



REGIONAL ECONOMIC DEVELOPMENT THROUGH HALAL TOURISM: AN ENTREPRENEURSHIP MODEL BASED ON LOCAL WISDOM

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ABSTRACT

In the context of the rapid global growth of the halal tourism industry, this study examines the role of halal tourism in fostering regional economic development in Pati Regency, Central Java, Indonesia. The research focuses on two prominent spiritual tourism sites: the Tomb of Sheikh Ahmad Mutamakkin in Kajen and the Tomb of Sheikh Ronggo Kusumo, which serve as significant pilgrimage destinations rooted in Islamic heritage. This qualitative field study employs in-depth interviews with key informants including officials from the Pati Regency Youth, Sports and Tourism Office and Trade Office, tomb caretakers, village government representatives and local traders supplemented by secondary data sources. Findings reveal that the presence of these halal tourism destinations has significantly enhanced local economic activity through increased trade, service provision and micro, small and medium enterprise (MSME) development. Both sites comply with the Global Muslim Travel Index (GMTI) halal tourism criteria including the provision of Muslim-friendly facilities, halal food availability and cultural preservation. Furthermore, the study identifies a distinct local wisdom-based entrepreneurship model practiced by traders around these sites, characterized by values such as religiosity, honesty, discipline, hard work, creativity, innovation, independence, responsibility, cooperation, leadership, perseverance, risk-taking propensity, commitment, realism, curiosity, effective communication, strong achievement motivation, generosity and action orientation. The integration of local wisdom into entrepreneurial practices emerges as an effective and sustainable strategy for developing inclusive halal tourism, thereby contributing to regional economic growth and community welfare in Pati Regency.

Keywords: entrepreneurship; halal tourism; local wisdom

INTRODUCTION

The role of the national tourism sector is very important in increasing economic growth. Various contributions are made by the tourism sector in the form of increasing regional income, foreign exchange revenue, regional development, investment absorption and labor spread across various regions of Indonesia. The contribution of the tourism sector to GDP in 2019 was 4.7% and was hampered in 2020 due to the Covid-19 pandemic, which was 4.1%. Tourism's contribution to GDP is projected to return to normal in 2024, estimated to grow at 4.5% (Lokadata.id, 2020).

Through the mechanism of attraction and encouragement to other economic sectors related to the tourism sector, such as hotels and restaurants, transportation, the handicraft industry and others. Through its multiplier effect, tourism can and is able to accelerate economic growth and job creation. Based on this, accelerating economic growth and creating wider jobs can be done by promoting tourism development. In fact, the 2015-2019 RPJMN has made the acceleration of tourism growth one of the strategies to accelerate national economic growth.

The government makes a tourism development program plan that is carried out with various strategies such as the development of the tourist market, the development of tourism image, the development of tourism marketing partnerships, and the development of tourism promotion. All strategies are carried out so that tourism growth targets are achieved. The goal of tourism development is the increase in local businesses in the tourism business and the increasing number of certified local workers. One of the strategic issues of tourism development is how to increase the contribution of tourism in improving the welfare of the community, especially people in tourist destinations. In general, the greater the contribution of the tourism sector to the economic "cake" of a region, the greater the contribution of the tourism sector in improving the welfare of the people in the region. The increase in national tourism starts from increasing tourism in each region. In Indonesia, halal tourism was developed into a national program by the Ministry of Tourism (Ferdiansyah, 2020).

Pati Regency has considerable tourism potential when viewed from the existing potential. The abundance of tourist attractions that are included in the categories of natural tourism, religious tourism and special interest tourism. In religious tourism objects/pilgrimages, it is very potential to be developed considering the lack of tourist objects with the category of religious tourism where every year and at certain moments it can be ensured that there is an overflow of visitors, especially at the Tomb of Syeh Jangkung and the Tomb of Mutamakin. One type of tourism that is now being developed and has the potential to be halal tourism. The reality of the increasing number of Muslim tourists provides a new segmentation for the tourism sector and affects the tourism industry around the world (Ferdiansyah, 2020). By granting autonomy by the tourism ministry, it is hoped that each of the appointed provinces can develop their own halal tourism potential to excel and become a favorite destination for halal tourism. In its implementation, the Ministry of Tourism is assisted and supported by the Provincial and City/Regency Culture and Tourism Offices. To attract Muslim tourists, communication strategies are needed, such as creating new market segments. Halal tourism is a new program and has great potential to be developed in Indonesia.

Therefore, the new segment must also contribute to the development of the regional economy which is supported by entrepreneurial activities in halal tourism areas. This study focuses on halal tourism in Pati district, namely religious tourism of the Tomb of KH Ahmad Mutamakkin and the tomb of Kyai Ronggo Kusumo in the Kajen area, Pati. This is because both religious tourism are potential halal tourism in Pati district. In addition, the development of Islamic boarding schools in Kajen, Pati is also a support for the development of halal tourism so that it can improve the regional economy in Pati Regency through entrepreneurship activities based on local wisdom.

Based on this background, this research wants to know: 1) the development of the economy of the Pati region through the tourism sector; 2) the development of halal tourism in Pati; 3) the contribution of entrepreneurship to the economy of the Pati region with the existence of halal tourism; 4) a local wisdom-based entrepreneurship model on halal tourism in Pati. Therefore, the title of this research is "Regional Economic Development Through Halal Tourism: Entrepreneurship Model Based on Local Wisdom".

METHOD

This research is a type of descriptive research with a qualitative approach. Descriptive research is research that tries to describe a symptom, event, and event that occurs at the present moment. (Sudjana and Ibrahim, 1989). According to (Sugiyono, 2013) qualitative data is data in the form of words, sentences, gestures, facial expressions, charts, pictures and photos. This research was carried out in the area of KH's grave. Ahmad Mutamakkin and Mbah Ronggo Kusumo, Kajen, Pati. The data used in this study are primary data and secondary data. Primary data in this study

was obtained by conducting in-depth interviews with informants. Secondary data in this study is data on the number of traders in the research object. The data collection techniques carried out in this study are through interviews, observations and documentation. The steps of this research analysis are data reduction, data display (data presentation) and conclusion drawing / verification. The key sub-informants in this study are the Head of the Pati Regency Tourism Office, the Head of the Pati Regency Trade Office and traders in the KH tomb area. Ahmad Mutamakkin and Mbah Ronggo Kusumo, Kajen, Pati.. Supporting informants are all parties who are indirectly in contact with traders in the KH Tomb area. Ahmad Mutamakkin and Mbah Ronggo Kusumo, Kajen, Pati.

RESULTS AND DISCUSSION

Economic Development of the Pati Region Through the Tourism Sector

Pati Regency has considerable tourism potential and each tour has its own characteristics. In religious tourism, namely the tourist attractions of the tombs of Syeh Jangkung and Syeh Ahmad Mutamakkin which are always crowded with pilgrims and are able to provide many opportunities to the community around the tourist object to open a business around the tourist object. Tourism potential is all objects (natural, cultural, artificial) that require a lot of handling in order to provide attractive value for tourists. The potential of natural tourism in Pati Regency in general still needs further improvement and development because the management is still not optimal to develop the potentials of tourist attractions in Pati Regency. The amount of cost for traveling in Pati Regency such as entrance counters which according to tourist visitors are still cheap and souvenirs sold by traders around tourist attractions are also relatively cheap has not had a significant influence on the tourism sector of Pati Regency. This happens due to the lack of supporting facilities for tourist objects so that the quality of tourism in Pati Regency has not experienced growth.

The facilities available at a tourist object are a supporting factor for the tourist attraction owned in improving the quality of tourism. Good management of each tourist attraction is very necessary to identify and improve the quality of facilities and infrastructure needed in each tourist attraction. By improving the quality of facilities and infrastructure, it is hoped that it can increase the flow of tourist visits so that the tourism sector is able to contribute to improving the community's economy. The economic development of the community in the tourist objects in this study is the Tomb of Syeh Ahmad Mutamakkin and the Tomb of Syeh Ronggo Kusumo. Based on the results of research carried out through an interview with an informant named Mr. Haryanto (the keyman of the Syeh Ronggo Kusumo Tomb), it is known that the existence of the two Syeh Ronggo Kusumo tourist attractions is able to improve the economy of the community around the tourist attraction. Increasing people's income in tourist areas through trading businesses, both culinary and other goods products. In addition, many visitors fulfilled their nadzar for Tahtiman, namely reciting the Qur'an to khatam at the Tomb of Syeh Ronggo Kusumo. Where, this activity was carried out by the students at the Islamic boarding school around the tomb together with the tomb locksmith. In this activity, the owner of the vow will give a sum of money as ujroh for the Qur'an reader. With this, the existence of the Syeh Ronggo Kusumo tomb tourist object has a positive contribution to improving the community's economy.

Likewise with the existence of the tourist attraction of the tomb of Syeh Ahmad Mutamakkin. Based on the results of interviews with the village government, in this case the informant is the Head of Religion, namely Mr. Sholeh. According to him, in terms of the economy, the existence of religious tourism at the tomb of Syeh Ahmad Mutamakkin has an extraordinary impact. Traders in the tomb area are never empty of visitors, especially during the Haul of Mbah Mutamakkin. At the time of the haul, visitors will increase up to ten times which ultimately has an impact on the income of traders which also soars. However, for this increase in income, the village has never recorded data so that there is no real increase in community income with the

existence of the Mbah Mutamakkin haul.

Development of Halal Tourism in Margoyoso District, Pati Regency

As for halal tourism, it must meet the criteria, including having an orientation to the public benefit; have enlightenment, refreshment and calmness; avoiding polytheism and kufarat; free from vices; maintain safety and comfort; preserving the environment; respect for socio-cultural values and local wisdom. According to the Global Muslim Travel Index (GMTI), there are three groups of halal tourism criteria, including: (1) Family-friendly destinations, which include tourism must be family-friendly, general security for Muslim tourists, the number of Muslim tourist arrivals that is quite crowded; (2) Muslim-friendly destinations and facilities, consisting of food choices and halal guarantees, easy and good access to worship, Muslim-friendly airport facilities, and adequate accommodation options; and (3) Halal awareness and destination marketing, which includes ease of communication, outreach and awareness of the needs of Muslim tourists, air transportation connectivity, and visa requirements (GMTI, 2014).

Based on the halal tourism criteria from GMTI, the tourist attractions of Sheikh Ahmad Mutamakkin and the tomb of Sheikh Ronggo Kusumo have met most of the mentioned criteria. Family-friendly destinations are fulfilled, namely this tourist object is family-friendly, namely by allowing children to take children to tourist attractions. In addition, the spacious pilgrimage site allows children to feel comfortable in the tourist attraction. In addition, around the tourist area there are also entertainment facilities or games for children, where this entertainment facility is a form of business provided by one of the entrepreneurs around the tourist objects of the tomb of Syeh Ahmad Mutamakkin and the tomb of Syeh Ronggo Kusumo. In addition, visitors to this tourist object are some Muslims who have an interest in carrying out pilgrimages. This already meets the criteria for a family-friendly destination.

Muslim-friendly destinations and facilities, consisting of food choices and halal guarantees, easy and good access to worship, Muslim-friendly airport facilities, and adequate accommodation options. The criteria for a destination for facilities and Muslim-friendly have also been met at the tourist attraction of the tombs of Sheikh Ahmad Mutamakkin and Sheikh Ronggo Kusumo. The type of food around the tourist attraction is halal food, but it has not been certified halal. Access to worship around the tourist attraction area is very easy, even very many and affordable because around the tourist attraction there are many Islamic boarding schools and educational institutions that also provide worship facilities. The accommodation to visit the tomb of Sheikh Mutamakkin and the tomb of Sheikh Ronggo Kusumo is very adequate. The road access is good so that visitors can reach the tourist area easily. Visitors from the direction of Pati can use public transportation on the Pati-Jepara route then get off at the Kajen T-junction then walk only 100 meters to the tomb of Sheikh Ronggo Kusumo or take delman to go to the tomb of Sheikh Ahmad Mutamakkin. Accommodation in this tourist area is quite adequate, but it is still constrained by a relatively narrow parking space for tourist buses. Therefore, there must be cooperation with the Youth, Sports and Tourism Office in the construction of the tourist terminal so that it becomes the center of the tourist bus terminal which is able to connect and can be reached easily between the tomb of Sheikh Ahmad Mutamakkin and the tomb of Sheikh Ronggo Kusumo. In addition, the tourist terminal center can also be used as a souvenir provider center so that traders in the area around the two tombs can be concentrated in the center of the tourist terminal so as to make it easier for visitors to shop. Thus, it will be able to increase the income of traders even higher and make a greater contribution to the economy of the Pati region. The third characteristic is halal awareness and destination marketing, which includes ease of communication, reach and awareness of the needs of Muslim tourists, air transportation connectivity, and visa requirements. The implementation of the characteristics of halal awareness and destination marketing that can be fulfilled in the tourist area of Sheikh Mutamakkin's tomb and Sheikh Ronggo Kusumo's tomb is the reach and awareness of Muslim

tourism needs. These two tourist areas provide the needs of Muslim visitors such as worship equipment, the Qur'an and other equipment needed by Muslim visitors. Goods traded by traders around tourist areas are items for Muslim visitors and Muslim women in the form of taqwa clothes, Muslim women's clothes, hijab, and other items such as hajj equipment and others.

Entrepreneurship's Contribution to the Pati Regional Economy Through Halal Tourism

Tourism at this time is one of the drivers in the economic success of a region, because in its development and activities tourism is able to provide job opportunities and encourage local economic growth. Tourism is also a field with a multiplier effect, only able to stand if there is a unity that supports each other and influences each other to prosper the community in realizing sustainable development.

Tourism is one of the human needs that must be met. As an activity, tourism is one of the phenomena between people, goods, and services that goes through a continuous process and is closely related to other aspects in the environment (Edward, 1991). Tourism activities have many needs such as main attractions, accommodation, and services that must be adequate. In addition, Tourism, which is a unit of various fields, is influenced by various conditions from other fields around it. Tourism is currently used as one of the major industries in various countries, including Indonesia, as one of the foreign exchange earners with the aim of increasing the flow of tourist visits, both domestic and foreign tourists, to a country/region.

The flow of tourist visits will encourage various chains of activities that have a positive impact on various joints of the life of the nation and state, especially in an effort to increase economic growth, improve people's welfare, eliminate poverty and overcome unemployment. Likewise, there is a tour of the tomb of Sheikh Mutamakin and the tomb of Sheikh Ronggo Kusumo which are able to encourage various joints of life, especially in an effort to increase economic growth, improve welfare for the people of Pati. In the tourist area from the tomb of Sheikh Ronggo Kusumo to the tomb of Sheikh Mutamakin within a radius of approximately 2000 meters. In this radius there are 1,523 traders with various merchandise products. There is one supermarket, 4 alfamart and 3 indomart. This means that the existence of these tourist areas increases the acceptance of residents and reduces unemployment. The data on the increase in revenue in the nominal figure and the increase in the number of traders cannot be detected because the Trade Office has never collected data related to this.

Local Wisdom-Based Entrepreneurship on Halal Tourism in Pati

Local wisdom can be interpreted as the habits, rules, and values as a result of the cognitive efforts of the local community that are considered good and wise. The ideas of local wisdom can be manifested in various forms, ranging from customs, rules, values, traditions, and even religions embraced by the local community. The forms of local wisdom in society are norms, ethics, beliefs, customs, customary laws, and special rules. In substance, local wisdom can be in the form of rules regarding institutions and social sanctions, provisions on the use of space and estimated seasons for cultivation, preservation and protection of sensitive areas, as well as forms of adaptation and mitigation of housing to climate, disasters or other threats.

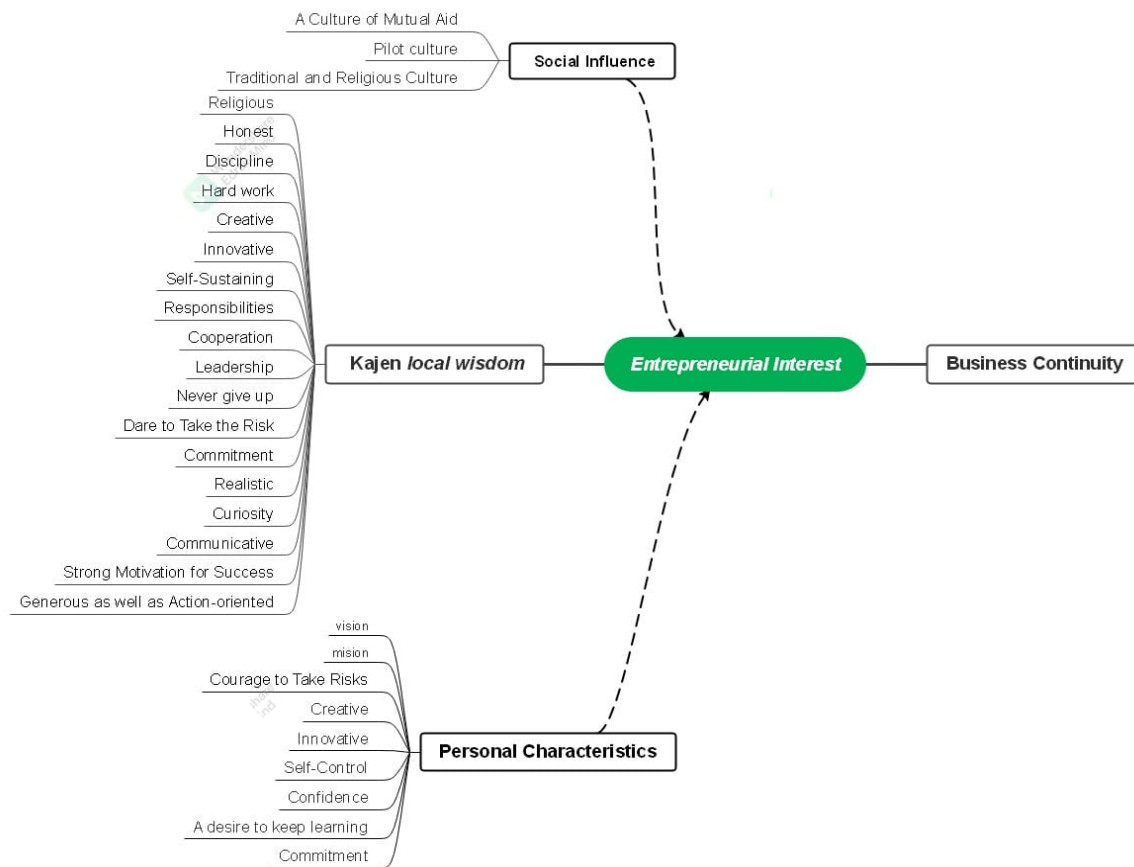
The local nature of wisdom shows that values or ideas only apply and will bring good benefits to the community in the environment in which the community interacts. This is because the idea of local wisdom is the result of interaction between humans in the environment and/or between humans and the physical (natural) environment around them. In some Indonesian people, the values of local wisdom in business practices are colored by religious values. As a country with the largest Muslim population in the world, Islamic values are enough to color local wisdom in business practices. For example, the values of usury, scales of buying and selling, a simple lifestyle, not excessive, not doing damage to the surrounding environment, the

obligation of zakat and shadaqah, and cooperation in business.

Based on research, the values of entrepreneurship based on local wisdom in traders in the tourist objects of Sheikh Mutamakkin and Sheikh Ronggo Kusumo's Tomb include religious, honest, discipline, hard work, creative, innovative, independent, responsibility, cooperation, leadership, never giving up, daring to take risks, commitment, realistic, curiosity, communicative, strong motivation to succeed, generous and action-oriented.

Religious and honest values are the main values instilled by traders in the tourist attractions of Sheikh Mutamakkin and the Tomb of Sheikh Ronggo Kusumo. This religious and honest value is applied by traders wearing sharia clothes, always saying things that contain the asma of Allah, and being honest in selling their goods to provide information that is as it is related to the goods they sell. Traders do not cover the shortcomings of the goods they sell, for example goods with good quality they sell at a higher price than goods compared to lower quality. Traders also reveal the weaknesses of the goods they sell. Traders in the objects of Sheikh Mutamakkin Tomb and Sheikh Ronggo Kusumo Tomb have a disciplined attitude and hard work. This is marked by the opening hours of their store, which is at 07.00 WIB and starts with reciting before opening the store. In fact, not all traders live in the store. Traders also have a creative and innovative attitude, as evidenced by the fact that during the haul they not only stay in their stores in selling their goods, but some traders pick up the ball or go around to offer their goods. An attitude of independence, responsibility, cooperation, leadership, never giving up, daring to take risks, commitment, realistic, curiosity, communicative, strong motivation to succeed are implemented with the existence of a group of traders in the tourist objects of Sheikh Mutamakkin and Sheikh Ronggo Kusumo Tomb. This is done so that traders are independent and can help each other or work together. The generous attitude of the people is implemented by setting aside money from merchandise every day for almsgiving. This is done by almost every trader in the area of the Tomb of Sheikh Mutamakkin and the Tomb of Sheikh Ronggo Kusumo. Traders believe that alms will sell their goods. These values are not found in traders elsewhere, because the value in local wisdom is the result of interaction between humans in the environment and or between humans and the physical (natural) environment around them.

According to the informant, for the sustainability of their business, there are some who expect their children or descendants to continue their business and there are also those who leave it to their children's decisions. Based on research, it is also known that the entrepreneurial interest of the children of traders in the tourist attractions of Sheikh Mutamakkin and Tomb of Sheikh Ronggo Kusumo is influenced by several things, including social influence and personal characteristics of a person. The social influence and personal characteristics of a person (the trader's son) greatly affect the business continuity of the entrepreneurs in the tourist objects of the Tomb of Sheikh Mutamakkin and the Tomb of Sheikh Ronggo Kusumo. As for the aspect of social influence, there are several aspects, namely the culture of mutual help between traders, the model culture, the culture of tradition and religion. Meanwhile, in the aspect of a person's personal characteristics, there are aspects of vision, mission, courage to take risks, creative, innovative, self-control, confidence, desire to continue learning, commitment. Based on this picture, it can be described in the chart as follows:



Picture 1. Local Wisdom-Based Entrepreneurship Model at the Tomb of Sheikh Mutamakin and the Tomb of Sheikh Ronggo Kusumo

CONCLUSION

The existence of tourist attractions such as the Tomb of Sheikh Ronggo Kusumo and the Tomb of Sheikh Ahmad Mutamakin in the Pati area has been proven to have a significant positive impact on the economy of the surrounding community. These two destinations have succeeded in increasing residents' income through various trading businesses, both culinary and other goods, while encouraging overall economic growth and improving the welfare of the local community. Based on the criteria of the *Global Muslim Travel Index (GMTI)*, the two tombs have met *halal tourism* standards, namely as family-friendly destinations, providing Muslim-friendly facilities and having a strong halal awareness accompanied by appropriate destination marketing. In addition, this religious tourism activity also forms and strengthens the values of *entrepreneurship* character based on *local wisdom* of the traders in the location which include religious, honest, discipline, hard work, creativity, innovative, independent, responsible, cooperation, leadership, never giving up, daring to take risks, commitment, realistic, curiosity, communicative, strong motivation to succeed, generous, and action-oriented. Thus, the development of halal tourism in these tombs not only provides economic benefits but also enriches the character values and local wisdom of the community.

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