

AMBIGUITY ON SYARIAH TOURISM IN INDONESIA

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Article History: Received on 30th August 2019, Revised on 30th September 2019, Published on 18th October 2019

Abstract

Purpose: The purpose of this study is to analyze the readiness of tourist destinations through the perception of tourists and local people in developing sharia tourism in Indonesia. Indonesia has a much tourism area, which is visited by both domestic and foreign tourists. In the tourism area, especially visited by foreign tourists, are often equipped with facilities for entertainment that are not accorded to social norms and clash with religious norms. While Indonesia is the largest Moslem country in the world with 85 percent people are Moslem, therefore some people provoke to implement Islamic Law in tourism area.

Methodology: This study includes descriptive research using a quantitative approach that involved two groups were domestic tourists 110 respondents and 50 respondents from local people. This study, conducted in the Bira Beach area, Bulukumba Regency, South Sulawesi Indonesia. Data was analyzed to find out the point of view of the tourist and local people on Islamic law implementation in tourism area in Bira Beach.

Result: The finding of this study indicated that all domestic tourists and local people strongly support the implementation of Islamic Law in tourism area in Bira Beach.

Implications/Applications: However, if Islamic law was actually implemented in all areas in the Bira Beach area, all respondents in tourist group stated that they would not visit Bira Beach anymore, meanwhile all respondents in local people group expressed doubt, caused to the negative impact on their economic income. Based on this study, it needs an appropriate regulation for tourism in Indonesia that could be implemented for all people without contrary to religious norms.

Keywords: *Tourism, Syariah Tourism, Islamic Law, Ambiguity, religious norms.*

INTRODUCTION

The world tourism industry in recent decades has run into rapidly developments. In Indonesia, the tourism industry is a significant contributor to GDP and providing extensive employment opportunities.

As the leading sector of economic development in Indonesia, in 2016, tourism is in the second-largest source of state foreign exchange earnings after the plantation sector. Tourism is projected to occupy the first largest position in 2019 that provides a large economic impact including 185 business activities especially to developing small and medium enterprises. ([Ministry of Tourism of Republic of Indonesia, 2016](#))

The tourism sector continues to experience extraordinary developments from conventional (mass, entertainment, and only sightseeing) to leading to the fulfillment of lifestyle (lifestyle). Tourism is a universal need for humans who will never die, now and will come. The trend of sharia tourism as one of the fulfillment of the current lifestyle has become a world tourism force that is starting to develop rapidly.

The concept of sharia has become a trend in the global economy, ranging from food and beverage products, finance, and lifestyle. The concept of sharia has also been introduced in the field of tourism, which applies halal and Islamic principles, as a concept of Islamic economic development which has become an important part of today's global economy. The Sharia principle has also been applied by a secular state that is seriously developing the tourism sector. In Indonesia, sharia tourism is seen as a new way to develop tourism that upholds Islamic culture and values and as a complement to existing tourism businesses ([Battour, Mohammed & Ismail, 2015](#)).

Sharia tourism includes activities based on the motivation of certain religious values such as Hinduism, Buddhism, Christianity, Islam, and other religions. Over time, the phenomenon of tourism is not only limited to certain types of religious tourism, but also develops into new forms of universal values such as local wisdom, providing benefits to society, and learning elements.

Based on demographic conditions, the potential of Muslim tourists is considered quite large because globally the number of the Muslim population in the world is very large such as Indonesia, Malaysia, Brunei Darussalam, Turkey, and Middle Eastern countries.

The terminology of sharia tourism still has no clear limits. According to some experts, sharia tourism is a complementary product and does not eliminate the type of conventional tourism. As a new way to develop Indonesian tourism that upholds the culture and Islamic values without eliminating the uniqueness and originality of the region.

In the context of halal tourism, there are two approaches that explain the meaning of the tourism principle. The first is an approach that generally still assumes that Halal Tourism is Religious Tourism. The other approaches consider Halal

Tourism to be the same as tourism in general by only providing additional services for Muslim tourists ([Battour, Mohammed & Ismail, 2015](#)).

The situation of sharia tourism in Indonesia is still not optimal, while the potential possessed is very large. In that condition, Indonesia seeks to continue to develop sharia tourism in the country. There are three important components in sharia tourism that can be developed, namely hospitality, restaurants, and bureaus or tourist travel services ([Damanik, Janianton, 2013](#)). There are 13 (thirteen) provinces in Indonesia, prepared to become sharia tourist destinations. There are West Nusa Tenggara (NTB), Nangroe Aceh Darussalam, Sumatera Barat, Riau, Lampung, Banten, DKI Jakarta, West Java, Central Java, Yogyakarta, East Java, South Sulawesi, and Bali. The sharia tourist destination area is determined based on the readiness of human resources, community culture, regional tourism products, and tourist accommodation ([Jaelani, 2017](#)).

Tourist destinations in Indonesia are not only limited to the thirteen established Islamic tourist destinations. To realize the target, it needs to explore the potential for developing sharia tourism in other regions of Indonesia. In any case, the great potential of Indonesia has not been maximally worked when compared to other Southeast Asian countries ([Jaelani, 2017](#)).

Basically, the development of sharia tourism is not an exclusive tour because non-Muslim tourists can also enjoy the services that are sharia-compliant. Sharia tourism not only covers the existence of pilgrimage and religious tourist attractions but also includes the availability of supporting facilities, such as restaurants and hotels that provide halal food and places of worship. Tourist products and services, as well as tourist destinations in sharia tourism, are the same as general tourism as long as they do not conflict with Islamic values and ethics.

The potential of sharia tourism in Indonesia is very large and can be an alternative to conventional tourism, except that branding and packaging still do not have the right concept. The aim of the development of sharia tourism is to attract Muslim and non-Muslim tourists and domestic and foreign tourists. For Indonesia itself, it is also intended to encourage the growth of Islamic business entities in the Indonesian tourism environment.

One of the concrete steps in developing sharia tourism is designing products and sharia tourism destinations. Sharia tourism can mean traveling to tourism destinations and attractions that have Islamic values which include halal food products, non-alcoholic beverages, halal hotels, the availability of clean, safe and comfortable worship facilities, and other facilities.

There are still many obstacles faced by the government in implementing sharia tourism. Constraints such as certification of halal products, where restaurants and cafes must be able to provide halal food and drinks, and not providing food and beverage products that contain alcohol are still heavily met by the management. The number of restaurants and hotels that guarantee halal food is still rare. Similarly, there are still some facilities that must be addressed to ensure that Indonesia is ready to welcome Muslim foreign tourists. The problem of provision in hotels and luxury shopping centers is also an obstacle in realizing the Islamic concept. Existing toilets in hotels and shopping centres generally adopt western styles, where only tissue paper is available, without running water. In fact, running water is really important, especially for purifying.

The most important thing in preparing sharia tourism is to pay attention to the readiness of tourists in utilizing the facilities with sharia concepts that are tailored to the needs of the tourist. In addition, it is also important to pay attention to the views of local tourist destinations on the concept of sharia tourism related to economic improvements that they can develop.

Based on the background of the problem, the question in this study is how is the readiness of tourists and local communities in the application of sharia tourism in Indonesia?

Given the breadth of the scope of sharia tourism, this study is limited by focusing on analyzing the potential of developing sharia tourism in the Bira white sand beach destination in Bulukumba Regency, South Sulawesi, Indonesia.

The purpose of this study is to analyze the readiness of tourist destinations through the perception of tourists and local people in developing sharia tourism in Indonesia.

The results of this study are expected to be input or recommendations for policymakers within the local and central government so that Indonesia is able to develop competitive sharia tourist destinations and be able to make the tourism sector as a mainstay in contributing to people's welfare.

LITERATURE REVIEW

There are many terms used in sharia travel concepts, such as Islamic tourism, halal tourism, halal travel, or as Moslem friendly destinations. In Indonesia, the principle of sharia tourism is explained in article 1 of the Minister of Tourism and Creative Economy Regulation No. 2 of 2014 concerning guidelines for implementing sharia hotel businesses. In the Ministerial Regulation, what is meant by sharia? Are the principles of Islamic law as regulated by fatwa and / or approved by the Indonesian Ulema Council ([Fatwa DSN, 2016](#))?

Indonesia has begun to use the term sharia in the banking industry since 1992. After the development of Islamic banking is getting better, sharia principles are increasingly being applied in other sectors, both in finance such as insurance and procurement; sharia principles are also applied in the tourism sector ([Razzaq, Hall & Prayag, 2013](#)).

The definition of sharia tourism is an activity that is supported by a variety of facilities and services provided by the community, businessmen, government, and local governments that fulfill Islamic provisions ([Kemenpar, 2012](#)). Sharia tourism is used by many people because of the universal characteristics of its products and services. Tourist products and services, tourist objects, and tourist destinations in sharia tourism are the same as products, services, objects and tourism destinations in general as long as they do not conflict with Islamic values and ethics. So sharia tourism is not limited to religious tourism.

Based on the above understanding, the concept of sharia which does not conflict with Islamic values and ethics is related to the halal and haram concepts in Islam. Halal is interpreted as justified, while haram is interpreted as prohibited. The concept of halal can be viewed from two perspectives that are religious perspective and an industrial perspective. What is meant by a religious perspective, namely as a law of what foods can be consumed by Muslim consumers according to their beliefs? This brings the consequence of consumer protection. Whereas from an industry perspective. For food producers, this halal concept can be interpreted as a business opportunity. For the food industry that targets mostly Muslim consumers, it is necessary to guarantee product halals and increase its value in the form of intangible value. Examples of food products whose packaging is listed as halal labels are more attractive to Muslim consumers ([Hamzah & Yudianta, 2015](#)).

The halal term is juxtaposed with the term destination and tourism, it will mean that halal tourism is a tourist destination that is well made and chosen according to the sharia perspective because in the tourist atmosphere it is sought to avoid any contamination that prohibits ([Mansouri, 2014: 20](#))

According to Pavlove, Halal or Islamic tourism is defined as tourism and hospitality which are also created by consumers and producers in accordance with Islamic teachings. Many countries in the Islamic world are taking advantage of the increasing demand for Muslim-friendly tourism services. Meanwhile, what is meant by Halal Travel Destinations is a geographical area that is in one or more of the administrative regions in which there are tourist attractions, religious and public facilities, tourism facilities, accessibility, and communities that are interrelated and complement the realization of appropriate tourism with sharia principles ([Fatwa DSN, 2016](#)).

Sharia Tourism Conditions in Indonesia

Various efforts were made to prepare this tourism product of stakeholders. One effort to introduce Syariah Indonesia Tourism to the international community is the holding of the Global Halal Forum with the theme Wonderful Indonesia as Moslem Friendly Destination in 2013, as a result of the collaboration between the Ministry of Tourism and Creative Economy in collaboration with the Indonesian Ulema Council.

Indonesia has many reasons to develop the potential for sharia tourism, including the existence of an important sharia economy to reduce vulnerability between the financial system and the real sector, thus avoiding economic bubbles; avoid fluctuating financing, and can strengthen social security. In addition, Indonesia has a huge opportunity to develop the Halal Tourism market with the potential for the tourism area it has, as well as the majority of the existing Muslim population.

Based on data from the Central Bureau of Statistics ([BPS, 2018](#)), Indonesia is the largest archipelagic country with 88% of the Muslim population, more than 17,000 islands, 300 tribes, 746 types of languages and dialects, and more than 800,000 mosques, which have potential very large in the development of halal tourism because basically Indonesian culture already has a halal lifestyle.

With the majority of the largest Muslim population in the world, Indonesia is considered to be one of the countries that must work on halal tourism.

Assessment of tourist destination readiness is seen from several main aspects of tourism, which are:

Products

Product development must be based on the General Criteria and Standards applied to Sharia Tourism Businesses and Attractiveness.

Human Resources and organization

The Professional Competence of Sharia Tourism Persons must also be supported by Training and Education that is in accordance with the targets of Competency Standards needed by Muslim Tourists.

Promotion: The forms of promotion and marketing channels are adjusted to the behavior of Muslim tourists.

Although the concept of halal has become a lifestyle for most of Indonesia's population, halal tourism is less developed in Indonesia due to facilitation; it is not easy to ensure halal food, halal certification, and lack of promotion. Indonesia is

considered not aggressive in promoting halal tourism and also has not integrated the promotion of halal tourism into national tourism programs, and has made special packages for halal tourism.

Conventional and Sharia Tourism

The tourism sector is a potential sector to be developed as a source of regional income. Efforts to increase regional original income, the development and utilization of resources and the potential for regional tourism are expected to contribute to economic development. The development of tourism also encourages and accelerates economic growth. Tourism activities create demand, both consumption, and investment which in turn will lead to the production of goods and services. During the tour, tourists will do the shopping so that it directly raises the demand (Tourism Final Demand) markets and services. Furthermore, the final tourist demand indirectly raises the demand for capital goods and raw materials (Investment Derived Demand) to produce to meet tourist demand for these goods and services. In an effort to meet tourist demand investment in transportation and communication, hospitality and other accommodation are needed, the handicraft industry and the consumer product industry, service industry, restaurant restaurants and others ([Spillane, 1994: 20](#)).

From a characteristic aspect, halal tourism is different from conventional tourism, where halal tourism separates worldly aspects from aspects of divinity. For adherents of conventional understanding, the problem of tourism is solely worldly affairs that do not need to be touched, let alone guided by Sharia teachings originating from revelation, namely the Qur'an and Sunnah. In practice, conventional tourism runs in a science guide derived from the imagination of human reason. This eventually led to counter-production with Sharia in Islam.

In general view, conventional tourism is solely for the pursuit of materialistic advantages, where tourism activities are carried out aimed at pursuing self-satisfaction only by birth. While travel through Islamic teachings, cannot be separated from the motivation to tadabbur the universe as God's creation. Thus, travel will have a dual value, namely for fun, while having the value of worship.

METHODOLOGY/MATERIALS

Based on the objectives, this study includes descriptive research using a quantitative approach. Quantitative methods are used because the research data are in the form of numbers and analysis using statistics, ([Sugiyono \(2012: 23\)](#)). In addition, a quantitative approach is used because this study places theory as the main starting point of curiosity to measure the readiness of tourist destinations in developing sharia tourism in Indonesia.

The data used in this study are primary data obtained by means of surveys using questionnaires through questionnaires on 161 respondents, which are divided into two groups. The first group is tourists who are visitors at Tanjung Bira tourist sites, and the second group is local people who get a living from Tanjung Bira tourism activities. The number of respondents is 110 people, and the number of respondents is 51 people. Each group of respondents was given a different questionnaire question. Furthermore, the data is analyzed by compiling data according to the needs of the analysis, changing the form of data into tables and diagrams, as well as the description according to the purpose of the analysis, which is compiled in a data compilation document.

RESULTS AND FINDINGS

Bira White Sand Beach is a tourist area located in Bulukumba Regency, about 160 km south of the city of Makassar, the capital of South Sulawesi Province, Indonesia. This area is known as the white sand beach area because it has very fine white sand, which is not owned by other coastal areas in the world.

The Tanjung Bira beach tourist area is located in the southern part of the island of Sulawesi and is approximately 153 kilometers from the city of Makassar. This beach is located at 5 ° 36'58,76 "S-120 ° 27'24,15" E, and is the largest tourist center in Bulukumba. Tanjung Bira Beach has a coastline of 3.1 km, beach width reaches 5 m, the beach depth ranges from 1-2 m, the beach slope is not more than 2.5 °, the brightness level is 100%, the current velocity ranges from 0.15 m / dt, vegetation in the form of coconut and open land, and no dangerous marine biota and stretch of sand white with a smooth substrate ([Putera, Pratiwi & Susilo, 2013](#)).

Potensi Pasar Wisatawan (Potency of Mart Tourist)

Bira Beach is a leading tourist area in Bulukumba Regency, South Sulawesi Province, Indonesia. This area is located around 160 km from the city of Makassar, the capital city of the Province of South Sulawesi. As a coastal area, Bira Beach has a special feature in the white sand structure that is smooth and soft, which is not owned by other white sand beaches. The specialty of sand and waves makes Bira Beach one of the main tourist destinations, both domestic and foreign tourists.

Every year, tourist arrivals in the Bira Coast region experienced a significant increase.

Here are the numbers of tourist visits on the coast of Bira:

Table 1: Number of tourist visits on the coast of Bira

No	Tourist	2015	2016	2017
1	Foreigner	5.000	8.000	12.000

2	Domestics	100.600	135.000	200.000
	Total			

Source: Bulukumba Regency Tourism Office, 2018

The increase in the number of visits to tourists on the coast of Bira has increased the economy of the citizens and revived the creative industries of the community. The Bulukumba Regency Tourism Office continues to fix the tourism sector to boost more visits. Even the promotion of tourism potential is intensively through various events and media. This has an impact on Bulukumba district which has increased regional income by Rp 265,300,000 in 2015, Rp. 290,000,000 in 2016, Rp. 320,000,000 in 2017 ([Department of Culture and Tourism of Bulukumba Regency, 2018](#)).

With the development of the Bulukumba tourism sector, this will have a positive impact on the economy of Bulukumba. The positive impact will absorb a large number of workers and can open business opportunities in the tourism sector in Bulukumba ([Maryono, Effendi & Krisanti, 2016](#)).

Description of respondents

Respondents studied in the study were divided into two groups. The first group is tourists who are visitors at Tanjung Bira tourist sites, and the second group is local people who get a source of income from Tanjung Bira tourism activities. The number of tourist respondents is 110 people, and the number of respondents is 51 people. Each group of respondents was given a different question in the questionnaire.

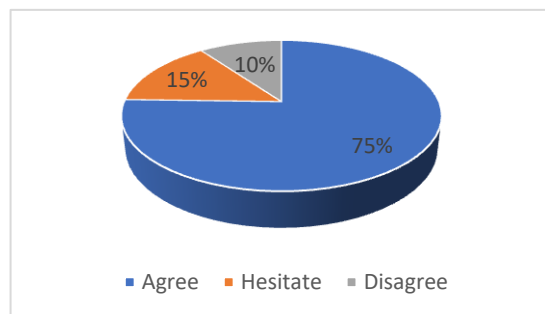
Perception of Sharia Tourism

Tourist Perception

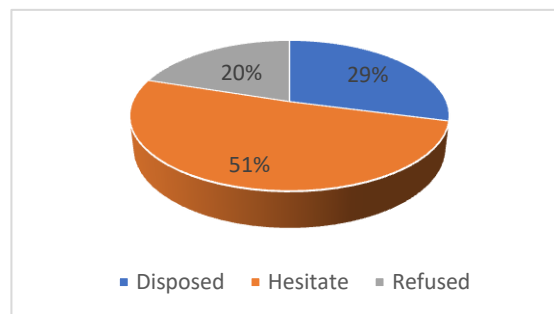
A total of five groups of questions were asked to find out the opinions of tourists regarding the application of sharia tourism on the Bira coast.

Implementation of sharia principles

The application of sharia principles in tourist areas received a good response from tourists. When asked about the application of Islamic rules, 75% agreed that the Bira Beach area could be an Islamic tourist area. Only 10% disagree, while the remaining 15% are still hesitant about the application of sharia in the Bira Coast region, as shown in Figure 1.a.



a



b

Figure 1: Sharia implementation in the Bira Beach Area

When the respondent asked about the willingness to visit the Bira beach tourism area if Islamic principles were applied, some expressed doubts, whether they would come to visit or not. The other 22% explicitly refused to come in tourist areas that apply sharia principles. There are only 29% said that they would continue to visit the Bira Beach area if Islamic principles were implemented in the area (figure 1.b).

Availability of religious facilities

The availability of religious facilities in tourist areas has received very good support from tourists. As many as 90% stated it was very important for the worship facilities in the Bira Beach area. There are only 10% expressed doubts about the need or absence of worship facilities in tourist areas, as shown in figure 2.a.

The availability of religious facilities is one of the reasons for tourists to come to the tourist area, as seen in Figure 2.b, as many as 84% stated that the availability of religious facilities was one of the important reasons they came to visit the tourist area. There are only 16% expressed hesitation by stating that it was not a worship facility which was the reason they came to visit Bira Beach.

Implementation of strict ethics

Regarding the application of ethics in accordance with sharia principles, questions are asked about the separation of the

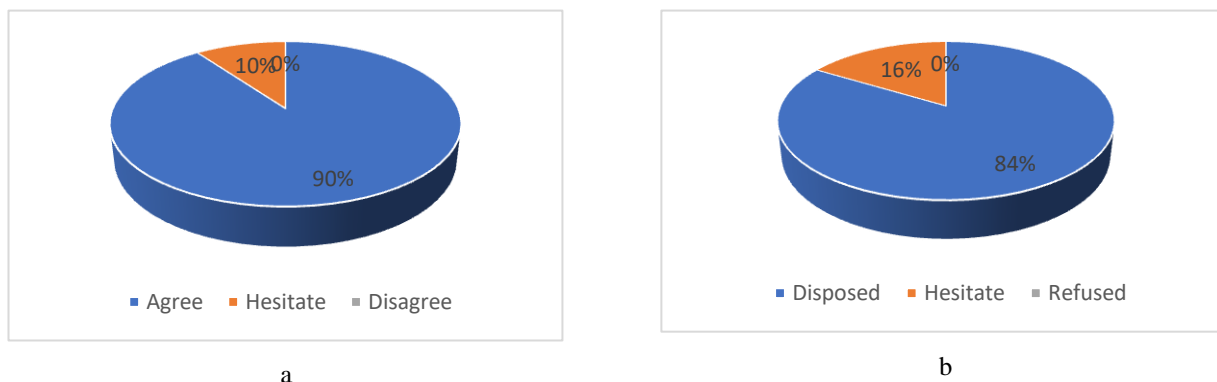


Figure 2: Availability of worship facilities

relax zone between men and women, as well as polite dress ethics and not being open while in an open area. The implementation of Islamic ethical principles is generally well-received by tourists. When asked about the application of ethics that are strictly in accordance with Islamic rules in tourist areas, as many as 53% said they agreed, while 31 percent were hesitant if Islamic ethics was applied in tourist areas. There are only 16% said they did not agree if ethics were strictly enforced, where the ethics of dress and the separation of regions between men and women, as shown in Figure 3.a.

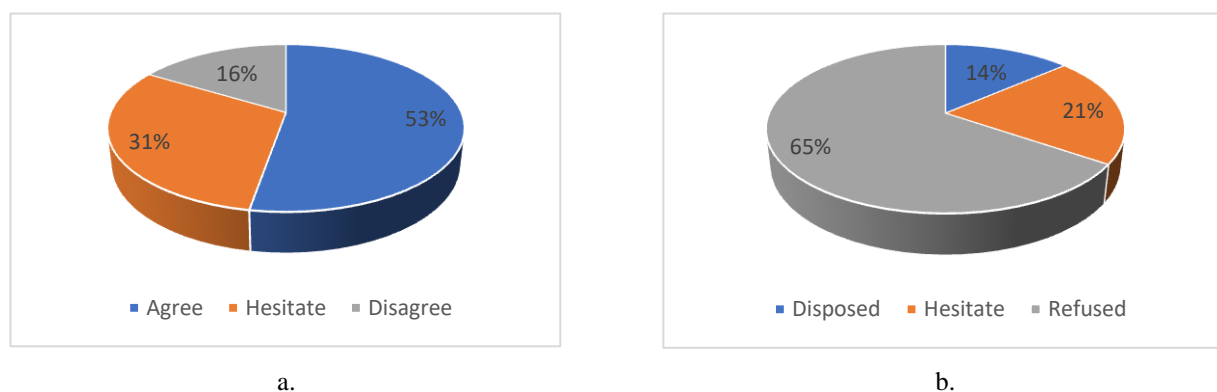


Figure 3: Application of Strict Ethics

When the respondent asked about the willingness of tourists to come to the Bira Beach tourist area if Islamic ethics were strictly applied, most said they would not visit the Bira beach area. As many as 65% stated they were unwilling to come to Bira beach if there was a separation that applied sharia principles. There are only 29% said that they would still visit the Bira Beach if Islamic principles were applied in the area (Figure 3.b)

Prohibition of inappropriate activities

Inappropriate activities include carrying and consuming liquor in the tourist area, doing parties and evening entertainment. As many as 53% of tourists agree, that in the Bira Beach area, visitors do not carry out activities that are contrary to Islamic principles whereas the other 31% did not give a confirmation of the prohibition of liquor, party activities, and night entertainment. There are only 16% explicitly rejected the prohibition, as explained in figure 4.a.

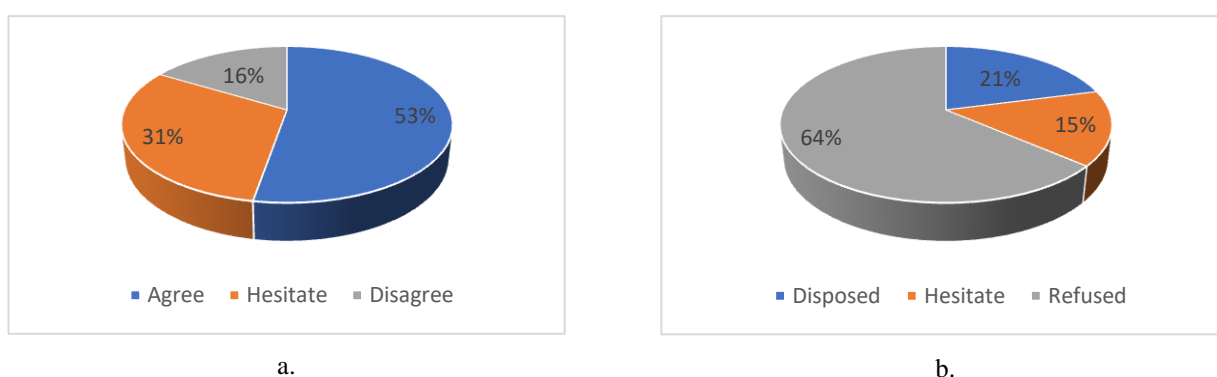


Figure 4: Prohibition of Inappropriate Activities

But when asked about the willingness of tourists to visit the Bira Beach tourist area if the prohibition on activities that are not in accordance with Islamic principles, most of them, as many as 64%, said they chose not to come again. There are only 21% really want to come to Bira beach, even though they may not carry out activities that are not in accordance with Islamic principles. While the other 15% are still in doubt, whether or not they will come (figure 4.b)

Identity Check

Strict inspection of each visitor, where the incoming tourist must have no identification and be checked at the gate of the tourist area. In addition, checks were also carried out on couples who stayed at the inn. When asked about the status check in the Bira Beach tourist area, 56% said they agreed if the inspection was carried out. Only 19% said they processed the examination, while the remaining 25% were still hesitant, as shown in figure 5.a.

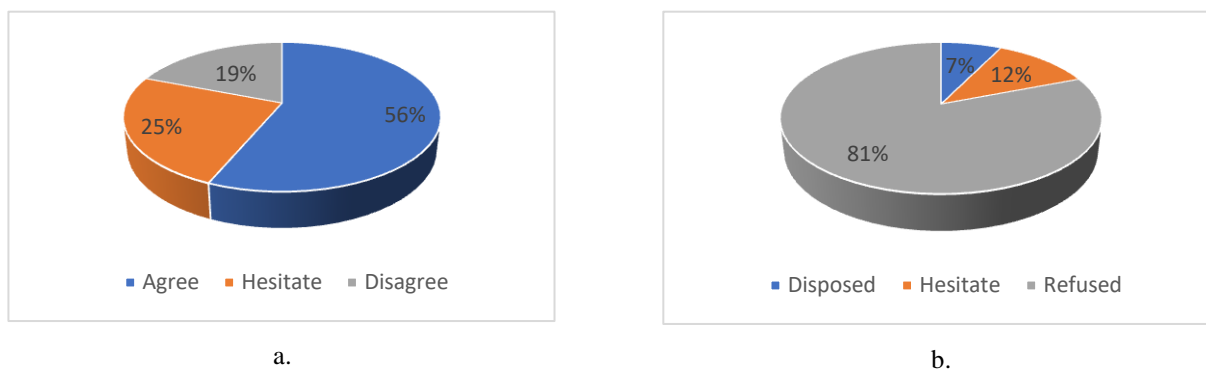


Figure 5: Identity Check

However, when asked about the willingness of tourists to still come to visit the Bira Beach tourist area if a strict status check was carried out, most of them, 81% said they chose to visit again. There are only 7% remained willing to visit even though there was an examination of the identity and status of married couples for those who stayed overnight, while the other 12% were still uncertain about the rules (figure 5.b)

After gaining perceptions from tourists about the application of sharia tourism in the Bira Beach region, then the respondents were given information regarding their willingness to visit if sharia was actually implemented in the Bira beach area.

Local Population Perception

In this section, it explains the analysis of the perceptions of local residents on the application of sharia in the Beachal tourist area of Bira.

Application of sharia principles

Regarding the application of sharia principles in the tourist area of Bira Beach, all respondents (100%) agreed that Islamic principles apply in the Bira Beach area. There is no rejection of the implementation of the principles of sharia tourism in the Beachal area.

Availability of religious facilities

For the local community, the availability of religious facilities is one of the conditions that must be in the tourist area if Pantai Bira applies sharia principles. All respondents (100%) stated that adequate worship facilities must be available in tourist areas and easily accessible by tourists.

Application of strict ethics

As an area that applies sharia principles, most of the respondents stated that Islamic ethics must be applied in the Beach area of Bira. As many as 76% stated that Bira Beach should prioritize politeness both in dressing and behaving while in the Beach area.

However, there are 12% who express doubts about whether the beach area needs to wear closed clothing. While the other 12%, explicitly refused the separation of the area to relax between men and women as well as closed clothing, as shown in figure 6.

Prohibition of inappropriate activities

Even though all respondents stated that they agreed that the beach area would be implemented to sharia principles, they did not agree when there were various restrictions in the Beachal area that tended to violate the Shari'a, such as prohibiting drinking liquor, party activities and night entertainment. As many as 88% said they did not agree if in the Bira beach area

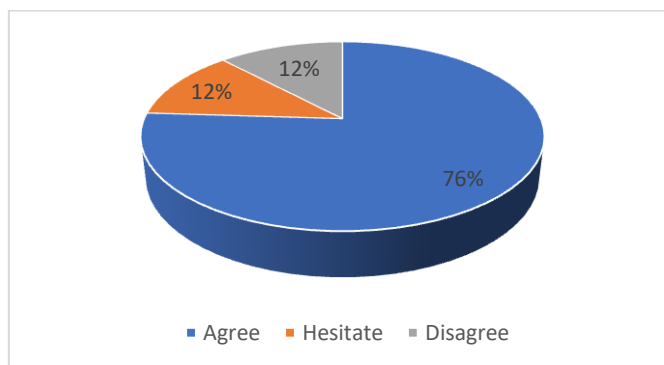


Figure 6: Application of Ethics

there were no party and entertainment activities. Only 12% stated that Bira beach must be free from parties and night entertainment, as shown in Figure 7.

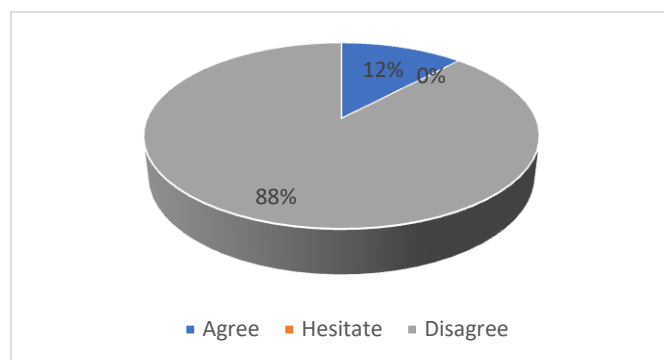


Figure 7: Prohibition of inappropriate activities

Identity check

Identity checks are intended to ensure that visitors to tourist areas are official citizens. Likewise, checking the status of the partner is the most visitors who come with a partner. Regarding the examination, respondents generally expressed doubts about the importance of the examination. Only 20% stated that each visitor must be checked for the identity and status of the accompanying spouse, while the other 10% refused the rule.

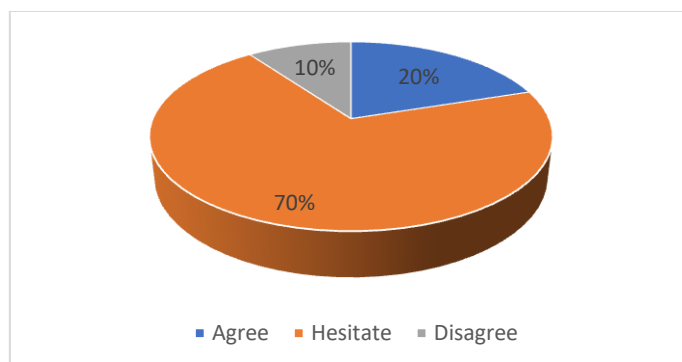


Figure 8: Identity Check

DISCUSSION

Based on the results of data analysis, it was found that there were ambiguous attitudes faced by groups of tourists and local communities. This ambiguous attitude is indicated by doubts between the enforcement of Islamic law and tourist destinations that tourists want to get. While from the local community, an ambiguous attitude arose from the desire to participate in upholding Islamic law with the interests of economic improvement obtained from tourism activities.

In the view of several community groups, tourism activities are mostly in conflict with Islamic law. This view ultimately had an impact on the development of tourism in Bulukumba. The attitude of some people who consider tourism development as contrary to Islamic law basically becomes a challenge for all of us, especially tourism policymakers in Bulukumba.

To anticipate this, there needs to be a change in strategy in developing tourism in Bulukumba Regency. One of them is placing the community, not as a tourist attraction that has been happening all this time but placing the community as the subject of tourism.

CONCLUSION

From the description of the results of the analysis and discussion in this study, conclusions can be made as follows that Tourists are not ready to implement sharia principles in tourist areas because they still cannot fully adjust tourist destinations as entertainment facilities that do not conflict with Islamic law. Local people are not ready to implement sharia principles in tourist areas, because they still prioritize the achievement of economic values from tourism activities, without questioning the sources of economic values that conflict with Islamic law. With the ambiguous attitude of the tourists and the local community towards the application of Islamic law in the Bira Beach tourist area, the government of Bulukumba Regency must conduct a more in-depth study before issuing the policy of implementing sharia principles in the Bira beach tourism area.

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