

Contribution of Local Wisdom as a Halal Tourism Attraction: Case Study of Pekalongan City Central Java Indonesia

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Abstract

The purpose of this paper is to analyze the contribution of local wisdom as a halal tourism attraction. This research is carried out with a qualitative research framework. Primary research data is collected by qualitative research methods, namely through observation, interviews, and documentation. Secondary data is obtained through the assessment of articles, books, research reports, documents, and other sources that are valid and support the theme of the research. Observations are carried out in the region and tourist attractions, while interviews are conducted to the Tourism Office and the managers of tourist attractions, communities, and tourists. The collected data is analyzed descriptively and qualitatively. The results of this study show that Pekalongan City has the prospect of becoming a halal tourism destination because it has fulfilled the components of halal tourism (attractions, access, amenities, communication, environment, supporting facilities, and celebration). On the other hand, the attractions and attractions owned by Pekalongan City are interesting and diverse. Pekalongan City has distinctive and unique local wisdom and can be an object and attraction of regional tourism. In addition, it is also supported by community security and creativity activities that support local wisdom as a tourism attraction. Culture, Islamic traditions, and local wisdom in Pekalongan City have not been maximally packaged into tourist attractions. The implication of this study is that the packaging of local wisdom into a tourist attraction will contribute to the development of regional tourism. The abandonment of local wisdom as a regional tourism attraction will negate Indonesia which is rich in cultural diversity as a differentiator with other countries in the field of halal tourism.

Keywords:

*halal tourism; cultural tourism;
regional tourism; tourism
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1. Introduction

Halal tourism has grown in various parts of the world, both in Muslim-majority and non-Muslim countries. Indonesia is among the countries that have paid attention through the Ministry of Tourism of the Republic of Indonesia. A number of regions have also developed it such as Aceh Jaya (Bupati Aceh Jaya, 2019), West Sumatra (Gubernur Sumatera Barat, 2020), Bandung District (Bupati Kab. Bandung, 2020), and Lombok, West Nusa Tenggara (Firdausi, et al., 2017), and others. However, a number of other regions in Indonesia also have potential, feasibility, and prospects such as Solo (Saeroji, et al., 2018), Banjarmasin (Budiman, et al., 2019), Cirebon Regency (Ropiah, 2018), and other areas. In 2019, Central Java Province has obtained the flagship halal tourism award version of *the Indonesian Muslim Travel Index* (IMTI) of the Ministry of Tourism of the Republic of Indonesia as a leading tourist destination (Disporapor Jateng, 2019). So, the concept of halal tourism has spread in the province of Central Java.

Halal tourism is a tourism concept whose implementation applies Islamic teachings. This Islamic teaching is implemented in tourism components such as attractions, access, amenities, communication, environment, and empowerment (Ismanto, 2022). In particular, in tourist destinations there are halal food, mosques (places of worship), which basically meet the needs of Muslim tourists (Vargas-sánchez & Moral-moral, 2018). Although this concept is derived from Islamic teachings, but this tourism concept is not exclusive to Muslim tourists alone, but also for non-Muslim tourists as well. In essence, with the concept of halal tourism, the expansion of services (*extended services*) for Muslim tourists is obtained so that satisfaction of visits is obtained. The purpose of tourism development in the region is to realize regional prosperity such as employment, economic impact, regional income, and others (Mardianis & Syartika, 2018). Conceptually individually, halal tourism aims to realize aspects of *the maqasid shari'ah*, both the concept of the previous scholars (realizing the benefit of religion, soul, reason, descendants, and treasures) (Othman, et al., 2017) and the concept of *maqasid asy-shari'ah* of Jaser Audah (Ismanto, et al., 2020).

Culture-based tourism and local wisdom are characteristics in Indonesia. This condition is a differentiator with other countries in terms of developing the concept of halal tourism (Ismanto, 2022). Indonesia has a wide range of cultures around the world. Pekalongan City, as part of central Java Province, has a variety and types of interesting tourism, including religious tourism, culinary tourism, tourism, shopping, cultural tourism, historical tourism, and others (Pekalongan City Government, 2019). Pekalongan City gained UNESCO recognition as a "Kota Kreatif/Creative City" (Susanti, 2018a). This region is known to be religious for its various religious tourism and religious activities (Makshum, 2017). In its development, Pekalongan City has been visited by tourists, both archipelago and foreign tourists. Various development developments and awards have also been obtained by this city. Today, religious tourism and shopping tourism become the mainstream of tourism, even though the city has a fairly rich history and culture. In terms of tourism, history, culture, Islamic traditions, and local wisdom are very suitable to be developed into a tourist attraction. Because, regional tourism that prioritizes local wisdom becomes distinctive and unique for the region. So, Pekalongan City has an interesting tourism destination and has been recognized by the world in the creative industry.

Studies on regional tourism associated with local culture and wisdom have been conducted by previous researchers, such as (Harirah, et al., 2021), (Rofelawaty, 2017), (Miftahudin, 2020), (Ridwan, Fatchan, & Astina, 2016), (Irfan & Suryani, 2017), (Hasanah, 2019b), (Aswita, Suryadarma, & Suyanto, 2018). Nevertheless, halal tourism research

associated with local wisdom still requires a more comprehensive explanation. Among the studies that have been produced are the work of Djakfar (2017), Sholehuddin, Munjin, & Adinugraha (2021), Kasdi, Nashirudin, & Farida (2021), Yuspin, Absori, & Nurhayati (2019), Sundari, et al., (2021), Hajar (2019), and (Qodariyah & Wahed, 2019).

In particular, the results of research in Pekalongan City related to halal tourism have been produced by several previous researchers, such as Ismanto (2019) showing that Pekalongan City has the potential to become a halal tourism destination in the perspective of *the Global Muslim Travel Index* (GMTI), which is also supported by Nurwilda (2020). Its existence is also supported by academics around Pekalongan (Ismanto & Madusari, 2020a). From the above exposure, this paper aims to complement existing studies by analyzing the extent to which the halal tourism attractions of Pekalongan City, especially local wisdom, can be a regional tourism attraction.

2. Methods

This research is categorized as field research with a qualitative approach. Primary data is obtained through observations at tourist attractions and interviews with religious figures, community leaders, and also government representatives, especially tourism agencies. Secondary data is obtained through the study of journal articles, books, research reports, websites, and other sources related to the research theme. This research data was analyzed using the Miles & Huberman analysis stage (1984), which started from data reduction, data display, and ended with data verification. The data are analyzed by methods of content analysis and theme analysis (Attride-Stirling, 2001).

3. Result and Discussion

Development of Halal Tourism in Pekalongan City

Pekalongan City is in a strategic area, located in the North coastal area of Java Island, which borders the Java Sea in the North, Batang Regency in the East, and Pekalongan Regency to the South and West. This city consists of 4 sub-districts, namely West Pekalongan, North Pekalongan, East Pekalongan, and South Pekalongan. The population of Pekalongan City in 2021 was 315,997 people, consisting of 49.98% of men and 50.02% of women (BPS Pekalongan City, 2021). Pekalongan City is ethnically dominated by Javanese with a Javanese style of Pekalongan dialect which is dialectally close to the Javanese Banyumasan Tegal dialect or Javanese Semarang. Pekalongan's history as a port and trading city makes it have a number of prominent immigrant communities, such as ethnic Chinese and Arabs, in addition to of course other Nusantara tribes such as Malays and Banjars. So, Pekalongan City is a plural and strategic city that can be accessed through various directions, both through various modes of transportation, especially land.

Pekalongan city is famous for its religious nuances, because the majority of the population embraces Islam. There are several unique traditions in Pekalongan such as the celebration of syawalan with giant lopis, festival hot air balloons, sea alms (*sadranan/peh cun*), and other cultural activities that have been running and some of them are celebrated every year (Bappeda Pekalongan, 2019). Syawalan as one of the annual agenda is a celebration seven days after Eid al-Fitr and is enlivened with giant lopis cuts to then be distributed to visitors (Rokhayah, 2019). This agenda is routinely carried out in order to take care of traditions and attract tourists.

Pekalongan City is dubbed as "Batik City", which is distinctive and global. Pekalongan batik has been around since about 1800. This is inseparable from the history that since

hundreds of years ago until now, most pekalongan people produce batik (Pekalongan, 2014). Significant developments only occurred after the Diponegoro War or also called the Java War of 1825-1830 in the Mataram Kingdom. If previously the use of batik clothing was only limited to subordinate fabric clothing for women (*jarik*) and sarongs began to develop into finished clothing such as dress materials for women and shirts for men. The next development of batik became accessories for *hats*, *households* such as bed linen, *bedcover*, tablecloths, napkins and others.

Tourism is a concern for the Pekalongan City government. This can be seen in the attention of the local government and also the diversity of types of tourist attractions. Various awards have been received by this city further adding to the image of the city. Among the types of tourism are cultural, religious, educational, culinary, shopping, history, nature, and others (Pekalongan City Government, 2019). This tourist attraction is spread across four sub-districts (see table 1.).

Table 1. Types and Attractions of Pekalongan City

Tourist Attractions	Object
Historical Heritage Tourism (<i>Heritage</i>)	1. Batik Museum
	2. Dutch Territory (Jetayu)
	3. Chinatown
	4. Chinatown Area
Islamic Culture and Traditions	1. Syawalan (Giant Lopis)
	2. Sea Alms
	3. Sintren
	4. Simthuddurror
	5. Samproh
	6. Multicultural Sufi
	7. Kuntulan
	8. Barongsay & Liong March
	9. Marahod Dance
	10. Traditional Sintren Dance
	11. Sintren Garap Dance
Shopping Tours	1. Sentra ATBM Batik Medono
	2. Setono Batik Wholesale Market
	3. Mall (Matahari Hypermart, Ramayana, Transmart)
	4. Kauman Batik Village
	5. Pesindon Batik Tourism Village
	6. Krapyak Batik Village
	7. Gamer Wholesale Market
	8. MM Wholesale Market
	9. RIDAKA Craft Center
	10. ATBM Medono
	11. Kampung Canting Landungsari & Kebulen
	12. Fariz Craft
Nature Tourism	1. Pasir Kencana Beach
	2. Slamaran Beautiful Beach
	3. Pekalongan Mangrove Park
	4. Marine Tourism Beach (PPNP)/Fisherman's Museum

Tourist Attractions	Object
Religious Tourism	<ol style="list-style-type: none"> 1. Tomb of Habib Ahmad bin Tholib Al-Atas (Sapuro) 2. Tomb of Prince Sampang Tigo (Pandito Banyu Segoro) 3. Kliwon Friday Study in Kanzus Sholawat Habib Luthfi bin Yahya 4. Al-Qur-‘an Museum in Komplek Masjid Al-Muhtarom 5. Aulia Pekalongan Mosque
Culinary	<ol style="list-style-type: none"> 1. Soto Tauto 2. Garangasem Masduki 3. Megono Rice 4. Ijo Bean Sugar 5. Tahlil Coffee 6. Nasi Kebuli 7. Culinary Tourism "Kampoeng Jadoel" 8. Culinary Tourism "Jetayu"

Source: *Calender of Event Pekalongan City* (2019)

Tourism in Pekalongan City is well developed, such as in the management of destinations and infrastructure. In the North has been developed the largest water tourism in Indonesia by the central government in collaboration with the local government with which "New Pasir Kencana" (Vishnu, 2022). Several awards to tourism have also been obtained, so that the image of city tourism is getting better (Ismanto, 2022). However, batik and its derivatives are the main tourist attraction in this city along with the Batik Museum. There is also a centralized batik shopping tour at the Setono Batik Wholesale Market.

Batik is a folk handicraft product that is the flagship of the region. Not only referred to as a batik city in Indonesia, Pekalongan City is also referred to as the world's batik city. This is based on the condition of the community who mostly have their livelihoods as batik craftsmen. In addition, at the International Batik Week in 2011, the new slogan of Pekalongan City "*World's City of Batik*" was launched as the first step in a global batik city. Pekalongan became the only representative of Indonesia and even Southeast Asia to be included in the category of world creative cities by UNESCO in 2014. Therefore, now not only the nickname of batik city owned by Pekalongan, but also as a creative city that is recognized at the international level (Susanti, 2018b).

Pekalongan City which is characterized by religious and creative has the potential to become a halal tourism destination (Ismanto, 2022). This can be seen in the existence and diversity of halal tourism components in Pekalongan City, such as attraction components, access, amenities, communication, environment, supporting facilities, and empowerment. A number of studies have also stated that Pekalongan City is feasible and ready to become a halal tourism destination (Ismanto, 2019; Ismanto & Madusari, 2020b; Nurwilda, 2020). Therefore, the development of Pekalongan City tourism can be categorized as developing.

Local Culture and Wisdom in Pekalongan City Tourism

The development of regional tourism that makes local culture and wisdom as tourist attractions makes the area has a distinctive regional identity (*branding*). The local culture

and wisdom are very attached to the community, so that the packaging becomes a tourist product and the involvement of local residents. The development of tourism involving the community means that it has lifted its dignity from several aspects, such as economic and social. This condition is in accordance with the concepts of community-based *tourism development Community Based Tourism* (CBT) (Sugandi, Paturusi, & Wiranatha, 2020) and sustainable tourism (*Sustainable Tourism*) (Cuesta-Valiño, Bolifa, & Núñez-Barriopedro, 2020). According to Timothy, Mohsin, & Ryan (2019), community-based tourism is an understanding related to the certainty of benefits obtained by the community and the existence of mentoring planning efforts that defend local communities. Community participation in tourism consists of two perspectives, namely community participation in the decision-making process and participation related to the distribution of profits received by the community from tourism development. Therefore, there are basically three main principles in the strategy of planning tourism development based on society. These two tourism concepts have made local culture and fanfare an important part of development.

Pekalongan City has a culture, traditions, local wisdom, and others that are typical of the region. The form of each culture and local wisdom is described in table 2 as follows:

Table 2. Local Karifan in Pekalongan City

Local Wisdom	Existed
Tangible Culture (<i>Tangibles</i>) -	Pekalongan Batik
-	Keris Suratman Kethip and Suratman Lethrek
-	Batik Sarong
<i>Heritage Local Wisdom</i>	- Kauman Batik Village
-	Pesindon Batik Village
-	Krapyak Batik Village
-	Chinatown
-	Arab Village
-	Dutch Village (Jetayu)
Local Economic Wisdom	- Batik
-	Tiban Market
-	Activities in Kampung Batik
-	Canting Making
-	Traditional Market With SNI
-	Sanggan Batik Women
Religious Local Wisdom	- Pilgrimage of the Tomb of ulama
-	<i>Haul</i> Habib Ahmad Sapuro
-	<i>Haul</i> Kyai Tohir Beard
-	Pengajian Jum`at Kliwon di Kanzus Sholawat
-	Khotaman in Pondok Modern Junaid
-	Habib Bagir Pekalongan's Routine Studies
-	Friday Night Yasin and Tahlil Reading
-	Simtuduror and al-Barjanji readings
-	Kegiatan TPQ dan Mengaji al-Qur'an
-	<i>Tashih</i> Activities Pass TPQ Graduation at Kyai Khumaidi
-	Family Grave Pilgrimage Activities
-	The Study of the Mosque and Mosque Assembly
-	Kyai/Ustadz Mosque and Mosque Study

	-	The Study of Mothers in Mosques / Mosques and Homes
	-	Manakib Reading Sheikh Abdul Kodir Jaelani
Local Wisdom in Social Life	-	Legend of Goddess Lanjar
	-	Local Wisdom Facing Disaster
Local Culture and Wisdom That Are Manifested	-	Syawalan Celebration
	-	Hot Air Balloon Festival
	-	<i>Simtudduror</i> Reading
	-	Talisman Long March
	-	Sadranan/Sea Alms
	-	<i>Peh Cun</i> Celebration
	-	Sintren Dance
	-	Traditional Music Cultural Arts Festival (Rampak)
	-	Jlamprang Dance
	-	Pekalongan Nusantara Batik Week

Source: compiled from various sources, 2021.

From the exposure of table 2., the local culture and wisdom in Pekalongan City can be used as a tourism attraction. Among these forms of local wisdom are: a) *Tangibles* of culture; b) Local heritage *wisdom*; c) local wisdom of the economy; d) Local religious wisdom of the community; e) Local wisdom in people's social life; f) Local culture and wisdom are manifested. Local wisdom as a tourist attraction is common in various regions in Indonesia, such as in Yogyakarta (Vitasurya, 2016), Balik (Kharisma & Muni, 2017), Lombok (Irfan & Suryani, 2017), and East Java (Suksmawati, Pabyantara, & ..., 2020). Thus, local wisdom in Pekalongan City can also be done similarly.

Local Wisdom as a Halal Tourism Attraction of Pekalongan City

Local wisdom is the ideas, values or views of a place that has a wise and good value nature that is followed and trusted by the community in that place and has been followed for generations (Wandasari, 2017). Pekalongan City is an area part of Central Java that has a unique local culture and wisdom. Tangible and intangible culture belongs to this city. Islamic values that appear in the daily activities of the community and historical relics, indicate this area has a distinctive historical heritage (*heritage*). Some of the local wisdom in this area has been manifested so that it becomes an attraction for archipelago and foreign tourists such as long talisman parades, balloon festivals in syawalan, sea alms, and others (Pekalongan City Government, 2019).

In the context of halal tourism, local culture and wisdom can be used as an attraction and tourist attraction. Regional solidarity activities, such as syawalan celebrations, *clerical hauls*, *simtuddurors*, and others are packaged into one annual routine activity that can attract tourists from outside. By making local wisdom as the basis for the development of halal tourism makes this concept better, on the other hand economic benefits can be obtained. Likewise with the development of halal tourism in the region and Indonesia.

The results of this study, in particular, further strengthen the results of previous research on the feasibility of Pekalongan City to become a halal tourist destination conducted by researchers previously (Ismanto, 2019; Ismanto & Madusari, 2020b;

Nurwilda, 2020). In general, the results of this study also further strengthen that local culture and wisdom can be an interesting tourist product while protecting it from extinction as shown by previous research Budiningtyas (2018), Erna Sadiarti Budiningtyas & Sirod (2021), Raodatul Hasanah (Hasanah, 2019a), Solemede, Tamaneha, & Selfanay (2020), and Komariah, Saepudin, & Yusup (2018).

5. Conclusion

Based on the results of research and discussion, this study produces conclusions. *First*, Pekalongan City has the prospect and feasibility of becoming a halal tourism destination as well as previous studies with different theories and approaches. Attractions and attractions owned by interesting and diverse areas, especially community-based tourist attractions. *Second* Pekalongan City has a distinctive and unique local culture and wisdom that cannot be separated from the history of the past with Islamic history. The fact that the culture, Islamic traditions, and local wisdom in Pekalongan City has not been maximally packaged into a national and global tourist product, although these efforts have been made.

From this research, it is necessary to follow up from the local government to carry out efforts to expand and promote so that local wisdom can be known by the wider community. For researchers, it is appropriate to conduct research on aspects of production, marketing, and branding of city tourism.

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