage in indecent acts." These statements indicate that normatively, the management is committed to creating an environment that aligns with the values of decency and Islamic teachings. However, it is important to note that the monitoring mechanisms mentioned are general in nature and are not accompanied by written procedures or dedicated officers on duty at all times.

From the visitors' perspective, perceptions of the effectiveness of these rules are very positive. One visitor expressed, "I did not see any alcohol, gambling, or immoral acts," while another visitor added, "The atmosphere is very well maintained, free from things that violate decency," and another noted, "There is nothing that disturbs ethics." These repeated acknowledgments from various informants indicate that although there are no official warning signs or formally patrolling security officers, this tourist area succeeds in maintaining an atmosphere aligned with sharia principles. In other words, the effectiveness of the rules does not depend solely on formal mechanisms, but rather rests on collective awareness and deeply rooted cultural norms.

Researcher observations confirm that, in accordance with the local Kerinci culture, improper acts are indeed not permitted within the Taman Pertiwi tourist area. Monitoring and supervision are more social in nature, relying on the cultural norms prevailing in the local community to prevent activities that are inconsistent with Islamic values. No actions violating sharia principles were found during the observation process. However, it is important to note that there are no labels or warning signs explicitly reminding visitors not to engage in inappropriate behavior. This indicates that the successful enforcement of rules at Taman

Pertiwi heavily depends on the religious homogeneity of the community and visitors, as well as informal social control, rather than on a structured monitoring system.

Overall, although there is no strict formal supervision or clear warning signs, the Taman Pertiwi tourist area succeeds in creating a safe environment free from activities that contradict sharia principles, thanks to social monitoring and strong cultural norms. These findings indicate that in the context of a relatively religiously homogeneous society, the effectiveness of sharia policies in tourist destinations can operate without high levels of institutionalization. However, along with the potential increase in the scale of visits from tourists originating from different cultural backgrounds, the absence of explicit rule socialization (for example, through warning signs) could pose a risk to the sustainability of the conducive atmosphere that has been maintained thus far.

Organization of Art Attractions

The management of Taman Pertiwi shows particular attention to the compatibility of art attractions with Islamic values. A manager explained, "Art attractions here only provide karaoke on stage, but we ensure it remains in accordance with ethics. So far, we only play music, and if there is a request from visitors for karaoke, a fee is charged." This statement indicates that the management consciously limits the types of attractions offered to only karaoke managed with certain ethics, without opening space for other forms of entertainment that could potentially cause controversy or violate Islamic teachings. Thus, the strategy for managing art attractions at Taman Pertiwi is more restrictive than expansive, reflecting a preventive effort to maintain sharia compliance. Regarding practices that could be categorized as shirk (polytheism) or khurafat (superstitions), the management did not mention any such activities, and from both interviews and observations, no activities contrary to sharia principles were found in this area.

From the visitors' perspective, the limited variety of art attractions is not a complaint; rather, it is accepted as a consequence of the implemented sharia tourism concept. One visitor stated, "So far, there is only karaoke, and it is on a stage located in the middle of the tourist area, right on the artificial lake." Visitors did not report any artistic activities or cultural attractions that violate Islamic values; the karaoke provided is considered relatively simple entertainment, not excessive, and acceptable to most visitors. This is interesting because it shows that in the context of sharia tourism, visitor preferences tend not to demand a wide variety of art attractions, as long as the general atmosphere remains aligned with religious norms.

Researcher observations confirm that at the Taman Pertiwi location, the only artistic activity available is karaoke on a stage located in the middle of an artificial lake. This activity takes place within reasonable limits, presenting no attractions considered improper or contrary to Islamic teachings. No other cultural attractions were found, such as dances, loud music performances, or practices related to shirk (polytheism) and khurafat (superstitions). Thus, Taman Pertiwi succeeds in keeping the artistic and cultural attractions displayed in line with

Islamic values. However, it is important to note that this success also means limited entertainment diversity, which may be a consideration for the segment of tourists seeking a richer cultural experience. Overall, the management of art attractions at Taman Pertiwi represents an approach that is religiously safe but less innovative in the development of art- and culture-based tourism products.

DISCUSSION

General, the field findings confirm that the development of the Taman Pertiwi Tourist Area has generated a positive and significant multiplier effect on the community of Pendung Talang Genting Village, particularly in social and economic aspects. The main benefits perceived are through job creation for local residents and the empowerment of Micro, Small, and Medium Enterprises (MSMEs) that sell local products. This tourism management not only increases village revenue through levies but also provides business opportunities for the surrounding community. In addition to economic benefits, the social environment is also preserved, where village rules prohibiting practices contrary to sharia, such as alcohol and gambling, have succeeded in creating a safe and comfortable atmosphere for all parties. Nevertheless, there are gaps in facility development, namely limited accessibility characterized by inadequate facilities for visitors with special needs, such as wheelchair access.

These findings indicate a strong alignment between the socio-economic contributions of Taman Pertiwi and the criteria for sharia tourism destinations as established by global regulations and standards. According to the Fatwa DSN-MUI No: 108/DSN-MUI/X/2016, These findings indicate a strong alignment between the socio-economic contributions of Taman Pertiwi and the criteria for sharia tourism destinations as established by global regulations and standards. According to the Fatwa, a sharia tourism destination must be directed towards efforts for goodness and benefit to the community at large. The empowerment of local MSMEs and job creation at Taman Pertiwi directly fulfill this principle, aligning with the expectation that sharia tourism can increase community income. Furthermore, the commitment of the management and the community to prohibit acts of vice, adultery, alcohol consumption, and gambling is in line with MUI provisions that a tourism destination must avoid such practices. On the other hand, the findings regarding the lack of special facilities (wheelchair access) serve as an important note, because the Global Muslim Travel Index (GMTI) criteria emphasize that sharia tourism destinations should be family-friendly destinations, which implicitly includes inclusivity and comfort for all family member. The local economic improvement in Taman Pertiwi through MSMEs and job creation aligns with the experience in Lombok, where halal tourism brings positive economic effects, particularly in terms of job variety and increased local income (Martini et al., 2020). This development also supports the argument that halal tourism acts as a catalyst for economic growth and development (Peristiwo, 2020) (Lumbanraja et al., 2024). However, the most important aspect to discuss is the gap in accessibility, especially for visitors with special

needs, as observed at Taman Pertiwi. This limitation reflects a common issue in Indonesian tourism, where, for example, Taman Bungkul in Surabaya is also considered not yet fully disability-friendly due to facility conditions that do not meet standards and are difficult to access (Noviyanti et al., 2021). Globally, studies focusing on Accessible Tourism affirm that environmental barriers, which include access to public facilities such as transportation and attractions, are the most significant obstacles to the full participation of people with disabilities in tourism activities (MAHMOUDZADEH & SARJAZ, 2018). This underscores the urgency for Taman Pertiwi to address accessibility shortcomings in order to fulfill the inclusive promise of sharia tourism development.

Furthermore, the aspect of natural attractions offering a calming and refreshing experience at Taman Pertiwi aligns with findings in nature-based tourism research. Studies show that natural attractions, such as scenery and a tranquil atmosphere, are major pull factors that significantly influence visitor satisfaction and loyalty at nature destinations (Kim & Brown, 2012). This search for tranquility and well-being is also identified as a primary need for Muslim tourists, who seek experiences that support spiritual peace (Oktadiana et al., 2016). However, these findings also reveal a crucial problem: natural potential is hindered by poor facility quality and cleanliness. Research confirms that tourist satisfaction heavily depends on the quality of facilities and destination cleanliness, which directly affect revisit intention (Hikmah et al., 2024). Specifically, the availability of clean and well-maintained toilet facilities is a fundamental aspect for public comfort and health, and is even considered an important component that shapes tourists' perceptions of destination infrastructure (Pratt, 2024). Therefore, the deficiencies experienced by Taman Pertiwi regarding these facilities indicate a service quality gap that can damage the overall destination image, where failure to provide adequate facilities is a common challenge in the development of halal tourism in Indonesia.

Furthermore, the sense of safety and comfort experienced by visitors to Taman Pertiwi, guaranteed by social monitoring and strict prohibitions against immoral acts (alcohol, gambling, vice), shows significant similarity to global halal tourism principles. The concept of halal tourism explicitly emphasizes the need for an alcohol and gambling-free environment to meet Muslim tourists' needs for comfort (Wardi et al., 2018). Kualitas layanan keamanan, baik formal maupun informal, sangat penting, karena pengawasan yang lebih bersifat budaya di Taman Pertiwi ini telah menciptakan rasa aman yang dibutuhkan, yang dapat meningkatkan kepercayaan wisatawan (Tyagi et al., 2016). This condition also indirectly supports a better social environment, aligning with findings that alcohol restrictions, rather than harming tourism, can actually reduce crime and violence issues (Symons et al., 2025), thereby strengthening the destination's safe image, and ultimately can increase the volume of visits (A et al., 2023).

Although the moral environment has been secured, the next challenge arises in the provision of basic spiritual needs. The limitations of worship facilities at Taman Pertiwi,

especially the small mushalla and the simple condition of the ablution/toilet areas, reflect a common challenge faced by sharia tourism destinations in fulfilling the need to have attributes of Muslim tourists (Mannaa, 2019). This issue becomes crucial because the availability and cleanliness of adequate worship facilities significantly influence Muslim tourist visits (Rahmawati et al., 2025). Specifically, issues of cleanliness and damage in the ablution/toilet areas cannot be tolerated because they directly contradict the fundamental principle of cleanliness (taharah) in Islam. In fact, research on ablution facilities in other mosques highlights that problems such as poor cleanliness, inadequate ventilation, and lack of maintenance can occur, even when clear standards exist (Haraty & Utaberta, 2019). Failure to ensure this taharah (ritual purity) can reduce the spiritual and physical value that tourists should receive, holding Taman Pertiwi at the level of fulfilling basic needs rather than achieving optimal Muslim-friendly standards.

The second important pillar of halal tourism, namely culinary offerings, also reveals a gap between practice and formal standards. The discrepancy between the informal halal assurance provided by the management and the absence of official halal certification from MUI aligns with debates in the literature. Although for some Muslim tourists, the presence of a Muslim majority in an area can be considered a guarantee of halalness (Wardi et al., 2018), Although for some Muslim tourists, the presence of a Muslim majority in an area can be considered a guarantee of halalness, the absence of official certification can cause discomfort, especially for processed foods (Mannaa, 2019). Although some studies indicate that the availability of places of worship influences Muslim tourist visits more than certified halal restaurants (Rahmawati et al., 2025), Other studies affirm that the perception of halal food availability is significantly related to satisfaction (Wardi et al., 2018). In addition to the aspect of raw ingredients, visitors' demands for hygiene training and strict production processes emphasize the importance of the Tayyib aspect (cleanliness, quality, and ethics) (Mannaa, 2019), which requires the formalization of certification and the improvement of hygiene standards to build broader credibility.

Finally, the success of Taman Pertiwi in implementing all of the above aspects (safety, worship facilities, and halalness) is reinforced by the rules and policies of the management. Policies that prohibit activities violating sharia and limit art attractions (such as karaoke) to remain ethical reflect strong compliance with the ethical and moral dimensions of halal tourism (Wardi et al., 2018). However, observations indicate that this sharia-based environmental protection system still relies heavily on local social norms, due to the absence of warning signs or official labels. Although social norms themselves are a strength, the literature suggests that the establishment of clear regulations and effective socialization would better ensure consistent compliance amidst visitor diversity and reduce the potential for cultural conflict (Akg et al., 2022). This is necessary to strengthen the destination's commitment to all the Halal attributes presented.

The Taman Pertiwi Tourist Area has great potential to be developed as an inclusive sharia tourism destination that provides local economic benefits. Fundamentally, Taman Pertiwi has demonstrated a strong commitment to halal tourism principles, as evidenced by its significant socio-economic contributions through the empowerment of MSMEs and job creation, as well as ensuring a moral environment free from prohibited activities. The area's natural attractions, which offer tranquility, are also highly aligned with the well-being needs of Muslim tourists. However, this potential is hindered by crucial issues related to facility quality and accessibility. The limitations of public facilities, especially the simple toilets/ablution areas and the vulnerability to cleanliness problems, along with the absence of official halal certification for culinary products, indicate a significant gap in fulfilling the need to have attributes of Muslim tourists and Accessible Tourism standards. Therefore, to realize the inclusive promise of sharia tourism and achieve optimal Muslim-friendly standards, Taman Pertiwi must immediately address accessibility shortcomings, improve the quality of facility cleanliness, and formalize the halal assurance of its culinary offerings.

CONCLUSION

The Taman Pertiwi Tourist Area in Pendung Talang Genting Village is assessed to have strong potential to be developed into a sharia tourism destination because it has succeeded in creating positive socio-economic impacts for the local community through job creation and MSME empowerment, as well as ensuring a sense of safety and a moral environment free from alcohol, gambling, and vice, in accordance with MUI provisions. However, this potential is hindered by several critical challenges that need to be addressed immediately to achieve formal standards (DSN-MUI and GMTI): (1) Poor quality and cleanliness of physical facilities, especially toilets and ablution areas, which contradict the principle of *taharah* (cleanliness) in Islam; (2) The absence of official MUI halal certification for local processed culinary products, which requires formalization of halal assurance and improvement of hygiene standards (*Tayyib*); and (3) Limited accessibility characterized by inadequate facilities for visitors with special needs (such as wheelchair access), which is an important note in realizing family-friendly tourism.

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