

# COMMUNITY PARTICIPATION IN MAINTAINING COMPLIANCE WITH ISLAMIC VALUES IN BUKIT TINGGI TOURIST DESTINATIONS

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## ABSTRACT

Madura is a small island whose people are famous for their very strong religiosity. Islamic values are maintained very well in almost all aspects of their lives, including in tourism. The purpose of this study is to find out how community involvement helps maintain adherence to Islamic values in Bukit Tinggi tourist destinations. Research methods use a qualitative approach. The data was obtained through interviews, and observations and analyzed with Miles and Huberman's Interactive Analysis Model. The results of this study showed that the public voluntarily participated in monitoring the behavior of tourists, reprimanding tourists if they did things that were not under Islamic teachings, and also processed them to the Village Chief if the actions of these tourists had exceeded the limit. This research concludes that involving the community in maintaining compliance with Shariah is very helpful for tourism managers to always keep these tourist destinations from unwanted things and violate religious rules. The results of this study contribute that managers can join hands with the community in the management of tourism including in maintaining the value of Islam in this tourist destination.

**Keywords:** Community Participation, compliance, Islamic values, tourism

## 1) INTRODUCTION

Tourism is one of the sectors that is currently growing. This tourism development not only applies to 5 (five) super-priority tourist destinations such as Labuan Bajo (East Nusa Tenggara), Mandalika (NTB), Lake Toba (North Sumatra), Likupang (North Sulawesi), and Borobudur (Central Java) set by the government but also carried out almost in all tourist spots in Indonesia.

The desire to improve and develop this tourist destination is motivated by the awareness of local governments and communities that this tourism will help the economy both macro and micro. International Tourism Highlights 2020 this tourism is an economic sector that has many advantages, one of which is that Tourism can generate millions of direct and indirect jobs, with a high share of women and young people. During this time most tourism businesses (about 80%) are micro, small, and medium enterprises (MSMEs) that employ many women and young people.

Along with the development of these tours, there is unrest among the community that will erode the local wisdom owned and the entry of destructive foreign cultures. This concern is not without reason, there have been many previous studies that explain this. Saunders (Saunders, 1997) for example, states that in the Bahamas there has been a tremendous social gap as a result of tourism, racism, extraordinary changes in people's behavior, and other problems that come massively.

When a destination has opened, no one will be able to choose who can come and who can't. Therefore, it will be quite difficult to stem the negative impact of this tourism, unless there is readiness from the community in the face of the influx of foreign cultures. Therefore, special strategies are needed to be able to minimize the possibility of negative impacts.

In Bukit Tinggi tourist destinations located in Sumenep Regency there are also similar concerns, but to fortify it the community voluntarily engages in supervision, especially related to visitor behavior. During this time more community involvement in the development of tourism such as (Adikampana et al., 2018; Murdiyanto, 2013; Ramadan, n.d.; Singgalen & Kudubun, 2017), while in Bukit Tinggi tourism, community involvement is not only in the efforts to develop tourism but also in maintaining the noble values that the local community wants to maintain so that in this case who must adapt to these values are visitors themselves. And this paper will outline how community participation in maintaining compliance with sharia values in this Bukit Tinggi tourist destination.

## **2) METHODS**

This research is a qualitative research process to understand social problems based on the creation of a holistic picture formed with words, reporting the views of informants in detail and arranged in a natural setting (Sihalahi, 2012). The data was taken with interview instruments and through direct observation, in this case, the interviewees were 10 Informants consisting of the community and Bukit Tinggi Tourism Manager.

In analyzing data obtained, we use 3 (three) phases by the theory of Miles and Huberman (Miles et al., 2014), namely interactive Analysis Model (1) The data reduction, in this phase the data will be filtered and focus on something important in this research (2) The data display, in this phase, the data will be displayed systematically (3) The Conclusion, in this phase the data will be verified and concluded

## **3) RESULTS**

Participation is involvement related to external circumstances. Another definition states that this participation is a person's conscious involvement in social interaction in a given situation. Other opinions define this participation as the participation of the community in the process of identifying problems and potentials that exist in society, selection and decision-making about alternative solutions to deal with problems, implementation of efforts to deal with problems, and involvement of problems in the process of evaluating changes that occur. (Hajar et al., 2018, p. 30)

There is also a definition that participation is a voluntary act in which individuals could contribute and be responsible as part of that community. Opportunities to participate include joining the process, responding to decisions that will impact a person's life as well as a willingness to work together in solving something that is being faced. (Tosun, 2000)

From the various definitions above it can be concluded that community participation is the involvement of the community in the planning, implementation, and evaluation of the process of developing tourist destinations. Included in this definition is the involvement of the community in

solving the problems faced by tourist destinations including community participation in the spoiled local wisdom.

Madura Islam is one of the peculiarities of cultural Islam in Indonesia after the meeting between Islam and Madura culture that is distinctive and unique with the diversity of customs and culture. Then in its development, Islam and Madura's customs become a unity that cannot be separated even though they can still be distinguished from each other (Qodaryah & Wahed, 2019). So, the values and teachings of Islam become color in the activities of Madurese people's lives, including in the field of tourism.

Like other regions in Indonesia, Madura also began to improve in terms of tourism. Natural beauty and cultural uniqueness become one of the advantages of Madura in this field. The four districts on the salt island, in recent years, pay quite intense attention to the development of tourism. One part of the attention is in the direction of tourism development. As stated above that one of the districts that have good attention related to tourism is Sumenep Regency with Local Wisdom Tourism.

In Terminology, local wisdom is certain principles and ways that are embraced, understood and applied by local communities in interacting and interacting with their environment and formulated in the form of value systems and customary norms (Agustar & Febriamansyah, 2008). Local Wisdom also referred to as Local *Genius* can also be interpreted with local ideas characterized such as wisdom and values - values of goodness planted and followed by the community. This local wisdom stands from outside cultures that are accommodated and integrated into norms of values, customs beliefs, and so on (Sartini, 2007).

Local wisdom can take the form of culture, beliefs, customary laws that are believed, lived sera become a reference in their lives. In turn, the practice of such values becomes part of the daily activities of the community (Tau et al., 2020). In the context of Madurese society in general, the socio-economic life of its people is loaded with Islamic values. Islam is not only the basis of worship but also the basis of their social and economic life including tourism. The reason why Sumenep Regency uses the term local wisdom tourism and not halal tourism or sharia is that the local wisdom of Madura has embedded Islamic values.

In tourism, Bukit Tinggi makes Islamic Value as a binding reference to regulate tourist behavior while in tourist locations, for example, should not do something that is classified as maximal such as kissing and other inappropriate actions (M. Aji, personal communication, September 23, 2021). Warnings not to take this action have been installed at the entrance and in some areas in tourist sites that are very vulnerable to the deed of the max. The hope is that this warning can minimize unexpected behavior.

What's more, this Bukit Tinggi tour is in *bilatompok* village or *walitompok* (which means the gathering place of the *Wali*). This tour manager said that there should be no things that are not following the teachings of Islam to happen in this tourist area. Based on history of this place was once quite sacred because it is a gathering place for guardians. Immoral behavior will pollute this area; therefore the manager is very hopeful that it does not happen.

The unwritten desire of this manager is also the hope of the people of Madura in general who wants this tourism not to be the entrance of destructive culture and not be the land of behavior that deviates from Islamic teachings. And because this is the hope of all parties, all elements of society are responsible for achieving these expectations.

Based on these shared expectations and commitments, the community is given the freedom to participate in monitoring visitor behavior. This tourist location is very close to the community settlement because the tourist landscape of this high hill is a mountain range, it will be very easy for the community to see what tourists do in tourist locations. If there is behavior that is considered inappropriate, people who see spontaneously will take a stand (A. Junaidi, personal communication, May 2020). They will reprimand the perpetrator up to 3 (three) times and convey to the perpetrator that what they are doing is behavior prohibited by religion. When the perpetrator ignores it, the community will report it to the tour manager and take it to the Village Chief (R. Faqih, personal communication, September 25, 2021). The local village chief will call the parents of both parties, clarify the relationship between the two perpetrators, and the decision is determined based on the agreement of all parties, namely the family, village officials, tourists, and the community.

In addition to the cases as above, the public also supervises the possibility of bringing the entry of liquor or other products prohibited by religion and the state into tourist sites. In this regard, the community is also given the right to reprimand and report it to the relevant parties. For liquor and such, tourist managers and local communities cooperate with the police in the process of completion. These two prohibitions (behaving inappropriately and carrying miras) are priorities that are the concentration of tourist managers and the public because both are the most vulnerable behaviors in tourist areas.

Related to community participation, in theory, there are 3 (forms) of community participation (Murdiyanto, 2011), namely:

1. Dimension of Thinking, namely participation in the form of thinking Participation is in the form of various good inputs related to tour program packages, media that will be used in the marketing process and the like that is none other than to be able to develop existing tourist destinations.
2. Dimensions of Energy, namely donations in the form of energy or physical needed in the development of tourist villages. This participation can be in the form of physical readiness in preparing the visiting area, tour guide, provision of infrastructure advice, and provision of supporting equipment for activities, and other activities that require physical strength.
3. Material Dimensions, namely donations in the form of materials in the development of tourist villages, such as development fundraisers.

Of these 3 (three) forms of participation, what society does concerning efforts to adhere to Islamic values is the Dimension of Energy and Thought. In the energy dimension in the form of their willingness to engage in supervising the behavior of visitors, while the dimension of thinking in the form of input and opinion when completing something unwanted. The two forms of community participation to maintain adherence to Islamic values are certainly not easy, but the spirit to realize a healthy environment and by the beliefs embraced is their driver to continue serving.

As for the type and level of community participation in Bukit Tinggi tourism, it can be analyzed using theories about the level of community participation described below:

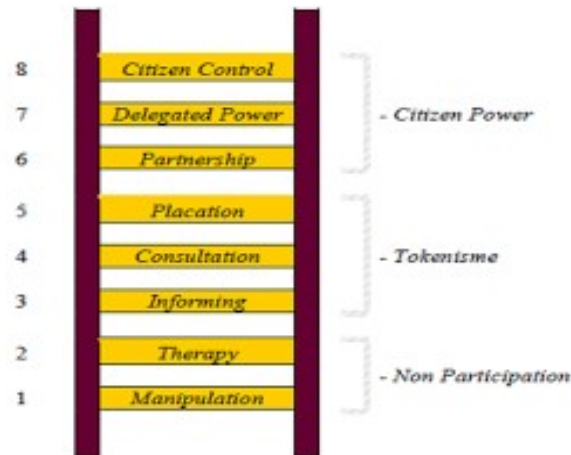


Figure 1|Level of Community Participation

The first part is non-participant (no participation), which is divided into two, namely Manipulation and Therapy. At the Manipulation level, the owner of the authority selects and educates several people as representatives of the public. This representative of the public is "tasked" with approving whatever the program of the authority holder, even though in reality this representative never knows about the concept of the program. So, the involvement of the public represented by a handful of these people is limited to manipulation only. While at the Level of Therapy, the initiator tells the public a little about some of his programs that have been approved by representatives of the public, and the Public in this case can only listen without being given space to submit opinions and options. (Arnstein, 1969)

The second part, *Tokenism* (delusional) with division 3 (three) categories namely *informing, consultation, and placation*. In the context of *Tokenism*, the ruling authority has a desire for imaging. The community is allowed to participate but those who have authority ignore it and still carry out the plan they have designed at the beginning. While at the Informing level, the initiator informs the various programs that will and have been implemented. But unfortunately, this is only communicated search and the public cannot provide direct feedback. And the Consultation level, the initiator discusses with many elements of the public about various agendas. All suggestions and criticisms are listened to but those with the power decide whether or not advice and criticism from the public will be used. At *the placation* level, initiators promised to do various suggestions and criticisms from the public, but they were silent in carrying out their original plans. (Arnstein, 1969)

Partnership, Delegated Power, and Citizen Control is a level in the third section, namely Citizen Power (empowered public). At the partnership level, authority owners treat communities as partners. The form of this partnership is that they work together in designing and implementing various public policies. While at the delegated power level, the holder of this authority delegates some authority to the public. For example, the public is given veto power or privileges in the decision-making process. And the highest level of all levels is Citizen Control which at this level the public or the public dominates more than the authorities, even at this level the public can evaluate their performance. And, ideal public participation is created at this level. (Arnstein, 1969).

Of the various levels of participation, community participation to maintain adherence to Islamic values in this tourist destination is included at the level of *partnership*, namely the partnership between Bukit Tinggi tourism managers and the Community to create a conducive tourism

ecosystem that is under Islamic teachings. Their cohesiveness to help control adherence to the values of Islamic Teachings is motivated by the internal drive of society to realize the above ideals, and this internal impulse is one of the main forces in community participation. (Kaehe et al., n.d.)

#### 4) DISCUSSION

From the above explanation, it can be understood that the community has the power to help maintain adherence to Islamic values which are the essence of the local wisdom of the local community. From many existing studies, community involvement in tourism is not new (Hasbi & Badollahi, 2019; Kaharuddin et al., 2020; Lutpi, 2016; See Singgalen & Kudubun, 2017; Syamsi & Adiyono, 2021), but their involvement in maintaining the noble values that the local community believes can be said to be still few.

Community participation to maintain adherence to Islamic values in Bukit Tinggi tourism is in the form of *partnerships* or partnerships between the community and tourism managers. The two agreed to cooperate in keeping no behavior that violates Islamic rules in this tourist destination. So far the pattern of cooperation carried out is very effective in *minimizing* things that are not desirable, this is because the cooperation is based on religious spirit, the spirit of service, and the same ideal. Study results stated that the absence or absence of community participation determines the success of a tourism program. (Yulia, 2015).

The participation of this community is essentially not only a matter of the willingness of the community to be involved but also shows the community's alignment with the existence of Bukit Tinggi tourism as well as support for the program owned. With this participation indirectly the community approves the program to be implemented and deigns to help to participate in its development, therefore the participation of this community is a new force for a tourism program.

Despite all that, in the implementation of this partnership between the community and tourism managers according to the author, there is one shortcoming that may be used as an afterthought for a better program, namely the narrow meaning of *sharia-compliant* in question, adherence to Islamic teachings in the context of tourism should not only be limited to inappropriate behavior carried out by visitors and the possibility of bringing liquor, However, it can be interpreted more comprehensively such as the clothes of visitors who must be polite (no Aurat exposed), representative worship facilities and so forth. Nevertheless, the joint initiative to remain in compliance with the rules of Islam that has been done but must be appreciated as well as can be an inspiration for other tourist destinations. And what is done by the local community in this case at the same time also further confirms that the people of Madura do have a strong commitment to continue to internalize the value of Islam in various aspects of their lives.

This research, like other studies, of course, has limitations, many aspects can be explored as further research from this study, for example, the concept of sanctioning what kind of inappropriate actions and whether to cause a deterrent effect or not. Because a sanction minus the deterrent effect will allow the perpetrator to repeat the same violation. And it certainly doesn't want to happen.

#### 5) CONCLUSION

From the above discussion, it can be concluded that to realize tourist destinations that are in line with Islamic teachings, local people voluntarily involve themselves (participate) in controlling the program. The pattern of participation carried out by the community to maintain adherence to Islamic values is a pattern of partnerships where the community and tourism managers work together to achieve this noble desire. The Islamic rules that are an important point to be obeyed in this destination (for now) are the prohibition of perverts or maxims and the prohibition of bringing

and consuming haram drinks (miras) in tourist sites. These two things become a priority because both are the most vulnerable behaviors carried out in tourist sites.

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