

DEVELOPING HALAL TOURISM IN NGEBEL LAKE PONOROGO: AN ANALYSIS OF DSN MUI FATWA NUMBER 108/DSN-MUI/X/2016

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DOI: 10.21154/invest.v4i1.8977

Received: 2024-05-03

Revised: 2024-06-16

Approved: 2024-07-26

Abstract: This research aims to determine how to develop a Halal Tourism Area in Ngebel Lake Ponorogo in terms of DSN MUI Fatwa Number 108/DSN-MUI/X/2016. There are two discussions, namely: 1) How to implement halal tourism development in Ngebel Lake Ponorogo based on DSN-MUI Fatwa Number 108/DSN-MUI/X/2016 Guidelines for Organizing Tourism Based on Sharia Principles. 2) What is the inhibiting and supporting factors in the development of the Ngebel Lake Ponorogo tourism area based on the DSN-MUI Fatwa Number 108/DSN-MUI/X/2016 Guidelines for Organizing Tourism Based on Sharia Principles? The type of research carried out by the researchers is field research using qualitative methods. Data collection techniques included observation, interviews, and documentation. The data analysis method used by researchers is inductive. The research results show that, first, the implementation of development based on DSN-MUI Fatwa Number 108/DSN-MUI/X/2016 has not been fully carried out in accordance with the guidelines for implementing halal tourism, even though it has fulfilled several development aspects as stated in the fatwa, namely, related to the provision of tourist-friendly Muslim facilities and services. Second, the fulfillment of implementation factors in accordance with DSN-MUI Fatwa Number 108/DSN-MUI/X/2016 influenced the success factors in supporting halal tourism activities at Ngebel Lake Ponorogo. However, the non-implementation of some of the supporting factors has created an obstacle in developing halal tourism in the Ngebel Lake Ponorogo area because it has not been implemented, as stated in the implementation guidelines according to Fatwa.

Keywords: *DSN-MUI fatwa, halal tourism, Ngebel Lake Ponorogo, sharia principles, tourism development.*

Abstrak: Penelitian ini bertujuan untuk mengetahui bagaimana pengembangan Kawasan Wisata Halal di Telaga Ngebel Ponorogo ditinjau dari Fatwa DSN MUI Nomor 108/DSN-MUI/X/2016. Terdapat dua pembahasan yaitu: 1) Bagaimana implementasi pengembangan wisata halal di Telaga Ngebel Ponorogo berdasarkan Fatwa DSN-MUI Nomor 108/DSN-MUI/X/2016 tentang Pedoman Penyelenggaraan Pariwisata Berdasarkan Prinsip Syariah. 2) Apa faktor penghambat dan pendukung dalam pengembangan kawasan wisata Telaga Ngebel Ponorogo berdasarkan Fatwa DSN-MUI Nomor 108/DSN-MUI/X/2016 Pedoman Penyelenggaraan Pariwisata Berdasarkan Prinsip Syariah? Jenis penelitian yang dilakukan oleh peneliti adalah penelitian lapangan (field research) dengan menggunakan metode kualitatif. Teknik pengumpulan data yang digunakan adalah observasi, wawancara, dan dokumentasi. Metode analisis data yang digunakan peneliti adalah induktif. Hasil penelitian menunjukkan bahwa, pertama, implementasi pengembangan berdasarkan Fatwa DSN-MUI Nomor 108/DSN-MUI/X/2016 belum sepenuhnya dilakukan sesuai dengan pedoman penyelenggaraan pariwisata halal, meskipun telah memenuhi beberapa aspek pengembangan sebagaimana yang tertera dalam

fatwa tersebut, yaitu terkait penyediaan fasilitas dan pelayanan ramah wisatawan muslim. Kedua, terpenuhinya faktor implementasi sesuai dengan Fatwa DSN-MUI Nomor 108/DSN-MUI/X/2016 mempengaruhi faktor keberhasilan dalam mendukung kegiatan wisata halal di Telaga Ngebel Ponorogo. Namun, tidak terlaksananya beberapa faktor pendukung tersebut menjadikan kendala dalam pengembangan wisata halal di kawasan Telaga Ngebel Ponorogo karena belum terlaksana sebagaimana yang tertera dalam pedoman pelaksanaan menurut Fatwa.

Kata kunci: fatwa DSN-MUI, pariwisata halal, telaga ngebel ponorogo, prinsip syariah, pengembangan pariwisata

INTRODUCTION

Indonesia boasts a rich diversity in customs, culture, religion, tribes, languages, and natural resources. The proper management of these resources can significantly enhance human life. Tourism, particularly halal tourism, has considerable development potential owing to the growth of the global Muslim population. In 2021, Indonesia had 236.53 million Muslims, positioning it well as a leading halal tourism destination.¹ Halal tourism caters to Muslim travelers by offering services aligned with Sharia principles, such as halal food and drinks, clean places of worship, and morally appropriate lodging.²

The Organization of Islamic Conferences (OIC) states that Islamic Tourism is a vacation trip that provides additional service facilities for Muslim tourists.³ The Global Muslim Travel Index (GMTI), a halal tourism development agency, provides an understanding that halal tourism is based on Sharia principles that aim to provide facilities and services friendly to Muslim tourists.⁴

Halal *tourism* is a new concept in the tourism industry that promotes packages and tourist destinations designed to meet the needs of Muslim tourists.⁵ To meet the needs of the Halal Tourism Concept, the Indonesian Ulema Council issued a fatwa that regulated halal tourism activities according to Sharia principles. The National Sharia Council - Indonesian Ulema Council issued Fatwa DSN-MUI Number 108 / DSN-MUI / X / 2016 concerning Guidelines for the Implementation of Tourism Based on Sharia Principles that Sharia Tourism is tourism in accordance with Sharia principles. This fatwa contains an implementation related to the activities of organizing halal tourism with Sharia

¹ "Sebanyak 86.88% of Population Indonesia's is Muslim | Databoks," accessed 15 June, 2024, <https://databoks.katadata.co.id/datapublish/2021/09/30/sebanyak-8688-penduduk-indonesia-beragama-islam>.

² Vira Oktaviani Rezqy and Khusnul Fikriyah, "The Role of Quadruple Helix in the Development of Pariwisata Halal Tourism Cisarua-Lembang," *Journal of Economics and Business Islamic* 4, no. 3 (January 2022): 15–30, <https://doi.org/10.26740/jekobi.v4n3.p15-30>.

³ Rezqy and Fikriyah.

⁴ Alfawi Ridho Subarkah, "Diplomacy Tourism West Nusa Tenggara Halal *Intermestic*," *Journal of International Studies* 2, no. 2 (May 31, 2018): 188, <https://doi.org/10.24198/intermestic.v2n2.6>.

⁵ Lufi Wahidati and Eska Nia Sarinastiti, "The Development of Tourism Halal Japan," *Journal Gama Societa* 1, no. 1 (March 2018): 9, <https://doi.org/10.22146/jgs.34043>.

principles.⁶ The fatwa is used as a guideline in the concept of halal tourism, which aims to apply Islamic values and principles that can be enjoyed by all tourists from various religious backgrounds by meeting the basic needs of Muslim tourists.⁷

The Ministry of Tourism, in collaboration with Mastercard and Crescent Rating, released the Indonesian Muslim Travel Index, which is a type of research report that has a concept with the Global Muslim Travel Index (GMTI). Conducting an assessment index of tourist destinations by measuring ratings using standards in accordance with the provisions of the Access Communications Environment Services (ACES) GMTI of 10 tourist destinations in the territory of Indonesia in 2018 and 2019 IMTI (Indonesia Muslim Travel Index) East Java Province is included as one of the halal tourist destinations.⁸

The East Java Province is one of the IMTI versions of halal tourist destinations located in the Greater Malang area. The pattern of tourism development in East Java is based on its potential to become a tourism sector and experience rapid development, and the emergence of new tourist attractions and tours that have been around for a long time, but are characterized by good facility support, can attract tourists within and outside the province as well as foreigners or tourists.⁹

Ponorogo Regency is one of the regencies in East Java with extraordinary tourism potential, a wealth of diverse tourism ranging from cultural, religious, culinary, to natural tourism. So far, Ponorogo is only known for the art of Reog Ponorogo, which has become an icon of Ponorogo Regency, even though there are still many tourist destinations, one of which is Telaga Ngebel, which presents natural beauty.

As explained in several previous studies, including: first, Layin Lia Febriana concluded that the tourist destination of Mount Wilis slopes meets the standards of the concept of halal tourism development. Strategies are needed to support the development of halal tourism in tourist destinations on the slopes of Mount Wilis and Madiun Regency.¹⁰

⁶ Temmy Wijaya et al., "Tourism Halal the Fatwa of the National Sharia Council of the Indonesian Ulema *TRILOGI: Journal of Ilmu Technology, Health, and Humanities* 2, no. 3 (December 2021): 284-94, <https://doi.org/10.33650/trilogi.v2i3.3078>.

⁷ Subarkah, "Diplomacy Tourism West Nusa Tenggara Halal

⁸ Fadhil Surur, *tourismHalal concept and application*, 1st Printing (Gowa: Alauddin University Press, 2020), h 170.

⁹ Fauzatul Laily Nisa, "Development of WisataHalal Tourism in Java East with the Concept of Smart Tourism," *Journal of Islamic Tourism, Halal Food, Islamic Traveling, and Creative Economy* 2, no. 1 (April 7, 2022): 13-26, <https://doi.org/10.21274/ar-rehla.v2i1.5470>.

¹⁰ Layin Lia Febriana, "Analysis of Potential Development WisataHalal Tourism Destination in Tourism Slope Mount Wilis Regency Madiun " (diploma, IAIN Ponorogo, 2021), <https://etheses.iainponorogo.ac.id/13221/>.

Second, Harahap concluded that there are positive factors for tourism development related to the economic growth of the Asahan Regency community.¹¹ Third, Rahmi concluded that halal tourism shows positive results, and responses from tourists and tourist attractions that already exist in Indonesia can be promoted in the halal tourism sector.¹² Fourth, research from Azizah concluded that the government welcomed the emergence of halal tourism in Batu City, but its implementation did not fully follow central government guidelines. The Batu City Government developed its own version of the halal tourism concept, which gives priority to Muslims without exclusivity to make it easier for them to carry out their religious obligations. This concept maintains a balance between religious communities supported by strong multicultural values in Batu City society.¹³

Fifth, research from Suryana, the results of this study are Lebak Muncang Tourism Village has great potential as a halal tourist destination, fulfilling the criteria of Muslim-friendly travel in access, communication, environment, and services. The measurement of potential based on the halal tourism guidebook shows that the elements of attraction, accommodation, and amenity in this village can be developed into halal tourism. Thus, Lebak Muncang has the opportunity to become a halal tourism destination that offers Halal Tourism Village or Muslim friendly products.

Based on research in this field, there are provisions and criteria that are not in accordance with the regulations of the National Sharia Council of the Indonesian Ulema Council. Some that are not in accordance with the provisions in the DSN-MUI Fatwa Number 108/DSN-MUI/X/2016 are regarding the halal labeling of food, drinks, and services in the Telaga Ngebel Ponorogo area. There is no halal certification for restaurants or traders selling them. Then in terms of lodging services, there are no inns that have halal certification because there are jasmine inns that are "dim" in nature so they do not yet have halal certification. Therefore, researchers are interested in studying and analyzing the development of halal tourism according to a fatwa review of the development of halal tourism areas in Telaga Ngebel Ponorogo.

The type of research conducted used field research, namely research activities carried out in a certain community environment, both in community organization

¹¹ Ivansyah Hafif Harahap, "The Potential of Development Tourism Halal in Improving the Economy Community Regency Asahan " (bachelor thesis, FACULTY OF ECONOMICS AND BUSINESS UIN JAKARTA, 2022), <https://repository.uinjkt.ac.id/dspace/handle/123456789/70236>.

¹² Asri Noer Rahmi, "The Development of Tourism Halal Its Effect on GrowthIndonesia's Economic *ISLAMICONOMIC: Journal of Islamic Economics* 11, no. 1 (October 2020), <https://journal.islamiconomic.or.id/index.php/ijei/article/view/226>.

¹³ Rosita Nur Azizah and Hipolitus Kristoforus Kewuel, "Central Versus Regional: Reading the Concept of Tourism in Halal

institutions (social) and government institutions.¹⁴ This study uses a qualitative descriptive approach. Qualitative research is a research method based on nature.¹⁵ This research is descriptive in nature, namely, studying problems in society, the procedures that apply in society, activities, attitudes, views, and ongoing processes, and the influence of a phenomenon.¹⁶

DISCUSSION

Halal Tourism in Fatwa DSN-MUI Number 108/DSN-MUI/X/2016

Tourism is a recreational activity outside the domicile to escape from routine work or look for another atmosphere.¹⁷ Halal tourism appears in the mention of halal tourism in the development of the industrial sector. The term halal in halal tourism refers to everything commanded in religious teachings and has become the basis for the behavior and activities of Muslims. Muslims are required to benefit from halal activities and avoid things that are forbidden by religion¹⁸

Halal tourism is a part of the tourism industry that aims to meet the needs of Muslim tourists and can be enjoyed by all Muslim tourists from various religious backgrounds.¹⁹ Tourism businesses sell tourism services and products based on Sharia principles with activities supported by various tourist facilities and services provided by the community, business actors, government, and local governments that meet Sharia standards or provisions.²⁰

Halal tourism activities aim to make humanity pay attention to the surrounding environment and the habits or customs of the community, with the main objective of increasing faith in the Allah SWT. In running halal tourism, various important aspects must be considered.²¹ First, the aspect of worship invites humans to recognize Allah SWT, where the Qur'an suggests that humans travel on earth and contemplate the

¹⁴ Sumadi Suryabrata, *Methodology Research*, 2008.

¹⁵ Sugiyono, *Methods Research Quantitative, Qualitative and R&D* (Alfabeta, 2015), <https://openlibrary.telkomuniversity.ac.id/pustaka/65043/metode-penelitian-kuantitatif-kualitatif-dan-r-d.html>.

¹⁶ "Principles of materi methodology research and its applications / M. Iqbal Hasan ; editor: M.S Khadafi, Lolita | Library of Sultan Syarif Kasim Riau accessed 16 June , 2024, <https://inlislite.uin-suska.ac.id/opac/detail-opac?id=12854>.

¹⁷ Ibnu Elmi A. S. Pelu, Rahmad Kurniawan, and Wahyu Akbar, *Tourism Sharia Development of Tourism Halal in Encouraging Growth Regional Economic*, ed. by Ahmad Dakhoir (Yogyakarta: K-Media, 2020), <http://digilib.iain-palangkaraya.ac.id/2647/>.

¹⁸ Muhammad Yasir Yusuf, Inayatillah, and Isnaliana, *Tourism Aceh Halal* (Ar-Raniry Press, 2021).

¹⁹ Subarkah, "Diplomacy Tourism West Nusa Tenggara Halal

²⁰ Lena Rethel, "Corporate Islam, Global Capitalism and the Performance of Economic Moralities," *New Political Economy* 24, no. 3 (May 4, 2019): 350–64, <https://doi.org/10.1080/13563467.2018.1446925>.

²¹ Surur, *tourismHalal*.

phenomena and creation of nature.²² Second, science aims to add insight and broaden the way of thinking through travel.²³ Third, the muamalah aspect views tourism as a business activity in the view of Islam. Fourth, Islamic Syiar encourages halal tourism to offer tourist attractions to arouse public awareness of the omnipotence of Allah SWT. Finally, the aspect of peace of mind directs tourism in Islam to the essence of pleasure but still in a positive corridor.

To regulate the needs of halal tourism, the National Sharia Council-Majelis Ulama Indonesia issued Fatwa DSN-MUI Number 108/DSN-MUI/X/2016 concerning Guidelines for the Implementation of Tourism Based on Sharia Principles. This fatwa is based on verses in the Qur'an that support travel. One of these is the word Allah SWT in Qs. Al-Mulk 67:15 which states:

"It is He Who has made the earth manageable for you, so traverse ye through its tracts and enjoy of the Sustenance which He furnishes: but unto Him is the Resurrection."

In addition, in Qs. Nuh 71:19-20, Allah says:

"And Allah 'alone' spread out the earth for you to walk along its spacious pathways."

Furthermore, in Qs. Al-Ankabut 29:20, it is mentioned:

" Say, [O Muhammad], "Travel through the land and observe how he began creation. Allah then produces the final creation. Indeed Allah, over all things, is competent."

These verses form an important basis for fatwa, underscoring the importance of travel from an Islamic perspective.

These verses in the Qur'an support travel toward spiritual, physical, and social goals. From these verses, it can be learned that a deeper surrender to God is possible by seeing the beauty and bounty of His creation first-hand, and understanding the smallness of man can glorify the greatness of God. Travel can also improve health and reduce stress, making it possible to improve worship. The relationship between travelers (guests) and religion is also emphasized, as Muslims must provide hospitality to tourists. In Islam, travel prayers are more likely to be addressed.²⁴

²² "Insights from the Quran and Sunnah on Tourism | Arifin | JournalAn-Nur accessed 16 June, 2024, <https://ejournal.uin-suska.ac.id/index.php/Annur/article/view/2057/1396>.

²³ Indrawati Indrawati, Nurhasan Nurhasan, and Achmad Muthali'in, "Motivation for Tourism Pilgrimage and Potential Its into Tourism Halal Village, Majasto Regency, Sukoharjo " *Journal Architecture ARCADE* 2, no. 2 (July 31, 2018): 88, <https://doi.org/10.31848/arcade.v2i2.34>.

²⁴ Rahmi, "The Development of Tourism Halal Its Effect on Growth Indonesia's Economic

This Fatwa on the Guidelines for the Implementation of Tourism Based on Sharia Principles was issued in order to protect Muslims and the people of Indonesia so that their behavior is maintained in accordance with the rules of Islamic law when traveling or carrying out tourism activities. This is in line with the aim of the Indonesian Ulema Council and local regulation, which is to create a safe and harmonious society in accordance with the principles of Sharia (Halal) and the foundation of the Indonesian State (Pancasila).²⁵

Implementation of DSN-MUI Fatwa Number 108/DSN-MUI/X/2016 Towards Tourism Development of Telaga Ngebel Ponorogo

The Ponorogo government shows its seriousness in conducting tourism sector development through the stipulation of Regional Regulations that regulate the Development of the Tourism Sector. These regulations include Ponorogo District Regional Regulation No. 4 of 2021 on Tourism Villages and the Ponorogo District Regional Regulation No. 3 of 2023 on Ponorogo District Tourism Development Master Plan 2023-2025.

The enactment of local regulation will support the interconnection of regulations in the framework of sharpening the development direction of Ponorogo Regency, especially in the tourism sector, which is realized in the Grand Design of Tourism Development in Ponorogo Regency, according to Ponorogo Regent Sugiri Sancoko in his remarks at the plenary session of the Ponorogo DPRD. This regulation aims to support the implementation of sustainable tourism development and provide benefits to the people of the Ponorogo Regency.²⁶

One of the potentials of the halal tourism sector in the Ponorogo Regency is Ngebel Lake, which is a combination of mountainous natural tourism in the middle of which there is a large lake, which is one of the leading tourist attractions in the Ponorogo Regency.²⁷ The development of the Telaga Ngebel Ponorogo tourist attraction is a step toward keeping tourism running and surviving in the tourism industry competition. Various efforts have been made to develop tourism to attract tourists. The rapid progress of tourism certainly has fierce competition, so tourism managers try to provide the best innovation and development to attract tourists to Telaga Ngebel Ponorogo.

²⁵ Wijaya et al., "Tourism Halal

²⁶ "Legal, Ponorogo Has a Regional Regulation on Development Potential Tourism - DPD PDI Perjuangan JavaEast accessed 25 June, 2024, <https://pdiperjuangan-jatim.com/sah-ponorogo-punya-perda-pengembangan-potensi-wisata/>.

²⁷ Agil Wahyu Saputro and Septina Alrianingrum, "WISATA TELAGA NGEBEL PONOROGO DISTRICT 1993-2000" 7, no. 2 (2019).

As for several objects of development of facilities, infrastructure, along with other supporting facilities that add to the attractiveness of visitors who have been developed by the management of the Telaga Ngebel Tourism Object area, include the development of tourist destinations, facility development, and infrastructure development.

Halal tourism development has several aspects, starting from tourist destinations that provide facilities and services in accordance with Sharia principles and avoid polytheism, khurafat and sin, and acts that are contrary to religion. Some developments have provisions and criteria that must be met by entrepreneurs, such as lodging, restaurants that run on Sharia principles, and MUI halal certificates.

Sharia lodging is a provider of accommodation in the form of rooms in a building that can be equipped with food and beverage services, entertainment activities, or other facilities on a daily basis with the aim of making a profit according to Sharia principles.²⁸

In Telaga Ngebel, tourism in Ponorogo Regency provides various lodgings, namely hotels and villas totaling 33, which provide overnight facilities for tourists who visit and stay at Ngebel Lake.²⁹ Lodging still uses a public lodging system or free lodging, and there is no lodging with Sharia principles because lodging is still public and free, so that married couples or husbands and wives are not applied.

Halal tourism destinations are related to tourists' comfort, safety, and tranquility. With the maintenance of comfort and safety, tourists who visit and stay are calmer without fear of something happening.³⁰ In the inn, there are worship facilities, namely providing a place of purification and worship equipment, as well as Qibla directions to make it easier for tourists, especially Muslims, to carry out their obligations.³¹

Meeting the food and beverage needs of Muslim tourists according to the rules of halal tourism must be halal certified by the MUI. However, in this case, it has not yet received halal certification because most lodgings do not provide or process their own food with restaurant owners on the edge of Telaga Ngebel.³²

Halal tourism cannot be separated from restaurants, which are always sought after by tourist visitors. At Telaga Ngebel Ponorogo Tourism, many restaurants stand on the edge of the lake, which presents the beauty of Ngebel Lake while enjoying food and

²⁸ Fatwa DSN-MUI No. 108/DSN-MUI/X/2016 concerning Guidelines for the Implementation of Tourism Based on Sharia Principles, pp. 5.

²⁹ Sulung Danu Adi, *Interview, Ponorogo, 2023*

³⁰ Sulung Danu Adi,

³¹ Samsudin, *Interview, Ponorogo, 2023*

³² Samsudin, *Interview, Ponorogo, 2023*.

drinks. One of the food menus sought after by tourist visitors is Grilled Tilapia and Gurame.³³

Halal certification is an important aspect of halal tourism. Halal certification is expected to guarantee a halal product. However, halal certification of restaurants has not yet been achieved. However, data collection was carried out by the KUA or MUI Ponorogo Regency by visiting each restaurant and submitting data. In addition, restaurants in Telaga Ngebel already have health certificates from the Ponorogo Health Office.³⁴

However, it has not yet received halal certification from the MUI Ponorogo. In processing food and drinks served to customers who will be consumed 100 percent using halal ingredients, there are no ingredients prohibited by religion in processing the food.³⁵

To support the implementation of halal tourism in the Telaga Ngebel Ponorogo area, restaurants are provided with worship facilities in the form of prayer rooms or rooms with worship equipment such as sarongs, mukena, and prayer mats. In addition, a place to wash Muslims who worship is provided.³⁶

The National Sharia Council (DSN) through the Fatwa of the Indonesian Ulema Council No. The 108/DSN-MUI/X/2016 concerning Guidelines for the Implementation of Tourism Based on Sharia Principles has clarified that the Sharia lodging business is the provision of accommodation in the form of rooms in a building equipped with food and beverage services, entertainment activities, or other facilities on a daily basis with the aim of making a profit that is carried out in accordance with Sharia principles.

Halal tourism is designed to accommodate Muslim tourists in their travel activities, ensuring that they can fulfill their religious obligations while enjoying their trips. This concept involves organizing lodging operations according to Sharia principles, adhering to the various rules outlined in the relevant fatwas. Key aspects include the implementation of financing agreements aligned with Islamic principles, obtaining halal certification from the Indonesian Ulema Council (MUI), providing adequate worship facilities, ensuring the availability of halal food and beverages, and maintaining an environment free from sinful deeds. These guidelines aim to create a travel experience that is both enjoyable and compliant with Islamic teachings, allowing Muslim tourists to travel comfortably, without compromising their faith.

³³ Anies, *Interview, Ponorogo, 2023*.

³⁴ Anies,

³⁵ Indah, *Interview, Ponorogo, 2023*.

³⁶ Beautiful,

The operational management of lodging contained in Fatwa DSN-MUI Number 108 / DSN-MUI / X / 2016 concerning guidelines for organizing tourism based on Sharia principles in its implementation in halal tourism activities at Telaga Ngebel is not in line with the applicable fatwa.

Operationally, the 33 lodging units in Telaga Ngebel continue to operate under general (conventional) principles without any lodgings fully adhering to Sharia principles, as outlined in the DSN MUI fatwa. Despite this, there is still a focus on incorporating the spiritual aspects of Islam into lodging experiences. However, several operational activities at these inns did not align with the DSN MUI fatwa. For instance, none of the lodging units, food, or beverages received a halal certification from the MUI. Additionally, the requirement for guests is to be 18 years old, with no stipulation that couples must be married. Furthermore, the inns have not yet adopted Islamic financial institutions for their services. These deviations highlight the gap between the conventional operations currently in place and the Sharia-compliant standards expected for halal tourism.

The application of DSN-MUI fatwa Number 108/DSN-MUI/X/2016 concerning Sharia Hotels outlines specific guidelines for services provided by lodging facilities. First, the contract between the inn and traveler is an *ijarah* contract, involving the rental of goods and services without transferring ownership rights. However, payment methods still rely on conventional financial institutions rather than Sharia-compliant institutions.

Moreover, lodging facilities should not offer access to entertainment that promotes immorality, pornography, or other unethical behaviors. However, in Telaga Ngebel, rooms are still available to unmarried couples, with the only requirement being that the guests must be 18 years old. The lack of strict rules against unapproved activities creates room for potential misuse by visitors.

Furthermore, fatwa emphasizes the necessity of halal certification for food and beverages. Despite this, many inns in Telaga Ngebel do not possess such certifications, as they operate under general regulations and collaborate with nearby restaurants. While the inns claim that their offerings are halal, the absence of formal certification undermines this assurance.

Additionally, fatwa mandates adequate worship facilities and amenities for purification. Telaga Ngebel lodgings have made provisions for worship, accommodating the needs of Muslim tourists. However, the fatwa also requires managers and employees to wear Sharia-compliant clothing, a standard that is met by the provided uniforms covering the *aurat*.

The fatwa calls for guidelines to ensure that service procedures align with the Sharia principles. Unfortunately, such guidelines have not yet been implemented, as inns operate under conventional systems without adopting Sharia lodging systems. Consequently, these facilities lack specific regulations for guiding their services.

Finally, the fatwa obliges the use of Sharia Financial Institutions for all transactions. However, conventional financial institutions remain in use for financing and payments because of the low adoption of Islamic banking by lodging managers and guests. This gap highlights the incomplete transition towards fully implementing Sharia principles in the services offered at these lodgings.

In connection with the provisions of Fatwa DSN MUI Number 108/DSN-MUI/X/2016 concerning guidelines for organizing tourism based on Sharia principles, Tourism Destinations and Lodging have an obligation to provide halal food and drinks that have obtained a MUI Halal Certificate. Halal certificates are very important because their absence of halal certificates can raise doubts regarding the halalness of food and beverages sold to visitors or tourists.

The food and drinks provided by the inn and those in tourist destinations do not yet have halal certificates from the Indonesian Ulema Council. The Ngebel Ponorogo Telaga Inn does not provide food as a whole; it collaborates with restaurants on the edge of the lake to meet the needs of guests who stay overnight.

In Telaga Ngebel, lodging only provides food and drinks in the form of snacks, instant noodles, and drinks in the form of *sachets* or juices. The inn menus that are sold have all received halal labels from the products they buy so that the inn has ensured the halalness of the products even though the inn does not get an MUI halal certificate.

Restaurants in Telaga Ngebel cooperate with the inn to provide food and drinks and tourists who visit the restaurant directly. Halal certificates from MUI related to food and beverages are not owned by restaurants operating in Ngebel Lake. However, the procurement of halal food certificates has been carried out by the Ministry of Religious Affairs (KEMENAG) through the Office of Religious Affairs to collect data directly from restaurants.

Although it has not yet obtained a halal certificate from MUI, the Restaurant provides assurance to buyers regarding the halalness of food and beverages sold by ensuring that the ingredients and cooking methods are good and correct, in accordance with the principles of sharia. In addition, the restaurant already has a Certificate of Good Health issued by the Health Office, which aims at government supervision to protect consumers and reduce the risk of health problems for the community.

Supporting and Obstacle Factors in the Development of Halal Tourism Area in Telaga Ngebel Ponorogo

The development of halal tourism is influenced by various factors that determine its success. Telaga Ngebel Ponorogo has experienced developments that make a halal tourism concept because of the availability of various facilities and services that meet the needs of Muslim and non-Muslim tourists. Some of the factors that support and hinder the implementation of halal tourism at Telaga Ngebel Ponorogo include the following.

Supporting Factors

The supporting factors are the main foundation for the development of halal tourism to develop well. Support from the government, community, and industry is key to the successful implementation of halal tourism. The Regional Government is carrying out development and improvements starting from infrastructure and supporting infrastructure in the halal tourism area of Telaga Ngebel. This development included road access, water fountains, dock revitalization, health facilities, worship facilities, and public toilets.³⁷

In halal tourism, tourist destinations are required to have worship facilities that are suitable for use, easily accessible, and meet Sharia requirements. This facility aims to meet the needs of Muslim tourists while carrying out their worship. Telaga Ngebel has facilitated worship with the construction of a large Sabilil Muttaqien Mosque which is close to the tourist attraction.³⁸

The existence of tourist attractions in Telaga Ngebel creates benefits both materially and spiritually. Many entrepreneurs are helped economically, starting with lodging entrepreneurs, restaurants, and local MSMEs. In addition, the local arts and culture help attract tourists.³⁹ This is part of a tourist destination that respects sociocultural values and local wisdom that does not violate Sharia principles.

Lodging that is friendly to halal tourism is expected to provide facilities that meet halal standards, starting from facilities, equipment, and facilities to carry out worship, including purification facilities. Then, the manager and employees/employees wear sharia-compliant clothing and do not provide entertainment facilities that lead to negative actions.⁴⁰

³⁷ Sulung Danu Adi, *Interview Ponorogo, 2023*

³⁸ Samsudin, *Interview, Ponorogo, 2023*

³⁹ Samsudin,

⁴⁰ Rudi, *Interview, Ponorogo, 2023.*

Facilities provide convenience for tourists to carry out worship. The principle of halalness is extended to provide culinary information that can be observed by visiting tourists. Restaurants have become part of the halal tourism sector by providing food made from halal raw materials, cooking methods that maintain cleanliness, and providing facilities for worship in each restaurant.⁴¹

Inhibiting Factors

On the other side of a driver for the implementation of halal tourism, there is an obstacle that can hinder the implementation of halal tourism, especially in the field of lodging and dining in the Telaga Ngebel tourism area.

Lodging in the principle of halal tourism to avoid acts of shirk, obedience, mischief, *tabdzir / israf*, and evil. Lodging at Telaga Ngebel is still classified as general and free does not regulate couples who stay must be husband and wife and have a marriage certificate, but the main requirement used is only 18 years, more than two days.⁴²

According to the DSN-MUI fatwa, lodging must, in principle, be sharia or sharia lodging. Sharia lodging is an aspect of the fatwa in the guidelines for organizing halal tourism because there are criteria for sharia lodging businesses ranging from financing contracts, guest requirements, facilities, and services. Telaga Ngebel lodging operates with public lodging has not yet switched to sharia lodging.

The step of changing operations towards Sharia lodging requires a long preparation and cannot change directly because the previous system changes were still free with no guest criteria that must be visited according to the DSN-MUI Fatwa regulations regarding guidelines for organizing halal tourism. In addition, it is influenced by the small number of visitors on weekdays compared to events such as Grebeg Suro. Therefore, this change in the system has an impact on the economy.⁴³

Lodging in halal tourism requires a halal certificate from the MUI used to ensure its implementation in accordance with Sharia principles. The general nature of Telaga Ngebel lodging has resulted in it not registering a halal certificate for lodging, food, and beverages. In addition, it is influenced by the registration factor, which requires fairly high costs and processes.⁴⁴

Lodging in its use must be required to use the services of Islamic financial institutions in carrying out services such as payments in booking rooms. In practice,

⁴¹ Ninez, *Interview, Ponorogo, 2023*.

⁴² Sulung Danu Adi, *Interview, Ponorogo, 2023*.

⁴³ Sulung Danu Adi,

⁴⁴ Samsudin, *Interview, Ponorogo, 2023*.

payments still use conventional banks and do not use Islamic financial institutions' services.⁴⁵

In addition to the obstacles to lodging, there are also obstacles to tourist destination services, such as the provision of halal-certified food. In the concept of halal tourism, restaurants are required to provide halal food and drinks that are guaranteed halal with MUI halal certificates. The restaurant at Telaga Ngebel Ponorogo does not yet have a halal certificate from MUI, even though data collection has been carried out to register a halal certificate.⁴⁶

In addition, there are restaurants that do not register because the costs are quite high and consider the business they are running is still relatively small. Therefore, they guarantee that the ingredients used are halal.⁴⁷ However, there is a halal guarantee for the ingredients used in food management. However, preparations made from meat require halal certificates from slaughterhouses, and there are no halal-certified slaughterhouses.

The success of halal tourism in Telaga Ngebel Ponorogo is influenced by several factors, both supporting and inhibiting the sustainability of halal tourism. Supporting factors for halal tourism at Telaga Ngebel Ponorogo, as outlined in DSN-MUI Fatwa Number 108/DSN-MUI/X/2016 concerning Guidelines for the Implementation of Tourism Based on Sharia Principles, include comprehensive tourist activities supported by various facilities and services provided by communities, entrepreneurs and the government. The provision of these facilities and services, such as purification and worship facilities, supporting infrastructure such as piers, dancing fountains, new klinting statues, tourist attraction identity monuments, gazebo, and entrance gates, as well as amenities such as mosques, lodging, restaurants, public toilets, health centers, embankments, and road repairs, aims to meet the needs of Muslim tourists and enhance the overall visitor experience.

The concept of halal tourism also extends to creating benefits and prosperity for the local community, both materially and spiritually. This includes the economic gains from businesses catering to tourist needs, such as lodging, restaurants, Angkringan, and other rental services. Halal tourism boosts the local economy by increasing the income of the surrounding community. Furthermore, it respects sociocultural values and local wisdom that align with Sharia principles, showcasing local culture through arts and

⁴⁵ Dwi, *Interview, Ponorogo, 2023*.

⁴⁶ Indah, *Interview, Ponorogo, 2023*.

⁴⁷ Erna, *Interview, Ponorogo, 2023*

attractions, such as Reyog Ponorogo art, music festivals, Larung Sesaji, bazaars, and other cultural displays that promote both spiritual and material well-being.

Another critical aspect of halal tourism is the provision of worship facilities that are suitable for use, easily accessible, and meet Sharia requirements. The facilities include mosques and worship spaces provided by lodging and restaurant businesses equipped with necessary items such as mukena, sarong, and prayer mats. Additionally, lodging managers and employees are expected to wear Sharia-compliant clothing to ensure a respectful and accommodating environment for Muslim tourists. Finally, tourist destinations in Telaga Ngebel are required to offer halal snacks and drinks, as verified by the MUI Halal Certificate. Restaurants in the area are attentive to using appropriate raw materials, maintaining cleanliness, and following Islamic laws in food preparation. While some foods such as fruits and processed fish-based dishes may not require halal certification, the overall commitment to providing halal options is a cornerstone of the area's halal tourism offerings.

Halal tourism was developed to cater to the Muslim tourist market by providing Muslim-friendly services, such as clean and proper places of worship, halal food and drinks, and an environment free of immorality. However, the development of halal tourism faces several obstacles. According to Fatwa DSN-MUI Number 108/DSN-MUI/X/2016 concerning Guidelines for the Implementation of Tourism Based on Sharia Principles, one significant challenge is the absence of specific regulations from the Regional Government of Ponorogo Regency. Such regulations are essential for guiding halal tourism activities, which have characteristics distinct from general tourism.

Moreover, lodging establishments in halal tourism must operate under the Sharia principles, which include avoiding access to pornography, immoral acts, adultery, liquor, drugs, and gambling. Currently, many inns in the area continue to operate conventionally, sometimes providing worship facilities, but also allowing practices that could violate religious norms, such as accommodating unmarried couples. This situation poses a challenge for ensuring that halal tourism strictly adheres to the principles of Sharia.

In terms of lodging facilities, implementation of Sharia-compliant services is still lacking. For example, there are no specific criteria for accepting guests, such as ensuring that only married couples stay overnight and the absence of MUI halal certificates for food and beverages. Additionally, there is a lack of use of Sharia Financial Institutions Services, and some lodging places may unintentionally facilitate immoral activities because of the lack of stringent regulations. The transition from conventional to Sharia lodging is hampered by economic factors and the readiness of innkeepers to adopt the Sharia system, which requires time and resources.

Lastly, restaurants in tourist destinations are expected to offer halal food and drinks certified by the MUI. However, obtaining such certification has been challenging in Telaga Ngebel because of the diversity of processed foods and beverages. Although data collection by the KUA has been conducted to facilitate this process, the variety of cuisine categories based on the raw materials used complicates the certification process. This lack of certification poses a significant barrier for Muslim tourists seeking assured halal-dining options.

Furthermore, the absence of a halal-certified slaughterhouse in Ponorogo Regency has made it difficult to obtain a halal food certificate, particularly in the meat cuisine category. The cost of obtaining a halal certificate and the time required for halal inspection are high owing to the variety of menu dishes. Consequently, many entrepreneurs cannot afford to cover the costs of registering a halal certificate because they perceive their businesses to be relatively small.

The absence of a MUI halal certificate in restaurants presents obstacles for halal tourism, as it makes it challenging to guarantee the halalness of food and beverages that have been MUI halal certified. Although restaurant business actors provide verbal guarantees, several aspects need to be considered when providing these guarantees. Therefore, it is essential for business actors to have a halal certificate as a commitment to protect consumer rights and support the implementation of halal tourism.

CONCLUSION

The number 108/DSN-MUI/X/2016 concerning Guidelines for the Implementation of Tourism Based on Sharia Principles towards the development of Halal Tourism at Telaga Ngebel Ponorogo has not fully fulfilled the aspects of the concept of halal tourism contained in the fatwa guidelines, even though it has fulfilled various kinds of needs of Muslim tourists, starting from the construction of facilities and services that are friendly to Muslim tourists.

Factors affecting the success of halal tourism in Telaga Ngebel Ponorogo, based on DSN-MUI Fatwa Number 108/DSN-MUI/X/2016 concerning Guidelines for the Implementation of Tourism Based on Sharia Principles, namely tourism in Telaga Ngebel, have fulfilled several aspects of the fatwa, starting from worship facilities, supporting facilities for halal tourism activities provided by the local government, and various kinds of needs of Muslim tourists. However, there are obstacles to the implementation of halal tourism in Telaga Ngebel because it is not in accordance with the fatwa guidelines for the implementation of halal tourism because it has not implemented Sharia principles and obstacles in obtaining MUI halal certificates, and there is no specific regulation in regulating halal tourism even though halal tourism activities have been carried out.

The Telaga Ngebel inn has the potential to evolve into a Sharia inn depending on several determinants. Initially, the growing market demand for Sharia lodging may have triggered this transformation. In addition, the implementation of the Sharia principles, such as the separation of male and female areas and the provision of worship facilities, may attract more Muslim travelers. However, this change requires management dedication to adjust operations and services according to the Sharia standards. Support from the local community and government is also a determining factor in the success of metamorphosis.

DISCLOSURE

Conflicts of Interest

The authors declare no conflicts of interest regarding the publication of this paper.

Disclaimer Statement

That this journal is part of the thesis entitled “Tinjauan Fatwa DSN MUI Nomor 108/DSN-MUI/X/2016 Terhadap Pengembangan Kawasan Pariwisata Halal Di Telaga Ngebel Ponorogo” which has been uploaded to the Electronic Theses of IAIN Ponorogo. (<https://etheses.iainponorogo.ac.id/27411/>).

Declaration of generative AI in scientific writing

No AI-assisted technologies or devices were used in this study.

Funding Statement

No external funding was received for the study.

Authorship and Level of Contribution

Sodiq, Auliya Ja’far. Majorly wrote the paper with other authors providing the necessary materials, vetting, and suggestions for recommendations, and Rooza Melia Anggraini is Supervisor of this Study.

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