



THE EMPOWERMENT OF COASTAL COMMUNITY THROUGH SHARIA TOURISM MANAGEMENT: A CASE STUDY OF SANTEN ISLAND BANYUWANGI REGENCY

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Abstract

Tourism has profound implications for global economic development. The expected tourism development is one which appreciates the local culture and upholds the Islamic values. Poverty as the common problem of coastal community makes empowerment as an important aspect to achieve better standard of living. Coastal community can establish the tourism sectors in the context of ecotourism. Ecotourism is a tourism development that is adapted to the conditions and potential of the local area. Thus, Sharia tourism is a reflection of the anxiety of government and society in realizing the concept of tourism development that has impact on the economic development of the community. There are many economic benefits derived from ecotourism such as can advance the economy sector and the economic values of the environment. Ecotourism promotes the economy of the community through empowerment and enhances the employment for coastal communities or local residents, so that can create the self-reliance and increase the income. Therefore, this research is conducted with the aim is to explore how the empowerment and the impact of economic sector for the coastal communities through newly implemented management by the government, that is Sharia management. This management is still relatively new in Santen Island of Banyuwangi regency, which is a tourism asset for local residents. This research is qualitative descriptive, using analytical descriptive.

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1. Introduction

Coastal community is a group of people who live together near the coastline and earn a living by using any resources in the coastal areas. Similarly, they live by utilizing natural resources or services that exist in coastal areas by being fishermen, fish farmers, marine industry and so forth. Coastal community dominated by fishing businesses is generally still below the poverty line because their lives depend on the resources that exist in the oceans. They cannot easily look for another job because of their limitation in terms of human resources, development technology, market, and capital. The community is the main actor in the development of a country so that the empowerment of the community to get a better life is essential. One of the best ways to achieve this goal is by giving opportunities for them in all kinds of development program. Every component and element of the community should maximize their ability, which is called as potential, to make them able to be independent (Owin Jamasyi, 2004). The potential will emerge if they work together to achieve their own autonomy. Community empowerment should be focused on their existence, activities, and organization, which enables them to give contribution and have their own characteristic so they can easily recognized by the world. Community empowerment essentially is an effort to improve the dignity of the people, especially those who cannot escape from the poverty line. In other words, empowerment means helping the community to be independent (Misbahul Ulum, 2007). The concept of community empowerment refers to how to make the community has big roles in maximizing the utilization of their environment. The environment here involves a combination of the use of resources and existing social capital with the activities that people undertake on the use of these resources. Community empowerment is important in the context of exploring and developing the potential of the village, nature and people, so those resources can be utilized optimally (Lailatul Sya'diyah, 2014)

Empowerment is intended to give contribution on the growth of the community economy, either directly or indirectly. It should incorporate the local heritage since it can offer a unique experience for tourists who come to that area. The coastal community can establish countryside tourism in ecotourism context. Ecotourism makes the development of tourism becomes friendly because it is contextualized with the condition and the potential of the local area (Anita anestia, 2016) Ecotourism also gives positive impact on economic development by empowering the community.

It opens opportunities for the local people to create local business to improve their economy. According to *World Conservation Union* (WCU), ecotourism means "environmentally responsible travel to natural areas, in order to enjoy and appreciate nature (and accompanying cultural features, both past and present) that promote conservation, have a low visitor impact and provide for beneficially active socio-economic involvement of local peoples (Anita anestia,2016)

A good ecotourism management can boost the local people economy. This benefit can be earned if the ecotourism area managers can take advantage of the ecotourism market segment, utilize the ecotourism potential, and increase economic opportunities. Coastal and marine areas are strategic areas for the development of various business sectors; one of the interesting businesses to be developed is through the development of ecotourism based on sharia, as already applied in Santen Island, Banyuwangi regency. Santen Island is located in Karangharjo Village, in the southern of the old Banyuwangi Station. This beach is in the territorial waters of Bali strait. It is named Santen Island because there grow many trees, which are by the people of Banyuwangi called as the Santen tree. The regent of Banyuwangi, Abdullah Azwar Anas, launched Santen Island to be the first and only halal beach tourism in Banyuwangi in March 2017. The concept of sharia beach tourism is all visitors who are on the beach are only women. The government of Banyuwangi still continues trying to keep the area completely free from men. Based on the background of the research, it is clear that ecotourism is still interesting to be researched. Therefore, the writers try to propose a research on ecotourism entitled *The Empowerment of Coastal Community through Sharia Tourism Management (Case Study In Santen Island of Banyuwangi Regency)*.

2. Methods

The type of research method chosen is descriptive analysis, while the meaning of the descriptive analysis method is a method that functions to describe or describe the object that has been. In other words, descriptive analysis research takes problems or satisfies attention to problems as they are when the research is carried out, the research is then processed and analyzed to draw conclusions. This approach has the following characteristics: first, direct data sources in a reasonable situation. Second, it is descriptive. Third, prioritizes the process rather than the product or result. Fourth, descriptive data analysis, and fifth, prioritizing meaning. The data obtained from the research are compiled and then analyzed based on existing theories and then conclusions are drawn.

Reasonable situation refers to the process and activities of gathering information through observations by the researcher of the situation and the people being observed. Its purpose is to describe nothing of the moment. In it there is an attempt to describe, record (Gunawan, Imam, 2013).

Analyze and interpret conditions that currently occur and exist. In addition, qualitative research is also a particular tradition in social science which fundamentally relies on human observation in its own area and relating to these people in their own area and dealing with those people in their language and in their disputes and also interpreted as research. who do not make calculations. It might even come down to trying to find the relationship that lies among the variables. The form of qualitative research used here is characterized by analytic descriptive, because to obtain an overview of the status of symptoms at the time of the study, or to see what conditions are obtained from this research are observations, interviews, photo shoots, written documentary footage, field notes, compiled by the researcher. in the field location, it is not shown in statistical form and numbers.

3. RESULT AND DISCUSSION

3.1 DEMOGRAPHY OF BANYUWANGI REGENCY: A PRELIMINARY RESEARCH

There are several previous research, which are relevant to the present research. First is one conducted by Anita in 2016, from State Islamic University of Maulana Malik Ibrahim. She studied about ecotourism as a sustainable tourism and alternative to improve the local people economy. She employed qualitative method with analytical descriptive approach. The findings discussed about the establishment of tourism services associated with the development of supporting tourism industry, that is the use of local people as the tour guides. Second, it is a research done by Lailatus Syadiah in 2014, from the State Islamic University of Maulana Malik Ibrahim, about the roles of community to develop the ecotourism of Candi Tegawangi. She also used qualitative method with analytical descriptive approach. She figured out that the development of Candi Tegawangi as an ecotourism is not only to preserve its history, but also gives benefits to the economic development of the community, especially those whose lower middle economic status.

Third, it is a research by Wiwit Rahayuningsih, 2014, from Islamic State University of Maulana Malik Ibrahim. She investigated cultural heritage as a media for developing the tourism sector and creative economy. The design of the research was qualitative with analytical descriptive approach. She found out that the development of cultural heritage and economy creative by involving the government, intellectuals, and businessman will give significant impact on the local people economic development.

The present research shares similar characteristic with the previous research in terms of the topic of discussion, which is about ecotourism and its development. However, there are also some differences lies on several aspects. First, the first research focused on the development of tourism services by involving the local people and the reasons behind the impact on their economy, but the present research just focuses on the community empowerment through sharia tourism management. Next, the second research focused on the roles and the involvement of the local and there was no discussion about the sharia management. Last, the third research discussed only about cultural heritage as a media of development for the tourism sectors and economy creative by involving the government, intellectuals, and businessmen. The term empowerment refers to the community reinforcement, which is focused on the efforts to actualize the potential already owned by the community. Therefore, empowerment emphasizes on the importance of the local people to be independent as a system who have control over themselves. The expected community empowerment is one which makes the local people as the subject rather than the object (Misbahul Ulum, 2007) Because community empowerment attempts to reinforce the people to be the subject in self- and community development, it should be implemented by referring to the specific characteristics of the community, their background, culture, ideology and beliefs, personalities, and so on. These specific chararactristics makes the empowerment process of communities will always be different one another, for instances among the farmers, fishermen, merchants, or labours community, as well as urban, rural, remote, or countryside communities, or even because of their different ages or gender (Misbahul Ulum,2007)

Coastal community is a group of people who live together near the coastline and earn a living by using any resources in the coastal areas. Similarly, they live by utilizing natural resources or services that exist in coastal areas by being fishermen, fish farmers, marine industry and so forth. The most common problem faced by the coastal communities is the low level of welfare. It is due to the low quality of human resources. The low level of coastal community education leads to a lack of knowledge about the potential of coastal resources both in terms of their utilization and development.

The health condition of coastal communities in general also needs attention, the domination of poverty makes their access to health facilities is also limited. Coastal communities in general also pay little attention to the cleanliness of the environment and

the cleanliness of the use of water resources. They are frequently exposed to digestive and respiratory diseases, such as upper respiratory and respiratory infections (ARI), vomiting, and dengue fever. Today the concept of sharia has become a trend in the global economy, ranging from food and beverage products, finance, to lifestyle. As a new trend of lifestyle, so many countries are beginning to introduce tourism products with the concept of halal and Islamic, including Indonesia.

3.2 TERMINOLOGY OF SHARIA TOURISM: SANTEN ISLAND SHARIA BANYUWANGI

Syariah tourism terminology still does not have clear boundaries and still uses various names, such as Islamic tourism, halal friendly tourism destination, halal travel, muslim-friendly travel destinations, halal lifestyle, and others. Even in Indonesia itself the concept of syaria is also obscure. According to some experts, sharia tourism is a complementary product and does not eliminate the conventional types of tourism (Abdul Karim, 2015). It is an alternative to develop Indonesian tourism by upholding Islamic culture and values without eliminating the uniqueness and authenticity of the region.

Tourist attractions mean all things that attract people to visit a certain area. In the science of tourism, tourism objects or commonly called tourist attractions are everything interesting and worth to visit and see. According to Law Number 10 Year 2009 on tourism Article 1, paragraph 5, "Tourism object or called tourist attraction is anything that has the uniqueness, beauty and value in the form of diversity of natural wealth, culture, and man-made products that becomes targets or destination for vacation. Tourism objects is a potential driver to attract tourist to come and see the tourist destination. Due to this potential, the tourist attraction must be designed, built, and managed professionally to attract tourists to come (Gamal Suwantoro, 1997) Wardiyanta in his book explains that there are several kinds of tourism objects, which can attract the tourists' attention and satisfaction (Wardiyanta, 2006:45) First, they can come from nature, for example beaches, natural scenery, forest ranges and others. Second, it is the result of culture, such as museums, temples, galleries. Third, it can be in form of the society everyday activities, for instances dance, carnival, and others.

According to Yoeti in his book, a tourist attraction or a tourism object will be able to attract tourists in condition that it meets to several requirements for the the development of the areas (Oka. A Yoeti, 1996:177). *First*, it must have *something to see*. Tourist attractions must have objects and attractions that are different from others. In other words, the area

should have a special attraction. In addition, it must provide tourism attractions as the entertainment when the tourists come. Second, it must have *something to do*, which means the tourism objects should provide facilities for the tourists to do activities related to sport, art, or other activities. Third, it must have *something to buy*. Therefore, a tourism object should have a place to shop for the tourists to buy something, especially souvenir items, or handicrafts. The tourism objects should also have a place to eat because some tourists may do not bring their own meals.

The development of sharia tourism object is started from the pilgrims tourism/spiritual tourism. There was a conference in Cordoba, held by *World Tourism Organization* (UNWTO), discussed about "*Tourism and Religions: A Contributions to the Dialogue of Cultures, Religions and Civilizations*" in 1967. Spiritual tourism includes tourism activities based on the motivation of certain religious values, such as Hinduism, Buddhism, Christianity, Islam and other religions (Oka. A Yoeti, 1996:177) Along with the time, the phenomenon is not limited to certain types of religious / religious tourism, but evolves into new forms of universal values such as local wisdom, benefits for the community, and learning elements. Thus, it is not impossible if sharia tourism becomes a new developed segment in the world of tourism. Currently, sharia tourism is perceived as a tour to the cemetery (pilgrimage) or to the mosque. However, Islamic tourism, actually, has a wider context. It also includes nature, culture, or artificial tourism, which is framed with Islamic values. The label of sharia tourism in Indonesia itself gets lack of approval from the Minister of Tourism, Arif Yahya, because it is considered to be exclusive and based on certain religion. Meanwhile the use of other terms such as Islamic tourism, halal tourism, family tourism and religious tourism is also considered not appropriate. In a group discussion forum with the theme of Halal Tourism and Lifestyle 2015, conducted by the Society of Sharia Economics (MES) in NTB, the name of "Islamic tourism" is considered not too marketable in Indonesia's tourism market. The name offered by the Minister of Tourism is universal tourism (UT), because it embodies the Shariah provisions and values in its content of packages, but still can be used by the non-muslims tourists. The same opinion was uttered by one member of the Islamic Economic Community (MES), Sapta Nirwandar, that the use of sharia tourism branding is still debatable and its use is often identified with radicalism. Thus, it is necessary to find out the right branding formulation concept for sharia tourism in Indonesia (Oka. A Yoeti,1996:177)

Banyuwangi regency is one of popular tourism destination in East Java nowadays. The development of tourism potential, tourism promotion, and development of tourism

infrastructure are able to attract both domestic and foreign tourists to visit Banyuwangi regency. Banyuwangi Regency is supported by diverse tourism potentials from nature tourism to distinctive culture and its geographical location, which is close to Bali Island, one of the world's tourist destinations (See Laporan Keterangan Pertanggungjawaban (LKPJ) Bupati Banyuwangi Tahun Anggaran 2016) Various promotional tours have been conducted by the Government of Banyuwangi. In 2016, the total number of tourist visits to Banyuwangi is as many as 3,126,602 tourists consisting of 3,054,576 local tourists and 72,026 foreign tourists. Compared to 2015, that number is a significant increase, which was only as many as 1742.230 tourists or an increase of 79.45%. Seeing the number of tourist visits from 2010-2016, it showed an increasing positive trend. The increase of tourism sector of Banyuwangi Regency is expected to be one of the means to grow the regional economy. Tourism Management of Banyuwangi Regency is mapped in the Concept of Tourism Development Area (WPP) known as Diamond Triangle. First, Tourism Development Area (WPP) I represents an area of dominant type of forest area and natural scenery, so it is suitable for adventure and enjoy the natural scenery. In this area, the tourists can see Ijen Crater, which is located in District of Licin, about 45 km from Banyuwangi and becomes the biggest crater lake in Java Island. It has sulfuric crater, which is located in sulfatara with 200 meters in depth and contains approximately 36 million cubic of steamy acid water. The crater of Ijen is supported by hinterland ecotourism, including Kemiren Tourism Village, Kaliklatak Plantation, Selogiri Plantation, and Kalibendo Plantation.

Secondly, Tourism Development Area (WPP) II is a region whose tourism objects mostly lie in coastal area and have a low accessibility, for instance which lies in the south coastal area of Banyuwangi, about 86 km from the center of Banyuwangi regency, exactly in Tegaldlimo district. It is famous with a nickname of G-Land where it is believed as the best place for going surfing.

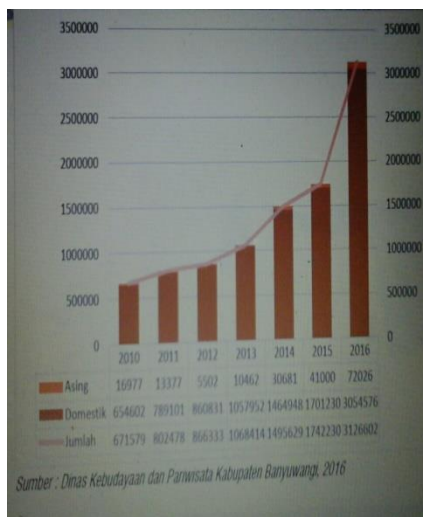
The best time for going surfing is in the period of May-October. It is supported with hinterland eco national parks which include G-land (Grajagan Land), Alas Purwo (Goa Istana), Sadengan Savanna and Bedul Mangrove Beach. *Thirdly*, Tourism Development Area (WPP) III is a region whose tourism objects mostly possess unique natural resources, one of them is Sukamade Beach where lies in Pesanggaran district, about 97 km to the south-west from the center of Banyuwangi regency. It is one of protected forest in East Java which is famous with its turtle conservation, the female turtles produce hundreds eggs and then plant them into the beach sand. They usually produce eggs from November to March.

Sukamade beach is supported with hinterland eco national parks of Rajegwesi beach, Teluk Hijau (Green bay), Pancer beach and Pulau Merah (Red Island) beach, as well as Meru Betiri National Park.

Clearly mentioned that among those three *Wilayah Pengembangan Pariwisata (WPP)*, sharia tourism object is not written explicitly because Santen island which carries a concept of sharia tourism has just been opened and announced officially in March 2017. This kind of sharia tourism which still proposes the concept of ecotourism and sharia has just begun to develop in Indonesia.

Table 1. 24 The Number of Local and Foreign Tourists in Banyuwangi Regency in 2016

a.)



b.)



Fig.1 (a) tour visit data

Fig.(b) Shari Tourism beach an santen island

Source. Department of Culture and Tourism Banyuwangi Regency

It is Plengkung Beach Pulau Santen (Santen Island) beach is one of new destinations for local or foreign tourists which has just begun to develop with a concept of sharia. It saves a big potential for the tourists to visit not only because its black sand and beautiful mangrove forest, but it is also supported with proper facilities, such as benches and beautiful colorful umbrellas like such umbrellas in Bali which are interesting for the youth to take some pictures or *selfie*, with only Rp.10.000,00 of ticket fee, mosque, *wudhu'* area completed with free *mukenah*, and the sellers of Banyuwangi food and beverage, shirts and souvenirs. The location of the beach is strategic enough because it is not too far from the center of Banyuwangi regency. It exactly lies in Karangrejo village, the east side of Banyuwangi, with 15 minutes of trip from the town square. It becomes another attractiveness of the beach.

Picture no. b above is one example of sharia concepts used, the separation of place for *muhrim* (male and female). The left side is aimed for female visitors, while the right side is for male visitors. Besides, this beach also provides mosque with its attributes, like a place for *wudhu*, *mukena* (a praying property for women in Islam) and *sarung* (a praying property for men in Islam). The local government also takes a role by straightening up rules to enjoy the beach which include prohibition

3.3 IMPROVING THE SOCIETY'S WELFARE BASED ON SHARIA TOURISM-OBJECT: A STUDY OF SHARIA SANTEN-ISLAND BANYUWANGI AS A CONCEPT OF IMPROVING THE SOCIETY'S ECONOMIC WELFARE

According to Athur Dunham, social welfare is defined as an organized activity to improve the society's welfare on social cases by providing assists to people who need to fulfill their various need of life, such as their family life, children, health, social adjustment, leisure time, standard of life and social relationships (T. Sumarnonugroho, 1987: 28-31) Meanwhile, economy is the human's activity altogether with their society to use and make use the elements of production to fulfill their various needs properly.

By looking at the regional budget of Banyuwangi in the year of 2016, the local income comes from local own-source revenue (*Pendapatan Asli Daerah / PAD*), ratio fund (*Dana Perimbangan*) and other legal local revenues. The government of Banyuwangi Regency targeted the local income as Rp 3.049.108.326.744,26 and it was successful to get Rp 2.806.270.608.443,10 or achieved about 92.04% which is shown in table 3 as follows: to bring alcohol, to throw away rubbish carelessly etc.

Local Own-Source Revenue (Pendapatan Asli Daerah / PAD)
Tabel 1.1 : Target and Realization of Local Budget of Banyuwangi
in the year of 2016

No	Description	Target Rp	Realization Rp	%
1	Local Own-Source Revenue	353.260.988.692,26	367.939.934.394,10	104,16
	Local Tax	125.304.997.546,00	120.827.802.564,50	96,43
	Local Charges	32.395.873.742,00	34.591.082.032,00	106,78
	Separated-Regional Wealth Management Revenue	16.166.252.031,00	15.066.252.031,00	93,20
	Other legal Revenues	179.393.865.373,26	197.455.797.766,60	110,07
2	Ratio Fund	2.159.039.793.900,00	1.847.137.392.967,00	85,55
	Revenue Tax Sharing Fund	95.499.496.000,00	89.415.397.750,00	93,63
	General Allocation Fund	1.400.384.500.000,00	1.400.384.500.000,00	100,00
	Specific Allocation Fund	663.155.797.900,00	357.337.495.217,00	53,88
3	Other Legal Revenues	536.807.544.152,00	591.193.281.082,00	110,13
	Grant Revenue	131.226.010.986,00	161.577.903.977,00	123,13
	Cost of Region/District Utilization Providing Right	150.532.440.663,00	169.192.796.505,00	112,40
	Adjustment Fund	173.946.366.000,00	174.389.854.100,00	100,25
	Region/District Transfer	81.102.726.500,00	86.032.726.500,00	106,08
	National Revenue Sharing Fund	0,00	0,00	-
	Total	3.049.108.326.744,26	2.806.270.608.443,10	92,04

Source: Department of Revenues Banyuwangi Regency (Dinas Pendapatan Kabupaten Banyuwangi), 2016, (unaudited)

The table above told us that the realization of income was higher than the target income. Mathematically, the financial performance of Banyuwangi regency government is efficient enough, which reached 92,04%. The general meaning of improving the society's economic welfare is the implementation done by the society in attempting an improvement within welfare which will be felt by the whole society by running their entrepreneurships. It is expected that the entrepreneurships done by the society can develop well and improve the level of life in terms of economic factor. The effect of tourism on economy appears as the result of relationship between the supplies and the demand in industry, it is resulted by the emergence of expending pattern from the tourists, and the infestation produced by the existence of tourism transactions so that the change of economic structure of a country exists.

The effect of tourism can be seen from the contribution given by the tourists to the sale, profit, job, tax income, local income in case of improving the economic growth and social welfare. The clearest effects found are the increasing number of hotels, restaurants, transports, entertainment, retail trade, which will leave the multiplier secondary effect for the social and economic life of society.

The tourism object of Santen Island beach Banyuwangi which was officially opened on March 2, 2017 by the regent of Banyuwangi Abdullah Azwar Anas has become the pioneer of such tourist object in the city. The existence of this tourist object makes Banyuwangi well-known in other regions, even by foreign tourists. The concept of sharia tourism is its special uniqueness of the beach. The very base aim to open tourism object is to attract as many as tourists to come, in which they also could support the local income or even national income. In addition, it is expected that they could improve the economic life of society around the tourism object.

In attracting the tourists to come, tourism should include tourism objects which influence the tourists to visit. According to *UU No 10 Thn 2009* about tourism, it is stated that *"A tourism object or well-known as a tourism attraction is everything with its uniqueness, beauty and value of various natural resources, culture and human-made product that becomes the target or aim of tourism visit."* (See UU No 10 Pasal 1 Ayat 5) The tourism object of sharia Santen Island beach Banyuwangi offers the concept of sharia.

The concept was posited by Anas as a big chance for Banyuwangi, by examining the society's interest which has been led on something related to sharia these days. This beach is also formed to dig other potentials as well as to fight against *ma'siat* beach (a beach where immoral behavior done by the visitors there).

Shakiry stated the concept of *halal tourism*, "The concept of sharia tourism is not limited to religious tourism, but it extends to all forms of tourist except those go against Islamic values." (Shakiry in Sapta Nirwandar, 2016). Santen beach applies the concepts of *halal tourism* with the system of sharia value which is shown in the location of the beach; the concepts used are, firstly, the separation visitors between the male and female visitors. The female ones are on the left side, while the male visitors are on the right side, it is shown by using direction boards. Secondly, it provides the existence of policy to sell *halal* food and beverage (edible food in Islam) only in the area of tourism object. Thirdly, the Santen beach is not only able to be visited by Moslem tourists, but also non-Moslem tourists as far as they could respect the value of Islam.

To dig the tourism potential, it needs to apply several specific strategies. In this case, the government of Banyuwangi conducts the tourism promotion by using printed-media, which includes *Inflight magazine Garuda Indonesia* and *Lion Air* that offer a flight route from Surabaya to Banyuwangi. It also uses another media by presenting schedules of events throughout the year on some *baliho*, *spanduk*, poster and billboard.

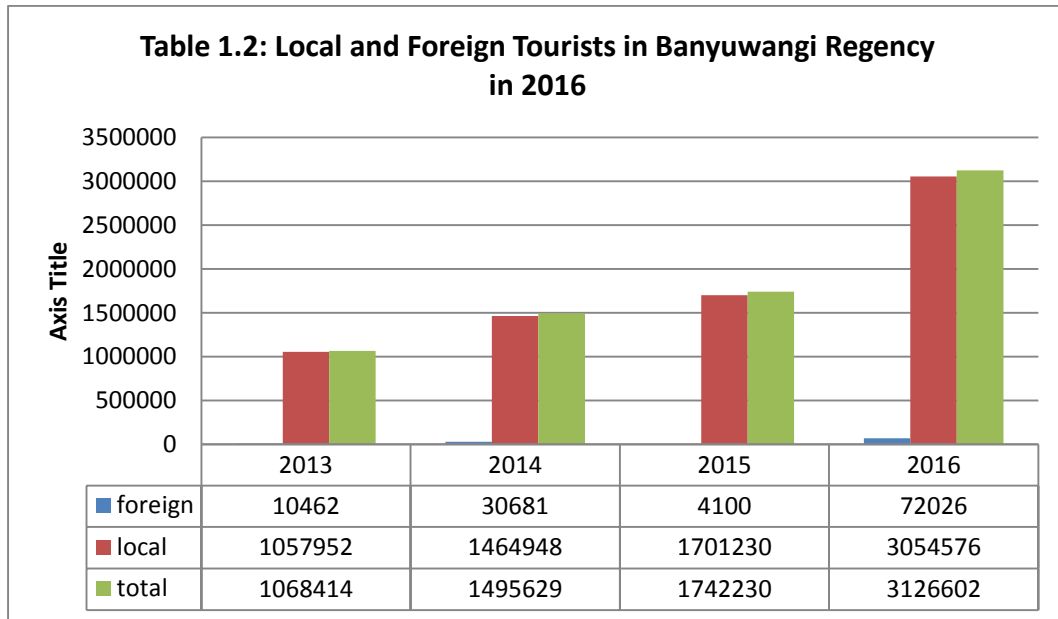
3.4 TOURISM AS ONE CONTRIBUTION ON LOCAL INCOME AND ECONOMIC INDEPENDENCE AND EMPOWERMENT

Tourism is one of priorities of local development for Banyuwangi regency. Tourism is a great local asset for the regency. It does not only add the local income, it also introduces Banyuwangi, especially its local unique culture.

The number of tourists visit Banyuwangi increases significantly each year. The local income from local tourists or even foreign tourists takes a big role on the total local income. The total foreign tourists in 2016 was about 80.000 people, the tourist expense was \$500 per visit/person/day, and the average time visit was two days. The total income for lodging was about Rp 500 billion, with the promotion expense was only Rp 15 billion.

The government of Banyuwangi continues to develop the tourism there. It makes people curious about the tourism objects available there, so that many local and foreign

visitors come to Banyuwangi drovely. The success does not happen directly. It is the result of hardwork done by the local government in developing the tourism.



Source: Department of Culture and Tourism Banyuwangi Regency, 2016

On the table 4 above, it is shown that the number of local and foreign tourists visited Banyuwangi increased during the last four years. In the 2016, the diagram shows a significant improvement from 1.742.230 people into 3.126.602 people. It proves that tourism in Banyuwangi is fond of by many tourists.

The sharia tourism object was formed in March 2017 by Banyuwangi government. It has not been long officially opened though, yet it has taken much attention from many parties, like the Department of Tourism and Culture, local and foreign tourists, and even researchers who are interested in studying this beach.

Santen beach had been formerly visited by about 30 visitors each day, it was before the beach was re-organized by adding several facilities and changed its brand from *ma'siat* beach into sharia beach which brings up the concept of *halaltourism*. Afterwards, the number of tourists increases into about 300 people each day. The ticket fee to enter this beach is reasonable enough. The parking fee for a motorcycle is Rp 2.000,00 and for a car is Rp 4.000,00, while the enter ticket fee is only Rp 3.000,00 per person. For them who want to enjoy the beach under the umbrella completed with two sofas filled of dacron just need to pay Rp 10.000,00 without any limited time of rent.

Table 1.3: The Analysis of Sharia Beach Income in Rupiah

No	Description	Per Unit	Visitor	Total
1	Motorcycle parking fee	2.000	150 people	300.000
2	Car parking fee	4.000	150 people	600.000
3	Enter fee	3.000	300 people	900.000
4	One set of umbrella and sofas rental cost	10.000	300 people	3.000.000
	Estimation of Total Income per Day			4.800.000

Table 4 is the researcher's estimation on local income from the sharia beach sector which reaches Rp 4.800.000,00 per day, it is based on the assumption that there is no a high fluctuation on the number of visitors everyday or it is said constant. Thus, it is concluded that the income obtained each day is about 3-4 million rupiah, reduced with other costs, such as tax cost, water cost, securities' wage and etc.

The local income is also obtained from the rental tax of place to trade something in the area of the beach. In this area, there are many sellers who sell various Banyuwangi food, beverage, souvenirs etc. Each seller in that area needs to pay the rental tax cost about Rp 5.000,00 – Rp 10.000,00 per year. There are about 20 stands around the beach.

Regional economic independence is the main responsibility in the development program which is to create an empowered community which has power, strength or ability. In this case, the power can be seen from the physical and material aspects, economic, institutional, cooperation, intellectual strength and mutual commitment in applying the principles of empowerment. Empowerment has the same meaning with community independence. Associated with the development program, the goal to be achieved is to form independent individuals and communities. Such independence includes independence of thinking, acting and controlling what they do Sharia Santen beach Banyuwangi becomes one of local income paths which also is used as a tool to improve the independence of the town.

It opens a wider job vacancy for people around the beach. Instead of only keeping the natural resources from destruction, the local government also tries to empower the society's economy around the beach which is still considered poor. (Sumudiningrat, 2000:82)

4. CONCLUSION

In sum, the conclusion of the study is, firstly, the concept of sharia ecotourism is an attempt to eliminate the image of prostitution localization around the Sharia Santen Island beach, the concept of science Islamization, secondly, the condition of sharia ecotourism *shariatization* is an effort to improve the economic independence of sharia Santen Island society in Banyuwangi regency, thirdly, the consistency of *shariatization* developed in Banyuwangi regency has not been maximized yet.

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