

## Developing Halal Tourism Based on Local Wisdom in Religious Area of Sis Aljufri

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**Abstract:** As the country with the largest Muslim population in the world, Indonesia has a substantial opportunity to establish itself as a leading halal tourism destination. However, realizing this potential faces challenges related to the provision of halal facilities and the enforcement of government regulations. This research aims to analyze the development of halal tourism in the Sis Aljufri Religious Area based on local wisdom with reference to the Indonesian Ulema Council halal tourism guidelines. This qualitative research uses Miles and Huberman analysis. The study reveals that the development of halal tourism in this area can be categorized into four aspects: products and services, government support, human resources, and infrastructure. While the development of tourist attractions aligns with the general principles of Sharia tourism and guidelines related to tourists and destinations, facilities such as hotels and travel agencies still need to meet the required Sharia-compliant standards. Overall, the development of halal tourism in the Sis Aljufri Religious Area has shown significant progress, particularly in enhancing products and services, securing government support, and improving infrastructure. However, further efforts are needed to ensure full compliance with the Indonesian Ulema Council's guidelines, especially in the areas of Sharia hotels and travel agencies, to realize its full potential.

**Keywords:** halal destination, halal tourism guidelines, local wisdom, Sis Aljufri Religious Area

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## 1. Introduction

Indonesia, with the world's largest Muslim population, has a great opportunity to become a halal tourism producer. It has a population of more than 260 million, where 87% of the population is predominantly Muslim (Hidayat & Darmadi, 2019). Another potential that Indonesia has in the development of halal tourism is geographic conditions. Geographically, Indonesian tourism is supported by various potential islands, coastal areas and natural beauty (Emra et al., 2018; Minardi et al., 2020). In addition, Indonesia's great potential in developing the halal tourism industry is the wealth of culture and local wisdom (Indonesian Ministry of National Development Planning, 2019; Rachman et al., 2022). This justification is in line with Jaelani's (2017) research, which states that cultural and religious heritage with the diversity of ethnicity, race, language and customs is a potential to develop halal tourism.

One halal tourism destination that can be developed through the concept of local wisdom in eastern Indonesia is the Sis Aljufri Religious Area in Palu City, Central Sulawesi. The area contains several attractions for tourists, such as the tomb of Guru Tua, the Al-khairaat Mosque, and local speciality products in Palu. Several reasons make Sis Aljufri Religious Area a center for halal tourism, which include; first, West Palu Sub-district is the center of Al-khairaat movement. Second, the tomb of Guru Tua is in the area. Third, with the establishment of the West Palu Sub-district as a religious center, it is expected to be free from immoral acts (Tasuro, 2017). In addition, thousands of people from different ethnic backgrounds attend and are involved in Guru Tua's haul celebration every year (Haris et al., 2020). The haul celebration is enlivened by the Raudhah festival, which is also a special attraction in the Sis Aljufri Religious Area tourism region.

However, the opportunities and potential for halal tourism development in the Sis Aljufri Religious Area face several problems that are generally encountered in developing halal tourism elements. The first problem is the fulfilment of halal facilities. As revealed by Rizqi et al. (2023) in his research, halal facilities, such as hotels that have halal labels or Sharia-based hotels, are still lacking. Another problem that arises in the development of halal tourism, according to Moshin et al. (2020), is a lack of awareness and understanding related to halal tourism in terms of the fulfilment of halal facilities and products. Furthermore, government regulation is another problem that is faced in the development of halal tourism. Huda et al. (2020) mention that halal tourism faces the problem of implementing government regulations.

This research reviewed the National Sharia Board-Indonesian Ulema Council halal tourism guidelines, fatwa no. 108/DSN-MUI/X/2016 to unravel these problems into a sustainable halal tourism development solution. The fatwa is a guideline for organizing halal tourism, which regulates in detail the provision of products and services in accordance with Islamic law (Mustaqim, 2023; Solehudin et al., 2024). This fatwa contains guidelines for organizing Sharia tourism. It contains minimum provisions related to the principles of organizing Sharia-compliant tourism, tourist destinations, tourists, parties and contracts, sauna, spa and massage services, hotels and travel agencies (Nasution et al., 2020). In general, the provisions of these rules require halal tourism management to provide tourist facilities in the form of certified halal food and drink standards, provision of proper worship facilities, use of Islamic financial institutions in transaction flows, preservation of natural preservation plus avoiding pornography, gambling, drugs and cultural activities that are not in accordance with Sharia rules (National Sharia Council of Indonesian Ulema Council, 2016).

Several studies have previously examined the development of halal tourism. For instance Peristiwo (2021) focuses on transportation services, whereas the current research emphasizes halal tourism development through indicators such as products and services, government support, human resources and infrastructure. Another study, by Wahyudin et al. (2022) investigates the provision of halal facilities, but this research also addresses products and services, government backing, and halal human resources. Additionally, Santoso and Triyanta (2022) explore halal tourism development grounded in the local wisdom of the community. In contrast, the present study highlights local wisdom in relation to the National Sharia Board-Indonesian Ulema Council halal tourism guidelines. Similarly, Isnaeni et al. (2024) examine local wisdom-based halal tourism, referencing the same fatwa. Finally, Huda et al. (2022) developed halal tourism models focused on facilities and infrastructure, while this research expanded the scope to include government support and halal human resources in understanding the development of halal tourism. There has yet to be any research analyzing the development of local wisdom-based halal tourism in the Sis Aljufri Religious Area context. Therefore, conducting this study is essential to fill the gap in the literature and explore the potential of local wisdom-based halal tourism in enhancing community engagement and cultural preservation in the Sis Aljufri Religious Area context.

## 2. Materials and Methods

The type of research used was qualitative. The determination of informants in this study is based on the purposive sampling method. In this study, the authors collected data from informants who were in direct contact with halal tourism in the Sis Aljufri Religious Area. The informants include the head of the Palu City tourism office, a policy maker who has the authority and power in the development of tourism in this location, and the Sis Aljufri Religious Area manager, who has authority managing this religious area, including the tomb of Guru Tua, and organizing Haul and Raudhah festivals. Information was obtained from the head of the Palu City tourism office and the Sis Aljufri Religious Area manager to find out the management and development of tourism in the Sis Aljufri Religious Area. Further informants were hotel managers as lodging service providers, travel agency managers as tourism service providers, and micro, small and medium enterprises (MSMEs) in the area as product providers. The informants' statements are important to find out the extent to which product and service providers provide halal guarantees to visitors. The last informant was a tourist at a party who enjoys and uses facilities in tourist areas. Informant information is important to see tourist responses to destination management and the provision of halal facilities.

The data collection techniques used in this study consisted of interviews and documentation reviews. The author directly interviewed the head of the Palu City tourism office, the Sis Aljufri Religious Area manager, tourists, hotel managers, travel agency managers and MSMEs in the area. The author then traced various documents directly related to halal tourism in the Sis Aljufri Religious Area of Palu City. These included research documents from the regional research and development agency of Palu City related to tourism development in the Sis Aljufri Religious Area and Regional Regulation of Palu City No. 16/2011 Concerning the Regional Spatial Plan of Palu City 2010-2030, which lists the Sis Aljufri area as having a tourism designation.

The data obtained was analyzed using the Miles et al. (2014) analysis technique. This analysis technique consists of data condensation that summarizes and simplifies the data that has been collected so it can be processed more efficiently. At this stage, the author simplified the interview and document review data. The next stage of analysis was data presentation, which involved a visual or narrative representation of the data that had been collected so the reader or audience could understand it. At this stage, the author presented the data that had been simplified at the condensation stage based on the themes discussed. The last stage of the analysis was concluded by analyzing the data presented in the previous stage.

## 3. Results and Discussion

The people of Central Sulawesi, which consist of various tribes, are known as fanatical followers of Islam whose understanding of religious teachings and practices is still limited (Sulaiman, 2000). In addition, the people of Central Sulawesi, especially in Palu City, live in an atmosphere that is not united by a rule that protects them from misguidance (Sulaiman, 2000). Nevertheless, they already had a culture, arts, and customs that were ready to be developed in a positive direction. Over time, these socio-religious conditions changed in a positive direction with the presence of Al-khairaat Islamic Education Institution spearheaded by Habib Idrus bin Salim al Jufri (Guru Tua). As a traditional institution, Al-khairaat has been shaped by local culture and values that have been consistently maintained by its founder (Assegaf, 2020). Guru Tua, as a central figure in the proselytization of Islam in Central Sulawesi, is associated with traditional Islam, which is the majority share of Muslims in Indonesia. The institution is committed to traditionalist views, and its followers openly perform traditional rituals. These traditional practices include the worship of saints, visiting shrines and graves, and celebrating the Prophet's birthday (*mawlid*) to seek blessings (Assegaf, 2020). The traditional religious practices (blessings) preached by Al-khairaat have greatly influenced the structure of the socio-religious life of the people of Central Sulawesi to remote areas. Until now, the practice of pilgrimage to Guru Tua's grave has become a separate tradition for the people of Central Sulawesi, which is often carried out on ordinary and specific days, such as the commemoration of Guru Tua's Haul.

The enthusiasm of the people of Central Sulawesi in preserving the tradition of pilgrimage to the tomb of Guru Tua in the Sis Aljufri Religious Area is part of the local wisdom that is the main capital in managing and developing the concept of halal tourism. The tradition can be utilized as an attraction, contributing to the increase in tourists and revenue in the tourism sector. In addition, since the establishment of the tomb of Guru Tua as a religious center area, many visitors, local people and tourists from abroad have made pilgrimages to the tomb of Guru Tua or just travelled to the place (Tasuro, 2017). Therefore, the enthusiasm of the Palu community in maintaining the tomb pilgrimage tradition

should be supported by various halal facilities in the area. This condition becomes a way to develop the concept of halal tourism in the Sis Aljufri Religious Area so it can make a positive contribution to tourism development and strengthen local wisdom in Palu City.

### *3.1. Forms of Halal Tourism Development at Sis Aljufri Religious Area Based on Local Wisdom Products and Services*

#### *3.1.1. Attractions*

One of the attractions that has become a magnet for visits in the Sis Aljufri Religious Area is the presence of Guru Tua's tomb and Jami Mosque. Both sites are places for tourists to make spiritual journeys in the form of pilgrimages. The pilgrimage to the tomb of Habib Idrus bin Salim al Jufri (Guru Tua) is part of local wisdom. It has become a culture and tradition that has developed in the people of Palu City and its surroundings. Tourism attractions that depart from the culture of local wisdom are a big magnet for increasing tourism interest (Andari et al., 2020; Gofur & Ismanto, 2022). The enthusiasm of visitors can be seen in the tomb area, which continues to be attended by pilgrims from various regions in the archipelago. Visitors who come every day or on certain days arrive from various regions in Indonesia. Their purpose also varies from one visitor to another. From information obtained from informants, visits made at the haul commemoration of Guru Tua start from their love for remembering the struggle and *dakwah* in raising Islam in Central Sulawesi.

The peak of tourist visits occurs during the commemoration of Guru Tua's haul. Guru Tua's haul commemoration is a ceremonial activity held by the family and the Tourism Office in remembrance of the charismatic cleric and founder of the Al-khairaat Foundation. The activity was held on the 12th of Syawwal, which had a series of events before the peak event, such as the Raudhah festival. The Raudhah festival is part of a series of events held over three days. So, the total implementation of the haul lasted four days and closed with a grand pilgrimage to the tomb of Guru Tua. In the Raudhah festival, Guru Tua's heritage sites were on display and stories of his journey as the founder of Al-khairaat were told, including how he once appointed a priest to teach at Al-khairaat. Through its students, Al-khairaat shows (in the form of a theater) the attitude of Guru Tua, who was open, tolerant and appreciated all differences (Tasuro, 2017).

In addition, the Raudhah festival featured an exhibition of MSMEs handicrafts that complemented the haul event. This variety of product exhibitions was included to elevate the attractiveness of the haul of Guru Tua. From the data presented by the regional development and research agency of Palu City, the Sis Aljufri Religious Area annually brings at least 40,000 visitors. Meanwhile, information from the Palu City tourism office revealed at least 50,000 visitors flocked to the Guru Tua's haul commemoration in 2022, where 75% of the total visitors came from outside Palu. This number increased in the implementation of the haul in 2023, which reached 75,000 visitors.

Tourism is not limited to religious visits; another attraction in religious areas is the availability of local speciality products. According to souvenirs and snacks product owner Sal-Han, tourist visits to the Sis Aljufri Religious Area are also heavily influenced by local speciality products available around the area. At the least, the local speciality products that are obtained in the religious area are special souvenirs or products typical of Palu City produced by Sal-Han. Sal-Han provides nine local souvenir and snack products that attract tourists: fried onions, chilli sauce, ginger coffee, pure coffee, sarabba, rocking beans, shredded meat, shredded fish and shredded chicken. These local specialities developed by the people of Palu City are part of local wisdom (Aniqoh & Hanik, 2021).

#### *3.1.2. Amenity*

Several tourist support facilities are in the Sis Aljufri Religious Area. These include travel agencies, hotels, cafes, restaurants and worship facilities. However, no travel agency specifically uses Sharia branding or has a halal certificate from the Halal Product Assurance Organizing Body. The orientation of facilities management around the religious area is still towards conventional management. The concept of religious tourism that is carried out is still limited to *Umrah* travel. So, for halal certification, a list of halal foods/beverages and travel packages at the travel agency cannot be found. However, in terms of financial transactions, PT Rajawali, as a travel agency, uses two types of banking services – conventional and Islamic banking.

In line with the management of travel agencies, hotel management around religious areas is still oriented towards conventional methods and has not used Sharia branding in hotel naming. Likewise, with its management, there is no halal standardization in the form of halal certificates. Food and beverages also include halal standardization. In contrast to the management of travel agencies and hotels, worship facilities in religious areas are adequate. Two mosques are in the area that tourists can access

when visiting. Likewise, during the implementation of the Raudhah festival event and haul celebrations, the placement of public facilities, such as portable toilets, is also available, even in limited numbers. However, according to the head of the general management secretariat of Al-khairaat, many supporting facilities are still not yet available, such as directions/wayfinding to the tomb of Guru Tua and other sites in the religious area.

### *3.1.3. Accessibility*

The main factor in supporting tourism areas in attracting foreign and domestic tourists is the accessibility capacity in the area. Accessibility refers to the ease with which tourists can access attractions by air, sea and land (Budiman et al., 2019). The location of the Sis Aljufri Religious Area as a halal tourism area in the middle of Palu City makes it easy for tourists to access it from the airport and harbor. Palu City, Central Sulawesi Province's capital, has adequate accessibility to airports and ports. An accessibility assessment on the development of halal tourism areas can be seen in the fulfilment of worship facilities at airports and ports. Mutiara Sis Aljufri Airport has directions and worship facilities that can be accessed by Muslim travellers when entering Palu City. Likewise, the provision of worship facilities and directions found at the Pantoloan port of Palu are also adequate to be accessed by tourists who want to visit the Sis Aljufri Religious Area by sea.

### *3.1.4. Program and Package*

Currently, no religious tour packages are offered by the travel agency or tourism office. The head of PT. Rajawali, as a travel manager, reveals that no special religious tour packages are offered within the scope of Palu City. Likewise, the tourism office still needs to release a religious tourism package. However, the model of the religious tourism package offered by the tourism office refers to the research results of the regional research and development agency of Palu City. The packages offered based on the results of the study of the regional research and development agency of Palu City include alternative package 1, a one-day religious trip, which includes a visit to the tomb of Guru Tua, the tomb of Dato Karama, Banua Oge Sou Raja cultural heritage site and the Bambaru modern market. Alternative package 2, a one-day city tour, includes a visit to the tomb of Pue Lasatande Dunia, Vatulema field, Peace Gong, Jami Mosque, Pandanjese, Balaroa liquefaction site and shopping tours. At the same time, the halal lifestyle event held in the Sis Aljufri Religious Area is the Raudhah festival, which is held annually. At the Raudhah event, various Islamic performances are shown. In addition, it has markets selling various kinds of Muslim clothing and other worship equipment.

Sis Aljufri religious tourism area is regulated by Regional Regulation of Palu City No. 16/2011, Concerning the Regional Spatial Plan of Palu City 2010-2030. The regulation lists the Sis Aljufri Religious Area as having a tourism designation. The socialization and promotion of halal tourism conducted by the local government related to the Sis Aljufri Religious Area still need to be increased. The gap in socialization and promotion carried out by the government can be seen in the lack of promotion of the Sis Aljufri Religious Area in busy public spaces that tourists, such as airports and harbors access. Likewise, promotion using billboards along Palu City streets is unavailable. Promotion using social media is also still minimal, so the Sis Aljufri Religious Area does not resonate with the people of Palu or outside Palu City. This fact negates the strategic function of promotion as the most important part of the development of halal tourism (Huda et al., 2022). Tourists' knowledge of religious tourism is limited to pilgrimage to Guru Tua's tomb and not to the religious area as part of the tourism zone. The involvement of Islamic organizations in developing religious areas is relatively low and even unpopular. So far, the religious area has been dominated by the management secretariat Al-khairaat. Other stakeholders (Islamic organizations) are less involved in the development of the area.

Adequate human resources must support the development of halal tourism (Churiyah et al., 2021). These resources include the availability of halal auditors and research related to halal products and tourism. For halal auditors, the author refers to halal inspection institutions that are available nationally and regionally. Regarding the use of halal certification services in the Sis Aljufri Religious Area, some products are directly examined by national halal inspection institutions, such as the halal certification process by Sal-Han Products, as the largest souvenir figure center in the Sis Aljufri Religious Area. In addition, several halal inspection institutions, such as the Halal Center Universitas Islam Negeri (UIN) Datokarama and several halal inspection institutions from universities in Palu City, involve halal auditors within the regional scope. Research on the development of halal tourism with the Sis Aljufri Religious Area as the object of study still needs to be improved. The document searches and interviews with several parties, as well as research related to halal tourism in religious areas, were conducted only by the regional development and research agency of Palu City.

Halal infrastructure is the most important factor in the development of halal tourism (Devi & Firmansyah, 2019). The halal infrastructure indicators include the provision of appropriate culinary areas, worship facilities, and tourism guides and information (Jaelani, 2017). One of the areas for improvement of the Sis Aljufri Religious Area as a halal tourism area is the absence of media that specifically informs and promotes the area as an attractive tourist destination. In the Sis Aljufri Religious Area, several foods and drinks have been certified halal, and others have yet to. The following Table 1 details the halal tourism products and resources in the Sis Aljufri Religious Area of Palu City.

Table 1. Halal Tourism in Sis Aljufri Religious Area

Products and services	Government support	Human resources	Infrastructure
Attractions: The tomb of Guru Tua (the haul event of Guru Tua, the Raudhah festival), Al-khairaat Mosque, local speciality products of Palu City (Sal-Han).	The regional regulation of Palu City No. 16/2011 concerning the regional spatial plan of Palu City 2010-2030.	Auditor halal (halal certification), halal center.	Halal culinary and worship facilities.
Amenities: Travel agencies (PT Rajawali), hotels (Palu City Hotel), worship facilities (mosques).			
Accessibility: Mutiara Sis Aljufri airport, Pantoloan Port of Palu.			
Programs and packages: The tourism office has not yet released a religious tourism package.			

### 3.2. *Obstacles and Opportunities to the Development of Halal Tourism at Sis Aljufri Religious Area Based on Local Wisdom*

One of the inhibiting factors in the development of halal tourism in the Sis Aljufri Religious Area needs to be stronger branding. Halal tourism branding is one of the determining strategies for attracting tourists. Destination branding is a name, symbol, logo, wordmark or other graphic that identifies a destination (Al-Mansyur et al., 2019). Halal tourism as branding is conceptualized from the perspective of tourist demand that considers consumer perceptions (Rahman et al., 2019). Branding serves as a consolidation tool in strengthening tourists' memories of a pleasant trip to a destination (Kasap & Cela, 2017). Although branding requires budget allocation to promote the brand through various media, once accepted by the public, it can provide significant economic benefits through increased sales of products or services (Khoiriati et al., 2018).

So far, the halal branding that has been built is still at the stage of religious sites, including the tomb of Guru Tua and Al-khairaat Mosque. It means halal tourism has yet to be fully developed according to the government's standards, including products and services, government support, human resources and infrastructure in the Sis Aljufri destination area. The weakness of halal branding in religious areas can be seen in the limited halal facilities and infrastructure available. Support facilities for tourists, such as Sharia-compliant hotel management, Sharia travel agencies, and food and beverage services in religious areas, are still limited. Related to hotel management in religious areas, it has not used Sharia branding in hotel naming. Likewise, the operational system is still conventional. The same thing happens to the management of travel agencies that also have yet to use Sharia branding in their naming conventions.

Viewed from the National Sharia Board-Indonesian Ulema Council halal tourism guidelines, the inhibiting factor for halal tourism development in the Sis Aljufri Religious Area is the weakness of inbuilt Sharia or halal branding. The National Sharia Board-Indonesian Ulema Council's fatwa related to the parties' provisions and contract has yet to be realized in tourism management. The implementation of Sharia contracts used in transaction patterns generally still uses conventional patterns. Likewise, the National Sharia Board-Indonesian Ulema Council's fatwa related to the provisions of Islamic hotels also needs to meet the requirements for organizing Sharia hotels. The management of hotels in the Sis Aljufri Religious Area is generally organized on a conventional basis. The Indonesian Ulema Council's fatwa related to the provisions of Sharia travel agencies has yet to be realized.

The main provision owned by Sis Aljufri Religious Area in developing the concept of halal tourism is its attraction that departs from the local wisdom that developed in the community in the form of pilgrimage to the tomb of the founder of Al-khairaat. Tourism attraction refers to all the kinds of

resources that exist in an object that motivates someone to visit, such as people, nature, culture, and facilities (Erislan, 2016). Meanwhile, an important criterion in developing halal tourism is the recognition of local wisdom, a belief or tradition in an ethnic group (Kasdi et al., 2021). The attraction in the form of a charismatic cleric's tomb with a large root of sympathizers can attract and increase the number of tourists visiting. The root of Al-khairaat's sympathizers is referred to as Abnau Khaerat (Assegaf, 2020). Abnau Khaerat are visitors who are certain to be present every year at the haul commemoration of Guru Tua, which is held in the Sis Aljufri Religious Area. The potential attraction in the form of a tomb pilgrimage can attract dozens of tourists visits every day. Even at annual events, the object of tomb pilgrimage organized under the title haul and Raudhah festival can attract tens of thousands of tourist visits in a short period of 3-4 days. This event is attended not only by tourists from the Abnau Khaerat circle but also by almost all levels of society from various regions. The portrait of this visit is a strong legitimization for the Sis Aljufri Religious Area in developing the concept of halal tourism in the area as a whole. In the view of the Indonesian Ulema Council's fatwa, the attraction of Sis Aljufri Religious Area tourist destinations is an opportunity factor for the development of halal tourism. Tourist attractions in the form of tomb pilgrimages and the Raudhah festival are organized in accordance with the provisions of the Indonesian Ulema Council's fatwa. This fatwa relates to the provisions of the general principles of organizing Sharia tourism, which requires material and spiritual benefits and has been accommodated in tourism destinations. Likewise, the provisions related to tourists and tourism destinations are realized through compliance with Sharia principles on destination objects.

### *3.3. Forms of Halal Tourism Development at Sis Aljufri Religious Area based on Local Wisdom in a Review of the National Sharia Board-Indonesian Ulema Council Halal Tourism Guidelines*

In the review of Fatwa DSN-MUI No.108/DSN-MUI/X/2016 related to guidelines for organizing halal tourism, there are seven provisions for organizing halal tourism. These provisions are related to general principles of Sharia tourism implementation, parties and agreements, Sharia hotels, travellers, tourist destinations, spas, sauna and massage facilities, and Sharia travel agencies. In general, the implementation of halal tourism in the Sis Aljufri Religious Area, from tourist objects in the form of pilgrimages to Guru Tua's grave and Al-khairaat Mosque, commemoration of Guru Tua's Haul and Raudhah festival events, as well as supporting facilities such as product provision, is in accordance with the provisions of the general principles of Sharia tourism implementation, which requires avoidance of evil, mischief, *tabdzirlisraf* (prodigal), immorality and polytheism. In addition, tourism objects in the form of grave pilgrimages are also in line with the requirements of providing the principle of material and spiritual benefits and benefits in tourist destinations. It aligns with the view (Haq, 2016) that enhancing the spiritual values of individuals or groups can be achieved by travelling to listen to or witness famous Islamic scholars, attending religious festivals or seminars, celebrating special days for prophets, imams or Sufis at their shrines or museums, or imitating the journeys of prophets, imams or Sufis.

Pilgrimage activities to Guru Tua's grave, which is visited by tourists every day, as well as major activities in religious areas, such as the haul and Raudhah festival, are based on Sharia principles where there are no elements of sin, obscenity, *shirk* (association with God) or harm in its implementation as a condition in fulfilling the guideline provisions related to tourists. Likewise, the requirements for the attitude and behavior of tourists while in the Sis Aljufri Religious Area are well-maintained, and most tourists who visit do so based on love and longing for Guru Tua. While in the Sis Aljufri tourist area, tourists are presented with destinations and performances that are in accordance with Sharia as a condition of the provisions related to tourists so they can feel the spiritual nuances of this destination. Thus, the provisions related to tourists as a guideline for organizing tourism have been fulfilled. This condition builds the image, trust and loyalty of tourists (Al-Ansi & Han, 2019).

The same thing also applies to the fulfilment of tourism destination provisions, where the destinations offered by the Sis Aljufri Religious Area have met the requirements of orientation on enlightenment and tranquillity through grave pilgrimage. As a tourist destination area, Sis Aljufri also accommodates local wisdom as a condition of fulfilling the tourism destination provisions by presenting local culinary specialties of Palu City in the area. In addition, tourism management requirements that are environmentally friendly, clean, comfortable and safe have also been realized in the area. Tourism management of the Sis Aljufri Religious Area as a tourist entity that is free from *maksiat* (sin), pornography, adultery, gambling, drugs and liquor, *khurafat* (mystique) and *shirk* as required by the tourism destination provisions has also been fulfilled. In addition, the requirement for the provision of decent and easily accessible worship facilities is realized by managing several mosques in the area. Meanwhile, the requirements for the provision of halal food and beverages that comply with halal

standards have also been met through several providers in the Sis Aljufri area that have been certified halal. Likewise, the art and cultural attractions performed at the Raudhah festival do not conflict with Sharia provisions. The fulfilment of tourism destination indicators ensures that managers provide an adequate environment for Muslim tourists to comply with Sharia principles while travelling (Manan et al., 2023).

Meanwhile, service providers in the Sis Aljufri Religious Area, such as hotels, travel agencies and other service providers, still use transactions that are concentrated in conventional businesses. So, the provisions of the parties and the act, which require the use of *ijarah* contracts between Sharia travel agencies and tourists, tourism entrepreneurs and tourists, and tourists and Sharia hotels, still need to be fulfilled. As for the management of halal tourism, the provisions of the contract based on Sharia principles are important to see the validity of the agreement made by both parties (Baharun, 2012). Likewise, hotel management in the Sis Aljufri Religious Area is still concentrated on conventional hotel management, so the provisions related to Sharia hotels are not fulfilled, which require guidelines related to hotel service procedures based on Sharia principles, halal certificates on the provision of drinks and food served by hotels, modest clothing worn by employees and managers must comply with Sharia provisions, and using the services of Islamic financial institutions.

The same thing also happens to the management of travel agencies in the Sis Aljufri Religious Area, which is also still conventionally oriented. So, the provisions related to Sharia tourism travel agencies, which require a list of halal food and beverage providers with Indonesian Ulema Council halal certificates, a list of accommodation and tourist destinations in accordance with Sharia provisions, tour guides that can prevent immoral acts, pornography, adultery, pornoaction, gambling, drugs, liquor and shirk have not been fulfilled. The requirement to use the services of Islamic financial institutions in organizing a travel agency still applies to a dual banking system – Sharia and conventional. The fatwa related to the provisions of spa, sauna and massage services has not been included in the implementation of halal tourism in the Sis Aljufri Religious Area. From the results of the research, no destination places have been found that provide these services. Thus, the requirements for the fulfilment of the completeness of the provision of these services also cannot be traced.

#### *3.4. The Solution of Halal Tourism Development at Sis Aljufri Religious Area based on Local Wisdom in the Review of National Sharia Board-Indonesian Ulema Council Halal Tourism Guidelines*

Tourism development in a destination will be realized if the interactions between tourists and local communities, government, local government and entrepreneurs go well (Akay, 2022; Jaelani, 2017). Each of these elements has a role in the development of tourist areas. The government has a large role in the development of the halal tourism industry in Indonesia. Through regulation, the government can facilitate the realization of adequate halal infrastructure and facilities. Regulation formulation includes the development of human resources, tourist facilities, tourist information, financial financing and halal standardization (Iskandar et al., 2020). Overcoming obstacles and constraints on the development of halal tourism can be realized through the improvement and development of halal tourism product types, improving accessibility to objects and tourist attractions, increasing promotion and marketing of halal tourism products, increasing cooperation with various related parties, and providing counselling, direction and explanation of the importance of tourism for regional development (Sutono et al., 2021; Yanidin et al., 2020). Sharia branding issues faced in the development of halal tourism at Sis Aljufri Religious Area can be managed through local government regulations that are integrated with the concept of halal tourism development based on the National Sharia Board-Indonesian Ulema Council halal tourism guidelines. The formulation of policy integration includes the provision of products and services, infrastructure, human resources and government support oriented to the principles of benefit as well as the implementation of tourism development in accordance with Sharia principles and halal standardization mechanisms.

Government policy is needed to build and develop tourist attractions in the Sis Aljufri Religious Area. Referring to the National Sharia Board-Indonesian Ulema Council halal tourism guidelines, tourist destinations at least present the principle of material and spiritual benefits as well as avoiding immorality and mischief. So far, the fulfilment of halal tourism objects based on the Indonesian Ulema Council fatwa has been realized in the Sis Aljufri Area. Therefore, the tourist attraction in the form of Guru Tua's tomb, which has been used as an attraction, needs to be equipped with supporting facilities to complete the tourist attraction. The facilities in question are building the Guru Tua museum, installing directions or wayfinding, and establishing an information center. These facilities can be realized through the local government's regulation of halal destinations. Government support can also be realized through halal policies. The government, as a regulator, should be able to provide guarantees to tourists regarding the

provision of halal facilities (El-Gohary, 2016). Through halal regulations issued by the local government, business actors, as providers of halal facilities such as inns, restaurants, travel agencies, and food and beverage providers, will gradually meet the halal standardization mechanism. This condition will slowly shape the culture of the Sis Aljufri Religious Area as a halal tourism area that is full of Sharia values.

Not only through halal destination programs and policies, but government support in forming and developing the Sis Aljufri Religious Area, as halal tourism should also be supported by adequate human resources related to halal tourism. Therefore, a support system is needed by the local government to increase and upgrade the knowledge and awareness of all parties involved in organizing halal tourism in the Sis Aljufri Religious Area. The development of public awareness and knowledge related to halal products and tourism is built and developed through a sustainable socialization program, so it becomes part of the culture that grows in the Sis Aljufri Religious Area (Aziza et al., 2020). In addition, the link match between the Sis Aljufri Religious Area and the halal center is integral to developing a halal area. Besides the low halal awareness of business actors around the Sis Aljufri area, knowledge and management of halal certification are also a problem in the development of halal tourism. Business actors often encounter complicated problems related to halal certification procedures (Anwar et al., 2018; Bakar et al., 2023). Therefore, to facilitate the process, cooperation with the halal center is essential in accelerating the development of the Sis Aljufri halal tourism area. The halal center in the Sis Aljufri Religious Area is the right solution to parsing the problem of halal certification procedures that business actors poorly understand. The following Table 2 details halal tourism development programs and policies in the Sis Aljufri Religious Area that the local government can take.

Table 2. Formulation of Halal Tourism Development Programs & Policies at the Sis Aljufri Religious Area

Program/policy	Subject	Target	Purpose / fulfillment of National Sharia Board-Indonesian Ulema Council Fatwa Requirements
Halal Destinations	Sis Aljufri Religious Area	Construction of Guru Tua museum, installation of directions/wayfinding, establishment of Sis Aljufri Religious Area information center.	Guaranteeing the implementation of Sharia tourism, improving material and spiritual wellbeing.
Halal Pursuance	Business actors	Halal certification.	Guaranteeing halal products and services.
Halal Human Resources	Communities, tourists, business actors, government	Halal industry training, halal industry seminar, socialization of the halal tourism concept.	Maintain Sharia principles when organizing tourism in destination areas.
Link Match	Halal center, business actors	Cooperation with halal center in Palu City.	Guaranteeing the implementation of Sharia tourism.

#### 4. Conclusion

The development of halal tourism in the Sis Aljufri Religious Area consists of four forms. First, the development of products and services consisting of tourist attractions such as Guru Tua's tomb (Guru Tua's haul event), Raudhah festival, Al-khairaat Mosque and local speciality products of Palu City (Sal-Han); tourist facilities such as travel agencies (PT Rajawali), hotels (Palu City Hotel) and worship facilities (mosques); and accessibility such as Mutiara Sis Aljufri Airport and Palu Pantoloan Port. Second, the development of government support in the form of regional regulation of Palu City. Third, the development of human resources such as halal auditors (halal certification) and halal centers. Fourth, infrastructure development, which includes halal culinary and worship facilities.

The development of tourism products and services aligns with the halal tourism guidelines issued by the National Sharia Board-Indonesian Ulema Council. However, the development of tourism facilities, including travel agencies and hotels, needs to fully comply with the requirements related to Sharia-compliant contracts, hotels and travel agencies as stipulated in the fatwa. The main solution proposed is to integrate program development and local government policies with the Indonesian Ulema Council fatwa, which includes the development of halal destinations, implementation of halal policies,

training and development of human resources with an understanding of halal concepts, and establishment of halal centers to support the comprehensive growth of halal tourism to address these challenges.

### CRediT Authorship Contribution Statement

**Suhri Hanafi:** Writing – Original Draft, Formal Analysis. **Nadia:** Writing – Original Draft, Formal Analysis. **Muhammad Syarif Nurdin:** Writing – Review & Editing, Formal Analysis, Methodology. **Sitti Nurkhaerah:** Writing – Review & Editing. **Zaiton Osman:** Methodology.

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