

CAN HALAL TOURISM VILLAGE BOOST THE ECONOMY IN LAKBOK DISTRICT, CIAMIS REGENCY, INDONESIA?

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Abstract

The existence of Halal Tourism Villages in Indonesia, such as in Tambakreja Village, Lakbok District, Ciamis Regency, West Java Province needs to be developed, especially during the COVID-19 pandemic. The goal is to improve the community's economy through the Tourism Industry sector. Halal tourism village is a culture-based village that puts forward the values and norms of Islamic law as its basic foundation. This research is included in the type of field research, which was carried out in Tambakreja Village, Lakbok District, Ciamis Regency. Research data obtained from interviews and documentation studies. The results show that halal tourism villages are a type of tourism that is starting to develop in Indonesia at this time and is becoming a trend and can meet the lifestyle of the people of Tambakreja Village, Lakbok District. The uniqueness of this Halal Tourism Village is evidenced by the presence of halal food (halal food) in the village such as (cimplung, growol, tempe mendoan, brown sugar) which in other villages are not necessarily owned. Tambakreja village also owns land (rice fields, culinary and traditional arts). In addition, this halal tourism village is able to boost the economy of the local village community through various tourism sectors.

Keywords: Halal Tourism Village, Sharia Economy, Sharia Tourism.

Introduction

Nowadays, in terms of halal tourism or halal tourism villages, especially in the East Priangan area, it is necessary to develop this, as expressed by (Adji and Murdaningsih, 2019), that the concept of halal tourism is not only devoted to Muslim tourists. The Tasikmalaya branch of the Islamic Economic Community (MES), which recently held a halal tourism workshop for stakeholders in the East Priangan region, West Java, (Kartawan, 2019) said, the workshop was conducted to equip stakeholders with the concept of halal tourism. According to Kartawan, the East Priangan region has the potential for halal tourism. This is because the conditions here are relatively Islamic (the majority of Muslims). We have many pesantren and historical places. For example (1) Ar-Rohman Islamic Boarding School, Tambakreja Village, districts Lakbok Kab. Ciamis (Hisam et al. 2021); (2) Roudlotul Huda Kalapagada Islamic Boarding School, Kalapasawit Kec. Lakbok Kab. Nice; (3) Mamba'us Sholihin Islamic Boarding School, Cintaratu Village, Lakbok District, Ciamis Regency (<https://mambaussholihinciamis.com>, 2021); (4) Al Fatah Islamic Boarding School, Karangmalang, village Puloerang, Lakbok District, Ciamis Regency, West Java (<http://emispendis.kemenag.go.id/dashboard>, 2021). In addition, in the Banjar City area of West Java, there is the Miftahul Huda Al Azhar Citangkolo Islamic Boarding School (YaMAC) in Banjar City, West Java. In addition to the usual objects, with sharia services and products, the four Islamic boarding schools in Lakbok District, Ciamis Regency, are visited by many congregations for religious tours. In this regard, Kartawan revealed that this concept/agenda has not been worked out optimally with good service. In fact, Kartawan said that the tourism sector can boost the regional economy. Where the concept of halal tourism is not only devoted to Muslim tourists, but also non-Muslims.

The world community has started to consume all things that are halal because it is considered as a healthy lifestyle (<https://isef.co.id>, 2021). Apart from that, Kartawan added, his party has also communicated with the Indonesian Hotel and Restaurant Association (PHRI) in East Priangan to develop a sharia hotel. It will start from the hotel has not been started. In addition, PHRI in order to provide halal food certification in hotels. MES will also coordinate with Bank Indonesia (BI) to follow up the development of halal tourism in East Priangan. The same thing as research conducted by (Ahyani et al. 2021) that in the Lakbok sub-district regarding halal food (halal food) there is a need for halal certification to boost the local community's economy. This is as expressed by (Syarifuddin et al., 2019) that the impact of consuming halal food is not only tested in terms of physical, but also tested from things that are metaphysical (lifestyle), such as easy depression, bad behavior, and stress, this is due to consuming non-halal food. This is also as expressed by (Haqqoni et al., 2020) in his research that there is an increase in awareness of halal labels and a tendency to consume halal food after the onset of COVID-19.

This is because the local event held by MES is a follow-up to the establishment of integrated tourism in East Priangan, which was initiated by Bank Indonesia. As the Head of the BI Tasikmalaya Representative Office, (Heru Saptaji, 2020), said that the concept of halal tourism was very strategic to be developed in East Priangan (Adji and Murdaningsih, 2019). The region which includes Garut, Tasikmalaya, Banjar, Ciamis, to Pangandaran, already has a strong base in Islamic culture. This is evidenced by the fact that the East Priangan area is rich with the image of a santri city, Islamic boarding school, and Islamic culture. But the opportunity to get there has not been exploited properly. For example, in the city of Tasikmalaya, for example, there has not been a single sharia hotel established. In fact, sharia hotels are a high business opportunity as a place to stay for Muslim tourists. Heru, as

reported by (Adji and Murdaningsih, 2019) is committed to continuously promoting the East Priangan area to attract investors to build sharia hotels. This is because there are several segments of society that require Sharia hotels. The concept of halal tourism is not only synonymous with destinations that must have Islamic nuances. But also, services to tourists must be implemented according to halal standards. The current trend is halal lifestyle. Not only tourism, but all of them are looking for items that are labeled halal and that has become a culture. Therefore, I believe halal tourism will develop.

The existence of Halal Tourism Villages in Indonesia needs to be developed, especially during the COVID-19 pandemic. The goal is to improve the community's economy, especially through the tourism industry sector. The importance of the study of this halal tourism village as revealed by (Gautama et al., 2020), (Kuncoro & Chusmeru, 2021), (Fitari & Ma'rif, 2017), (Sumantri, 2019), (Utomo & Satriawan, 2017), (Saepudin et al., 2019), (Prihastha & Suswanta, 2020), (Komariah et al., 2018), (Masitah, 2019) the goal is to boost the economy of the Indonesian people through the tourism sector in Indonesian villages. With the existence of halal tourism villages in Indonesia, this will provide positive benefits for improving the welfare of the Indonesian people through rural areas (Adinugraha et al., 2020). In addition, with the existence of the halal tourism industry, what is superior is comfort based on the values of trust held by tourists (Nurozi, 2021). In addition, with the concept of sharia tourism, tourists from abroad also attract foreign tourists to visit Indonesia, especially to visit the Tourism Village (Carollina & Triyawan, 2019), where the tourism sector is one of the most important sectors for the Indonesian economy. Halal tourism village is a culture-based village that puts forward the values and norms of Islamic law as its basic foundation (Adinugraha, 2018). Another thing is the great interest and encouragement from tourists, especially Muslim tourists, to visit sharia tourism industry products such as halal tourism villages (Zarkasyi, Kurniawan, et al., 2021).

In Indonesia, there is a lot of potential for Halal Tourism Villages, one of which is in Tambakreja Village, Lakbok District, Ciamis Regency, West Java Province, Indonesia. The aims of this study are 1) to describe a halal tourism village that has the opportunity to become a village that is able to boost the economy of the community in Lakbok District, Ciamis Regency; 2) What are the Supporting and Inhibiting Factors for the Establishment of a Halal Tourism Village in Tambakreja Village, Lakbok District?. So the importance of the study of this halal tourism village is in order to serve the needs of Muslim tourists through products and services that need to be improved, of course, in accordance with Islamic values (Khairawati, 2021). Furthermore (Iskandar et al., 2020) in his research revealed that the industry that made a significant contribution to the structure of the economy in Indonesia, especially in the area of Central Java Province was halal tourism. And what is no less important is that halal tourism can be used as a medium of socialization between tourists and villagers in Indonesia (Jazadi & Widari, 2019). However, there are indeed some areas that make halal tourism villages, such as what happened in Lombok where halal tourism villages are a preservation of local culture and customs, and make very high income but only seasonal (Muaini, 2018). Therefore, the study of halal tourism villages in Ciamis Regency, Lakbok District, Tambakreja Village needs to be studied in depth in relation to halal tourism villages as a booster for the local community's economy.

Literature Review

The existence of Halal Tourism Villages in Indonesia needs to be developed, especially during the COVID-19 pandemic. The goal is to improve the community's economy, especially through the tourism industry sector. The importance of the study of this halal tourism village as revealed by

(Gautama et al., 2020), (Kuncoro & Chusmeru, 2021), (Fitari & Ma'rif, 2017), (Sumantri, 2019), (Utomo & Satriawan, 2017), (Saepudin et al., 2019), (Prihastha & Suswanta, 2020), (Komariah et al., 2018), (Masitah, 2019) the goal is to boost the economy of the Indonesian people through the tourism sector in Indonesian villages. So then in this case it is important to uncover and explore the potential of Tourism Villages that exist in Indonesia. With the existence of halal tourism villages in Indonesia, this will provide positive benefits for improving the welfare of the Indonesian people through rural areas (Adinugraha et al., 2020). In addition, with the existence of the halal tourism industry, what is superior is comfort based on the values of trust held by tourists (Nurozi, 2021). In addition, with the concept of sharia tourism, tourists from abroad also attract foreign tourists to visit Indonesia, especially to visit Tourism Villages (Carollina & Triyawan, 2019), where the tourism sector is one of the most important sectors for the Indonesian economy.

Community Welfare Through the Tourism Sector, one of which is the need for Halal labeling and certification of halal food products, some say it is important, some say it is not important (more concerned with quality products). Halal products but poor quality will be less attractive to customers. Meanwhile, the legal power of LPOM MUI regarding Halal Food, the tourism industry, is only at the management stage, meaning that the Minister of Tourism cannot mix things up with the halal tourism industry, halal tourism, and halal food. Then in PMA Number 33 of 2016 concerning Academic Degrees for Religious Higher Education that the degree given by institutions under the auspices of the ministry of religion is in the foundation of economics both (Islamic economics, sharia banking, sharia insurance, Sharia Financial Management, Hajj and Umrah Management, Sharia Business Management, Zakat and Waqf Management, Sharia Tourism) all of which were awarded with a Bachelor of Economics, Master of Economics, Doctor of Economics (SE, ME, and Dr. (Economics). This is a form of Community Welfare Through the Tourism Sector which is an opportunity for human resources for sharia tourism users in Indonesia who now have a nursery for sharia tourism users with a clear orientation, namely to produce reliable human resources in the field of sharia tourism (<https://kemenparekraf.go.id>, 2021).

Today, regarding halal tourism villages that exist in Indonesia, regulations and more concrete need to be made (Rahmadian & Anam, 2021, p. 290). Research conducted by (Ramlan and Nahrowi, 2014), that halal certification can be used as a form of application of Islamic business ethics in order to protect Muslim consumers. So that the halal label itself provides benefits for business actors such as increasing consumer confidence, reaching the global halal food market, increasing product marketability in the market and low-cost investment. Muslim consumers must be smart before buying a product or service for the sake of security and safety. However, this context only applies to Muslim consumers. In the author's opinion, the theory of products labeled as halal that can increase the marketability of these products does not apply to Muslim consumers. Where there is no halal labeling and halal certification for non-Muslim consumers. Facts in the field Without halal labeling and certification in Indonesia, the selling value and results continue to increase even though non-halal products for non-Muslims are only as a complement (Maulana, 2016).

Harahap's view (2016) in his research explains that from Micro, Small and Medium Enterprises (MSMEs) which are business sectors that have enormous potential in absorbing labor and contributing to GRDP. MSMEs also have tremendous potential in alleviating poverty, increasing income and community welfare. However, to maximize this potential, MSMEs face a number of problems.

According to a survey conducted by the Asian Development Bank, only one in five MSMEs borrows from banks, the rest take financing from the informal sector from family, friends, or moneylenders. In addition to capital, MSMEs are also constrained by the quality of human resources (HR), which causes the low competitiveness of MSMEs. Estimated to affect the quality of human resources (labor) are educational and mental/religious issues. So in terms of sharia financing, sharia profit sharing, education and workforce levels as well as religiosity have a positive and significant impact on. So, in order to transfer capital by the community in starting their business, the Indonesian government needs to make a kind of business breakthrough, one of which is by developing a halal tourism village to boost the community's economy through the establishment of this halal tourism village.

Further research as conducted by (Kristiana et al., 2018) which explains that nowadays, culinary tourism is one of the attractions for tourists to visit an area, this phenomenon can also be seen in Tangerang City. The great potential in Tangerang City has not been supported by adequate information about the culinary riches of Tangerang. Furthermore (Harsana & Triwidayati, 2020) revealed that interest in the development of culinary tourism in Yogyakarta, which has diverse potential, abundant raw materials, unique ways of making traditional food, and a promising market share, however, in fact the development is still very local. In addition, some of them do not meet the standards as souvenirs, and seem to have been neglected by people who actually choose foreign food products that are marketed en masse. The ethnic diversity in Indonesia which is reflected in its multicultural culinary is not seen by the public as something special. In addition, cultural heritage and natural resources are the most popular tourist attractions offered by the government, but the promotion of traditional food on government tourism sites is still not given much attention. These are the reasons why this research should be carried out.

Furthermore (Adinugraha, 2018) in his research explained that now it has become a lifestyle for most of the Indonesian population with the formation of a halal tourism village. View (Hakim et al., 2019) explained that Halal Tourism in Indonesia has now become a brand for interesting types of tourism to be developed. Halal tourism is an effort to flexibility Islamic law in the practical context of today's lifestyle that integrates halal and thoyyib (good) values in the tourism sector in order to improve the community's economy. The same thing was also expressed by (Rosidah, 2021) that the Maparo system in business is on goat farming which can improve the community's economy, especially the Muslim community in Sadabumi Village, Majenang District, Cilacap Regency. In Tambakreja Village, Lakbok District, Ciamis Regency, in this case, they are also trying to develop a halal tourism village as a medium/tool in boosting the community's economy through the rural tourism sector that puts forward sharia principles. This means that Tambakreja Village in developing its economy is carried out through the potential of culture, art, culinary tourism and so on. Research conducted by (Rasyifa et al., 2021) revealed that Indonesian halal tourism was ranked first in global halal tourism in 2019. As one of the largest Muslim countries in the world, the development of halal tourism will certainly have a positive impact on the socio-economic conditions of the Indonesian people. The difference from previous research with tourist villages in Tambakreja Village with tourist villages that already exist in other areas is that Tambakreja village has its own uniqueness in developing a halal tourism village. So that the study of the potential of halal tourism villages in Tambakreja Village needs to be studied more deeply. Other research is (Islamy et al., 2020) which revealed that sharia tourism is an activity that is supported by various facilities and services provided by the community, business people, government, and local governments that meet sharia requirements. This was also expressed by (Yanma & Zaenuri, 2021) that the halal tourism village is an innovation in developing tourist villages by prioritizing services to Muslim tourists. So that the halal tourism village does prioritize the unique potential and superior characteristics of certain villages. This is as explained by (Zarkasyi, Kuniawan, et al., 2021)

that tourism is a prima donna sector that has a major contribution to the community's economy and Indonesian state income.

Research Methods

This research is included in the type of normative Islamic law research. The focus of the research is a Field Research study, which was carried out in Tambakreja Village, Lakbok District, Ciamis Regency. The data sources are Law Number 10 of 2009 concerning Tourism, and Law Number 33 of 2014 concerning Guarantee of Halal Products; Government Regulation of the Republic of Indonesia Number 31 of 2019 concerning Implementing Regulations of Law Number 33 of 2014 concerning Guarantee of Halal Products. Other sources of literature are books and books on tourism. Data from these sources were extracted by literature review. The main sources in this research are the results of interviews with 1) Mr. Head of Tambakreja Village, namely (Nur Sidik), where Mr. Sidik as the government will explain the importance of the benefits of Halal Tourism Village to be developed as a means of boosting the economy of the local village community. 2) In addition, in this study the researchers conducted interviews with Mr. Naiman and Fauzan (Kesepuhan in Tambakreja Village), where in this case the researchers tried to reveal the potential that could be developed in Tambakreja Village. 3) Mr. Kiyai Sunhaji and Kiyai Mu'in, Tugiran, Solihun, Kiyai Hayyun as (Community Leader) Tambakreja Village, Lakbok District, so that the presence of these 5 religious leaders will reveal about a qualified Halal Tourism Village supported by Islamic concepts. The data from primary and secondary sources were obtained through interviews and documentation studies. Furthermore, the approach used in this research is a normative philosophical approach. Analysis of the data in this study used descriptive analysis, where the aim was to describe the potential of a halal tourism village, the supporting and inhibiting factors for the formation of a religious tourism village in Tambakreja Village, Lakbok District, Ciamis Regency, West Java Province.

Results and Discussion

Halal Tourism as a Change in Religious Behaviour

In its development, halal tourism must be able to shape changes in human behaviour that are dignified, religious, and have positive religious values. This is as research conducted by Effendi et al. (2021) that is related to regulations in terms of halal tourism and how this can strengthen the Indonesian economy. For this reason, Halal Tourism as a Change in Religious Behaviour for Indonesian citizens needs to be carried out in order to strengthen the Indonesian economy, especially in the tourism sector. The development of the Islamic economy in the world, as research launched in the last few decades, does not only have an impact on the financial sector, but also on Islamic banking. But it also affects the tourism market activity. Sharia tourism, which initially referred more to the pilgrimage and umrah pilgrimage, has now undergone a lot of paradigm shifts. So that religious goals in sharia tourism are no longer the main essence, therefore halal tourism as a travel process must be integrated with sharia principles in accordance with the demands of the times (Surur 2020, 2).

This is proven by the achievement of our beloved country Indonesia, which in 2019 won the world's best halal destination award, with Lombok being the best halal destination in Indonesia from the Global Muslim Travel Index (Ferdiansyah 2020). This potential is supported by various government policies in maximizing all the potential for halal tourism destinations that are developed domestically. In the

future, the Indonesian economy and tourism will develop without forgetting the values of Islamic symbols. Likewise, the opinion (Ahyani, Muharir, and Ulya 2021) in their research that West Java in this case the city of Banjar as the easternmost city (East Priangan) West Java has the potential for halal tourism, meaning that tourist villages in Banjar City have the opportunity to achieve achievements in the field of destinations. Furthermore Effendi et al. (2021) in their research on Islamic economics, some scholars argue that there is still no fixed (clear) definition of halal tourism (Mahamood, Fikri, and Muhamad Nor 2018). The opinion (Satriana and Faridah 2018) explains about Islam which means that halal tourism is tourism that is based on Islam from Islamic values and includes the following things: first, namely culture, which consists of planting Islamic culture and spreading Islamic values; 2) economy, in the form of economic benefits for the Islamic community, and; 3) self-confidence, as a form of strengthening self-confidence that shows Muslim identity and confidence in dealing with negative stereotypes when compared to other cultures and lifestyles (Al-Hamarneh 2011; Effendi et al. 2021, 59).

Talking about halal which is something that if used does not result in getting tormented (sin). So that Halal can be interpreted with everything that is allowed by the Shari'ah to be consumed (used). Meanwhile, haram itself is something that Allah has forbidden to do, which this prohibition is expressly intended for people who violate it, so that person is threatened with punishment by Allah in the hereafter. So halal tourism can be defined as a tourist place which when visited does not result in mudhorot (sin). Because, according to the Prophet Muhammad SAW. Consuming what is unlawful causes the sins that are offered will not be accepted and all the deeds of worship that are performed will not be accepted by Allah. On that basis, for Muslims, in line with Islamic teachings, they want all products to be used to be guaranteed halal and pure. According to Islam, consuming what is lawful, holy and good (Thayyib) is a religious commandment and the law is obligatory (Amin 2011, 43). In addition, Halal Tourism in Indonesia is becoming a landmark for interesting types of tourism to be developed. Halal tourism is an effort to flexibility in Islamic law in the practical context of a contemporary lifestyle that integrates halal and thayyib (good) values in the tourism sector in order to improve the community's economy. Halal Tourism Village is a tourist village that offers nuances of religiosity which is included in the mu'amalah aspect of tourism life based on sharia principles (Hakim, Huda, and Aziz 2019).

Halal Tourism as a Strategy to Improve the Community's Economy

Through the development of tourism, especially halal tourism, it is hoped that this nation can become an independent nation. Not being a slave to other nations and raising the economy of the community. This is in the view of the Minister of Tourism Arief Yahya as in (Murdaningsih 2017) appreciating the existence of the Pesona Pesantren performance which was successfully held. He is optimistic that Indonesia can be ranked first as a halal tourist destination. The growth of tourists for halal destinations continues to increase. Research launched by (Nurhajati 2017) that various potentials and tourist attractions are developed by both the central and local governments and even villages that are developed so that the community can benefit from the potential of the existing village by making it a tourist village area. Tourism village is one form of implementing sustainable community-based tourism development. The development of a local-based tourism village requires the community's own concern and participation to always innovate and be creative in developing their village.

Sequentially the theory of concepts comes from the phenomenon-concept-theology-law. Food security uses customary law and Islamic law in national law. Halal Food Industry as contained in Chapter I Article 1 Point 2, Law of the Republic of Indonesia Number 33 of 2014 concerning Halal Product Guarantee. The halal food industry is an alternative in meeting food needs during a pandemic like now. Halal Products are Products that have been declared halal in accordance with Islamic law (Chapter I Article 1 Point 3, Law of the Republic of Indonesia Number 33 of 2014 concerning Guaranteed Halal Products). Halal Product Processing, hereinafter abbreviated as PPH, is a series of activities to ensure the Halalness of Products including the provision of materials, processing, storage, packaging, distribution, sales, and presentation of Products (Chapter I Article 1 Point 3, Law of the Republic of Indonesia Number 33 of 2014 concerning Product Guarantees). Halal). Materials are elements used to make or produce Products (Chapter I Article 1 Point 4, Law of the Republic of Indonesia Number 33 of 2014 concerning Guaranteed Halal Products). Halal Product Guarantee, hereinafter abbreviated as JPH, is legal certainty regarding the halalness of a Product as evidenced by a Halal Certificate (Chapter I Article 1 Point 5, Law of the Republic of Indonesia Number 33 of 2014 concerning Halal Product Guarantee). The organizer is the Halal Product Guarantee Agency (BPJPH) (Chapter I Article 1 Point 6, Law of the Republic of Indonesia Number 33 of 2014 concerning Halal Product Guarantee). The originator of the halal industry, namely the government needs to arrange for the management of halal industrial areas to meet the needs of industrial companies and have a management office that specifically manages the halal industrial area (Pryanka (Rep) and Alamsyah (Red) 2018).

About the World Halal Industry and Its Opportunities for Indonesia Apart from being applied to countries with a majority Muslim population, it turns out that the development of the halal industry is quite fast in non-Muslim majority countries. This is due to the growing demand for halal products worldwide. In fact, there are several sectors of the halal lifestyle that make a major contribution to the world economy, including food, finance, travel, cosmetics, education, fashion, recreational media, and arts and culture (Aliyya 2016). The economic value of the halal industry in 2015 according to the Global Islamic Economic Report reached US\$1.8 trillion. 18 Bidin, CEO of Halal Development Corporation (HDC) Malaysia, explained that all Muslims must fulfil their basic needs for halal. If the halal industry is only run by a few countries, the world's need for halal products will not be met. In Indonesia, the halal industry has not been implemented optimally. In fact, Indonesia is the country with the largest consumer of halal food products in the world with an economic value of 197 billion US dollars, followed by Turkey which reached 100 billion US dollars. Ironically, Indonesia itself is still ranked 10th in the world halal industry market. The first rank is held by Malaysia which is currently developing its halal industry massively. Then the next ranking is the Arab Emirates, Bahrain, Saudi Arabia, Pakistan, Oman, Kuwait, Qatar, and Jordan. In fact, if properly mobilized, Indonesia has the potential to rank first in the world's halal industry market, considering that Indonesia is one of the countries with the largest Muslim population in the world, with a population of 85.2 percent or as many as 200 million of Indonesia's total population of 235. million souls. This figure is equivalent to the number of Muslims in six Islamic countries, namely Saudi Arabia, Kuwait, United Arab Emirates, Qatar, Malaysia and Turkey. In addition to Muslim-majority countries, Islamic minority countries such as Thailand, South Korea, Russia, Mexico, Japan, and Spain already have halal industrial activities in their countries. This is due to the large number of conferences and seminars on halal-based industries. Seeing the growth of Muslims and the demand for halal products that continues to increase significantly, these countries consider that the halal industry is a promising business opportunity. Even Indonesia has become a bone of contention for the target market for halal products because of the large number of Muslims. Therefore, it would be a shame if Indonesia did not immediately develop the halal industry and reach that market (Aliyya 2016).

The importance of Standardization and Certification of Halal Products as research launched by (Gustina, Yenida, and Novadilastri 2019), (Abrori 2018), (Ramadhany and Ridlwan 2018), (Ahyani, Muharir, and Ulya 2021, 0), (Ahyani et al. 2021, 0), (L. Santoso and Cahyani 2020), (Monika 2020), (Noviantoro and Zurohman 2020, 0), (Nuraini, Saputra, and Kholisiah 2019), (Rimet 2019), (H. Santoso and Argubi 2019), (Yuliaty 2020), (Haerisma 2018), (Lutfiyah 2017), (Ayu Kunthi P 2018), (Winarti 2017), (Hariyanto 2016), (Suradin 2018), (Samsuduha 2020), it is explained that halal tourism if developed can improve the welfare of the Indonesian people. Furthermore, Ma'ruf Amin explained regarding halal tourism, namely the purpose of halal tourism is not to make sharia tourism destinations, but rather to be Muslim friendly (Kustiani 2020). Economists such as (Jensen 1994) stated that the conception of Self-Interest and Rationality would exist in the term "every human creation" when viewed from an economic point of view (Athoillah 2015, 24).

Halal Certificate when viewed from a detailed regulatory system, for the first-time halal products are contained in Law Number 33 of 2014 concerning Halal Product Guarantee (UU JPH). In the law, what is called a halal product guarantee (JPH) is legal certainty about the halalness of a product as evidenced by a halal certificate (UUJPH Article 1 Point 5). Products themselves are defined as goods and/or services related to food, beverages, drugs, cosmetics, chemical products, biological products, genetically engineered products, as well as goods that are used, used, or utilized by the public (UUJPH Article 1 Point 1). Furthermore, regarding halal certificates, where the explicit definition is an acknowledgment of the halalness of a product issued by the Halal Product Assurance Agency (BPJPH), where the reference is a written halal fatwa issued by the Indonesian Ulema Council (UUJPH Article 1 Point 10). So that products traded in the territory of Indonesia must be halal certified. This is in accordance with Article 4 of the JPH Law which reads: Products that enter, circulate, and are traded in the territory of Indonesia must be certified halal.

If the business actors concerned have obtained a halal certificate for the products they produce. Furthermore, in the event that the halal certificate is given after a series of activities to ensure the halalness of the product including the supply of materials, processing, storage, packaging, distribution, sale, and presentation of the product, it is called the halal product process (PPH) (UUJPH Article 1 Point 3). Then, after the halal certificate was obtained, it turned out that non-halal content was found in the product. Furthermore, in terms of obligations for a business actor who has obtained a halal certificate. As a result, after the business actor has held the halal certificate that he has obtained, he is obliged to keep the halalness of the product he issued is guaranteed. This is because it concerns the obligations of business actors as stated in Article 25 of the JPH Law that Business Actors who have obtained Halal Certificates are required to include their Halal Label on Products that have obtained Halal Certificates. Furthermore, business actors are required to maintain the halalness of the Products that have obtained the Halal Certificate; business actors are required to separate the location, place and slaughter, processing equipment, storage, packaging, distribution, sale, and presentation between Halal and non-halal Products. Entrepreneurs are required to renew the Halal Certificate if the validity period of the Halal Certificate expires. Business actors report changes in the composition of materials to BPJPH (Halal Product Assurance Organizing Agency).

Halal Product Guarantee Supervision, in reality many products circulating in the community are not all guaranteed halal, for that on May 3, 2019 Government Regulation Number 31 of 2019 has been promulgated on the Implementing Regulations of Law Number 33 of 2014 concerning Halal Product

Guarantee (PP 31 /2019) in order to provide legal certainty for the Muslim community over JPH (General Explanation of the 2nd Paragraph of PP 31/2019 concerning Halal Product Guarantee).

In addition to issuing halal certificates, BPJPH also supervises JPH which can be carried out by BPJPH individually or together with relevant ministries, related institutions, and/or local governments in accordance with their duties and functions. Furthermore, in Article 77 paragraph (1) of PP 31/2019 it is explained as follows: JPH supervision is carried out on: a) LPH; b) Halal Certificate validity period; c) Product halalness; d) the inclusion of Halal Label; e) inclusion of non-halal information; f) separation of location, place, and means of slaughter, processing, storage, packaging, distribution, sale, and presentation between Halal and non-halal Products; g) presence of a Halal Supervisor; and/or h) other activities related to JPH. So it can be understood that the halalness of a product is the focus of JPH supervision carried out by BPJPH. Sanctions If Business Actors Do Not Maintain Halal Products That Have Been Certified Halal If later evidence is found that the previously certified halal product contains non-halal/haram content in it, it means that the business actor concerned has violated his obligations. For this violation, according to article 27 paragraph (1) jo. Article 25 of the Law concerning Halal Product Guarantee, business actors are subject to administrative sanctions in the form of: written warning; administrative fines; or revocation of Halal Certificate. Not only that, but business actors also who do not maintain the halalness of products that have obtained a halal certificate, can be punished with a maximum of five years in prison or a maximum fine of IDR 2 billion (Article 56 of the Law on Halal Product Guarantee).

NTB Province received 3 (three) awards at The World Halal Tourism Awards 2016. The government then appointed NTB as one of the national halal tourism destinations and as one of the 10 (ten) priority destinations that have the vision of "World's Best Halal Tourism and Cruise Destination. " The Regional Government took steps to ratify the Regional Regulation no. 2 of 2016 concerning Halal Tourism. This research is empirical legal research, with a statutory approach, a conceptual approach, and a sociological approach. Based on the results of the study, the implementation of standardization of halal tourism services in NTB at destinations is carried out by the NTB Culture and Tourism Office through the fulfilment of public facilities according to halal tourism. Standardization in the halal tourism industry is carried out by the Department of Culture and Tourism, the Department of Industry and Trade and the Department of Health, as well as MUI-NTB as a non-governmental institution authorized to issue halal certificates. The factors that influence the standardization of halal tourism services in NTB are legal factors (statutory regulations), legal structures (law enforcement), supporting facilities or facilities, community factors and cultural factors (Hamzana 2018).

West Nusa Tenggara Province received 3 (three) awards in The World Halal Tourism Awards 2016. The government then appointed West Nusa Tenggara as one of the national halal tourism destinations and as one of the 10 priority destinations that have the vision of "World's Best Halal Tourism and Cruise. Destinations". The Regional Government took steps by issuing Regional Regulation Number 2 of 2016 concerning Halal Tourism. This study is an empirical legal study, with a statutory approach, a conceptual approach, and a sociological approach. Based on the results of the study, the implementation of standardization of halal tourism services in West Nusa Tenggara at destinations is carried out by the Department of Culture and Tourism through the fulfilment of public facilities according to halal tourism. The standardization of the halal tourism industry is carried out by the Department of Culture and Tourism, the Department of Industry and Trade and the Department of

Health, as well as the Indonesian-West Nusa Tenggara Ulama Council as institutions authorized to issue halal certificates. Factors that influence the standardization of halal tourism services are legal factors (laws), legal structures (law enforcement), facilities or supporting factors, community factors and cultural factors (Hamzana 2018).

The halal product consumption industry in Indonesia has great potential to be developed, because Indonesia is a Muslim-majority country. In recent years, the trend of halal food consumption has increased significantly, not only in Muslim-majority countries but also in Muslim-minority countries. The market demand for halal food encourages food producers to obtain halal certification from local authorities. This study aims to compare the mechanism and application of halal certification in Indonesia and Malaysia. This study uses a qualitative descriptive approach and the type of research used in this study is a literature study that collects information relevant to the research objectives. The conclusion of this study is that both Indonesia and Malaysia apply almost the same principles, authorities and mechanisms for halal certification. One of them is that every producer who will apply for halal certification is required to go through a series of tests where the test results will be submitted to the Fatwa Commission which is authorized to decide whether a product is halal or not (Atiah and Fatoni 2019).

Halal tourism is one of the new phenomena that emerged from the growth of the halal industry. As halal matters advance the tourism industry, many Muslim and non-Muslim countries are preparing to capture the Muslim tourist market by providing tourism products, facilities and infrastructure to meet their needs. While confirming this new phenomenon, there is still a lack of theoretical publications and research in this field. In addition, when it comes to the actual concept of halal tourism and its trends, there is still a lack of research in providing and determining what the concept is called. Research by Zakiah Samori, Nor Zafir Md. Salleh, and Mohammad Mahyuddin found that the current development of the concept of halal tourism and the comparison of cases of halal tourism in Asia. In addition, it will also find opportunities and potential for Muslim and non-Muslim countries to embark on the same journey (Samori, Md. Salleh, and Khalid 2016).

There are several letters in the Quran that discuss tourism related to Islamic teachings. Discussions related to tourism that are allowed in Islam can be found in Surah al-Hajj verse 46, Surah al-Maidah verse 3, Surah At-Taubah verse 60, Surah an-Nisa verse 100, Surah al-Quraish verse 2, Surah al-Ankabut verse 20, surah al-An'am verse 11, surah Muhammad verse 10 and surah al-Saba 'verse 18. Translation of surah al-Hajj verse 46 which reads "Then do they not walk on the earth, then they have a heart that with which they can understand or have ears with which they can hear? For verily it is not the eye that is blind, but that which is blind, is the heart that is in the chest." Surah al-Maidah verse 3 "It is forbidden for you (to eat) carrion, blood, pork, (animal meat) that is slaughtered in the name of other than Allah, those who are strangled, those who are struck, those that fall, those that go on the horns, and are torn by wild animals, except those you slaughtered it, and (forbidden to you) that which was slaughtered for idols. And (it is also forbidden) to draw fate with arrows, (to draw fate with arrows) is wickedness. Today the disbelievers have given up hope of (overcoming) your religion, so do not fear them and fear Me. This day I have perfected for you your religion, and have completed My favours upon you, and have approved Islam as a religion for you. So whoever is compelled by hunger to commit a sin, verily, Allah is Most Forgiving, Most Merciful (Fatkurrohman 2018).

Yogyakarta is one of the famous tourism cities in Indonesia. This city offers a variety of cultures, unique nature and a very valuable cultural heritage. The uniqueness and beauty of Yogyakarta encourage domestic and foreign tourists to come to this city to enjoy the Yogyakarta race. Foreign tourists from Malaysia make a high contribution to Yogyakarta tourism. In 2014, about 25,280 Malaysian tourists came to Yogyakarta, which is the third largest foreign tourist after the Netherlands and Japan. This study aims to develop the great potential of Yogyakarta as a halal tourism destination to strengthen the sharia economy in Indonesia. The great potential of Yogyakarta as a halal tourism destination can be seen from two aspects. First, the large number of Malaysian tourists to Yogyakarta is an opportunity to implement halal tourism. Second, in general, halal tourism will encourage the growth of the Islamic economy in Indonesia. I used the document analysis method to conduct this research. The results show that Yogyakarta has the opportunity to be developed as one of the halal tourist destinations in Indonesia. In conclusion, the great potential of Yogyakarta as a halal tourism destination must be developed to realize sustainable halal tourism in Yogyakarta (Fatkurrohman 2017).

The development of the tourism industry in the 4.0 Industrial Revolution Era can provide opportunities for the development of tourism products, including culinary delights in Banjar City, West Java. The high development of the tourism industry provides a very large opportunity for the community to participate in tourism development, especially culinary tourism which is currently still very limited in number.

Research proves that by referring to Law Number 10 of 2009 concerning Tourism contained in Article 5 explicitly in point (a) it states, "Tourism is carried out with the principle of upholding religious norms and cultural values as the embodiment of the concept of life in a balanced relationship. between humans and God Almighty, the relationship between humans and fellow humans, and the relationship between humans and the environment (Misno 2018). Based on this article, tourism development policies in Indonesia must be based on religious values. Islam as the majority religion in Indonesia is automatically a strong consideration in the implementation of sharia tourism in Indonesia. The data was collected through the search for sharia tourism variables in Indonesian legislation. The data analysis uses the maqashid theory taken from the book of Al-Mustasyfa by Imam Al-Ghazali and the wisdom of tasyri' wa falsafatuhu by Al-Jurjawi. The results of the study indicate that the existence of sharia tourism in Islam is legally permissible, it will change according to the needs of each human being. Sharia tourism in Indonesian legislation has become a new product based on Law Number 10 of 2009, and Regulation of the Minister of Tourism of the Republic of Indonesia Number 1 of 2016 concerning the Implementation of Tourism Business Certification. The maqashid sharia analysis shows that sharia tourism is included in the needs / haajiah so that the law is allowed to do so. Imam Al-Ghazali's analysis of maqashid shows that its implementation must pay attention to; Hifdz ad-din, Hifdz al-'aql, Hifdz an-nafs, Hifdz al-nasb and Hifdz al-maal. Maqashid Al-Jurjawi's analysis shows that sharia tourism; know Allah, the means of worship, amar ma'ruf nahi munkar and do not hinder the implementation of Islamic law.

Thus, tourism is one of the sectors that contribute to improving the economy of a country. Currently, tourism that is becoming a trend is sharia tourism, which operates in accordance with Islamic sharia. The existence of a new sector, namely sharia tourism, is expected to have implications for increasing people's income and welfare. The level of community welfare is measured by how much income is obtained. In order to find out the implications of the existence of sharia tourism on increasing income and community welfare in Banjar City, West Java, this opportunity or potential for halal tourism in

Banjar City is expected to boost the level of Regional Original Income (PAD) in Banjar City in particular and generally intended in West Java through the tourism route. .

Tourism is one sector with great potential in contributing to improving the economy of a country. In Law No. 10 of 2009 stipulates on tourism, tourism is an activity that aims to provide tourism services, provide tourist objects and attractions. tourism facilities business and other businesses related to tourism. Indonesia is an archipelagic country that has a diversity of tribes, races, cultures, and ethnicities as well as natural and cultural richness that characterizes Indonesia to attract visiting tourists. In addition, supported by the tropics, 17508 islands 6000 of which are not inhabited (Suyitno 2016; Ramadhany and Ridlwan 2018, 148). Deputy Regent of West Java, Mr. H. Uu Ruzhanul Ulum, S.E, he hoped that this city (Banjar City) would not only be a tourism crossing towards Pangandaran (Kusmawan 2019). From the potential that exists in Banjar City, West Java, the need for standardization and certification of halal products in Indonesia, one of which is in terms of the inclusion of the halal logo on food and beverage products is to protect consumers regarding the rights of Muslim consumers against non-halal products. Provide legal certainty to Muslim consumers, that the products produced are truly halal (guaranteed halal) and in accordance with Islamic sharia. In addition, the benefits that can be drawn from halal labelling are to prevent Muslim consumers from consuming, using halal products such as halal food and drinks. In this case as research by Daharmi Astuti et al, it is emphasized that for business actors who do not register or administer halal certification on their products, they are obliged to give non-halal marks on certain products, for this reason it is important to include halal logos on certain products (food and beverages) exist in all MSMEs in an effort to meet the LPPOM MUI eligibility standards (Astuti et al. 2020).

Potential of Halal Tourism Village in Lakbok District, Ciamis Regency

The era of regional autonomy has opened up opportunities to improve governance, equitable development, and improve public services. In addition, in the field of economic development, there are differences in each region. This is caused by differences in Regional Original Income in each region. Likewise in Ciamis Regency, after Pangandaran Regency officially became the New Autonomous Region. One that can increase Regional Original Income from the tourism sector, namely tourist villages which will become the object of a new levy from the tourism sector (Nursetiawan and Garis 2019).

Tambakreja Lakbok District is a village that has the potential of complex natural and cultural resources. Sukahurip Village is located in the Lakbok District, Ciamis Regency with a total area of 63, 245 people with an area of 57.85 km² and there are 10 villages/kelurahan. The existing culture of the Tambakreja Village community, including the Mitoni Tradition (Seven Months Hajat Tradition), Ngupati (Four Months Hajat Tradition), Pilgrimage Tradition, Suran Tradition (the tradition of welcoming the arrival of the month of Suro). In Sukahurip Village there are also cultural heritages, one of which is the Tomb of Mbah Bandi bin Mbah Sa'id. For the potential for halal tourism in Tambakreja Village, which is included in the Halal Food category, including cassava ingredients (Ciu, Tape, Kripik, Cimplung / Kulub), from soybeans (Tempe Mendoan, and Sule), from coconut sap / (legend in Javanese) can be used (Brown Sugar/Javanese Sugar and Apem Mixture) (Ahyani et al. 2021). In addition, Islamic boarding schools are located right in Panjalu District, where boarding schools offer nuances and tourism potential that are intended for the millennial generation. This relatively new concept is an

effort to raise the potential for halal tourism in the southern region of West Java, including in Ciamis itself.

The beautiful land in the lakbok area, namely the nature of rice fields, culinary and traditional arts, makes its own uniqueness for the lakbok sub-district, ciamis district. This makes at the time of the opening thousands of people from various regions come to the festival. At the festival location in the middle of the rice field area, there are various interesting photo spots with the theme of rice fields with typical straw and farmers. There are dozens of booths that display and sell superior MSME products (Hermansyah 2019). In addition, there are other unique and interesting tourism potentials such as the D'i Jimat Swimming Pool, Family Tourism Destinations in Lakbok Ciamis (www.kodesjabar.com 2021). In addition, there is also Srawung Gayem where this place is a Traditional Culinary Tour for the Lakbok Community which aims to defend the community's economy from the Covid-19 Pandemic Attack (Muhlison 2020). For example, what is included in the field tourism group (halal food) or traditional food is Wedang Uwuh. This makes culinary tourism in the Lakbok district unique and interesting. In addition, there are also puppet arts such as the Kila puppets typical of Lakbok, Ciamis district (<https://id.wikipedia.org/wiki/Lakbok>, 2021).

Today's halal tourism, if we associate it with business, is in the category of Islamic business, where according to Islam, business is something that is lawful and highly recommended by Islamic teachings, even business was also carried out by the Prophet and the Companions of the Prophet in ancient times. There are so many companions of the Prophet who are businessmen and from their wealth they can provide enormous benefits for the development of Islam. Therefore, Islam also expects that the business carried out by a Muslim will not only have benefits for himself but also can provide many benefits to many people (Sakirah et al. 2021). This is in accordance with the Islamic principle of rahmatan lil alamin (Ahyani, Slamet, and Tobroni 2021). Likewise, if we search for sharia companies where the opinion (Ahyani and Slamet 2021) is that an understanding of the Islamic company and business environment today is very necessary for Muslim business actors to support their understanding of companies and the Islamic business environment in accordance with Islamic principles including values. noble morals such as traits (fair, honest, trustworthy, professional, transparent, al-amin / trustworthy, avoiding the words "haram" and dzalim). An example is the distribution of zakat funds through digitalization and transparency at BAZNAS institutions in Indonesia, which is done to prevent uneven distribution of funds (Ahyani et al, 2022). Where Zakat, infaq, shadaqah is also one of the forms of helping in Islam, and this is recommended (Naisabur and Putra 2021). Usually digitization can also make doing business easier (Abduroman, Putra, and Nurdin 2020). In addition, by living in a way of tolerance, mutual aid, solidarity, and community spirit, it will produce peace as well as the Islamic concept of Rahmatan Lil 'Alamin (Kurniati et al. 2021).

Supporting and Inhibiting Factors in Halal Tourism Village in Tambakreja Village, Lakbok District

One of the supporting factors for the existence of a halal tourism village according to (Sina and Zaenuri 2021) is Human Resources. Likewise, the opinion (Naiman 2021; Faozan 2021) that human resources in Tambakreja Village to improve the economy through the establishment of a Halal Tourism Village is still minimal, this is evidenced by the lack of public awareness of the development of village potential which is quite abundant. Unlike in Banjar City, West Java, which is a neighbour of Tambakreja Village, there is a lot of halal tourism potential in Banjar City. Likewise, there are still

minimal human resources and Sharia hotels in order to develop potential in Banjar Village/City West Java (Ahyani, Muharir, and Ulya 2021). Likewise opinion (Khairunnisah 2019) that the participation of Pokdarwis in Sesaot Village is very large. Starting from the initiative to form Pokdarwis, destination management, empowerment and community participation. There are several supporting and inhibiting factors including: a) the inhibiting factors, namely the lack of understanding and knowledge of Pokdarwis members about tourism and the lack of funds that have prevented members from participating optimally. b.) supporting factors, namely external support and motivation factors such as natural resources, government support and role, involvement of organizations such as the sustainable tourism observatory (STO), also being the driving force and support for Pokdarwis members to continue to race to develop and utilize tourism potential in sesaot villages. So that Sesaot tourism has now reached the stage of utilizing the results. c) The obstacle to the formation of a tourist village in the tambakreja village of the Lakbok sub-district is Human Resources, this is according to the opinion (Sidik 2021) as the head of the tambakreja village kec. Lakbok Kab. Ciamis, where human resources are very important to support the establishment of a tourist village in our village. However, the potential for tourist sites is very supportive, as exemplified by Maqom Mbah Bandi bin Sa'id which is visited by pilgrims every year. In addition, the magnificent mosque, namely the Baiturrahman maskid, is also a distinctive feature in supporting the establishment of a halal tourism village (religious tourism) in the Lakbok district.

Sri Mulyani said that the Halal Industry had become the Economic Backbone in the Midst of the Pandemic. The halal industry is one of the most important forms of the COVID-19 pandemic. This is because the halal industry, especially food and beverages, pharmaceuticals, and cosmetics, is the backbone that still has quite a high activity in the conditions of Covid (Liputan6.com 2021). Likewise, the Halal Industry where the halal tourism village aims to increase local revenue (PAD). One of them is the tourism sector. Halal tourism, such as various halal foods from traditional ingredients, is now increasingly spreading in the market share, and needs to be preserved in order to make Indonesia the largest halal food industry in the world. This is the importance of strengthening the halal food industry in Indonesia where the majority of the population is Muslim. BPJPH or the Halal Product Guarantee Agency which is located under the minister of religion and is responsible to the minister of Religion realizes Government Regulation Number 31 of 2019 concerning Halal Product Guarantee through the Religious Research Agency and the Office of the Ministry of Religion of Banyumas Regency to conduct a survey of Halal Products in the Banjar City area in particular and generally nationally from Sabang to Merauke.

The development of the halal industry globally has progressed very rapidly starting from the financial industry, reaching to other industries such as the halal food industry, cosmetics, tourism, and so on. Many countries make the prospect of the halal industry a business-line for the future. In the Global Islamic Economy Indicator (GIEI), Indonesia currently ranks 4th out of 73 countries that support entrepreneurs in carrying out Islamic economic principles (www.wartatani.co 2021). This halal product certification in the halal industry line in Indonesia aims to provide comfort, security, safety, and certainty of the availability of halal products for the public in consuming and using the product. In addition, it can increase added value for business actors to produce and sell halal products. Business products, micro, small and medium enterprises (MSMEs) for processed food and beverages are increasingly being loved. As a guarantee that the product will be consumed, the materials used are guaranteed. And of course what consumers need today is the existence of a halal label. "It's no longer Muslim communities who prioritize halal food, non-Muslim communities do the same," said Head of

the Business Restructuring Section of the Central Java Provincial Cooperative Service, Eni Purbowati at the Halal Assurance System Training and Facilitation of Halal Certification Management (radarbanyumas.co.id 2021).

Supporting and inhibiting factors for the formation of a halal tourism village in Tambakreja Village as stated by Mr. Naiman and Fauzan as (Kesepeuhan Tambakreja Village) explained that the main supporting factor was human resources, while the location in Tambakreja village was sufficient to meet the criteria for a halal tourism village, similar thing also expressed by Mr. Kiyai Sunhaji and Kiyai Mu'in, Tugiran, Solihun, Kiyai Hayyun as (Community Leader) Tambakreja village, Lakbok sub-district that human resources in Tambakreja Village in order to develop the potential that exists in Tambakreja village related to halal tourism villages are human resources. The inhibiting factor is the lack of human resources and the understanding of the Tambakreja village community is still minimal regarding halal tourism (Mu'in, Sunhaji, and Hayyun 2021). View (Adinugraha 2018) explains that the tourism sector has a positive contribution in improving the economy of a region or country. Halal tourism is an implementation of the embodiment of the nuances of religiosity which is included in the mu'amalah aspect as the embodiment of aspects of socio-cultural and socio-economic life based on sharia principles. Tourism practice in the sharia perspective is always based on the realization of goodness (maslahah) for the community, both in the world and in the hereafter (fi ad-daraini) in aggregate and simultaneously. Therefore, the existence of this Halal Tourism Village should be one proof of the flexibility of Islamic sharia in the practical level of today's lifestyle (current lifestyle) through the integration of halal and thayyib values in the tourism sector to support a blessed regional economy. In addition, another inhibiting factor, namely in supporting the formation of a Tourism Village in Tambakreja Village, is the absence of regional regulations in the Ciamis Regency environment, especially in the field of Tourism Implementation in the Ciamis area (Fikri 2021). Furthermore (Sidik 2021) the surrounding cultural factor in maintaining the arts and culture of the Tambakreja village is the art of chanting Shlawatan by the youth of Tambakreja village accompanied by tambourine music. The same thing as the opinion (Fadly and Ismail 2019) in their article that the cultural factor of the community environment is one of the supporting and inhibiting factors for the formation of a halal tourism village.

Conclusion

Tourism is one of the drivers of the country's foreign exchange. This sector is also the lightest sector in creating job opportunities. Halal tourism is a type of tourism that is starting to develop in Indonesia today, but it has become a trend and has become one of the fulfillment of lifestyle in this era. So that the potential of halal tourism villages in Tambakreja village today is quite capable, this is due to the large number of tourist groups (halal food and beautiful tourist sites). Halal food (halal food) in the village has its own uniqueness, such as cimplung, Growol, tempe mendoan, brown sugar which in other areas is not necessarily owned by each region. The beautiful land in the Lakbok area is the nature of rice fields, culinary and traditional arts. As a result, the potential for tourism villages in Tambakreja, Lakbok sub-district is expected to be able to boost the community's economy through various tourism sectors. There are various factors supporting the existence of a halal tourism village including the presence of 1) many tourist groups such as the Maqam for Pilgrims, mosques that are unique with their own peculiarities. In addition, other supporting factors, namely 2) socio-economic, where in order to improve the economy of the Tambakreja village community, one of them is by forming a halal (religious) tourism village where later the source of income will be easily enjoyed by the community.

3) Other supporting factors are the surrounding culture, and public knowledge of halal tourism villages, where the Tambakreja village community about halal tourism is still minimal. 4) Another supporting factor is the adequacy of human resources in managing a halal tourism village in the Tambakreja village.

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