

Development Strategy of Halal Tourism Concept in Keratonan Kasepuhan with Network Analysis

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Abstract : The concept of halal tourism in Keratonan Kasepuhan is an appropriate effort in optimizing tourism development in Keratonan Kasepuhan. Keratonan Kasepuhan has the appropriate potential in the main elements of the formation of halal tourism. This research was conducted as a form of contribution and pouring ideas on optimizing the concept of halal tourism development in Keratonan Kasepuhan. This research was conducted by involving Cirebon City Culture and Tourism Office, Keratonan Kasepuhan Cirebon Management Agency, Keraton Kasepuhan Cirebon Arts Group, Academics, traders and tourists of Keratonan Kasepuhan as keyperson in the object of research. The analysis method used is Analytical Network Process (ANP) to determine priorities in a tourism development, especially halal tourism Keratonan Kasepuhan. The results showed that the priority strategies for developing the concept of halal tourism in Keratonan Kasepuhan include providing facilities, infrastructure, and supporting facilities such as places of prayers, sharia hotels, and halal food in Keratonan Kasepuhan area, creating tour packages that meet the general criteria of halal tourism in Keratonan Kasepuhan, establishing halal tourism information center of Keratonan Kasepuhan, organizing cultural and religious events at the Keratonan Kasepuhan on a routine basis, and planning regulations related to halal tourism in Keratonan Kasepuhan.

Keywords : ANP, Halal, Keratonan, Tourism, Strategy.

1 Introduction

The concept of sharia continues to develop in the global economy, starting from the world of business, culinary, products, banking, lifestyle to the tourism industry. Many countries are now starting to introduce their tourism products with halal and sharia-based concepts. Halal tourism is a rapidly growing market segment not only in Muslim countries but has penetrated globally (Chookaew et al., 2015). Halal and spiritually motivated tourism has continued to spread widely and become popular in recent decades, occupying an important segment of international tourism and has grown substantially in recent years. The consistent growth in this market segment has become a global trend in the tourism industry. The halal tourism trend is not considered a new phenomenon. Halal tourism has become synonymous with the growth of tourism in modern times. The development of halal tourism is an alternative for the tourism industry in Indonesia along with the trend of halal tourism which is part of the Islamic economic industry (Samori et al., 2015).

Halal tourism in Indonesia has good economic prospects within the scope of the national tourism industry. Not only has the beauty and natural wealth spread throughout Sabang to Merauke. Indonesia also has a variety of cultures, languages and local wisdom that are so interested. The establishment of tourism as an opening sector that has succeeded in making a significant contribution to the economy in Indonesia (Jaelani, 2017). The tourism industry not only provides material and psychological aspects for tourists but also contributes to increasing government revenue. Halal tourism is not exclusive, but inclusive for all travellers (Muslim and non-Muslim). The core of the halal tourism concept emphasises the principles of sharia in tourism management, polite and friendly service for all tourists and the surrounding environment (Jaelani, 2017). Indonesia as country with the largest Muslim population in the world, with a variety of multi-ethnic. Development strategies in the development of halal tourism in Keratonan Kasepuhan include providing facilities, infrastructure, and supporting facilities such as places of prayers, sharia hotels, and halal food in Keratonan Kasepuhan area, creating tour packages that meet the general criteria of halal tourism in Keratonan Kasepuhan, establishing halal tourism information center of Keratonan Kasepuhan, organizing cultural and religious events at the Keratonan Kasepuhan on a routine basis, and planning regulations related to halal tourism in Keratonan Kasepuhan. Keratonan Kasepuhan is expected to be sustainable halal and can be a model for halal tourism in various regions. In addition, various aspects of the formation of tourism in Keratonan Kasepuhan must be preserved and its purity because it is a cultural heritage

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that reflects the wealth and diversity of Indonesia. continues to witness progress and development through diverse phenomena, especially the growing tourism trend (Sultan, 2023). Therefore, Indonesia continues to strive to realise the world's halal tourism center because it has a strong carrying capacity such as tourism diversity of the majority of its population who embrace Islam. Halal tourism development strategy is directed at the fulfilment of the tourism competitiveness index as its main indicators, including revamping infrastructure, promotion (re-branding), and preparation of human resources, especially capacity building of tourism businesses (Fadhlan & Subakti, 2020).

Indonesia has a diversity of tribes, cultures, and ethnicities in various regions. In relation to the development of halal tourism in Indonesia, Indonesia has a spread of points - points of the region that have the potential to develop into superior halal tourism. One of the tours with characteristics that fit the concept of halal tourism in Indonesia is in the city of Cirebon. Cirebon City is one of the cities in West Java Province which is famous for its historical tourism and is included in one of the Strategic Tourism Development Areas of history and keratonan in West Java Province (Murod et al., 2024). In addition, the city of Cirebon has the nickname as the City of Guardians because Cirebon is an area that has an important role in the spread of Islam in the archipelago, especially in West Java. Not only the tomb of one of the Wali Songo named Sheikh Syarif Hidayatullah or Sunan Gunung Jati, Cirebon also has a famous Keratonan Kasepuhan located in Lemahwungkuk Cirebon.

Keratonan Kasepuhan Cirebon is a keraton located in Cirebon, West Java, Indonesia. Keraton Kasepuhan originally had the name Keraton Pakungwati. The Keraton was founded by Prince Cakrabuana, the son of the ruler of the Padjajaran Kingdom, Prabu Siliwangi. The origin of the name Keraton Pakungwati was taken from the name of Prince Cakrabuana's daughter, Ratu Mas Pakungwati. Pakungwati means female shrimp, this is in line with the condition of its geographical location which is in the coastal area of the Java sea. Many are produced from the sea, one of which is small shrimp known as rebon shrimp, this is also the background of the origin of the name Cirebon which comes from two words namely ci or cai which means water and the word rebon which means small shrimp so that Cirebon can be interpreted as shrimp water (Lestari et al., 2021).

Keratonan Kasepuhan is one of the keraton that is still preserved and maintained its authenticity. The uniqueness of this keraton is in the form and relics - relics of history that are silent witnesses in the development of the times of the nations of the world who used to stop by on earth. The outer space of the keraton has a mix of European elements, such as cannons and lion statues in the front yard, French-style furniture and glass tables where the sultan's guests look in the mirror before facing. Balinese carved gates and French-style wooden doors (Mayangsari et al., 2014). The architecture and collection of objects belonging to the Keratonan Kasepuhan stored in the keraton museum provide an overview of the Keraton during the heyday of the Cirebon sultanate in the 15th and 16th centuries Anno Domini (AD). In addition to the beauty and interesting architectural style of the Keraton building, the uniqueness of the Keraton is reflected in the customs and traditions of Keraton that are still held firmly and upheld, as part of the obligation and efforts to preserve the nation's culture. One of the most famous traditions of the Keraton Kasepuhan is the Mauludan Tradition which is held every 12 Robi'ul Awal to commemorate the birth of the Great Prophet Muhammad SAW. In the Muludan Tradition, there is a ritual of the *Panjang Jimat* Ceremony, which is a sequence of processions commemorating the birth of the Prophet Muhammad SAW which is symbolized by certain objects that are rich in meaning (Hariyanto, 2016). The core objective is for Muslims to always emulate the Prophet Muhammad. The caliph's influence then spread throughout the world, including Cirebon. In the 15th century, Prince Cakrabuana (Walangsungsang) adopted the Maulid celebration by adapting it to local customs. This is also still found in other areas, such as in Yogyakarta and Solo, which also have ceremonies commemorating the Maulud of the Prophet Muhammad known as the *sekaten* ceremony tradition whose rituals are almost similar to the *Panjang Jimat* ceremony tradition (Mayangsari et al., 2014).

Keratonan Kasepuhan as the center of cultural maintenance and development has an important role in preserving cultural heritage and promoting the cultural richness of Cirebon (Ahnaf et al., 2023). Keraton Kasepuhan Cirebon has a high historical value and has become a cultural center in the Cirebon region. In addition, Keraton Kasepuhan Cirebon has a long and rich history as one of the oldest Keraton in Indonesia (Lestari et al., 2021). Historical research and literature on Keraton Kasepuhan Cirebon can highlight the important role of this Keraton as a preserver and developer of local culture. Several studies present data on the sustainability of the culture, traditions and heritage preserved by Keraton Kasepuhan Cirebon over the centuries. Studies on cultural heritage preservation efforts show how important the role of institutions such as Keraton Kasepuhan Cirebon is in maintaining and developing unique cultural traditions. In this context, relevant research and literature could address the activities undertaken by the Keraton to preserve traditional arts, music, dance and crafts, as well as their role in passing on cultural knowledge to younger generations (Lestari et al., 2021).

Keratonan Kasepuhan with the potential and characteristics that show the suitability of the concept of halal tourism starting from history, culture, and products, to the tours offered. Based on the description of the previous background to improve the quality of tourism and the number of visits in Cirebon, especially Keratonan Kasepuhan, the research on the concept of halal tourism development implemented in Keratonan Kasepuhan aims

to determine a priority development of aspects, problems, alternative solutions, to the right development strategy in developing the concept of halal tourism Keratonan Kasepuhan.

Various literacies regarding the development of halal tourism have been conducted by various researchers, such as research conducted by Jaelani, (2017) on the potential and prospects of the halal tourism industry in Indonesia, Puangniyom & Swangcheng, (2017) examines halal tourism promotion strategies that maintain local culture, Tresna et al., (2017) researched about halal town innovation for travellers, and Chanin et al., (2015) examines halal tourism management guidelines in Thailand. In this study, the concept of tourism development of Keratonan Kasepuhan was implemented with the concept of halal tourism development. Halal tourism development design is formulated together with keyperson involved in the development of Keratonan Kasepuhan. It is hoped that this research can add literacy and insight into the implementation of halal tourism in Keratonan Kasepuhan which has characteristics following the concept of halal tourism development.

2 Literature Review

a. 2.1 Tourism

The term of tourism just arise in society in the 18th century, especially after the Industrial Revolution in England. The term tourism comes from the implementation of tourism activities (tour), which is an activity of temporary change of residence of a person, outside the daily residence for any reason other than doing activities that can generate wages or salaries (Muljadi, 2012). Tourism is a journey from one place to another that is temporary, carried out by individuals or groups, as an effort to seek balance or harmony and happiness with the environment in the socio-cultural, natural and scientific dimensions (Kodhyat, 2014). Tourism is a human activity carried out consciously that gets services alternately among people within a country itself or abroad (including the occupation of people from other regions) in search of satisfaction that is diverse and different from what he experiences where he gets a permanent job (Wahab, 2014).

Tourism is the activity of travelling to get pleasure, seek satisfaction, knowing something, improving health, enjoying sports or rest, fulfilling duties, and others. A broad definition of tourism is a journey from one place to another, temporary, carried out by individuals or groups, as an effort, to seek balance or harmony and happiness with the environment in the social, cultural, natural and scientific dimensions. A trip will be considered as a tourist trip if it meets the three requirements, namely temporary, voluntary (Voluntary) in the sense that it does not occur due to coercion, and does not work like producing wages (Saputra & Ali, 2020).

2.2 Halal Tourism

Halal tourism in general is equated with several terms such as Sharia tourism, halal travel, Islamic tourism, and halal lifestyle. Halal tourism is a product developed from conventional tourism. So Islamic tourism can be defined as Muslim travel activities that move from one place to another or while in one place outside the original place of residence and a period of less than one year and to engage in activities with Islamic motivation. Tourism activities in the Islamic perspective must be under applicable Islamic law, namely halalness (Jaelani, 2017).

Islamic tourism focuses on issues such as Muslim engagement, place, destination, product, dimensions. Motivation and intention are very important in Islam, as they are related to attitudes and goals in Islam. Al-Hamarneh, (2011); Henderson, (2010); Chookaew et al., (2015). Islamic tourism refers to religiously motivated or purposeful travel activities undertaken by religious believers (Islam, Christianity, Hinduism, Buddhism) usually by visiting historical places such as religious shrines or religious figures. Halal tourism can also function as activities that have motivations in accordance with Islamic principles. These activities can be in the form of Hajj, Umrah and others.

The definition of halal tourism is broader than religious tourism, which is tourism based on the values of sharia (Fadhlan & Subakti, 2020). In the World Tourism Organisation (WTO), consumers of halal tourism are not only Muslims but also non-Muslims who want local wisdom. In particular, halal tourism is a buying and selling activity or business. In Islam, the term halal refers to all that is commanded in religious teachings and becomes the cornerstone for the behavior and activities of Muslims (Syamsuadi et al., 2021).

2.3 The Development of the Halal Tourism Industry in Indonesia

Indonesia has a lot of potential in the form of good nature with 17,100 islands and 742 languages. In addition, Indonesia with a population of 270 million people is the largest archipelago with a length of 5,120 km from west to east and 1,760 km from north to south (Fadhlan & Subakti, 2020).

Tourism in Indonesia is an economic centre that has many competitive and comparative advantages, namely: first, tourism as the country's largest foreign exchange earner. The tourism industry is projected to contribute the

largest foreign exchange in Indonesia of US\$ 20 billions by 2019. Secondly, Indonesian tourism is targeted to be the best country in the region and even surpass ASEAN with its main competitor, Thailand, which has tourism foreign exchange of 40\$ billion. Third, Country branding 'Wonderful Indonesia' is ranked 47th in the world which beats 'Truly Asia' Malaysia (ranked 96th) and Country branding 'Amazing' Thailand (ranked 83rd). Halal tourism can increase Indonesia's economic development, especially the sharia economy. Bank Indonesia considers that this is the key to strengthening the Indonesian economy. Based on data from the Ministry of Tourism, the average growth in the number of foreign Muslim tourists from 2015 to 2017 in Indonesia was 18%, namely 2 million (2015), 2.4 millions (2016) and 2.7 millions (2017). The Ministry of Tourism also noted that 13 provinces are ready to become halal destinations, namely Aceh, West Sumatra, Banten, Riau, Lampung, DKI Jakarta, West Java, Yogyakarta, East Java, Central Java, South Sulawesi, West Nusa Tenggara (NTB), and Bali. Aceh and NTB are provinces that have developed halal tourism potential quite well (Fadhlan & Subakti, 2020).

In the 2017 Global Muslim Travel Indeks (GMTI), Indonesia won third place with a score of 72.6 under Malaysia and the United Arab Emirates. Furthermore, in GMTI 2018, Indonesia rose 1 rank to second with the United Arab Emirates with a score of 72.8. While Malaysia is at the first level with a score of 80.6. Seeing that Indonesia is growing in halal tourism, the Ministry of Tourism is making serious efforts to improve halal tourism in Indonesia. Finally in GMTI 2019, Indonesia successfully ranked first with Malaysia with a score of 78, this shows that tourism growth in Indonesia increased 18% from 2018 with Muslim foreign tourist visitors reaching 2.8 million with foreign exchange reaching 40 trillion. To develop halal tourism, Indonesia is expanding the presence of Sharia hotels. Through the regulation of the Minister of Tourism and Creative Economy, Indonesia has made guidelines for organizing Sharia hotels. In 2013, 37 Sharia hotels were certified halal, and 150 hotels were certified for Sharia operations. There are also 2,916 restaurants 303 have been halal certified and 1800 being prepared for certification. Indonesia is trying to promote its halal tourism to the international world. This was done by participating in the World Halal Tourism held in Abu Dhabi in 2016. Indonesia won 12 awards from a total of 16 categories (Jaelani, 2017). Indonesia is already supported by various aspects that can lead Indonesian tourism to penetrate the world market, especially halal tourism. However, efforts to develop halal tourism in Indonesia must be done.

2.4 The Key of Halal Tourism Development

According to Cooper et al., (1998); Fadhlan & Subakti, (2020); Syamsuadi et al., (2021) the tourism destination development framework must at least include the following main components, namely: Halal Tourism Development :

- Objects and attractions which include: attractions based primarily on natural, cultural, and artificial wealth, such as events or what is often called special interest. Accessibility which includes the support of the transportation system which includes: transportation routes or lines, terminal facilities, airports, ports, and other modes of transportation.
- Accessibility plays a very important role, to reach a tourist attraction, a transportation system is needed that can support the existence of an object and tourist attraction and also provide convenience for tourists who want to visit the tourist attraction (Damanik et al., 2006).
- Amenities include tourist support and support facilities which include: accommodation, restaurants, details, souvenir shops, money exchange facilities, travel buses, tourist information centers, and other comfort facilities.
- Ancillary Services are the availability of supporting facilities used by tourists, such as banks, telecommunications, posts, hospitals, and so on.
- Institutions are related to the existence and role of each element in supporting the implementation of tourism activities including the local community as the host.

3 Research Method

The research was conducted with a Soft System Methodology approach with data analysis techniques using the Analytical Network Process (ANP) (Akbar et al., 2017). Analytical Network Process (ANP) is conducted to determine factors including aspects, problems, alternative solutions, and development strategies to be a priority in the development of the halal tourism concept of Keratonan Kasepuhan. The use of ANP requires a knowledge acquisition process to obtain expert consensus in the field of tourism as thinking respondents or subject matter experts. In addition, this research is assisted by the method of in-depth interviews to determine the factors - the development of halal tourism concept in Keratonan Kasepuhan Cirebon. Key persons involved in this study consisted of the Department of Culture and Tourism of Cirebon City, Keraton Kasepuhan Cirebon Management Agency, Keraton Kasepuhan Cirebon Arts Group, Economics, and Tourism Academics, traders in the Keraton Kasepuhan tourist area and the Community (Keraton Kasepuhan Tourists). After knowing the identification of

tourism components and identification of the development of halal tourism concepts in Keratonan Kasepuhan then analysed using ANP techniques for decision-making tourism priorities to be developed. The following framework will be used in analysing the concept of halal tourism development in Keratonan Kasepuhan.

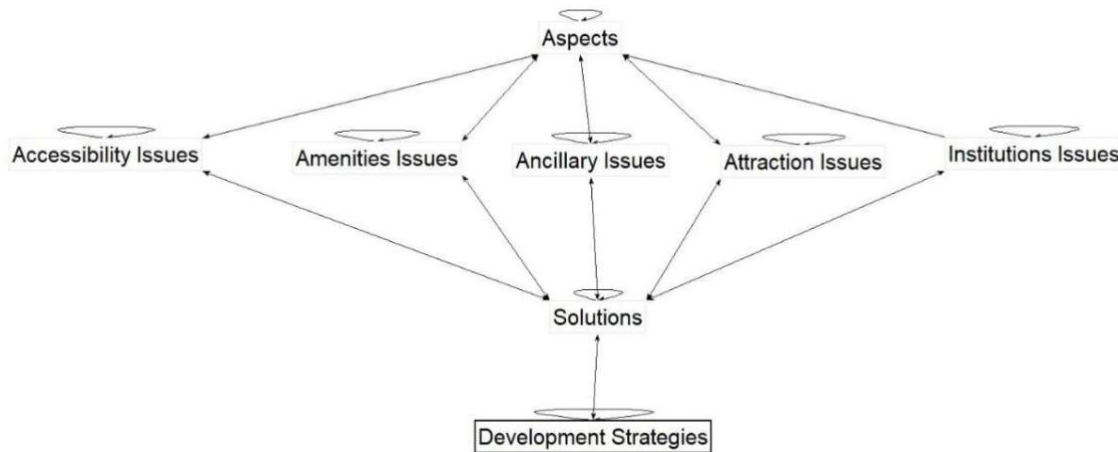


Fig. 1. ANP concept of Halal Tourism of Keratonan Kasepuhan.

4 Result and Discussion

4.2 Halal Tourism of Keratonan Kasepuhan

Keraton Kasepuhan Cirebon is a flagship place for the tourism industry in the city of Cirebon by displaying evidence of the greatness of the Islamic kingdom in Indonesia. The Keraton is located on Jl. Kasepuhan, Kasepuhan, Lemahwungkuk, Cirebon City. Keraton Kasepuhan was built in 1529 AD by Prince Mas Zainul Arifin to expand the Keraton Pakungwati which was built in the east in 1430 AD by Prince Cakrabuana. After Keraton was built, Prince Cakrabuana handed over the keraton to his nephew, Sheikh Syarif Hidayatullah. In 1677, there was an internal conflict in the Sultanate of Cirebon due to differences of opinion among the family regarding the successor of the kingdom. Therefore, the Sultanate of Banten led by Sultan Ageng Tirtayasa divided the Sultanate of Cirebon into three, namely Kanoman Sultanate, Kasepuhan Sultanate, and Panembahan Cirebon.

Keraton Kasepuhan offers a special attraction for tourists, in the keraton building there is an ancient object museum, a train museum, a monument, Lunjuk, Sri Manganti, and the main building of Keraton. The attraction shows the philosophical meaning and heritage of the Islamic kingdom in ancient times. All tourists can visit all of these buildings and can ask for assistance from guides who are in Kasepuhan to understand the attraction. In addition, at the front of the Keraton Kasepuhan, there is Alun-alun Sangkala buana and Sang Cipta Rasa Mosque which are still bound by history and culture with keraton. The place is often used as an event organized by keraton, such as *muludan*, *Panjang jimat*, and cultural carnival.

4.3 Identification of Cluster in Analytical Network Process

In the Analytical Network Process (ANP) some clusters contain nodes of halal tourism development concepts of Keratonan Kasepuhan. The clusters are determined based on the elements of halal tourism development and developed through a data collection process with in-depth interviews with key persons who are competent or involved in the development of Keratonan Kasepuhan. Key person who is competent or has the authority in the development of halal tourism concept of Keratonan Kasepuhan includes:

- Cirebon City Culture and Tourism Office
- Keraton Kasepuhan Cirebon Management Board
- Keraton Kasepuhan Cirebon Arts Group
- Academics
- Traders in the Keraton Kasepuhan tourism area
- Keraton Kasepuhan Tourists

The concept of halal tourism of Keratonan Kasepuhan includes the Cluster being used in this research contains cluster aspects, accessibility issues, amenities issues, ancillary issues, attraction issues, institutions issues, solutions, and development strategies. The following is a description of each cluster of halal tourism development concepts of Keratonan Kasepuhan.

- Cluster I : Assessment of aspects priority.

- Cluster II : Assessment of issues priority.
- Cluster III : Assessment of solutions priority
- Cluster IV : Assessment of development strategies priority.

4.4 Analytical Network Process Halal Tourism Development Concept in Keratonan Kasepuhan

The results of the analysis using the Analytical Network Process (ANP) show that attractions (weight value 0.469) are an important aspect that must be considered in the concept of developing halal tourism in Keratonan Kasepuhan. The next aspects that need to be considered in the concept of developing halal tourism in Keratonan Kasepuhan include aspects of amenities (weight value 0.265), followed by aspects of institutions (weight value 0.138), aspects of accessibility (weight value 0.078), and ancillary aspects (weight value 0.051). The inconsistency ratio value of the aspect priority assessment is 0.01 ($0.01 < 0.1$), which indicates that the analysis results are valid and acceptable. For more details, the aspect priority assessment is presented in Figure 2.

Attractions become very important in the concept of halal tourism development in Keratonan Kasepuhan. This is because the attractions in Keratonan Kasepuhan at cultural and religious events are superior and interesting tourism products offered in Keratonan Kasepuhan and tourists are always enthusiastic in following a series of events. In recent years, Keratonan Kasepuhan has continued to make improvements to provide a sense of comfort and safety for tourists while participating in cultural and religious events at Keratonan Kasepuhan.

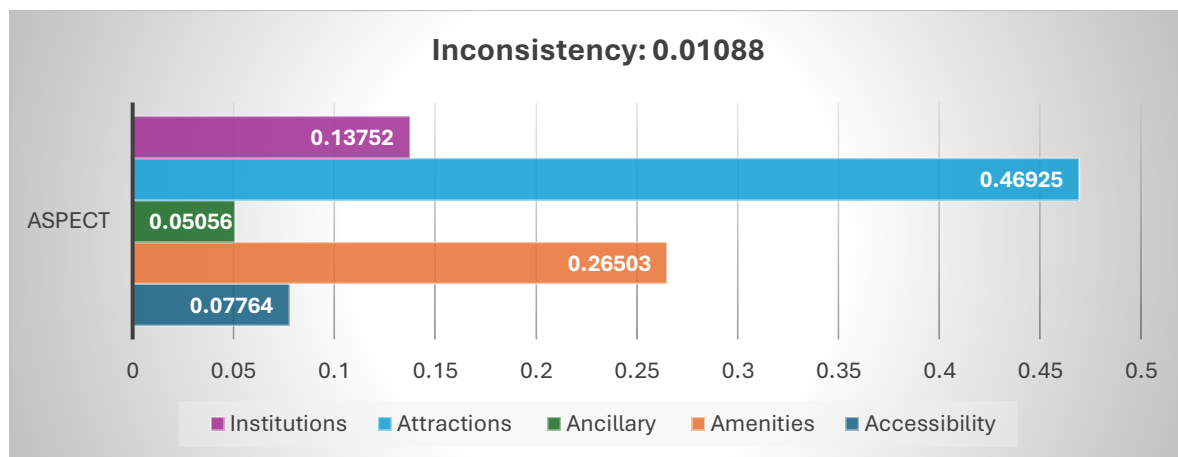


Fig. 2. Priority weighting of aspect value

Assessment of the priority problems faced in the development of halal tourism in Keratonan Kasepuhan is divided into five issues, including accessibility issues, amenities issues, ancillary issues, attractions issues, and institutions issues. Priority accessibility issues in the development of Keratonan Kasepuhan are lack of information on transport modes to Keratonan Kasepuhan (weight value 0.667), followed by lack of information on the list of halal certified places to eat or restaurants around Keratonan Kasepuhan (weight value 0.667), and there is no promotion and socialization of halal tourism of Keratonan Kasepuhan from the local government (weight value 0.167). The value of the inconsistency ratio, value of priority, and accessibility issues of 0.00 ($0.00 < 0.1$) show that the analysis is valid and can be accepted. For further details, the value of priority assessment accessibility issues is shown in Figure 3.

The problem of lack of information on transportation modes to Keratonan Kasepuhan is the main problem in the accessibility aspect. Promotion and introduction of tourism emphasizes more on the timeline of attractions that will be held at Keratonan Kasepuhan and do not explain the route or mode of travel to Keratonan Kasepuhan, so many tourists tend to use public transportation that can deliver directly to Keratonan Kasepuhan.

Priority amenities issues in the development of halal tourism in Keratonan Kasepuhan are traders around the Keratonan Kasepuhan do not fully have halal certification (weight value 0.667), followed by the parking lot is inadequate in providing space for tourists in Keratonan Kasepuhan (weight value 0.333). The inconsistency ratio value of the priority assessment of amenities issues is 0.00 ($0.00 < 0.1$) which indicates that the analysis results are valid and acceptable. For more details, the priority assessment of amenities issues is presented in Figure 4.

The problem of traders around Keratonan Kasepuhan do not fully have halal certification is the main problem in the amenities aspect. Basically all food, drinks, snacks, and other products around Keratonan Kasepuhan are classified as halal products. However, some traders tend not to register their products with halal certification to get halal labels on their products. In addition, some who have halal certificates do not directly show their halal certificates on their trading media.

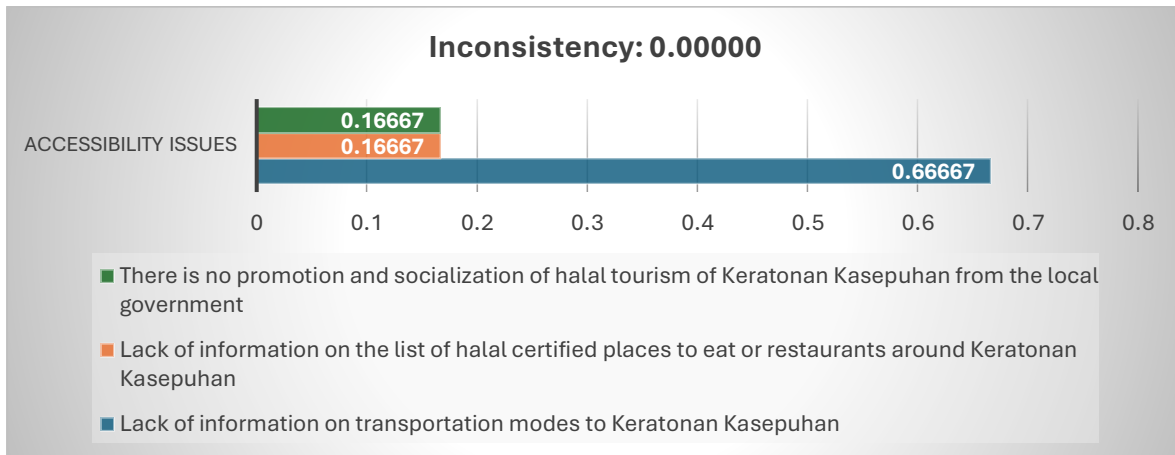


Fig. 3. Priority weighting of accessibility issues

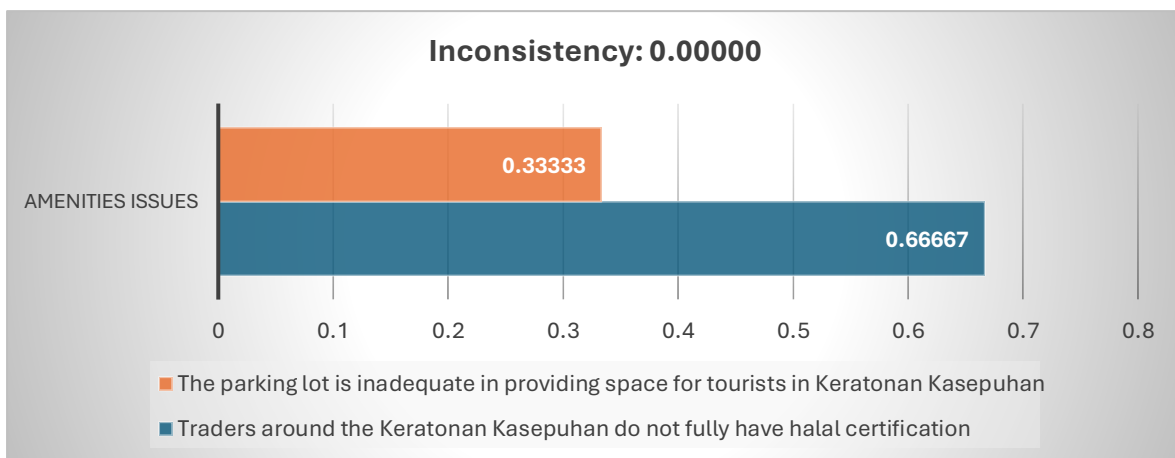


Fig. 4. Priority weighting of amenities issues

Priority ancillary issues in the development of halal tourism in Keratonan Kasepuhan is there is no sharia banking around Keratonan Kasepuhan (weight value 0.701), followed by a long distance to the post office from Keratonan Kasepuhan (weight value 0.193), and there is no wifi network in Keratonan Kasepuhan (0.106). The inconsistency ratio value of the ancillary issues priority assessment is 0.01 ($0.01 < 0.1$) which indicates that the analysis results are valid and acceptable. For more details, the ancillary issues prioritization assessment is presented in Figure 5.

The issue of there being no sharia banking around Keratonan Kasepuhan is the main issue in ancillary issues. There is no place to collect money from Sharia banking around Keratonan Kasepuhan. In addition, the location of Sharia banking is in the city center in the Cirebon banking district.

Furthermore, the assessment of the priority of attraction issues in the development of halal tourism in Keratonan Kasepuhan obtained the results that the priority attraction issues are traders are not involved in certain events at Keratonan Kasepuhan (weight value 0.661), followed by the lack of comfort and safety for Muslim travelers (weight value (0.208), and there are still non-halal activities in certain traditions in Keratonan Kasepuhan (weight value 0.131). The inconsistency ratio value of the attraction issues priority assessment is 0.05 ($0.05 < 0.1$) which indicates that the analysis results are valid and acceptable. For more details, the priority assessment of attraction issues is presented in Figure 6.

The problem of traders are not involved in certain events at Keratonan Kasepuhan is the main problem in attraction. This is because some of the events organized are private, only people or institutions that have received invitations can attend (the Keraton nusantara forum event) and the event uses the entire courtyard in Keratonan Kasepuhan which is usually occupied by traders.

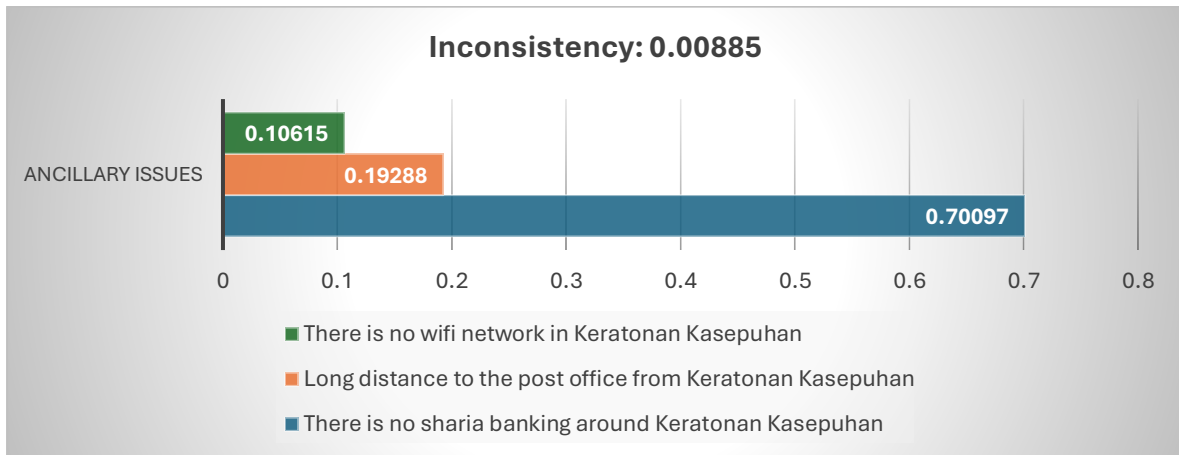


Fig 5. Priority weighting of ancillary issues

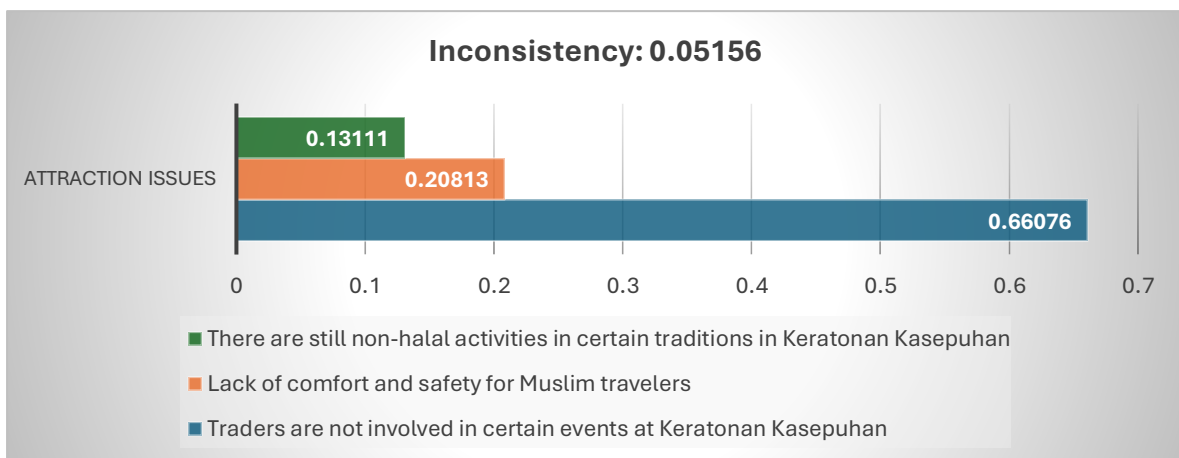


Fig 6. Priority weighting of attractions issues

Priority institutions issues in the development of halal tourism in Keratonan Kasepuhan is there is no specific institution that manages halal tourism in Keratonan Kasepuhan (weight value 0.667), followed by a lack of integration between agencies in developing the concept of halal tourism in Keratonan Kasepuhan (weight value 0.333). The inconsistency ratio value of the institutions issues priority assessment is 0.00 ($0.00 < 0.1$) which indicates that the analysis results are valid and acceptable. For more details, the institution's issues priority assessment is presented in Figure 7.

The problem of there being no specific institution that manages halal tourism in Keratonan Kasepuhan is the main problem in institutions issues. Planning regarding the concept of halal tourism is still not fully optimized, so a special design is needed in accordance with the concept of halal tourism in Keratonan Kasepuhan. In addition, the Keratonan Kasepuhan Management Agency is the main manager of Keratonan Kasepuhan which has been operating for a very long time, so in the development of Keratonan Kasepuhan tourism, the institution became very important involvement and authority.

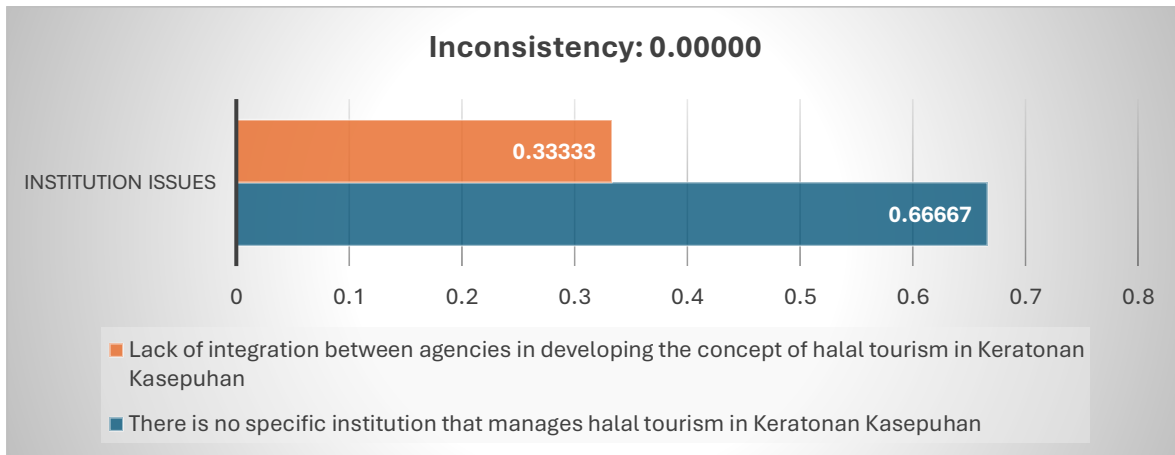


Fig. 7. Priority weighting of institutions issues

After the priority assessment of the problems faced in the development of halal tourism in Keratonan Kasepuhan, then the assessment is carried out to determine the priority of solutions that have been done in overcoming the problems of developing halal tourism in Keratonan Kasepuhan. Priority solutions in the development of halal tourism in Keratonan Kasepuhan is organizing cultural and religious tradition events in Keratonan Kasepuhan at certain events (weight value 0.358), followed by clean water facilities and availability of space for prayers that accommodate many tourists (weight value 0.220), availability of restaurants, cafes, and eating places that provide halal food in Keratonan Kasepuhan (weight value 0.132), convenient and adequate transportation to the Keratonan Kasepuhan location (weight value 0.129), participation of businesses in the tourism industry (Hotels, Restaurants/Cafes, Gift shops, Souvenir outlets (weight value 0.117), and support from the community and businesses around Keratonan Kasepuhan (weight value 0.429). The inconsistency ratio value of the assessment of priority solutions is 0.09 ($0.09 < 0.1$) which indicates that the analysis results are valid and acceptable. For more details, the solutions priority assessment is presented in Figure 8.

Organizing cultural and religious tradition events in is a solution that Keratonan Kasepuhan has done in developing Keratonan Kasepuhan tourism, especially halal concept tourism. Just like the discussion on the previous aspect, attractions such as cultural and religious events are superior products offered by Keratonan Kasepuhan to attract tourists to visit. Therefore, solutions regarding organizing cultural and religious tradition events in Keratonan Kasepuhan at certain events are very important to continue to be optimized.

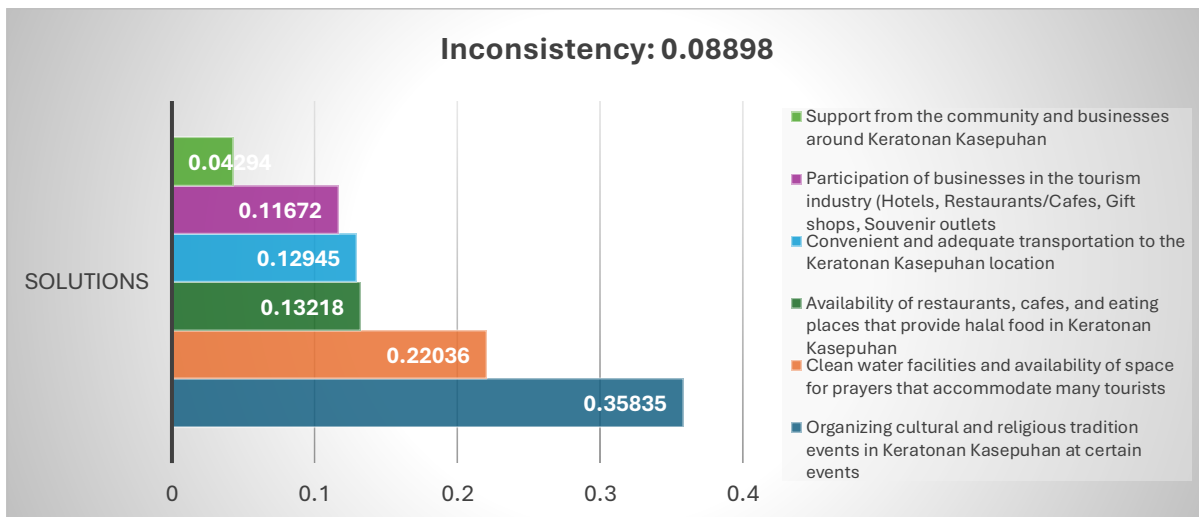


Fig. 8. Priority weighting of solutions

Priority development strategies in the development of halal tourism in Keratonan Kasepuhan are providing facilities, infrastructure, and supporting facilities such as places of prayers, sharia hotels, and halal food in Keratonan Kasepuhan area (weight value 0.443), followed by creating tour packages that meet the general criteria of halal tourism in Keratonan Kasepuhan (weight value 0.252), establishing halal tourism information center of Keratonan Kasepuhan (weight value 0.147), organizing cultural and religious events at the Keratonan Kasepuhan on a routine basis (weight value 0.104), and planning regulations related to halal tourism in Keratonan Kasepuhan (weight value 0.053). The inconsistency ratio value of the assessment of priority development strategies is 0.03

(0.03 < 0.1) which indicates that the analysis results are valid and acceptable. For more details, the assessment of priority development strategies is presented in Figure 9.

Development strategies in the development of halal tourism in Keratonan Kasepuhan are providing facilities, infrastructure, and supporting facilities such as places of prayers, sharia hotels, and halal food in Keratonan Kasepuhan area. The physical development must be optimized because it is used by tourists in supporting halal tourism activities in a tourist attraction. Keratonan Kasepuhan which already has adequate facilities and infrastructure is expected to continue to improve its quality and quantity so that tourists can be more comfortable and safe when traveling in Keratonan Kasepuhan.

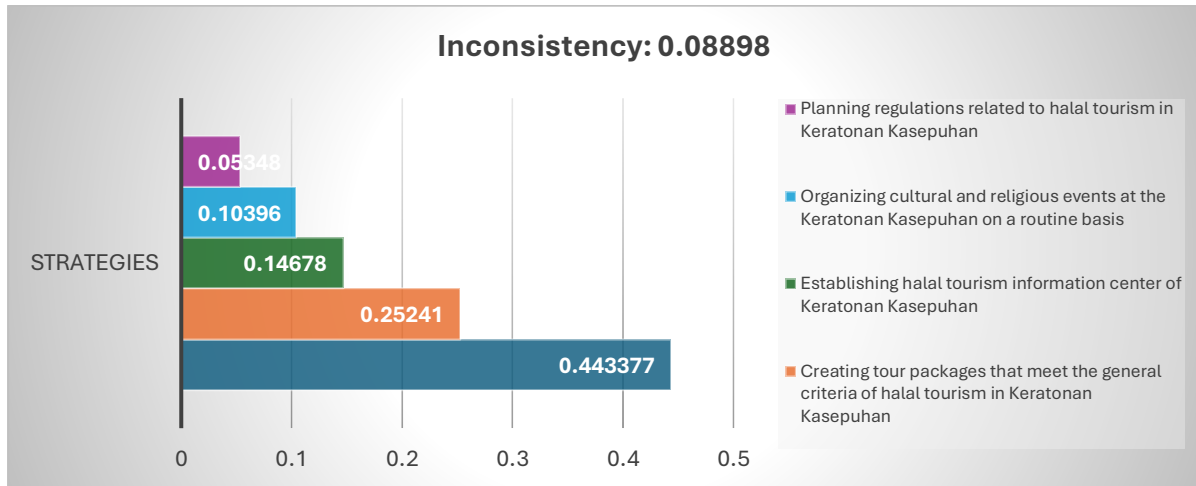


Fig. 9. Priority of development strategies.

5 Conclusion

Based on the results of research that has been done on the concept of halal tourism development Keratonan Kasepuhan. Keratonan Kasepuhan as one of the leading tourism in Cirebon has the potential to implement the concept of halal tourism. Keratonan Kasepuhan is a culture-based tourism and has a variety of religious traditions. But the optimization of the tour found a variety of priority factors that need to be addressed in the development of halal tourism in Keratonan Kasepuhan. Priority aspects of the development of the concept of halal tourism in Keratonan Kasepuhan are the aspect of attractions. Priority accessibility issues namely lack of information on transportation modes to Keratonan Kasepuhan, priority amenities issues namely traders around the Keratonan Kasepuhan do not fully have halal certification, priority ancillary issues namely there is no sharia banking around Keratonan Kasepuhan, priority attractions issues namely traders are not involved in certain events at Keratonan Kasepuhan, and priority institutions issues namely there is no specific institution that manages halal tourism in Keratonan Kasepuhan. In addition, the priority solution in the concept of developing halal tourism in Keratonan Kasepuhan is organizing cultural and religious tradition events in Keratonan Kasepuhan at certain events.

Development strategies in the development of halal tourism in Keratonan Kasepuhan include providing facilities, infrastructure, and supporting facilities such as places of prayers, sharia hotels, and halal food in Keratonan Kasepuhan area, creating tour packages that meet the general criteria of halal tourism in Keratonan Kasepuhan, establishing halal tourism information center of Keratonan Kasepuhan, organizing cultural and religious events at the Keratonan Kasepuhan on a routine basis, and planning regulations related to halal tourism in Keratonan Kasepuhan. Keratonan Kasepuhan is expected to be sustainable halal and can be a model for halal tourism in various regions. In addition, various aspects of the formation of tourism in Keratonan Kasepuhan must be preserved and its purity because it is a cultural heritage that reflects the wealth and diversity of Indonesia.

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