



Sharia Tourism on Penyengat Island: Building Spirituality With Economic Empowerment



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Abstract. Sharia tourism on Penyengat Island plays an essential role in building spirituality and economic empowerment of the local community. This will specifically make Penyengat Island a Halal Tourism Destination. This research aims to analyze the impact of Sharia-based tourism activities on the economy of the Penyengat Island community and Islamic spirituality through an approach to the social and cultural behavior of the Penyengat Island community. Primary and secondary data sources were used in this research. The population in this study were the people of Penyengat Island and tourists. The sampling method used in this research was a non-probability sampling method with 96 respondents. The data analysis technique in this research is to use Multiplier Effect Analysis for economic impact. The impact of Sharia-based tourism on community Islamic spirituality was analyzed using descriptive methods supported by Likert scale techniques. The research results show that tourist spending on Penyengat Island positively impacts the community's economy by supporting local business actors. At the same time, the area's Islamic spirituality level has reached a very high level, reflected in behavior, worship, and participation in cooperation activities.

Keywords: Economic impact; Islamic spirituality; Penyengat Island; Sharia tourism; Social and cultural behavior.

1. Introduction

Allah SWT urges His servants to take a trip or travel to places of historical or Islamic value, where humans can see the majesty of Allah SWT's creation. Traveling aims to feel the greatness of Allah SWT's power with concrete evidence showing the history of previous people, about how Allah SWT destroyed unjust people and how Allah SWT treated pious people by strengthening their position. This is following the word of Allah in QS. Al-Imran [3]:137 shows that Allah SWT encourages humans to walk on earth (traveling) or go to places of pilgrimage.

Traveling can be categorized as Sharia tourism, which contains Islamic values and can be enjoyed by everyone (Sofyan, 2013, p. 33). Sharia tourism is currently a popular concept because it answers the high share of the tourism market, which is rarely touched. Indonesia, with a majority Muslim population and supported by various tourist destinations, should be able to take advantage of these opportunities (Widagdyo, 2015, p. 73). The Sharia tourism sector has the potential to contribute significantly to future national development. Data from the 2019 Global Muslim Travel Index (GMTI) shows an increase in the number of tourists and that by 2030, it is projected that Muslim tourists worldwide will reach 230 million. In Indonesia, in 2018, the number of foreign Muslim tourists visiting was 2.8



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million, generating foreign exchange reaching IDR 40 trillion. This condition contributed to the growth of halal tourism in Indonesia by 18 percent. Based on this, the government targets 20 million foreign tourists to come to Indonesia, and 5 million, or around 5 percent, will be Muslim tourists. (Ministry of Tourism, 2019).

Implementation of sharia tourism began in 2018 by developing ten national priority halal destinations that refer to GMTI standards. Regions that received assistance from the improvement program include Aceh, Riau and the Riau Islands, West Sumatra, DKI Jakarta, West Java, Central Java, Yogyakarta, East Java (Malang Raya), Lombok, and South Sulawesi (Makassar and surrounding areas). In 2019, six districts and cities were added to the improvement program in the ten priority areas, and one of them was Tanjungpinang City (Intan, 2019).

Penyengat Island is one of the most historic islands in the Riau Islands province. This island was named a National Cultural Heritage Area in 2018 based on the Minister of Education and Culture Decree No.112/M/2018, with a land area of 91.15 ha and 46 pieces of Cultural Heritage. Penyengat Island is a well-known center for Malay Islamic studies, which contains the history of Raja Ali Haji, the writer of *Gurindam Dua Belas*, as the foundation stone for Malay grammar which was later transformed into Indonesian.

The Regional Government, through the Tanjung Pinang City Tourism Office, is preparing Penyengat Island as a halal tourist destination in 2020. Currently, the department is waiting for follow-up discussions with the Ministry of Tourism regarding the agreement and follow-up on the halal tourism of Penyengat Island, even though administrative requirements currently hamper it. There are three requirements for halal tourism set by the Ministry of Tourism, namely amenities, attractions, and accessibility. The limited issue of amenities is an obstacle because hotel supplies in Tanjung Pinang have yet to develop rapidly (Intan, 2019). The development of sharia tourism, which is expected to have a significant impact on increasing the city's GRDP (Gross Regional Domestic Product) and improving the community's economy, needs to be proven by quantifying the impact. The justification for the economic increase caused by Sharia tourism does not rule out the possibility of being ammunition for the local government in increasing investment in Sharia hotels in response to the problem of amenities that hinder the determination of Penyengat Island as a halal tourist destination.

The consequences of interactions between visitors and local communities will, of course, also have an impact on socio-cultural conditions, such as demonstrative effects, the emergence of changes in social norms, changes in cultural elements - such as art performances, changes in cultural learning patterns and the birth of tourism culture. (Oktaviyanti, 2013). This needs to be an anticipation so that the noble values that have become local wisdom are maintained well among the local community.

If Penyengat Island wants to become a halal tourist destination, it is essential to ensure that Islamic values are reflected in daily practices, not just in halal facilities. Academic research is needed to prove the inclusive economic impact of sharia tourism, including the potential impact of social and cultural changes that may occur. This study can support the development of sharia-based tourism and make Penyengat Island a halal tourist destination. This article focuses on the impact of Syariah-based tourism activities on Penyengat Island on the community's economy and spirituality. The aim of focusing on this problem is to determine the impact of sharia-based tourism activities on Penyengat Island

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on the community's economy and Islamic spirituality through a community socio-cultural behavioral approach. Apart from the above objectives, it is also hoped that this research will provide benefits to increase knowledge about Sharia tourism, which is currently a program of the tourism ministry, and its impact on the economy and spirituality of local communities. It will also serve as input to the Tanjungpinang City Government, especially the Tourism Office, for developing Sharia Tourism on Penyengat Island and as a reference for further research.

2. Methods

This research is field research with a quantitative approach. Primary data was obtained through interviews with related sources and questionnaires filled out by tourists, business owners, local workers, and communities around the tourism sector. Secondary data is also used, including data from the Central Statistics Agency, literature, articles, and other sources relevant to the purposes of this research. This research was located in the tourist area of Penyengat Island, Tanjungpinang City, Riau Islands Province. Penyengat Island was chosen as the location because this island was named a National Cultural Heritage Area in 2018 based on the Decree of the Minister of Education and Culture No.112/M/2018 with a land area of 91.15 hectares, and there are 46 cultural heritage sites located on this historic island.

2.1 Population and Sample

The population in this research is all residents who lived in Penyengat Island Village in 2019, namely around 2,460 people. Meanwhile, the number of tourists who came to Tanjungpinang in December 2019 was 16,426, and the sample used was random. The sample determination method uses a non-probability sampling method. That is, the population is not given an equal chance of being selected as a sample. The sample in this study was taken from the population of Penyengat Island, namely 2,460 people.

Based on Slovin's sampling method, the samples that will be taken are part of the population of the Penyengat Island community, totaling 96 respondents, consisting of 85 people from the community, eight business people, and three employees of business premises. Meanwhile, the sampling method from the tourist population of Tanjungpinang City in 2019 amounted to 196 respondents.

2.2 Data analysis technique

2.2.1 Multiplier Effect Analysis

Economic Impact Analysis is measured using the multiplier effect of financial flows that occur using a two type of multiplier approach (Vanhove, 2005: 169), namely (a) Keynesian local income multiplier, which is a value that shows the amount of tourist spending has an impact on increasing residents' income locally, (b) the income multiplier ratio, which is a value that shows the magnitude of the perceived direct implications of tourist spending on the local economy. The multiplier measures indirect impacts and indirect impacts.

The multiplier effect formula used is as follows:

$$\text{Keynesian Income Multiplier} : \frac{D+N+U}{E}$$

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$$\begin{aligned} \text{Ratio Income Multiplier, Type I} & : \frac{D+U}{D} \\ \text{Ratio Income Multiplier, Type II} & : \frac{D+N+U}{D} \end{aligned}$$

Description:

- E : Additional visitor expenditure (rupiah)
 D : Local income obtained directly from E (rupiah)
 N : Local income obtained indirectly from E (rupiah)
 U : The local income obtained is induced by E (rupiah)

Meanwhile, the criteria for the Keynesian Local Income Multiplier, Ratio Income Multiplier Type I, Ratio Income Multiplier Type II values are as follows:

1. If these values do not reach or equal zero (≤ 0), the tourist destination cannot provide economic implications for its tourism activities;
2. If these values are between zero and one ($0 < x < 1$), then the tourist destination location only has a low economic impact value.
3. If these values are greater than or equal to one (≥ 1), then the location of the tourist destination has had a good economic impact on tourism activities.

2.2.2. Analysis of the Impact of Islamic Spirituality

Analysis of the impact of Islamic spirituality on society uses descriptive methods supported by Likert scale techniques. Descriptive analysis searches for facts based on theoretical interpretation to make systematic, factual, and accurate descriptions of the facts, properties, and relationships between the investigated phenomena (Whitney, 1960).

2.2.3 Validity Test

Data validity is obtained from instruments that are valid in their measurement. The validity test determines the question items as suitable for defining variables. Validity testing must be carried out on each question item. Determining the instrument's validity by comparing the results of rcount compared to rtable where $df=n-2$ with sig. 5 percent if $rtable < rcount$, then it is declared valid (Sugiyono, 2014). Test the validity of this research using the correlation formula proposed by Pearson (Obilor & Amadi, 2018, p. 11).

2.2.4 Reliability Test

Reliability testing is used to measure whether the instruments in this research are reliable or not. Calculation of the reliability correlation value is continued with testing, namely entering the correlation value using the Spearman-Brown formula.

3. Results and Discussion

3.1. Economic Impact Analysis

The economic impact analysis in this research was measured using multiple impact analysis (multiplier effect analysis), as mentioned in the formulation in the method section. So, the following are details of data processing and the results.

1. Keynesian Local Income Multiplier:

$$\begin{aligned} \text{Keynesian Income Multiplier} & : \frac{D+N+U}{E} \\ \text{Keynesian Income Multiplier} & : \frac{247000+4224888+1000001}{320990} = 17 \end{aligned}$$

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From this value, namely 17, greater than one (≥ 1), the tourist location is considered to have been able to provide an economic impact on tourism activities.

2. Ratio Income Multiplier

$$\text{Ratio Income Multiplier, Type I} : \frac{D+U}{D} = \frac{247000+1000001}{247000} = 5$$

The result is 5 (five). If you look at the formula mentioned above, the tourist location can economically impact tourism activities. Next, both results are calculated again according to the formula specified in the method section. So, the details of the data and results are as follows.

$$\text{Ratio Income Multiplier, Type II} : \frac{D+N+U}{D} = \frac{247000+4224888+1000001}{247000} = 22,1$$

If the value of 22.1 is more significant than one (≥ 1), then the tourist location is considered to be able to provide an economic impact on tourism activities. As mentioned in the formula and method above, if there is more than one, the community will feel the impact. The large number is likely also to impact significantly the main and supporting sectors of the economy on Penyengat Island itself. This large number also indicates that tourism grows the economy and community welfare.

3.2 Analysis of the Impact of Islamic Spirituality on Society

Analysis of the Impact of Islamic Spirituality on the Community in the Penyengat Island Tourism Area based on eight indicators, namely Religion, Value System, Individual Behavior, Family Relations, Lifestyle, Moral Behavior, Language, and Interpersonal Relations in the Local Community.

Table 1. Islamic Spirituality of Penyengat Island People

No.	Community Islamic Spirituality	Respondent's Answer				
		1	2	3	4	5
1	Feel calm after praying at the Penyengat Island Mosque				22%	78%
2	Immediately stop activities when hear the call to prayer at the Penyengat Island Mosque				44%	56%
3	Always join congregational prayers at the Penyengat Island Mosque			1%	25%	74%
4	Always invite families to get involved in religious and cultural activities in the Penyengat Island tourist area			1%	25%	74%
5	Always dress in accordance with Islamic law when doing activities in the Penyengat Island tourist area				22%	78%
6	Always throw away rubbish in the Penyengat Island Tourist Area			1%	32%	67%
7	Always speak politely with the person talking to in the Penyengat Island Tourist Area				26%	74%
8	Always participate in community mutual cooperation activities in the Penyengat Island Tourism Area			4%	24%	72%

Source: Author, 2020

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From the table above, it can be concluded that the Islamic Spirituality of the People in the Penyengat Island Tourist Area is mostly Strongly Agree, with 78% feeling calm after praying at the Penyengat Island Mosque and always dressing by Islamic law when carrying out activities in the Penyengat Island Tourist Area. It can be understood that society's Islamic spirituality is primarily influenced by religion and lifestyle indicators. Apart from that, there is doubt about the Interpersonal Relations indicator in the Local Community, namely always participating in community cooperation activities in the Penyengat Island Tourism Area, amounting to 4%.

3.3 Validity and Reliability Test of Community Islamic Spirituality

The validity test is used to measure a research instrument. The following is a table of the Validity Test of Community Islamic Spirituality in the Penyengat Island Tourist Area.

Table 2. Testing the Validity of Community Islamic Spirituality

Correlation between	Correlation Value (r)	Table value (n=87, $\alpha = 5\%$)	Description	Conclusion
Item No.1 in total	0.737	0.2108	r positive, r count > r table	Valid
Item No.2 in total	0.674		r positive, r count > r table	Valid
Item No.3 in total	0.826		r positive, r count > r table	Valid
Item No.4 in total	0.792		r positive, r count > r table	Valid
Item No.5 in total	0.748		r positive, r count > r table	Valid
Item No.6 in total	0.82		r positive, r count > r table	Valid
Item No.7 in total	0.781		r positive, r count > r table	Valid
Item No.8 in total	0.813		r positive, r count > r table	Valid

Source: Author, 2020

It can be seen in the table above that the research instrument items are valid. This shows that the above items are the right for research questionnaire instruments.

3.4 Reliability Test

Reliability Test measures whether the instrument used in this research is reliable. The Reliability Correlation Value is 0.662094, followed by testing, namely by entering the correlation value using the Spearman-Brown formula:

$$R = \frac{2r}{1+r}$$

$$R = \frac{2 \times 0.662}{1+0.662}$$

$$R = 0.797$$

Description:

R = internal reliability coefficient of all items

r = product moment correlation between hemispheres (odd-even)

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The R-value above is 0.797, so this instrument has good reliability because R is more significant than 0.60.

4. Conclusions

Based on the results and discussion above, expenditures from tourists—for accommodation, food and drink, transportation, and souvenirs or souvenirs—who come to the Penyengat Island tourist area impact the community's economy. Those who feel the impact specifically are business actors such as motorbike rickshaw pullers, boats, homestays, restaurants, grocery stores, and gift and souvenir shops, and it is also felt by workers who work as employees in business places in the Penyengat Island tourist area. Through an assessment based on indicators of Islamic Spirituality, the community in the Penyengat Island tourist area (Religion, Value System, Individual Behavior, Family Relations, Lifestyle, Moral Behavior, Language, and Interpersonal Relations in Local Communities) is at a very high level. Most people feel calm after praying at the Penyengat Island Mosque and always dress according to Islamic law when doing activities in the Penyengat Island tourist area. Meanwhile, for high levels of Spirituality, people immediately stop their activities when they hear the call to prayer at the Penyengat Island Mosque. Moreover, there is a moderate level of Spirituality, namely that the community always participates in cooperation activities in the Penyengat Island Tourist Area.

The existence of sharia-based tourism in the Penyengat Island tourist area has had a significant impact on the community's economy indirectly and further, so there needs to be a focus from the government on developing and maintaining historical sites on Penyengat Island. Apart from that, there is also a need for special training for residents in the Penyengat Island tourist area to be more creative in introducing Penyengat Island sharia tourism to the international world.

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