

IMPLEMENTATION OF ISLAMIC HUMANISM IN THE COMMUNITY LIFESTYLE OF RELIGIOUS TOURISM TOWARDS HALAL TOURISM: STUDY FROM ROGOSELO VILLAGE

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Abstract

The purpose of this research was to explore the implementation of Islamic humanism in the lifestyle of the Rogoselo religious tourism village community in developing it into a halal tourism village. This type of research is a field research with a descriptive qualitative approach. The research location is in the religious tourism village of Rogoselo, Doro, Kab. Pekalongan. Sources of research data come from observations, interviews, and documentation, as well as the monograph report of Rogoselo village and relevant literature. The research data collection techniques used the participant observation method, in-depth interviews, and documentation. The research data analysis tool uses interactive analysis with member checks as a test of the validity of the data. The results of the study conclude that the development of rural tourism in the village of Rogoselo is based on the empowerment of local communities which leads to the integration of sharia in the values of Islamic humanism and halal lifestyle in its tourism activities. Rogoselo has the potential to be developed into a sustainable religious tourism village through transformation into a halal tourism village. Rogoselo has implemented the principles of Islamic humanism and halal lifestyle values based on self-declaration in its tourism activities and attractions partially. This initial step in Rogoselo village is part of the implementation of the at-tadarruj concept in implementing a halal tourism system in rural areas based on the values of Islamic humanism and halal lifestyle. As written in the qāidah ushul fiqh, what cannot be achieved by all, must not be abandoned altogether.

Keyword: Islamic Humanism, Halal Lifestyle, Religious Tourism Village, Halal Tourism Village.

Abstrak

Tujuan penelitian ini adalah untuk mengeksplorasi implementasi Islamic humanism pada lifestyle masyarakat desa wisata religi Rogoselo dalam mengembangkannya menjadi desa wisata halal. Jenis penelitian ini adalah field research dengan pendekatan kualitatif deskriptif. Lokasi penelitian di desa wisata religi Rogoselo, Doro, Kab. Pekalongan. Sumber data penelitian bersumber dari hasil observasi, wawancara, dan dokumentasi, serta laporan monografi desa Rogoselo dan literatur pustaka yang relevan. Teknik pengumpulan data penelitian menggunakan metode participant observation, indepth interview, dan dokumentasi. Alat analisis data penelitian menggunakan analisis interaktif dengan member check sebagai pengujian keabsahan data. Hasil penelitian menyimpulkan bahwa pengembangan pariwisata pedesaan di desa Rogoselo berdasarkan pemberdayaan masyarakat lokal yang mengarah pada integrasi syariah pada nilai-nilai Islamic humanism dan halal lifestyle dalam kegiatan pariwisatanya. Rogoselo sangat potensial untuk dikembangkan menjadi desa wisata religi berkelanjutan melalui transformasi ke desa wisata halal. Rogoselo sudah menerapkan prinsip nilai-nilai Islamic humanism dan halal lifestyle berdasarkan self declare pada kegiatan serta atraksi parwisatanya secara parsial. Langkah awal desa Rogoselo ini merupakan bagian implementasi dari konsep at-tadarruj dalam menerapkan sistem wisata halal di pedesaan berdasarkan nilai-nilai Islamic humanism dan halal lifestyle. Sebagaimana tertulis dalam qāidah *ushul fiqh* yaitu apa yang tidak bisa diraih semuanya, tidak boleh ditinggalkan semuanya.

Kata Kunci: Humanism Islam, Gaya Hidup Halal, Desa Wisata Religi, Desa Wisata Halal.

A. Introduction

The current social phenomenon of rural tourism has become a new development in the tourism industry. As of May 2021, the potential for tourist villages in Indonesia has reached 5,700 villages (Kemenparekraf, 2021). Tourism village is one of the products of rural tourism (Hartiningsih, Adhika and Arcana, 2017).

The search for a rural atmosphere for rest and recreation has also become a general trend in current tourism practice, the European Union's efforts to pay special attention to the rural tourism sector in accordance with strengthening the comprehensive economic development of rural areas, given the large value of tourism, when viewed from an economic perspective, environmental, social and cultural (Drăgulănescu and Ivan, 2012). For example, in Serbia rural tourism displays a unique local character (Maksimović, Urošević and Damnjanović, 2015). In China, tourism has been adopted as a means to boost the rural economy (Xu, Zhang and Tian, 2017). In Romania, the popularity of rural areas lies in mountainous areas rich in natural charm (Ciolac *et al.*, 2017).

Rogoselo Village is one of the religious tourism villages in Pekalongan Regency which has a trademark of uniqueness and natural beauty, religious cultural treasures, culinary, and art. Rogoselo has been named a religious tourism village by the Pekalongan Regency Government because it has a good history in the symbols of Islam. The remains of Rogoselo religious tourism that can be found are the Tomb of Syekh Wali Agung Rogoselo who is a figure who spread Islam in Pekalongan Regency and the remains of the Baron Sekeber Arca nature reserve. Not a few pilgrims both from Pekalongan and from outside Pekalongan visit Rogoselo for religious tours as well as pilgrimages (TNI Manunggal Building Villages, 2017).

The Rogoselo Village Government hopes for a positive impact from the existence of this religious tourism destination, where the people of Rogoselo Village can feel the benefits directly. Therefore, the development of Rogoselo as one of the halal tourism destinations in the countryside that can be sold to attract tourists and the development of halal tourism based on the millennial generation

as the implementation of Islamic humanism in the lifestyle of the religious tourism village community is a challenge for each region. Rogoselo, which is part of Pekalongan Regency, is used as a halal tourist destination. Because in general Pekalongan is famous for its religious Muslim community and is well known as a santri area (Ismanto and Madusari, 2020).

Humanism referred to in this study is an attempt to ground the human sciences which have positive implications for humans themselves (Amirudin, 2019), research result of Wahyudin, Maimun, and Jalil (2019) concluded that Islamic humanism is very relevant in the Indonesian context. Because the essence of humanism itself is to humanize humans (Dalam, 2020). Epistemologically, humanism in Islam tries to synchronize textual and contextual narratives as the reality of diverse human life (Baedhowi, 2016). For example, humanism initiated by Syafi'i Ma'arif aims to overcome social and social problems whose ending is prosperity and human welfare (Nuraini, 2019). The implications of education in the Qur'an with a humanist paradigm, one of which is studying science and practicing it in everyday life (Sarnoto and Muhtadi 2019) included in the affairs of the human lifestyle.

Islam is a universal religion, Islam belongs to all people regardless of race, color and culture. Muslims have a distinctive lifestyle that has good values and behavior through Islamic teachings. But now the Islamic lifestyle is seen as obsolete and considered outdated by some people (Ghani *et al.*, 2020). The results of Besharat *et al.*, (2021: 736) research reveal that Muslims accept the Islamic healthy lifestyle program. The most powerful element of the Islamic lifestyle is strengthening spirituality which can affect life positively. This study focuses on Islamic lifestyle humanism (with a focus on halal tourism villages) in order to build an Islamic lifestyle for the millennial generation. The humanistic value of an Islamic lifestyle is important for millennials to improve their quality through the actualization of halal tourism in rural areas.

This is because conventional tourism in Pekalongan Regency that already exists, such as Linggoasri, Black Canyon, Bengkelung Park, Mangunan Petungkriyono Lake, and Curug Bidadari and Madu, still dominates tourist visits

with its natural beauty. So that the innovation model of halal tourist destinations in rural areas and the need for support and active participation from local communities (especially the Millennial Generation) as the implementation of Islamic lifestyle humanism becomes very important and urgent in welcoming the development of halal tourism in rural areas. Optimizing the utilization of the social, economic, and cultural potential of the local community and the Millennial Generation in Rogoselo as a rationale in developing rural tourism (Rajagukguk and Sofianto, 2019).

Rural communities in Indonesia are now starting to be literate towards the development of halal tourism. Both have potential opportunities for the growth of halal tourism activities in rural areas. Now they are more responsive to changing times and technology, so they are faster to innovate and be creative to capture potential opportunities for halal tourism in rural areas, because this can also have a positive impact on state income and village income (Shofi'unnafi, 2020).

In the development of halal tourism, the community in Rogoselo Village is very important in this digitalization era. They can give a “touch” of innovation and creativity to every halal tourism product in the countryside. For example, the fact that today’s society is very good at using the internet and social media is undeniable (Situmorang and Nugroho, 2020), Halal tourism in rural areas really needs this in its development and operations so that it can be accessed by all circles of urban society.

Among the challenges in halal tourism is the lack of regulatory standards (Effendi *et al.*, 2021). The diversity and fragmentation of the tourism industry is one of the main problems in measuring the economic impact of tourism itself (Davidson 2005). There is some ambiguity in relation to the interpretation of the concept of halal tourism, which affects the approach to its implementation (Muhamad *et al.*, 2019). Some Muslim scholars are worried even against the existence of tourism because they think it leads to the exchange or mixing of various cultural traditions, values, beliefs and attitudes that can erode Islamic values and culture. (Sanad, Kassem, and Scott, 2010: 21).

Researchers conducted research on Islamic humanism in the lifestyle of the Rogoselo religious tourism village community based on the facts and data above. This research is very important to do and has strategic value for the community in developing and transforming a religious tourism village into a halal tourism village in Rogoselo Village as an embodiment of the halal lifestyle that is currently developing in Indonesia.

The theoretical benefits of this research are First; enriching the development of scientific treasures and research in the field of Islamic economics, especially with regard to the implementation of Islamic humanism in the lifestyle of the religious tourism village community towards halal tourism in the countryside. Second; enriching the knowledge of halal tourism based on village communities that are useful among universities and tourism observers who need it. As for the practical results of this study provide benefits: First; can be used as a reference for the management of halal tourism in rural areas. Second; For practitioners, this research can provide additional reference guidelines in developing Islamic humanism programs on the lifestyle of the religious tourism village community towards halal tourism in the countryside through the participation of rural communities.

B. Literature Review

The following describes the study of research theory related to this research:

Community Based Tourism

Community based tourism aims to empower local people and secure and define their socio-economic future through the following activities: presenting their traditions and daily habits; preserving natural and cultural resources; and foster mutually beneficial host and guest interactions. Community based tourism typically caters to specialized markets such as cultural tourism, agrotourism, ecotourism, and adventure tourism, but utilizes local services and products to spread economic benefits to anyone involved in tourism (ASEAN Secretariat, 2016). Because in principle, community-based tourism is a tourism concept that

prioritizes the continuity of social, environmental, and cultural aspects (Suansri, 2003).

Islamic Humanism

Theoretically the term “humanist” focuses on human needs and ideals (Subaidi, 2017). Humanism upholds the concept of honor, equality, human dignity and worth in social life. Humanism covers all aspects of human life, it is the concept of human existence in space and time (Widayat, 2018). Basically, humans are social creatures (Rozaq, 2019).

Indicators of humanistic values have been described by several experts, such as Hardiman (2012) which details humanistic values as follows:

- a. Tolerance and democracy value
- b. Value of cooperation value
- c. Being willing to sacrifice value
- d. Caring value
- e. Mutual help value
- f. Solidarity value

Then Yaqin (2017) mentions four humanistic values as follows:

- a. Egalitarian value
- b. Religious and morals value
- c. Nationalism value
- d. Creativity value

Halal Lifestyle in Islam

The word alāl is etymologically derived from Arabic which means it is permissible or permitted according to Islamic teachings or not prohibited by sharia, something that is obtained or done legally (<https://kbbi.web.id/halal>). The opposite or opposite of alāl is haram or forbidden (Al-Qardawi, 1999). Meanwhile, in terms of terminology, according to the Indonesia Halal Lifestyle Center “Halal is a right for every Muslim, but halal is also a privilege for everyone” (<https://www.idhalalcenter.org>). Halal is also a part of God’s gift to mankind; halal, healthy, safe, healthy, fun. Halal is not just about the final product; it is the whole process. Halal is trust, honor and responsibility (Labadi

and Evans, 2018). Kartajaya et al. (2019) in his research, he explained that the future issue of the Indonesian Muslim market subculture really considers the Islamic fashion lifestyle. Therefore, the topic of halal lifestyle has not only penetrated the tourism sector but also the fashion industry.

The obligation to only consume what is lawful and to avoid and even stay away from what is forbidden by Allah SWT for every Muslim because this is a form of Muslim obedience to the teachings of Islam, as the words of the Prophet narrated by Thabrani: “Seeking halal is obligatory for every Muslim and Muslim”. The basic principle of a Muslim in consuming food is based on the QS. Al-Baqarah verse 168 is that food must not only be *alālan* (permitted according to sharia), but also *ayyiban* which means healthy (healthy, safe, nutritious, quality) (Alqudsi, 2014).

The halal concept covers the tourism sector. Integrating and combining the term “halal” in forming “halal tourism” is closely related to the term “halal” itself. Islamic tourism has several related terms such as “halal hospitality”, and “halal friendly travel” (Mohsin, Ramli, and Alkhulayfi, 2016). The halal lifestyle has a set of rules that must be followed to protect and empower Muslims when they consume non-halal goods in their daily lives, either through the way they dress, eat and drink, to the practice of buying and selling transactions (Ithof, 2020). The halal lifestyle refers to the perspective and lifestyle according to Islamic teachings. The halal lifestyle has become a lifestyle for many people in their daily lives, enabling them to consume, utilize, and use products that do not conflict with Islamic laws and principles (Adinugraha, Sartika and Kadarningsih, 2018). Even with an Islamic lifestyle, it has been proven to be able to improve mental health in pregnant women (Pakzad *et al.*, 2020).

There are several definitions for the Islamic lifestyle, but there is no consensus on the definition among Muslim researchers. For example, according to the Shia Muslim perspective on the Islamic lifestyle “in general it can be said that the Islamic lifestyle consists of a set of religious values, beliefs, norms, thoughts, and behavior patterns that are formed based on the teachings of the Qur’an and the life of the Holy Prophet (SAW) and the Imams. , traditions and history”

(Toghyani, Kajbaf and Ghamarani, 2018). The Muslim Judicial Halaal Trust defines a halal lifestyle as a way of life that is carried out according to one's abilities in a clear and honest manner. As a result, living a halal lifestyle for a Muslim is a necessity/must reflect the ideals of a Muslim. The essence of the Islamic lifestyle is in carrying out a series of behaviors based on Islamic teachings (Pakzad *et al.*, 2018).

Every individual can practice a halal lifestyle by ensuring the halal products they will consume (Annisa, 2021). Because basically lifestyle is human behavior in activities, interests and opinions in society. Millennials are people who were born in the period between 1980 and 2000 and take advantage of the integration of technology in all their lives. Millennials today have a different character from other generations. His generation is so fast in mastering knowledge, critical, close to social media, productive, dynamic, and open-minded. Based on these characteristics, the millennial generation is predicted to contribute to economic development (Purnama Sariati, 2020).

Seeing the current reality above, Islamic humanism is a religious concept that places the whole human being, as well as the humanization of science and lifestyle while still paying attention to the relationship between human beings and the relationship with the creator (Allah SWT). The implementation of Islamic humanism in the lifestyle of the Rogoselo religious tourism village community is an urgent community need, because the halal lifestyle trend has begun to develop rapidly in Indonesia. Similarly, the concept of humanism in the view of Islamic education which aims to seek the pleasure of Allah SWT based on the knowledge of the world and the hereafter for the benefit of the people (Safitri and Zafi, 2020), Islamic humanism also aims to achieve *falah* by always considering the benefit aspect. Therefore, this concept is very suitable for the Indonesian context (Wahyudin, Maimun and Jalil, 2019).

As for previous research that is relevant to this research, it can be described that currently, research related to the role of religion in the context of tourism is very limited or not too much (Putra, Hati, and Daryanti, 2016). The relevance of this research to several prior researchs, among which are in accordance with

research by Savitri dan Atrinawati (2018) which states that tourism is closely related to culture, Sholehuddin, Munjin, dan Adinugraha (2021) also reveals the urgency of Islamic traditions and religious culture in halal tourism, so this study will describe tourism in Rogoselo village with rural Islam which is the religious style of the surrounding community. In addition, the relationship with research of Pamukçu, Hüseyin & Arpacı (2016) which states that the relationship between culture, religion, and spirituality will be clarified in tourism. Mawlana is clarified in this study with one of the plantation traditions of the Rogoselo village community regarding “durrian conservation”.

Relation to research of Bader (2012) which states that most of the tourists to holy places are elderly people can be balanced with this research by optimizing tourism managers in Rogoselo village from the millennial generation. While the relationship with research Pint’er (2014) This research proves that pilgrimage is not only a form of religious tourism but also halal tourism, which is the most important part of Islam. This is based on the increasing number of pilgrims to the Tomb of Sheikh Wali Agung Rogoselo.

Research of Susilowati, Wahyuningdyah, and Kurniasari (2019) and Ismanto (2020) which suggests the need for active participation from the community around the tourist village can be answered in this study by focusing on the millennial generation in Rogoselo village. Society is an important aspect (Huda *et al.*, 2020), at the same time he is also a strong social capital in the development of halal tourism (Utami, 2020). This is in line with research of Susilo, Prayudi, and Erawati (2016) which explains that external stakeholder support is more dominant so that it will also be answered in this study by focusing on internal stakeholders in the village of Rogoselo.

While in support of research of Sunaria, Rosyadi, and Kusumawardhani (2020), Busaini et al. (2020), This research can strengthen the argument about the urgency and importance of community participation (including the millennial generation) in building a halal tourism village. In addition, in his research of Rojabi, Saufi, dan Diswandi (2020) revealed that tourism village youth groups play an important role in developing halal tourism and maintaining

environmental cleanliness. In addition, the Pokdarwis community is also the most important part in the development of halal tourism villages (Assidiq, Hermanto and Rinuastuti, 2021).

Practically and theoretically, the main goal of all halal tourism activities both in the village and in the city is to improve the welfare of the community, as concluded in the study of Albayan (2019). Because in fact there are many positive impacts obtained from this sector (Adinugraha, 2018), such as community empowerment (Rahmawati Sushanti *et al.*, 2018), increase people's income (Taqwim and Zakaria, 2020), and minimize unemployment in the village (Bismala and Siregar, 2020). According to Hernanda (2017) Community empowerment in halal tourism can also be through the development of tourism products. Recent research results from Yanma (2020) stated that the Pulesari tourism village began to develop its tourism products into a halal tourism village.

The scope of the community studied in this study relies on rural communities in Rogoselo. Because this research has a focus on "Community-Based Halal Tourism in Rural Areas" as the implementation of Islamic humanism in the lifestyle of rural communities, while the majority of other studies only focus on the study of tourist villages or halal tourism and do not integrate them with humanistic values in the lifestyle of a Muslim.

C. Method

This type of research is field research and descriptive qualitative research. The research location is the religious tourism village of Rogoselo, Doro, Kab. Pekalongan. Because Rogoselo Village is a famous religious tourism village in Kab. Pekalongan. The primary data sources of this research are the results of observations, interviews, and results of documentation. While the secondary data of this research is the monograph report of Rogoselo village and literature relevant to the research topic. The data collection technique used in this research is the triangulation method, namely participant observation, in-depth interviews, and documentation (Sugiono, 2014). This research data analysis tool uses interactive analysis techniques by testing the validity of the data using member check (Miles

and Huberman, 1994).

D. Result

Based on the results of analysis and processing of data sources, observations, interviews, and documentation in the field, the results and findings of this study indicate that the development of rural tourism based on local community empowerment, Rogoselo religious tourism village also leads to the internalization of sharia teachings through the practice of Islamic humanism and halal lifestyle values in tourism activities. All residents of Rogoselo village are Muslim, therefore Rogoselo has the potential of Islamic culture and traditions and local wisdom in accordance with halal values. The development of local wisdom, customs, traditions, and Islamic Javanese culture in Rogoselo village was created as an innovation of religious tourism village products towards a humanist and rahmatan lil 'alamin halal tourism village. Rogoselo Village can be said to be a religious tourism village that has begun to transform into a halal tourism village, because some elements of its tourism activities have implemented the principles of Islamic humanism and halal lifestyle values based on the community's self-declared and halal standards of fatwa of the ulama in the village. All the findings in Rogoselo village can actually provide inspiration for other tourism village activists who want to implement tourism village activities based on local community empowerment and practice the values of Islamic humanism and halal lifestyle. The humanistic values described in the table above consist of the values of tolerance and democracy, cooperation, self-sacrifice, caring, helping, solidarity, egalitarian values, religious values and character, nationalism values, and creativity values.

In detail and simply the findings and results of this study can be described in the following picture:

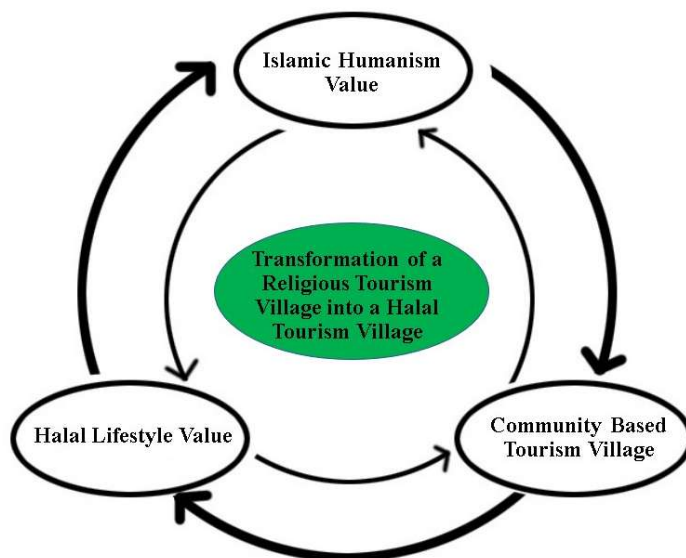


Figure 1. The transformation of a religious tourism village to a halal tourism village

E. Discussion

History of Rogoselo Village, Pekalongan Regency

A brief history and legend about Rogoselo village in Pekalongan Regency can be described as follows: Rogoselo is a village, which is located in Doro District, Pekalongan Regency (Adi, Milenia and Arrisaldi, 2019). Where the people are very thick and strong in carrying out religious worship. Rogoselo has a meaning, 'rogo' is the body and 'selo' is stone. In the village of Rogoselo there is a tomb belonging to Sheikh Wali Agung Rogoselo, he is a virtuous person, a guardian, a scholar and a warrior of the archipelago. Interestingly, the tomb of Sheikh Wali Agung Rogoselo, went up to the hill. Visitors will be led to enter the foot steps to get there. For female and male pilgrims, the steps are distinguished, women on the left and men on the right. For the caretaker of the grave of Sheikh Wali Agung Rogoselo himself, there were 2 people, namely Mr. H. Da'i and Mr. Maulana Sholeh.

Next to the mosque built by Sheikh Wali Agung Rogoselo there is a river that has clear water, and large rocks. Many people and visitors bathe there, because on the right of the mosque there are traps for those who want to bathe in the river. The cupola of the tomb belonging to Sheikh Wali Agung Rogoselo is

approximately 3 x 3 meters in size. With a rectangular shape, a pyramid roof and a white mosquito net with a motif that tightly covers all sides. Not only that, there is a square wooden pillar that supports the cupola of Sheikh Wali Agung Rogoselo. To the left of the tomb of Sheikh Wali Agung Rogoselo, there is also another tomb whose position is lower than the floor and above it is a grain of sand with a light cream color. While on the right side, there are 4 two more tombs. Possibly it is a disciple or kuncen Ki Ageng Rogoselo. Rogoselo itself is a village that produces durian and rambutan, there are also many rubber, pine and tea plantations. If visitors take the time to go to the rubber plantation, visitors will find an archa or statue of “Baron Sekeber”. With the shape of a large face and head, his hands and feet are not clear because of the many moss that surrounds him (Andriani *et al.*, 2021).

In ancient times “Baron Sekeber” who came from the Netherlands, studied under one of the magic people. He was then arrogant and arrogant, challenged many of Senopati’s panembahans from Mataram, moved to Pati and then fled to Pekalongan because of his defeat. In Pekalongan alone, Baron Sekeber faced Ki Ageng Penatas Angin, because he lost he flew away. When flying past the tomb of Sheikh Wali Agung Rogoselo, Baron Sekeber fell and turned to stone. There is also the mention of Baron Sekeber turning into stone, so as not to be caught by Ki Ageng Penatas Angin (Rogoselo, 2021).

Islamic Humanism Values in the Lifestyle of the Rogoselo Village Community

Humanism that takes root and grows in every human life is the main mission of humanity in space and time. Humanism always carries the concept of equality, honor, dignity and human dignity in various dimensions to be understood and implemented in social life (Widayat, 2018). The limits of humanism in Islam are the recognition of human rights, effort, kindness, generosity, productivity, and benefiting others in society (Mohd, 2019). For example, Islamic humanism initiated by Hamka seeks to integrate or integrate literary textual values and religiosity (known as integral humanism or philosophical humanism) (Rosowulan, 2015).

Islamic humanism is a religious concept that places humans as humans, as well as the humanization of sciences while still paying attention to responsibilities between fellow humans, and between humans and God. Implementation of the concept of Islamic humanism is an urgent necessity because social phenomena such as halal lifestyles and community diversity imply religious diversity and social piety. Islamic humanism can also be equated with religious humanism (Rozaq, 2019). In general, the potential of the Rogoselo village community has not been developed proportionally, independence and the value of accountability still need to be optimized in religious social affairs. One form of “humanizing” behavior in matters of lifestyle is the birth of the freedom of a halal lifestyle in the social environment of society. The term freedom of halal lifestyle is meant here because humans are social creatures who still need existence in this world.

Thus Islamic humanism must be able to contribute to all areas of individual growth as human beings, including the halal lifestyle. Halal lifestyle can guarantee and manage the morality of whatever is done by someone involved in it. Halal lifestyle also maintains human dignity, dignity and honor; control the human self; and maintain human integrity and individuality. This is Islamic humanism oriented to humanitarian projects through moderating halal lifestyle.

Halal lifestyle is needed by all mankind, not only for Muslims, because the concept of halal applies universally. In the halal lifestyle there are elements of health, safety and security, prosperity and human dignity. The term halal lifestyle is not meant for restriction or coercion, but rather to reintroduce ramhatan lil’alamin, the teachings of Allah SWT from the point of view of sharia which has been stated in the Qur’an and hadith. So the halal lifestyle is very important for all Muslims in the world. Because halal lifestyle is a lifestyle that does not violate the values of Islamic humanism and leads to a right and good way of life and blessings.

The values of Islamic humanism in the lifestyle of the Rogoselo village community are a habit of the Rogoselo village community’s lifestyle which is becoming a trend and is starting to be applied there. This proves that the concept of Islamic humanism in the lifestyle of the Rogoselo village community gets a

positive response in the rural scene. Even Islamic humanism has been integrated with the lifestyle of the Rogoselo village community so that it has become a contemporary lifestyle for the Rogoselo village community, especially the young subjects. A concrete example is the growing interest in the transformation of religious tourism villages into halal tourism in Rogoselo village. Indicators of humanism values in the lifestyle of the Rogoselo village community can be detailed in the following table:

Table 1. Application of indicators of humanism values in the lifestyle of the Rogoselo

Value of humanism	Lifestyle of Rogoselo village community
Tolerance and democracy	The people of Rogoselo village help families who are affected by the disaster (died), put up the Indonesian flag when going to the Republic of Indonesia's Independence Day, put up the NU flag when they are going to carry out the recitation.
Cooperation	The people of Rogoselo village do community service every Friday, helping families whose houses were damaged/collapsed.
Willing to sacrifice	The people of Rogoselo village help each other when there is water difficulty or there is damage to their house.
Caring	The people of Rogoselo village recite the tahlil until 7 days after the person dies.
Mutual help	The residents of Rogoselo village give some of their fortune to people whose families have been left behind, help each other when a family has food or economic difficulties, and help each other when one of the residents' house is damaged.
Solidarity	The villagers of Rogoselo cooperate with the youth in holding recitation events, halal bi halal and competitions on August 17 th .
Egalitarian	The villagers of Rogoselo pray together at the beginning of the year, pray together for a lunar eclipse, and pray together for a bountiful harvest. In these activities, they are not limited by gender, all are seen as equal, namely servants of God. So the egalitarian value in the village of Rogoselo Wetan is people.
Religious and morals	The residents of Rogoselo village perform slametan, earth alms, nyadran or tomb pilgrimage which has become a tradition of the surrounding community. They also respect each other's elders and greet one resident with another.
Nasionalism	The residents of Rogoselo village commemorate the Indonesian Independence Day by putting up a flag in front of each resident's house, fees for the Augustan competitions. Whatever profession the Rogoselo villagers take, they must still be guided by the Unitary State of the Republic of Indonesia based on nationalism. Nationalism is not against the teachings of Islam, in fact Muslims have a high sense of nationalism.
Creativity	The villagers of Rogoselo repair roads and roadsides to prevent landslides. The creativity of the villagers of Rogoselo opens a space of awareness in each individual. The opening of the space for each individual's self-awareness finally gives birth to spontaneous actions from everyone without any orders from anyone. Everything is based on inner awareness. So that the villagers of Rogoselo become <i>Ulil Abshar, Ulin Nuhaa, Ulil Albaab, and Ulil 'Ilmi</i> .

Source: Observation results, 2021.

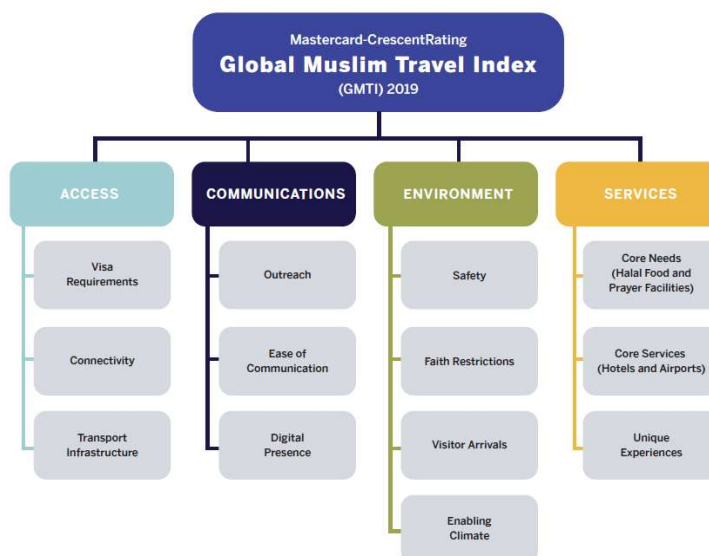
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In addition to developing rural tourism based on local community empowerment, Rogoselo religious tourism village also leads to the internalization of sharia teachings through the practice of Islamic humanism and halal lifestyle values in their tourism activities. Rogoselo Village has a 100% Muslim population, Rogoselo has the potential for Islamic culture and traditions and local wisdom in accordance with halal values. The development of local wisdom, customs, traditions, and Islamic Javanese culture in Rogoselo village was created as an innovation of religious tourism village products towards a humanist and rahmatan lil ‘alamin halal tourism village. Rogoselo Village can be said to be a religious tourism village that has begun to transform into a halal tourism village, because some elements of its tourism activities have implemented the principles of Islamic humanism and halal lifestyle values based on self-declaration and halal fatwa standards of the ulama in the village. All the findings in Rogoselo village can actually provide inspiration for other tourist village activists who want to implement tourism village activities based on local community empowerment and practice the values of Islamic humanism and halal lifestyle.

GMTI Review of Rogoselo Religious Tourism Village towards Halal Tourism Village

The current ranking of leading tourist destinations is mostly based on conventional tourism criteria without considering the fundamental requirements of Islamic tourism. Over the years, several institutions have initiated initiatives to develop specific criteria to evaluate the performance of tourism destinations with respect to compliance with Islamic tourism requirements and rank them accordingly. One of the most well-known and major initiatives is the Global Muslim Travel Index (GMTI) initiated by Mastercard and CrescentRating. The GMTI consists of several factors that shape the Muslim traveler experience in a destination. The Indonesian government through the Ministry of Tourism has also adopted the criteria for halal tourism globally or internationally. This index looks at four main components in halal tourism, namely: accessibility, communication, environment, and services. As shown in the following picture:

Figure 2. Composition of the Global Muslim Travel Index, 2019.



The implementation of halal tourism in Rogoselo village based on GMTI criteria and indicators can be described as a model that sees four main components in halal tourism, namely: accessibility, communication, environment, and services. These four criteria represent important components that destinations need to focus on to improve and become a more Muslim-friendly travel destination.

The first criterion of this GMTI is access. Access indicators in halal tourism according to GMTI are visa requirements, connectivity, and transport Infrastructure, accessibility is a function of distance from population centers, which are tourism markets and external transportation, which allows a goal to be achieved. Availability of visitor-friendly transportation and services that are easily accessible, easy access to visa arrangements and flight schedules from within and outside the country for foreign tourists, availability of halal tourism information centers at all tourist sites (tour guide books, pamphlets, maps of tourist sites in Rogoselo village) already available in the religious tourism village of Rogoselo. Central Java province already has an international airport, serving many international and domestic flights. In addition, it has a good and efficient land and sea transportation system. Accessibility in Rogoselo village can be considered affordable considering the availability of Ahmad Yani international airport,

Tanjung Emas Port, bus terminal, and adequate local transportation.

The second criterion of GMTI is communication. This component considers the following sub-indicators: outreach, ease of communication, and digital presence. Rogoselo religious tourism village has easy access to telecommunications and easy internet (Wi-Fi) coverage in service, and Rogoselo religious tourism village has published several visitor guides containing information for Muslim tourists through TIC (Tourist Information Center), tour package information, overview information of general tourist villages and tourist maps, and information on tourism potential. At the regional level, the Pekalongan Regency government has been early in communicating with tourism stakeholders through several “Halal Tourism” workshops or trainings and marketing outreach activities (Ferdiansyah, 2020). Implementation of the digital presence sub-criteria, BUMDes Rogoselo facilitates promotional activities through exhibitions, facilitates promotions through various tourism promotion networks and media players. Promotions are carried out offline and online with the aim of increasing the number of visitors or tourists to Rogoselo village. In this digital presence, stakeholders also establish partnerships with all travel bureaus and Indonesian tourism associations. This strategy is carried out together which has an impact on reciprocity for all parties involved in the marketing and promotion of the Rogoselo religious tourism village.

The third criterion is the environment that takes into account the following sub-indicators: safety, faith restrictions, visitor arrivals, and enabling climate. Security assurance is an important aspect in developing religious tourism activities in Rogoselo village. Then this safety factor is continued with aspects of faith restrictions including: cleanliness of the travel environment, good security system, security posts are provided always on standby, and free from non-halal activities (discothics and gambling locations) (Rahmawati Sushanti *et al.*, 2018). Because basically the purpose of religious tourism in Rogoselo village is to provide service comfort and security to tourists so that they can enjoy tourist visits safely and lawfully, based on the principles of sharia tourism implementation. As *ayyib* in the context of halal tourism, it has a good or good meaning, which

includes health, safety, justice, the environment, and the balance of nature (Sushanti, Idris and Widayanti, 2019).

The religious tourism village of Rogoselo has a high commitment to halal tourism by promoting and marketing and branding itself as a famous religious tourism village destination in Pekalongan Regency. In 2021, when the month of Muharram, there are a lot of visitors for religious tours in Rogoselo Village. The tourist village of Rogoselo has become a pilot project in Pekalongan Regency. Enabling climate in the religious tourism village of Rogoselo can be found in the condition of the people of Rogoselo village who are always aware of nature conservation, the motivation for environmental conservation is growing well thanks to the visit of domestic tourists as support for the protection of natural areas. The development of a religious tourism village to the Rogoselo halal tourism village then has an impact on the quality of a good, safe, and comfortable environment.

The last criterion is services. This component considers the following sub-indicators: core needs such as halal food and prayer facilities, core services such as hotels and airports, and unique experiences (Babolian Hendijani and Sanny, 2021). Food and drinks are core needs that are very concerned about halal and haram issues in their products (Sarjan, 2019). The guarantee of the halalness of drinks and food in the religious tourism village to the Rogoselo halal tourism village is still done partially or not all beverage and food products are officially certified halal by LPPOM MUI, only certain products have the MUI halal label (Adinugraha *et al.*, 2021). All of these products have not been certified yet because business actors find it difficult to fund the certification fee even though their beverage and food products are very varied (Purnama Sariati, 2020), so that in the end they guarantee the halalness of their products according to the customary standards and customs that apply in Rogoselo (self declaration).

The worship facilities in the religious tourism village of Rogoselo are very adequate, this is proven by the presence of many mosques and instructions for places and prayer times which are the core needs for all Muslims. In each hamlet (14 hamlets) Rogoselo village each has a mosque and prayer room that makes it

easier for Muslim tourists to pray or worship. These factors also make Muslim tourists feel easy to travel as well as worship (Nararya and Pranggono, 2016). However, the most important thing that needs to be considered at the Rogoselo village mosque is related to the mosque toilet, which is the aspect of cleanliness so that it is kept clean and pure and avoids uncleanness.

The religious tourism village of Rogoselo provides lodging or homestays with a live-in program. Because basically halal tourism is service and hospitality in accordance with Islamic rules (Nirwandar, 2014). The manager also serves homestay reservations and transportation pick-up for tourists. Homestay and lodging in the halal tourist village of Rogoselo has not guaranteed the implementation of homestay services in full accordance with sharia principles. This is because people still think that as long as there are no entertainment shows at homestays and inns that are against Islamic rules, it is fine, and tourists if they want to stay in one room, they must be with their halal partner, they place more emphasis on halal male-female relationships bound by marriage.

Indeed, unique experiences are a new value for tourists (Bastaman, 2018). One of the attractions of a religious tourism village towards the halal tourism village of Rogoselo is the uniqueness of its tourism activities that can be enjoyed by tourists in tourist destinations that can provide unique experiences for all visitors (Jonsa *et al.*, 2019). Because basically the purpose of tourists visiting the religious tourism village of Rogoselo is to enjoy the natural beauty and unique cultural heritage of the Rogoselo people (Fitriani and Naamy, 2019). Unique experiences that exist in Rogoselo can be found in the habits and various activities of Islamic customs, traditions, and cultures that are still often held there, including the habits of the Rogoselo village community on the Nuzulul Qur'an Night, Tirakatan (night 17 August), syrunan or recitations as well as donations for orphans on the night of 10 Muharram, yasinan and tahlilan culture, barpromise, friday kliwonan, ziyarah ritual at the Tomb of Sheikh Wali Agung Rogoselo, tirakatan, prayer, gamelan, circumcision, and many other Islamic customs and traditions in Rogoselo.

All the rich traditions, arts, and culture that make Rogoselo village more

attractive than other villages. Various halal tourism activities in Rogoselo village are based on the uniqueness of local wisdom and natural beauty and do not conflict with sharia (halal values and Islamic humanism) and are oriented towards empowering local communities in Rogoselo village. In general, the manager of the Rogoselo religious tourism village continues to improve in providing the best services for visitors, starting from restaurants that provide halal food, mosques, lodging, tourist attractions, and religious and halal tourism activities/attractions.

Especially in the case of Rogoselo religious tourism village, at least Rogoselo village has implemented the principles of tourism destinations based on halal values which are fully supported by the community through their active participation with stakeholders in managing religious tourism villages towards Rogoselo halal tourism villages. This can be seen from the implementation of halal tourism activities in Rogoselo village based on the GMTI criteria described above. At least this is the first step or stage of Rogoselo village as the implementation of the concept of *at-tadarruj* (gradually) in implementing the halal tourism system in rural areas. As it is also written in the *qāidah* *ushul fiqh* “what cannot be achieved by all, must not be abandoned altogether”. If at this time Rogoselo village has not been able to implement a total sharia system (*kāffah*) in rural tourism, then do not abandon the halal tourism village, but the Rogoselo religious tourism village needs to be fostered and improved continuously so that it becomes better and even better.

Rogoselo Village can be said as a religious tourism village which is in the process of becoming a halal tourism village. The concept of halal tourism in Rogoselo village is a process of practicing and internalizing Islamic humanism into lifestyle and tourism activities in rural areas. Islamic humanism as a value and principle of Islamic sharia is the basis for developing tourism activities in rural areas. Islamic humanism in the lifestyle of the Rogoselo community for Muslims in halal tourism in rural areas is applied as a representation of tourism activities that are guided by the teachings of Islam and government regulations or regulations (Erianjoni *et al.*, 2018). In principle, sharia-based tourism or halal tourism always considers the needs of visitors who always refer to Islamic ethics

and norms (Suherlan, 2015). Tourism based on Islamic humanism in the lifestyle of the Rogoselo community is also the embodiment of the Islamic concept of *amaliyah*, where the main indicator in carrying it out is practicing what is lawful and leaving what is unlawful. Therefore, every halal tourism actor in all his tourism activities cannot be separated from the halal certification guidelines (Chookaew *et al.*, 2015).

The development of religious tourism towards halal tourism in the village of Rogoselo has been carried out, one of which is by trying to carry out halal tourism activities in the countryside. The development of halal tourism in Rogoselo village is also in line with the current government's commitment to position tourism as the main accelerator of economic growth in Pekalongan Regency (Santoso, 2019). In terms of developing halal tourism, an important paradigm that must be understood is that Islamic humanism in the lifestyle of the Rogoselo community in the tourism village sector does not try to alienate non-Muslim tourists or keep Muslim tourists away from conventional tourism activities from certain travel destinations, as long as it is in accordance with or not against the provisions of sharia (Battour and Ismail, 2016). Because actually the Rogoselo religious tourism village which has been transformed into a halal tourism village in Pekalongan Regency can be enjoyed universally by all human beings.

The development of religious tourism towards halal tourism in Rogoselo village aims to provide greater comfort and security for Muslim tourists when visiting Rogoselo destinations without neglecting their religious obligations. As for non-Muslim tourists, DWH Rogoselo is expected to provide safe and healthy travel services, as well as introduce Muslim teachings as universal values in Rogoselo village.

Halal tourism has proven to be able to overcome challenges in increasing the nation's competitiveness (Iflah, 2020). Religious tourism activities to halal tourism villages in Rogoselo village are not only limited to religious tourism activities but include all aspects of tourism activities that promote Islamic sharia principles in their management. The rich tourism potential in the Rogoselo halal tourism village should be preserved and developed even better in the future,

because it can have a positive impact on cultural preservation, the economy, as well as improving education and the practice of religious values (Safiqo, 2020). In addition, the development of halal tourist destinations such as in Rogoselo can also contribute positively to local governments.

The tourism village model based on community empowerment and Islamic humanism in the lifestyle of the Rogoselo community has the potential to improve livelihoods, reduce poverty and encourage environmental conservation in rural communities. Participation in the tourism industry gives local people motivation for environmental conservation (Eyisi, Lee and Trees, 2021). The economic benefits that Rogoselo residents or villagers receive from halal tourism activities in Rogoselo are that they can increase their sense of community ownership, identity, togetherness, dignity, and self-esteem (Nurjaya *et al.*, 2021). This has been done by the villagers of Rogoselo in developing halal tourism activities in the countryside. Thanks to the religious tourism village towards the halal tourism village of Rogoselo, tourists can learn about God's creations in terms of natural beauty and local culture can lead to better knowledge and belief, which results in satisfaction and emotional attachment to this tourist destination. In addition, the active participation of the local Muslim community in Rogoselo village in integrating economic motives and Islamic humanism values into the lifestyle of the Rogoselo community through the means of moving into a halal tourism village also does not conflict with the goals of Islamic teachings which produce valuable experiences as a religious tourism village destination and Muslim-friendly halal tourism. Therefore, Rogoselo village is also referred to as a religious tourism village to a halal tourism village, because part of the control and supervision of halal tourism activities in Rogoselo village applies the principles of Islamic humanism based on customary standards and local wisdom as a guideline for its implementation and partly based on standards of International Global Muslim Travel Index as described above.

F. Conclusion

The essence of this research is that the development of rural tourism in Rogoselo village is based on local community empowerment which leads to the

integration of sharia into Islamic humanism values and halal lifestyle in its tourism activities. Rogoselo Village has the potential to be developed into a sustainable religious tourism village through transformation into a halal tourism village. The village has a lot of Islamic culture and traditions as well as the friendliness of the people. The development of traditions, local wisdom, customs, and Javanese culture based on halal values in Rogoselo village can be an innovation of religious tourism village products towards halal tourism villages that are humanist and friendly to the environment. The religious tourism village of Rogoselo has begun to transform into a halal tourism village, because it has applied the principles of Islamic humanism and halal lifestyle values based on self-declaration and the halal standard of fatwa of the ulama in the village on its tourism activities and attractions. All the findings in Rogoselo village are actually a step or early stage of Rogoselo village as an implementation of the at-tadarruj concept (gradually) in implementing a halal tourism system in rural areas based on Islamic humanism and halal lifestyle values. As it is also written in the qāidah ushul fiqh “what cannot be achieved by all, must not be abandoned altogether”.

The recommendation from this research is that if at this time Rogoselo village has not been able to transform into a total tourist village (kāffah) then it should not leave the spirit of being a halal tourism village, but continue to improve simultaneously so that it can become better and in accordance with the values of Islamic humanism and Halal lifestyle according to Islam.

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