

## Determinants of Halal Tourism of Setu Babakan Jakarta Based on Global Muslim Travel Index and Importance Performance Analysis

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### Abstract

Setu Babakan Betawi Cultural Village (PBB) is a betawi-nuanced tourist area developed by the local government of Jakarta and is planned to become a halal tourist destination. This study aims to determine whether the UN Setu Babakan tourist destination implemented Sharia principles as criteria set by the Global Muslim Travel Index (GMTI). To ensure that the analysis results are valid and credible and can be applied by the management of PBB Setu Babakan, research was conducted using primary data with Importance Performance Analysis (IPA). The respondents were tourists at the UN Setu Babakan, Muslim, and over 17 years of age. The sample consisted of 130 respondents, most of whom were under 20 years of age, high school, and student education. The results showed that according to respondents, services that need to be improved are hotels, SPAs, saunas and massages, travel bureaus and tour guides, many of which are not halal certified, so tourists hesitate to use these services. These findings are expected to facilitate managers and local governments to develop the right strategy so that visitors to Setu Babakan increase by improving facilities that are lacking.

**Keywords:** GMTI; Halal Certification; Halal Tourism; IPA; PBB Setu Babakan

### **Abtrak**

*Perkampungan Budaya Betawi (PBB) Setu Babakan merupakan daerah wisata bernuansa Betawi yang dikembangkan oleh pemerintah daerah Jakarta, yang direncanakan akan menjadi destinasi wisata halal. Penelitian ini bertujuan untuk mengetahui apakah destinasi wisata PBB Setu Babakan telah benar-benar menerapkan prinsip-prinsip syariah sebagaimana kriteria yang ditetapkan oleh Global Muslim Travel Index (GMTI). Untuk itu menjamin hasil analisis valid, kredibel dan dapat diterapkan oleh pihak manajemen PBB Setu Babakan maka dilakukan penelitian dengan menggunakan data primer, dengan analisis IPA (Importance Performance Analysis). Responden yang diambil adalah wisatawan di PBB Setu Babakan dan beragama Islam dan usia diatas 17 tahun. Sampel terkumpul sebanyak 130 responden, sebagian besar berusia dibawah 20 tahun, pendidikan high school dan student. Hasil penelitian menunjukkan bahwa menurut responden layanan yang perlu diperbaiki adalah hotel, SPA, sauna dan massage, travel bureau dan tour guide banyak yang belum tersertifikasi halal, sehingga wisatawan ragu-ragu untuk menggunakan layanan tersebut. Temuan ini diharapkan dapat memfasilitasi pengelola dan pemerintah setempat untuk membuat strategi yang tepat agar pengunjung setu babakan meningkat dengan memperbaiki fasilitas yang kurang.*

**Kata Kunci:** GMTI; IPA; PBB Setu Babakan; Sertifikasi Halal; Wisata Halal

## **INTRODUCTION**

Halal tourism, similar to other industries that integrate Islamic principles into their offerings for travelers, particularly those of the Muslim faith, has seen a notable downturn due to the Covid-19 pandemic. (Rahman et al., 2020); (Amalia, 2024). Nevertheless, as the Covid-19 crisis comes to an ends, a promising rebound in halal tourism is underway, with forecasts suggesting a resurgence in the number of visitors by 2024. During the recovery stage of the halal tourism sector, it is crucial to consider ways to ensure the sustainability of such destinations. (Amalia, 2024); (Dugonjic et al., 2022)

Biancone et al., (2019) stated that Muslim tourists not only desire locations that fulfill their essential requirements, like halal lodging and sharia-compliant dining, but they also seek a profound experience that enriches their understanding of culture and history in harmony with their beliefs. Halal tourism has emerged as a framework that fulfills these desires while simultaneously contributing positively to the local economy. Despite their immense potential, the advancement of halal tourism presents several obstacles that must be addressed. (Mustaqim, 2023). According to Fatwa of the National Sharia Council Number 108/DSN-MUI/X/2016 regarding Guidelines for the Implementation of Tourism Based on Sharia Principles, halal tourism refers to travel that aligns with Sharia guidelines (Mannaa, 2017); (Manan et al., 2023). Halal tourism destinations are defined as geographical regions situated within one or more administrative units that encompass tourist attractions, places of worship, and public amenities, alongside tourism infrastructure, accessibility, and communities that are interconnected and complement the realization of tourism in accordance with Sharia principles. (Fadly & Ismail, 2019).

One of the halal tourism destinations is PBB Setu Babakan. Located in Jakarta, PBB Setu Babakan possesses the potential to be developed into a halal tourism site. In 2021, PBB Setu Babakan Tourism Village won first place in the CHSE (cleanliness, health, safety, and environmental sustainability) category. There are numerous

tourist attractions at PBB Setu Babakan Tourism Village, including workshops, dance performances, music, and culinary experiences. These factors align with the principles of Shariah, making PBB Setu Babakan a halal tourist destination (Harfaz et al., 2023). The tourist destination known as Setu Babakan, often called the Betawi Cultural Village (PBB), is expected to maintain its position as the only Betawi village while also adapting to modern tourism developments (Hidayat, et al., 2019). Additionally, Widaningsih, et al., (2020) pointed out that PBB Setu Babakan, as a cultural conservation area, plays a crucial role in preserving Betawi heritage. Thus, Setu Babakan, as a site of cultural conservation, necessitates protection, development, and utilization for the benefit of the local government, especially the surrounding communities. Therefore, the improvement of the PBB Setu Babakan Area should aim not only to showcase Betawi culture to both domestic and international visitors, but also to enhance the dignity and welfare of the local community and the Betawi people. However, research conducted by Widaningsih, et al., (2019) reveals that both physical and non-physical developments in PBB Setu Babakan are inconsistent and lack support for Small and Medium Micro Enterprises (MSMEs), providing inadequate well-being for local residents and experiencing low visitor numbers, along with insufficient hotel facilities and halal dining options (Hidayat et al., 2019).

Motivated by the research gaps related to halal tourism in PBB Setu Babakan Jakarta, this study examined whether local culinary integration and cultural performance could enhance PBB Setu Babakan's attractiveness as a halal tourism destination. Furthermore, collaboration between local communities and tourism stakeholders may improve promotional initiatives, leading to a more immersive experience that showcases the area's distinctive heritage. Additionally, the promotion of sustainable tourism practices can help preserve the natural environment surrounding Setu Babakan, enabling future generations to appreciate its beauty, while instilling a sense of responsibility in visitors. Moreover, introducing educational programs centered on local history and culture can cultivate greater appreciation among tourists, prompting them to interact more meaningfully with the community and its traditions. (Ratnasari et al., 2019)

With this in mind, this study seeks to determine the extent to which the halal tourist destination PBB Setu Babakan in Jakarta can align with the Global Muslim Travel Index (GMTI) criteria. Another distinguishing feature of this study was the application of Importance Performance Analysis (IPA) for the analysis. Importance Performance Analysis (IPA) is a method that integrates the significance/expectation levels and the performance levels of attributes from the respondents being studied, utilizing a Cartesian diagram to derive conclusions regarding the service performance level in relation to meeting the respondents' expectations. (Widodo, 2024); (Sihotang & Octatina, 2022). The IPA approach offers the advantage of enabling local authorities to swiftly and effectively address the dissatisfaction of tourists, particularly Muslim tourists, regarding the quality of the available facilities and

services. By fulfilling tourists' expectations and enhancing service quality, such destinations are likely to see an increase in tourist satisfaction, subsequently boosting tourist visits. Conversely, this methodology is practical and user-friendly for identifying areas of improvement within the services at PBB Village tourist destinations (Ramadhanti & Marlina, 2023). This proactive approach not only fosters a positive image of the destination, but also encourages repeat visits and word-of-mouth recommendations among potential travelers.

## **LITERATURE REVIEW**

### **Halal Tourism**

Rahman et al., (2019) highlighted that halal tourism is the rapidly expanding segment within the global travel sector. There are numerous obstacles in accurately defining the concept of halal tourism. The terms most frequently utilized are "halal tourism" and "Islamic tourism." Islamic tourism refers to the travel undertaken by Muslims to various destinations while adhering to their cultural values. Halal tourism aligns with the principles of Sharia (Fadly & Ismail 2019). Yan et al., (2017) noted that the concept of halal tourism is a captivating tourism idea. This development is not limited to predominantly Muslim countries, but also includes nations with a majority of non-Muslim populations, such as Thailand, Japan, and Korea. For instance, in Thailand's Andaman coastal region, guidance on managing halal tourism is already available (Wibowo, 2020). Properly regulated halal tourism, ensuring adherence to Islamic Sharia, enhances tourist satisfaction and encourages visitors to return to halal destinations (Irdiana et al. 2020). According to Goeldner & Ritchie (2009), as cited by Junaedi (2020), grasping consumer behavior is crucial for achieving success in the tourism sector.

Samsidar et al., (2023) emphasize that halal tourism refers to travel designed to offer services and amenities for Muslim travelers in alignment with Islamic principles, and local authorities are mandated to provide worship services such as prayer spaces; the provision of food and beverages labeled halal, sufficient public amenities like clean restrooms, services and facilities during Ramadan, and the prohibition of alcoholic drinks along with private services that can differentiate between genders. The appeal of a location, quality of service, and effective marketing are key factors that capture the primary interest of tourists when selecting destinations (Fadly & Ismail, 2019). Halal tourism encompasses more than just the availability of halal food; it also significantly includes the provision of Muslim-friendly lodging, communication, environment, and services, all of which are essential elements that support and enhance the comfort of Muslim travelers in their worship practices (Suryani & Bustamam, 2021). According to Fadly & Ismail (2019), halal tourism destinations are specific geographic areas situated within one or more administrative regions that contain tourist attractions, places of worship, and public facilities as well as tourism amenities, accessibility, and communities that are

interconnected and enhance the implementation of tourism in accordance with Sharia principles. Halal tourist destinations, as noted by Pranika et al., (2023), extend beyond mere uniqueness and attraction. They also encompass comfort and assurance in facilitating tourists' religious observances, which aims to create an environment in which Muslim travelers can engage in their spiritual practices without compromise, ensuring that their needs are met throughout their journey.

Furthermore, Suryani & Bustamam (2021) demonstrated that halal tourist destinations do not necessarily need to be Islamic, such as mosques and historical Islamic sites, but can encompass all locations, except for the places of worship of other faiths. Halal tourism conveys to individuals the notion that Muslims should embrace Islam at any time or place. Halal tourism represents a journey that adheres to ethical standards, acts of worship, and qidah to promote joy in both life and the hereafter. Hence, it can be inferred that halal tourism is an all-encompassing form of travel, as it incorporates both conventional and religious tourism. Moreover, halal tourism is considered a more intricate form of travel than both conventional and religious tours because it prioritizes halal products and aligns with Islamic sharia. Nonetheless, the implementation of halal tourism has proven challenging. Saad et al., (2014) highlighted that the enforcement of Sharia principles in Egypt frequently conflicts with state regulations concerning the adequacy of international hotel amenities for 4- and 5-star classifications. This is why numerous international hotels in Egypt declined to implement Sharia principles. Furthermore, standards for halal tourism differ across countries. The study by Zamani et al., (2012) asserted that even within Muslim nations, their perspectives on Sharia implementation vary due to distinct circumstances in each country, which are influenced by interpretations of Islam, local customs, levels of liberality, and government involvement. For instance, as noted by Kovjanic (2014), the nations of Egypt, Morocco, the United Arab Emirates, and Malaysia display greater flexibility in applying Sharia within their tourism sectors, whereas Iran, Saudi Arabia, and Brunei Darussalam are perceived as more stringent.

### **Global Muslim Travel Index (GMTI)**

To assess whether a halal tourist destination complies with Sharia principles, as noted by Wibowo (2020), this can be accomplished by utilizing the GMTI (Global Muslim Travel Index (GMTI) adopted by the Indonesian Muslim Travel Index (IMTI) since 2018 (Wibowo, 2020); (Nurhidayati & Akbar (2024). The GMTI/IMTI was evaluated based on four variables, each with three indicators: 1. Access: ease of obtaining visas, air travel connections, and transport infrastructure. 2. communication: the breadth of communication, simplicity of interaction, and availability of digital resources; 3. environment: safety and cultural aspects, responsiveness to visitors, and appropriateness of weather and climate; 4. Services: Essential requirements (halal food and places of worship), primary services (accommodations and airports), and unique experiences (Elsa et al. 2021). Accessibility refers to an individual's ability or ease of reaching a travel destination

with the characteristics of the transportation network dictated by accessibility. Communication involves the process through which individuals or groups, organizations, and communities generate and utilize information to interact with their surroundings and with one another. In halal tourism, communication plays a crucial role in providing tourists with necessary information; thus, it is included as an indicator for evaluating halal tourism globally. Environment (environment). According to Otto Sumarwoto, the environment encompasses all objects and conditions within a space that influences the lives of the local community. A conducive environment for halal tourism is undoubtedly one that ensures that tourists feel at ease with available facilities. Service refers to an action or activity provided by one party to another that is intangible and does not confer ownership to the recipient but is evaluated based on levels of satisfaction or dissatisfaction (Elsa et al., 2021).

Wibowo (2020) studied the structure of halal tourism in Bukittinggi City, which utilized the Halal Tourism Index (IPH), a modified version of the Global Muslim Travel Index (GMTI), and determined that halal tourism in Bukittinggi City primarily hinges on halal certification, particularly concerning food and beverages. Another concern involves the engagement of Sharia Financial Institutions in providing tourist services, including banks, insurance companies, financing bodies, guarantee institutions, and pension plans. Likewise, the management of funds and investments continues to fall short of adhering to the Sharia principles. Numerous tourism entrepreneurs still align with conventional financial institutions because of factors such as convenience, broad networks, and suitable facilities. This challenge is not exclusive to tourism operators in Bukittinggi City but is faced by all tourism stakeholders across Indonesia.

Elsa et al., (2021) examined halal tourism in Banten Province through GMTI indicators and concluded that the Banten Sultanate region is suitable for halal tourism, as all four indicators—Accessibility, Communication, Environment, and Service—meet the GMTI standards. Nonetheless, rigorous oversight from local authorities remains necessary, as certain tourist areas such as Anyer Beach still feature vendors selling alcoholic beverages and nightclubs that are not aligned with Islamic values. Suryani & Bustamam (2021) identified eight standard factors for measuring sharia tourism in terms of administration and management for all tourists, which can serve as distinguishing characteristics, including: 1. Services to tourists should align with the Muslim principle. 2. Guides and staff must embody discipline and adhere to Islamic principles; 3. All activities must be organized to avoid conflicts with Islamic principles; 4. Buildings should comply with Islamic principles. 5. Restaurants must adhere to international standards for halal services. 6. transportation services must implement safety protection systems; and 7. there must be designated areas for all Muslim tourists to engage in religious activities, and 8. Travel should be directed to nonconflicting locations.

Rofi & Jaharuddin (2024) stated that a halal tourist destination adhering to the GMTI standard should include Worship Facilities: In halal tourism locations, visitors

should have convenient access to worship by having a designated prayer area or mosque on-site, along with the adzan being announced at the appropriate prayer times, and the availability of the Qur'an as an additional amenity. Halal Products: Tourist venues that provide halal meals will facilitate visits for Muslim travelers, and cooking facilities or kitchens that comply with halal food requirements, meaning they align with Islamic principles in the aspects of preparation, storage, and serving of food, are referred to as halal kitchens. Halal certification from the MUI is essential to enhance tourists' confidence in the food or beverages they consume. Tourist destinations should not only offer halal products but also accommodate women specifically. Islamic Moral Principles require employees in hotels, restaurants, or halal tourism enterprises to wear uniforms that align with Islamic sharia. Moreover, the local community's commitment to dressing in accordance with Islamic law contributes positively to halal tourist destinations. Furthermore, activities such as prostitution and the selection of television programs are strictly prohibited at halal tourist spots. No alcohol or gambling. The sale of alcoholic beverages is strictly prohibited in halal tourist regions, and this prohibition extends to hotels and restaurants in these areas, along with a ban on all forms of gambling activities.

Pranika et al., (2023) examined the alignment of tourist destinations in Lampung Province with GMTI indicators and concluded that halal tourism in Lampung Province aligns with the GMTI criteria. Pranika et al. (2023) demonstrated that halal tourism fosters job creation to enhance the economic welfare of the community. A tourist destination that welcomes Muslim visitors is characterized by its natural beauty, comfort, cleanliness, and freshness. This area is also equipped with comprehensive amenities, ranging from worship locations to lodging, while serving as an enticing culinary hub. The tourism sector serves as an economic nucleus for local communities. The advancement of tourism potential grounded in Sharia principles has a notably beneficial effect on surrounding communities, including food and beverage enterprises, providers of rental services for children's toys, and other industries.

Yudiantoro & Suselo (2024) examined the prospects of halal tourism within tourist sites in the Wilis cheating region of Tulungagung Regency, aiming to develop halal tourism in line with GMTI through the indicators of accessibility, communication, environment, and services (ACES). The findings revealed that 1) the status of the Wilis cheating tourist site according to the ACES indicators indicates excellent conditions. 2) There is significant potential for enhancing halal tourist attractions in wild-cheating tourist sites. This potential stems from accessibility supported by well-established infrastructure. Another potential area is the growth of online information distribution through social media and YouTube. Environmental indicators reflect strong ecological support from the government, community, and cultural ecosystems that are deeply rooted in the lives of the locals surrounding the tourist site. 3) Initiatives to transform wild tourist sites into halal tourist attractions are being pursued through the development of ecotourism-focused activities and

smart halal tourism, by drafting a roadmap for halal tourism development and preparing additional support measures, including innovations in annual activities that are more commercially appealing and integrated with smart halal tourism.

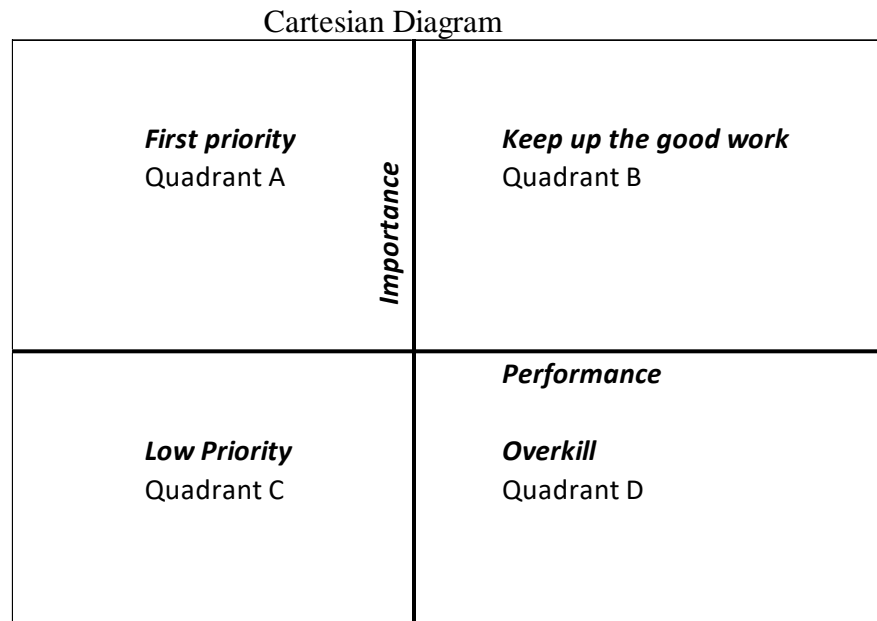
Martateli et al. (2021) assessed whether Bromo Tengger National Park qualifies as halal tourism based on the criteria established by the GMTI. The outcomes indicated that Bromo Tengger National Park fulfilled the criteria set by the GMTI, leading to the conclusion that the destination accommodates Muslim visitors. The development, innovation, transformation, and marketing of tourism products plays a vital role in enhancing tourist destinations through an Islamic lens. A core aspect of halal tourism is comprehending the implications of halal across all tourism activities, including accommodation, transportation, food and beverage services, financial systems, and the facilities and service providers themselves. Aligning the expectations of Muslim tourists is crucial. This entails not only delivering the anticipated experience to visitors, but also upholding the values and quality of life present in the tourist destination.

Zaiman et al., (2022) utilized the GMTI to assess halal tourism in Kampung Al-Munawar Seberang Ulu II Palembang. The findings indicate that these tours already meet the criteria based on the GMTI but still require further development, such as enhancing public facilities, ensuring privacy through distinct rooms for men and women, providing services during Ramadan, as well as worship facilities and halal food options.

### **Importance Performance Analysis (IPA)**

In 1977, Martilla and James authored a paper titled "Importance Performance Analysis," which first introduced the Importance Performance Analysis (IPA) technique. This approach requires respondents to evaluate the company's performance and interests. Axes were established, with the Y-axis being one of them. Four quadrants were created based on the results.





**Figure 1. Cartesian diagram**

Figure 1 shows the division diagram of the analysis. The following is how the quadrant should be interpreted: **Quadrant A**. While performance levels were very low, respondents regarded attributes as very important. This implies that this area should be the focus of future improvement initiatives. **Quadrant B: Keep up the good work**: Respondents deemed attributes to be highly significant, and the organization appeared to perform well in these activities. Here, the message is to keep up with the fantastic effort. **Quadrant C, Low Priority**. This attribute evaluation system assigns low-performance and low-significance ratings. The characteristics of this cell are not particularly relevant; thus, managers should not be unduly concerned even when performance levels may be poor. This low-priority cell should have received limited resources (Apriyani et al., 2023).

**Quadrant D, Overkill**: This cell has low importance qualities with comparatively excellent performance. While managers should view current efforts on this cell's qualities as unneeded or extraneous, respondents are satisfied with the organization's performance. The Importance Performance Analysis (IPA) method has benefits that allow managers of halal tourist destinations to quickly and precisely overcome tourist dissatisfaction with the quality of services provided. By meeting tourist expectations and improving service quality, halal tourist destinations experience an increase in halal tourist satisfaction. On the other hand, this approach can be easily applied for use in order to identify aspects of tourist services that require improvement in accordance with expectations (Widodo, 2024); (Tepavčević et al., 2021).

## RESEARCH METHOD

This study used both the primary and secondary data. Primary data were gathered through direct observations, surveys, and interviews with the respondents. The secondary data consisted of documentation and information related to tourism and other factors in Jakarta. Sampling was conducted with a specific objective (purposive sampling). The participants in this study were tourists visiting Setu Babakan between April and May 2025. After distributing the questionnaire, the responses of 130 participants were collected. The act of clearly defining variables to transform them into measurable elements is termed operationalization. Conversely, operationalization pertains to the interpretation of variables (outlined in the definition of a concept) from a practical, real-world standpoint within the context of the study or the subject being examined. The operationalization of variables involves the process of converting conceptual understanding into phrases that detail observable actions or indicators (Widodo, 2024). The questionnaire for this research was adapted from Wibowo (2020), as follows:

**Table 1. Kuesioner Determinant Wisata Sharia**

<b>Hotel/Lodging</b>	
H1	The hotel does not provide access facilities for pornography and immoral acts
H2	The hotel does not provide entertainment facilities that lead to polytheism, immorality, pornography and/or immoral acts
H3	Food and beverages provided by the hotel must have obtained a halal certificate from MUI.
H4	Provide adequate facilities, equipment & facilities for the implementation of worship, including purification facilities
H5	Hotel managers and employees must wear sharia-compliant clothing.
H6	Hotels must have guidelines and/or guidelines regarding hotel service procedures in order to ensure the implementation of hotel services in accordance with sharia principles;
H7	Hotels are obliged to use the services of Sharia Financial Institutions in performing services
<b>Tourist destinations</b>	
D1	Maintain cleanliness, nature, sanitation, & environment
D2	Respect socio-cultural values and local wisdom that do not violate sharia principles
D3	Must have worship facilities that are fit for use, easily accessible and meet sharia requirements;
D4	Must have halal food and beverages that are guaranteed halal with MUI Halal Certificate.
D5	Must be free from polytheism & khurafat.
D6	Must avoid immorality, adultery, pornography, pornoaction, liquor, drugs and gambling.
D7	Must avoid art and cultural performances and attractions that contradict Shariah principles.

<b>SPA, Sauna and Massage</b>	
S1	Using halal & non unclean ingredients that are guaranteed halal with MUI Halal Certificate
S2	Avoid pornoaction & pornography
S3	Respect for tourists
S4	Male therapists may only perform spa, sauna, & massage to male travelers; and female therapists may only perform spa, sauna, and massage to female travelers
S5	Facilities are available that make it easy to worship
<b>Travel Bureau</b>	
B1	Organizing tour packages in accordance with sharia principle
B2	Has a list of accommodations & tourist destinations that comply with sharia principles
B3	Have a list of halal food & beverage providers that have MUI Halal Certificate. Using the services of Sharia Financial Institutions in conducting tourism services, whether banks, insurance, financing institutions, guarantee institutions, or pension funds.
B4	Managing funds & investments must be in accordance with sharia principles;
B5	Must have a tourist guide that can prevent shirk, khurafat, sin, zina, pornography, pornoaction, liquor, drugs & gambling.
B6	
<b>Tour Guide</b>	
PW1	Understand and be able to implement sharia values in carrying out duties; especially those related to tourism fiqh
PW2	Good morals, communicative, friendly, honest & responsible
PW3	Have work competence in accordance with applicable professional standards as evidenced by a certificate
PW4	Appear polite and attractive in accordance with the values & principles of sharia

Source: Wibowo (2020)

Table 1 serves as an inquiry tool designed to assess the extent of tourist perceptions regarding services at PBB Setu Babakan, adapted from Wibowo (2020). There are a total of five latent variables, where the latent variable for Hotel/lodging contains seven question items, Tourist destinations include seven question items, SPA, Sauna, and Massage consist of five question items, Travel Bureau has six question items, and Tour Guide features four questions. The questionnaire was quantified using a Likert-type scale. To ensure the validity and reliability of the findings of this study, it is essential to perform tests using the product moment correlation and Cronbach's alpha.

## **RESULTS AND DISCUSSION**

### **Research Findings**

#### **Respondent Profile**

According to the data collected, this study included 130 individuals who expressed an interest in visiting Setu Babakan Jakarta. Information for this research was gathered by distributing the questionnaires to the participants. The profiles of the respondents obtained in this study are as follows:

**Table 2. Respondent Profile**

<b>Respondent Profile</b>		<b>Frequency</b>	<b>Percentage</b>
<b>Gender</b>	Male	56	43%
	Female	74	57%
	<b>Total</b>	<b>130</b>	<b>100%</b>
<b>Age</b>	<20 year	82	63%
	20 – 27 year	36	28%
	28 – 35 year	7	5%
	>35 year	5	4%
	<b>Total</b>	<b>130</b>	<b>100%</b>
<b>Latest Education</b>	Junior High School / Equivalent	3	2%
	High School/Vocational	87	67%
	Diploma	4	3%
	Undergraduate	32	25%
	Postgraduate	4	3%
	<b>Total</b>	<b>130</b>	<b>100%</b>
<b>Work</b>	Student	95	73%
	Public Servants	7	5%
	Private Employ	17	13%
	Entrepreneurship	7	5%
	Others	4	3%
	<b>Total</b>	<b>130</b>	<b>100%</b>

Source: Result of data processing

Table 1 shows that the majority of respondents (57%) were female. Regarding age, the largest group of respondents was under 20 years, accounting for 63%. With regard to education, a significant proportion of the respondents had completed high school or vocational school (67 %). In the employment category, most respondents (73 %) were identified as students. Validity and reliability tests are essential for determining whether a questionnaire is legitimate. This process is based on the criterion that an instrument is deemed valid if the Pearson Correlation value from the analysis exceeds 0.144 (Gunawan, 2019), whereas the reliability test illustrates the consistency and stability of respondents' answers to the questionnaire. Reliability was assessed using Cronbach's alpha, and a value greater than 0.6 indicates that the questionnaire can be considered reliable (Verdian, 2019).

**Table 3. Results of Validity and Reliability Assessments**

Question item	Performance		Importance	
	Pearson Correlation	Sig. (2 - tailed)	Pearson Correlation	Sig. (2 - tailed)
<b>Hotel/Lodging</b>				
H1	0.5287	0.0000	0.6660	0.0000
H2	0.5877	0.0000	0.6438	0.0000
H3	0.7206	0.0000	0.6155	0.0000
H4	0.5881	0.0000	0.6247	0.0000
H5	0.5435	0.0000	0.6978	0.0000
H6	0.7689	0.0000	0.6245	0.0000
H7	0.7595	0.0000	0.6337	0.0000
<b>Cronbach's Alpha</b>		<b>0.777</b>		<b>0.764</b>
<b>Tourist destinations</b>				
D1	0.7372	0.0000	0.6405	0.0000
D2	0.7820	0.0000	0.6263	0.0000
D3	0.7675	0.0000	0.7349	0.0000
D4	0.6956	0.0000	0.6580	0.0000
D5	0.8300	0.0000	0.6711	0.0000
D6	0.8128	0.0000	0.7186	0.0000
D7	0.7742	0.0000	0.7515	0.0000
<b>Cronbach's Alpha</b>		<b>0.859</b>		<b>0.809</b>
<b>SPA, Sauna and Massage</b>				
S1	0.7247	0.0000	0.6570	0.0000
S2	0.8004	0.0000	0.7947	0.0000
S3	0.7099	0.0000	0.7876	0.0000
S4	0.8481	0.0000	0.7709	0.0000
S5	0.8545	0.0000	0.7727	0.0000
<b>Cronbach's Alpha</b>		<b>0.815</b>		<b>0.814</b>
<b>Travel Bureau</b>				
B1	0.6460	0.0000	0.7834	0.0000
B2	0.5655	0.0000	0.8713	0.0000
B3	0.9078	0.0000	0.8683	0.0000
B4	0.9051	0.0000	0.6943	0.0000
B5	0.9005	0.0000	0.8410	0.0000
B6	0.3925	0.0000	0.8129	0.0000
<b>Cronbach's Alpha</b>		<b>0.815</b>		<b>0.895</b>
<b>Tour Guide</b>				
PW1	0.6912	0.0000	0.7320	0.0000
PW2	0.6661	0.0000	0.6883	0.0000
PW3	0.5248	0.0000	0.6499	0.0000
PW4	0.6026	0.0000	0.6509	0.0000
<b>Cronbach's Alpha</b>		<b>0.821</b>		<b>0.614</b>

Source: Result of data processing

The findings from the validity assessment indicate that the overall Pearson Correlation of the question items exceeds 0.144, and Cronbach's alpha is above 0.6, thus confirming that all question items utilized are both valid and reliable.

The mean score of the question items was as follows:

**Table 4. Mean Scores for Performance and Importance Questionnaire Items**

<b>Factor</b>	<b>Performance</b>	<b>Importance</b>
<b>Hotel/Lodging</b>		
H1	3.77	4.75
H2	3.87	4.75
H3	3.06	4.76
H4	3.94	4.76
H5	3.91	4.75
H6	3.15	4.78
H7	3.08	4.75
<b>Average</b>	<b>3.54</b>	<b>4.76</b>
<b>Tourist destinations</b>		
D1	3.89	4.59
D2	3.92	4.62
D3	3.87	4.62
D4	2.96	4.72
D5	3.78	4.61
D6	3.94	4.62
D7	3.98	4.62
<b>Average</b>	<b>3.76</b>	<b>4.63</b>
<b>SPA, Sauna and Massage</b>		
S1	3.15	4.74
S2	3.89	4.52
S3	3.96	4.44
S4	3.70	4.35
S5	3.77	4.44
<b>Average</b>	<b>3.70</b>	<b>4.50</b>
<b>Travel Bureau</b>		
B1	3.78	4.71
B2	3.87	4.73
B3	3.18	4.68
B4	3.18	4.77
B5	3.15	4.69
B6	3.96	4.72
<b>Average</b>	<b>3.52</b>	<b>4.72</b>
<b>Tour Guide</b>		
PW1	3.54	4.55
PW2	3.57	4.58
PW3	2.99	4.72
PW4	3.73	4.62
<b>Average</b>	<b>3.46</b>	<b>4.62</b>
<b>Average All</b>	<b>3.61</b>	<b>4.65</b>

Source: Result of data processing

The mean scores of the overall responses for the question items Performance 3.61 and Importance 4.61 suggest that travelers generally felt a sense of satisfaction with the performance of the queried items and deemed these items as nearly essential for those who anticipated that the PBB Babakan Village adhered strictly to Islamic Sharia

### **Discussion of research findings**

PBB Setu Babakan is segmented into five distinct zones, with Zone A covering an area of (3.2 hectares), Zone B (3,771 m<sup>2</sup>), Zone C (3.2 hectares), the Embryo Zone (4,132 m<sup>2</sup>), and the Betawi Cultural Facilities and Infrastructure Development Zone (1.9 hectares). Zone A features numerous amenities, including Rumah Kebaya (information center), Youth Hostel (Betawi guesthouse), Cultural Arts Education and Training Center, Museum, Arts and Multipurpose Building, Amphitheater, and traditional house structures, along with a culinary center, mushola, orchards, embang, bridges, recreational spaces, parking lots, docks, public restrooms, and saung or gazebo. The parking area was organized with space for 72 cars, a motorbike parking area with a capacity of 120 bikes, and a bicycle parking facility that accommodates 30 bicycles. Zone B is home to a fashion and souvenir section, culinary space, service area, restroom, security post, and musholas. There are 150-200 vendors present, including 130 traders who have been operating for an extended period. Zone C includes several development initiatives, such as the construction of a pier, a 22-unit resort available for rent, a resort lobby, a convention hall, a main kitchen and utility area, both indoor and outdoor dining options, a plaza and information center, a space for selling Betawi native food and art, green spaces, a cultural village showcasing Betawi embang, and livestock enclosures. Additionally, UPK PBB Setu Babakan noted the existence of an embryo zone, which serves as the initial stage for the development of PBB Setu Babakan. Within Zone A, there is a museum dedicated to Betawi history that showcases traditional clothing, musical instruments, and the largest cleaver. Spanning an area of 298 hectares, there are three mosques managed by the UPK PBB Setu Babakan, serving as facilities for visitors and the local community. PBB Setu Babakan promotes the growth of culture that evolves alongside the community environment in the Srengseng Sawah area of South Jakarta, allowing the village to flourish naturally, in line with Betawi traditions. Based on the gathered information, an analysis was conducted using IPA (Importance Performance Analysis), yielding the following results:

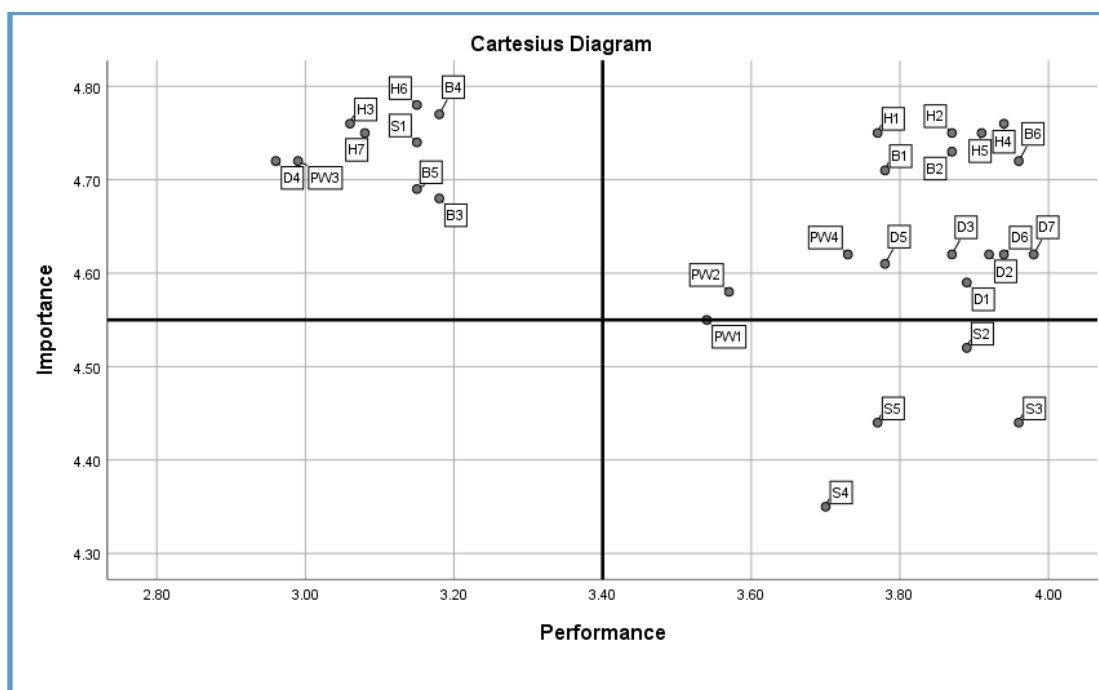


Figure 2. Cartesian Diagram of IPA PBB Setu Babakan

Source: Result of data processing

According to the IPA findings, a summary can be constructed as follows:

Table 5. Question Items Feature Quadrant A

<b>Hotel/Lodging</b>	
H3	Food and beverages provided by the hotel must have obtained a halal certificate from MUI.
H6	Hotels must have guidelines and/or guidelines regarding hotel service procedures in order to ensure the implementation of hotel services in accordance with sharia principles;
H7	Hotels are obliged to use the services of Sharia Financial Institutions in performing services
<b>Tourist destinations</b>	
D4	Must have halal food and beverages that are guaranteed halal with MUI Halal Certificate.
<b>SPA, Sauna and Massage</b>	
S1	Using halal & non unclean ingredients that are guaranteed halal with MUI Halal Certificate
<b>Travel Bureau</b>	
B3	Have a list of halal food & beverage providers that have MUI Halal Certificate.
B4	Using the services of Sharia Financial Institutions in conducting tourism services, whether banks, insurance, financing institutions, guarantee institutions, or pension funds.
B5	Managing funds & investments must be in accordance with sharia principles;
<b>Tour Guide</b>	
PW3	Have work competence in accordance with applicable professional standards as evidenced by a certificate

Source: Result of data processing



**The first priority** is Quadrant A. While performance levels were very low, respondents regarded attributes as very important. This implies that this area should be the focus of future improvement initiatives.

**Table 6. The question items include Quadrant B.**

<b>Hotel/Lodging</b>	
H1	The hotel does not provide access facilities for pornography and immoral acts
H2	The hotel does not provide entertainment facilities that lead to polytheism, immorality, pornography and/or immoral acts
H4	Provide adequate facilities, equipment & facilities for the implementation of worship, including purification facilities
H5	Hotel managers and employees must wear sharia-compliant clothing.
<b>Tourist destinations</b>	
D1	Maintain cleanliness, nature, sanitation, & environment
D2	Respect socio-cultural values and local wisdom that do not violate sharia principles
D3	Must have worship facilities that are fit for use, easily accessible and meet sharia requirements;
D5	Must be free from polytheism & khurafat.
D6	Must avoid immorality, adultery, pornography, pornoaction, liquor, drugs and gambling.
D7	Must avoid art and cultural performances and attractions that contradict Shariah principles.
<b>Travel Bureau</b>	
B1	Organizing tour packages in accordance with sharia principle
B2	Has a list of accommodations & tourist destinations that comply with sharia principles
B6	Must have a tourist guide that can prevent shirk, khurafat, sin, zina, pornography, pornoaction, liquor, drugs & gambling.
<b>Tour Guide</b>	
PW2	Good morals, communicative, friendly, honest & responsible
PW4	Appear polite and attractive in accordance with the values & principles of sharia

**Table 7. Inquiry Components Feature Quadran D**

<b>SPA, Sauna and Massage</b>	
S2	Avoid pornoaction & pornography
S3	Respect for tourists Male therapists may only perform spa, sauna, & massage to male travelers; and female therapists may only perform spa, sauna, and massage to female
S4	travelers
S5	Facilities are available that make it easy to worship
<b>Tour Guide</b>	
PW1	Understand and be able to implement sharia values in carrying out duties; especially those related to tourism fiqh

**Table 8. Inquiry Components Feature Quadran D**

<b>SPA, Sauna and Massage</b>	
S2	Avoid pornoaction & pornography
S3	Respect for tourists Male therapists may only perform spa, sauna, & massage to male travelers; and female therapists may only perform spa, sauna, and massage to female
S4	travelers
S5	Facilities are available that make it easy to worship
<b>Tour Guide</b>	
PW1	Understand and be able to implement sharia values in carrying out duties; especially those related to tourism fiqh

Source: Result of data processing

### **Hotel/Lodging**

According to the survey respondents, the food and beverages provided by the hotel should possess halal certification from the MUI (H3). The findings showed an average low performance score of 3.06, while tourists' expectations for this aspect were 4.76, highlighting a considerable disparity between what is expected and what they actually experience. It is possible that:

- a. **MUI involvement:** Although LPPOM MUI and BJJPH supervise halal certification, the process is complex and often lengthy. Travelers may become frustrated with the extensive audit and fatwa processes that products must complete before they obtain halal certification. (Haleem et al., 2019)
- b. **Complexity of Procedure:** To obtain halal certification, hotels must ensure that each raw material, production method, facility, and equipment comply with halal standards. This includes verifying the halal documentation, conducting laboratory tests, and performing comprehensive audits. This complexity can increase both the time and cost involved. (Alzeer et al., 2020)
- c. **Knowledge and Education:** Many tourists, especially non-Muslims, are not well versed in halal regulations and standards in Indonesia. They might not understand the importance of halal certification and the potential risks

associated with non-halal foods. Effective education on the benefits of halal certification could raise awareness. (Safira & Salsabilia, 2022)

- d. **Assurance and Trust:** Travelers seek reassurance and satisfaction in their dining experiences. However, if they are uncertain whether the food they consume is truly halal, their trust will be compromised. Simply displaying the label "No Pork No Lard" does not provide sufficient halal assurance. (Safira & Salsabilia, 2022)
- e. **Hope and Trust:** Travelers seek assurance and satisfaction with their culinary experiences. However, if they doubt that the food they consume is genuinely halal, their trust can be undermined. Merely displaying the label "No Pork No Lard" is not sufficient to offer comprehensive halal assurance. (Santoso et al., 2022)
- a. **Consequently,** even though halal regulations in Indonesia are rigorously enforced and aim to enhance the quality and efficiency of food and beverage offerings, their execution still necessitates time and more focused education to elevate the standards of halal tourism in this sector. (Santoso et al., 2022).

Hotels need to establish rules and/or protocols concerning hotel service procedures to guarantee that hotel services are delivered in alignment with the Sharia principles (H6). The average performance of the service is rated at 3.15, while the expectations of travelers are rated at 4.78, indicating a significant disparity, which might be attributed to the following:

- a. **Audit and Verification Process:** The path to obtaining halal certification and ensuring that all raw materials, production techniques, and facilities align with sharia can be complex and time-consuming. These complexities can lead to delays in informing travelers about the hotel's ability to comply with the Sharia principles. (Chuweni et al., 2021)
- b. **Guidelines and SOP:** The implementation of guidelines and Standard Operating Procedures (SOP) that adhere to sharia requires not only planning but also involves staff training and ongoing evaluations. (Gaffa et al., 2019). Uncertainty in the application of SOP can significantly erode tourists' confidence.
- c. **Facilities and Services:** Travelers frequently desire a hassle-free and comfortable experience when utilizing hotel amenities. If facilities for ablution and places for worship are not easily accessible, or if information regarding prayer hours is vague, their overall experience may be negatively impacted.
- d. **Sharia Hotel Reputation:** Even with the growing recognition of sharia hotels, there remains a risk that travelers may not be well-acquainted with the terms "halal" and "sharia." Ongoing education on the meaning of "sharia" and its application within the tourism sector is crucial for enhancing reputation and fostering trust.

Hotels are required to utilize the offerings of Sharia Financial Institutions to deliver their services (H7). The average performance level of these services is 3.08, while tourist expectations reach 4.75, indicating a considerable disparity, likely for the following reasons:

Numerous hotel managers and employees may lack a comprehensive understanding of Sharia principles and their applications in financial services. This misunderstanding can create hesitance in engaging with Sharia financial institutions, ultimately undermining travellers' trust in the services available. Although the guidelines from the DSN MUI mandate hotels to engage Sharia financial institutions, many continue to depend on traditional banks. This reliance is attributed to the convenience and rapid access associated with conventional services, which are generally familiar to both hotel managers and patrons. Despite the regulations promoting the use of Sharia financial institutions, various obstacles related to comprehension, accessibility, adherence to regulations, and tourist expectations have resulted in hotel performance in this area falling short of what is anticipated (Hadiasali et al., 2022); (Razalli et al., 2020).

#### **Tourist Destinations**

Must offer halal food and beverages certified halal by the MUI Halal Certificate. (D4). The average rating for such services is 2.96, while traveler expectations reach 4.72, resulting in a significant gap. This discrepancy can be attributed to several factors (Jeaheng et al., 2020).

- a. Many hotels, particularly smaller or newer establishments, may lack adequate knowledge of halal standards or the necessary resources to satisfy these requirements. This includes insufficient training for staff on halal practices and the management of food supplies.
- b. Hotels frequently encounter difficulties sourcing halal-certified raw materials. When the availability of halal ingredients is scarce or challenging to obtain, it can hinder the hotel's capacity to provide a menu that fully complies with halal standards, aligning with tourist expectations.
- c. Although regulations mandate halal certification for food and beverage items, some hotels may still opt for non-halal products because of easier accessibility or reduced expenses. This situation can lead to uncertainty regarding the quality of the food served by tourists.
- d. Muslim travelers have elevated expectations that all food and beverages provided at hotels will be entirely halal. If hotels cannot fulfill these expectations—for instance, due to a lack of transparency in the food preparation process or unclear information about the origin of ingredients—their overall experience may be less than satisfactory.

### **SPA, Sauna and Massage**

Utilizing halal and non-impure ingredients that are certified halal by the MUI Halal Certificate (S1), the average service performance is recorded at 3.15, while traveler expectations stand at 4.74, highlighting a significant gap. This discrepancy is likely due to several reasons (Shamsuddin & Yusof, 2020).

- a. Numerous SPA and massage service providers may not have a comprehensive understanding of what halal and impure ingredients entail. This misunderstanding can result in the use of products that fail to meet halal standards, despite providers believing that these products are safe.
- b. As in the food sector, acquiring a halal certificate for spa services is complicated and lengthy. Many service providers may struggle to satisfy all essential criteria and are therefore unable to ensure the quality of the materials utilized during treatments.
- c. Service providers may encounter obstacles when sourcing kosher-certified care products. If access to halal ingredients is restricted or challenging, this can hinder their capacity to deliver services that align with tourist expectations.
- d. SPA and massage services frequently confront stigma or unfavorable perceptions linked to possible misuse in ways that contradict religious principles. This fear could cause service providers to hesitate in strictly applying halal standards and be concerned about potential backlash from public or non-Muslim clients.

### **Travel Bureau**

Maintain a list of halal food and beverage suppliers that possess the MUI Halal Certificate (B3). The average service performance is 3.18, while traveler expectations reach 4.68, indicating a substantial gap, likely due to Adel et al., (2021).

- a. Travel agencies may lack comprehensive access to information regarding halal food and beverage suppliers with halal certifications. Insufficient socialization and guidance for travel agencies in identifying and validating halal providers can result in confusion or uncertainty in selecting the appropriate suppliers.
- b. The process of identifying and confirming halal food and beverage providers with halal certification requires considerable time and financial resources. Many travel agencies may not possess adequate budgets to perform thorough and ongoing surveys to ensure the accuracy and currency of their lists.
- c. Halal food and beverage suppliers who have received halal certification may not be readily available at every tourist destination. This can pose challenges for travel agencies in locating a suitable provider across all areas frequented by travelers.

In utilizing the services of Sharia Financial Institutions for tourism services, whether they are banks, insurance companies, financing entities, guarantee

organizations, or pension funds (B4), the average performance of these services is 3.18, while tourist expectations are 4.77, reflecting a significant gap, likely because:

- a. Despite government efforts to foster a supportive environment for Sharia banking development, the existing regulations may act as barriers. Restrictions on the types of investments permissible by Sharia banks and additional stipulations in Sharia financial agreements may hinder the growth of the Sharia finance sector. Furthermore, the absence of international standardization from organizations such as AAOIFI and IFSB can complicate regulatory implementation.
- b. Muslim tourists may not be fully aware of the advantages and significance of utilizing Sharia financial services in tourism. A lack of education on Sharia economic principles can impede the expansion of Sharia financial products, as individuals may lack comfort or trust in such products.

The management of funds and investments must align with Sharia principles (B5), with the average performance of these services at 3.15 and tourist expectations at 4.69, revealing a considerable gap, likely because:

Although regulations are in place to enhance the development of the Sharia economy, regulatory challenges remain unaddressed. Certain regulations that limit the types of investments available to Sharia banks, along with additional rules in Sharia financial agreements, might slow the growth of the Sharia finance industry, thus complicating the adaptation and implementation of Sharia standards within travel bureaus. Muslim tourists may not fully grasp the benefits and significance of employing Sharia financial services. Inadequate education regarding Sharia economic principles can obstruct the advancement of Sharia financial products, as potential users may lack confidence or assurance. This contributes to a lack of trust among travelers in the services provided by travel agencies (Abozaid, 2020); (Rasmuddin & Umar, 2022).

Sharia financial literacy remains low in Indonesia, with a financial literacy rate of only 39.11% and a financial inclusion rate of 12.88%. This indicates that many individuals do not comprehend the fundamentals of Sharia finance, including the management of funds and investments, according to Sharia guidelines. This gap in understanding complicates travel agencies' ability to ensure that all financial operations strictly adhere to Sharia compliance. The application of Sharia principles to tourism is complex. Obtaining adequate fatwa or Islamic legal opinions can be time consuming and costly. This complicates travel agencies' ability to effectively and swiftly incorporate Sharia principles into their business operations (Abdullah et al., 2020).

## CONCLUSION

PBB Setu Babakan's cultural tourism zone represents a blend of natural and cultural attractions. This area is conveniently accessible owing to its well-established transportation options and clear road signage. The capacity, in terms of unique features and available facilities, was adequate. Setu Babakan showcases a variety of distinctive Betawi cultural experiences complemented by numerous amenities designed for tourist comfort, such as mosques, convenience stores, ATMs, parking areas, eateries, restrooms, and waste disposal bins. Tourism Bearing Capacity: The capacity for tourism, when assessed through the lens of community participation in the development process, remains lacking. There is a need to enhance community involvement in the development of the Setu Babakan Cultural Tourism Area. A primary issue identified in this research is halal certification for the various services offered; generally, managers express concerns about the associated procedures and expenses incurred for the halal certification process.

The findings of this study can facilitate the growth of the halal tourism industry in Indonesia, especially in the PBB region of Setu Babakan. Industry stakeholders can implement measures and policies to enhance elements such as subjective norms and perceptions of behavioral control to align with traveler preferences through governmental regulations that safeguard the environment and culture, while encouraging sustainable practices in tourism. The government can initiate training and certification programs for individuals involved in the halal tourism sector, including tour guides, hotel managers, and local vendors. This training could encompass skills aimed at delivering hospitable services, ensuring cleanliness, and honoring local traditions. By elevating service quality, participants in the tourism industry can cultivate favorable subjective norms among visitors and enhance their perception of control over their tourism experiences. Furthermore, academic institutions can play a vital role in promoting digital literacy, conducting research, and driving innovation within the halal sector, thereby significantly affecting the evolving and innovative digital landscape of the halal value chain.

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