

MES Kalteng Program in Supporting Worship Facilities in Sharia-Friendly Tourism

Program MES Kalteng dalam Mendukung Fasilitas Ibadah di Wisata Ramah Syariah

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Abstract

This community service activity aims to support sharia-friendly tourism in Central Kalimantan, particularly at the Air Hitam Kereng Bangkirai and Bapak Slamet's fruit garden tourist sites. The program implemented by the Sharia Economic Society (MES) of Central Kalimantan focuses on providing adequate worship facilities for Muslim tourists, such as prayer mats, mukena (prayer garments), and sandals. The distribution of assistance was carried out in response to the lack of proper worship facilities at these tourist sites, which had become an obstacle for Muslim tourists in performing their prayers. The methods used include planning, implementation, and evaluation. An initial survey revealed that worship facilities, such as the mushola (prayer room), were not equipped with sufficient items, necessitating intervention through the distribution of prayer equipment. This program not only provides tangible benefits for Muslim tourists to perform their prayers comfortably but also supports the development of halal tourism in Central Kalimantan. Moving forward, MES



Kalteng is committed to expanding this program to other tourist sites to fully support the concept of sharia-friendly tourism.

KEYWORDS *Sharia-Friendly Tourism, Community Service, Worship Facilities, Halal Tourism, Central Kalimantan.*

Introduction

Indonesia has great potential in halal tourism, meeting the needs of Muslim tourists for comfortable worship and sharia-compliant facilities.^{1 2} Halal tourism ensures facilities such as prayer rooms, prayer mats, and mukena (prayer garments) are available, allowing Muslim tourists to worship comfortably in accordance with Islamic sharia standards. This concept of halal tourism can be found in various regions.³ In addition to halal food, Muslim-friendly services and supportive accommodations are key attractions.⁴ The demand from the Muslim community for a tourist destination goes beyond its uniqueness and attractions; it also includes comfort and assurance in performing religious duties.⁵

In 2019, around 14.92 million foreign tourists who visited Indonesia were Muslim travelers. The large number of Muslim tourists traveling to a destination requires several important considerations related to religious practices that must be adhered to.⁶ Halal tourism is a form of tourism based on culture, prioritizing the values and norms of Islamic sharia as its foundation.⁷ Halal tourism requires the development of supporting facilities, such as Qibla direction, prayer mats, and other amenities that comply with Islamic standards.⁸ This concept applies the basic principles of Islam in accommodation and restaurant services to meet the needs of Muslim tourists, while ensuring their comfort in enjoying tourism.⁹

¹ Muhammad Fadhlan and Ganjar Eka Subakti, "Perkembangan Industri Wisata Halal Di Indonesia Dan Dunia," *Indonesian Journal of Halal* 5, no. 1 (2020): 76–80.

² Nuhbatul Basyariah, "Konsep Pariwisata Halal Perspektif Ekonomi Islam," *Youth & Islamic Economic* 2, no. 01s (2021): 3.

³ CIMBNIAGA, "Memahami Konsep Wisata Halal Dan Destinasinya Di Indonesia," n.d.

⁴ Nawarti Bustamam and Susie Suryani, "Potensi Pengembangan Pariwisata Halal Dan Dampaknya Terhadap Pembangunan Ekonomi Daerah Provinsi Riau," *Jurnal Ekonomi Kiat* 32, no. 2 (2022): 146–62, [https://doi.org/10.25299/kiat.2021.vol32\(2\).8839](https://doi.org/10.25299/kiat.2021.vol32(2).8839).

⁵ Jurnalissubar, "Perkuat Sektor Pariwisata Halal, Asra Faber Daerah Agama Dan Bukittinggi Berpotensi Untuk Dikembangkan," 2023.

⁶ Alma Rizkiriani, "Wisata Halal: Konsep Inklusi Dan Kenyamanan Untuk Pertumbuhan Ekonomi Nasional," 2022.

⁷ Surur Fadhil, *Wisata Halal; Konsep Dan Aplikasi*, Alauddin University Press, 2020, 28.

⁸ Purba Pratistawiningrat and Mila Karmila, "Analisis Sarana Dan Prasarana Penunjang Pariwisata Halal," *Jurnal Kajian Ruang* 4, no. 1 (2024): 33, <https://doi.org/10.30659/jkr.v4i1.36656>.

⁹ Samsuhuda, "Wisata Halal Sebagai Implementasi Konsep Ekonomi Syariah," *Al-Tafaqquh: Journal of Islamic Law* 1, no. 1 (2020): 21.

The number of visitors to tourist destinations usually doubles compared to weekend visits during the Christmas and New Year holiday season.¹⁰ In Palangkaraya, the number of visitors to tourist attractions increases daily. Leading up to the Christmas and New Year holidays, the Air Hitam Kereng Bangkirai tourist site in Palangkaraya becomes crowded with visitors, including those from outside the region, even from Jakarta.¹¹

In Central Kalimantan, especially in Palangkaraya, tourist destinations are crowded during the Christmas and New Year holidays. However, the availability of adequate worship facilities remains a challenge. Every religion requires places of worship with specific forms and arrangements to meet spiritual needs.¹² Some tourist sites have prayer rooms but lack sufficient prayer mats, mukena, and sandals. MES Kalteng provided prayer equipment at Air Hitam Kereng Bangkirai to improve comfort for Muslim tourists, especially during busy seasons.

Methods

On December 27, 2024, MES Central Kalimantan conducted a community service at Air Hitam Kereng Bangkirai and Bapak Slamet's fruit garden. MES is a non-profit organization promoting the sharia economic system globally.^{13,14} MES Kalteng aims to equip tourist destinations in Central Kalimantan with complete prayer facilities for sharia-friendly tourism. The method used in this community service activity is service learning.¹⁵

Tahapan yang dilakukan



¹⁰ Tatang Mulyana Sinaga, "Kawasan Mana Saja Yang Bisa Menjadi Pilihan Destinasi Liburan Akhir Tahun?," *kompas*, 2024.

¹¹ Aga Jaya Bijaksana, "Libur Natal, Kunjungan Wisata Danau Hitam Meningkat," 2023.

¹² Luluk Latifah et al., "Analisa Potensi Tempat Ibadah Untuk Pemberdayaan Ekonomi Masyarakat," *Jesya* 6, no. 2 (2023): 2111, <https://doi.org/10.36778/jesya.v6i2.1183>.

¹³ MES, "Masyarakat Ekonomi Syariah," 2021.

¹⁴ DINAS KOMUNIKASI INFORMATIKA STATISTIK DAN PERSANDIAN KOTA PALANGKA RAYA, "Pj Wali Kota Palangka Raya Hera Nugrahayu Hadiri Pelantikan Pengurus Wilayah Masyarakat Ekonomi Syariah (MES) Kalimantan...," palangkaraya.go.id, 2024, <https://palangkaraya.go.id/pj-wali-kota-palangka-raya-hera-nugrahayu-hadiri-pelantikan-pengurus-wilayah-masyarakat-ekonomi-syariah-mes-kalimant/>.

¹⁵ C D Ainaya, N Imaningsih, and ..., "Sosialisasi Dan Pelatihan Inovasi Makanan Sehat Sebagai Ide Bisnis Di Kelurahan Kepanjen Kidul, Blitar," *Jurnal Pengabdian ...* 4, no. 3 (2023): 1932–38.

Image 1. The Stages Performed

The stages performed in this research are as follows: First, planning, where every organizational activity requires careful planning to achieve its goals effectively.¹⁶ The MES Kalteng team began by planning the location and time of implementation, as well as determining the necessary items and where to acquire them.¹⁷ Second, the implementation phase involved surveying several tourist destinations that lacked adequate facilities, followed by conducting a symbolic distribution of the necessary items.¹⁸ Lastly, the evaluation was carried out by extending the activities to other tourist destinations and improving previous progress for further enhancement.¹⁹

Results and Discussion

1. Planning

Social facilities are public amenities, including hospitals, schools, roads, and places of worship, supporting community activities.^{20,21} Worship spaces, like mosques or prayer rooms (mushola), are used for religious activities.²²



Image 1. Purchase of Assistance Items in the Form of Prayer Equipment

¹⁶ Taufiqurokhman, *Konsep Dan Kajian Ilmu Perencanaan, Fakultas Ilmu Sosial Dan Ilmu Politik Universitas Prof. Dr. Moestopo Beragama*, 2008, 8, <http://fisip.moestopo.ac.id/storage/Buku/buku-04-taufiquokhman-konsep-dan-kajian-ilmu-perencanaan-belum-isbn.pdf>.

¹⁷ Mawar Ardiansyah et al., "Membangun Kesadaran Mata Uang Nasional: Sosialisasi Rupiah Di SMPN 4 Satap Jagoi Babang," *Jurnal Pengabdian Multidisiplin* 3, no. 3 (2023), <https://doi.org/10.51214/00202303641000>.

¹⁸ Ninuk Dian Kurniawati et al., "Peningkatan Kemampuan Melakukan Pertolongan Pertama Pada Kecelakaan Siswa Smu Di Sekolah Menengah Umum Melalui Metode Simulasi Dan Role Play," *Jurnal Pengabdian Masyarakat Dalam Kesehatan* 2, no. 1 (2020): 1, <https://doi.org/10.20473/jpmk.v2i1.18086>.

¹⁹ Kurniawati et al.

²⁰ Departemen Dalam Negeri Republik Indonesia, "Peraturan Menteri Dalam Negeri Nomor 1 Tahun 1987" (1987).

²¹ Stevanus J. Manahampi and Amaliah Urfi, *Kompendium Peraturan Bangunan Di Jakarta Basemen* (Jakarta: Jakarta Property Institute, 2023), 11.

²² Aam Alamsyah, "Rumah Ibadah Sebagai Sarana Alternatif Penunjang Kebutuhan Dasar Masyarakat," *PaKMas: Jurnal Pengabdian Kepada Masyarakat* 2, no. 1 (2022): 109, <https://doi.org/10.54259/pakmas.v2i1.826>.

The Sharia Economic Society (MES) of Central Kalimantan has developed a program to improve worship facilities at tourist sites. Adequate facilities are essential in boosting visitor satisfaction by meeting their needs and ensuring comfort.²³ This program focuses on distributing prayer equipment to support the comfort of Muslim visitors who wish to worship.²⁴ Worship facilities are essential for Muslim tourists. MES Kalteng aims to promote Muslim-friendly tourism with self-funded initiatives and future partnerships to improve prayer rooms at tourist sites.

2. Implementation

During the field survey, MES officials identified that the main issue at the Air Hitam Kereng Bangkirai tourist site and Bapak Slamet's fruit garden was the insufficient worship facilities. Essential items like mukena, sarongs, ablution areas, and the call to prayer (adhan) were lacking, making it difficult for visitors to find comfortable spaces to pray, especially during crowded prayer times.²⁵

On December 27, 2024, MES Kalteng distributed prayer equipment for the second time at two locations: the prayer room at Air Hitam Kereng Bangkirai tourist site and Bapak Slamet's fruit garden. The items included prayer mats, sandals, and other essentials for worship comfort. Heru Hidayat led the distribution with the support of the MES Kalteng Public Relations Department.



Image 2. Distribution of Assistance to the Mosque Management at the Air Hitam Tourist Site

²³ Siti Markhamah, "Pengaruh Fasilitas Ibadah Terhadap Kepuasan Pengunjung Mall : Studi Kasus Di Executive Mushola Grand City Surabaya" (Universitas Islam Negeri Sunan Ampel Surabaya, 2016), 21.

²⁴ Agus Sudigdo, "Dampak Fasilitas Ibadah, Makanan Halal, Dan Moralitas Islam Terhadap Keputusan Berkunjung Yang Dimediasi Citra Destinasi Wisata," *Jurnal Manajemen Kewirausahaan* 15, no. 2 (2019): 22, <https://doi.org/10.33370/jmk.v15i2.234>.

²⁵ Dyah Ayu Kunthi Puspitasari, "Analisis Peran Kepuasan Wisatawan Memediasi Pengaruh Atribut Wisata Halal Terhadap Minat Berkunjung Ulang Pantai Syariah Banyuwangi," *JMD : Jurnal Riset Manajemen & Bisnis Dewantara* 4, no. 1 (2021): 47, <https://doi.org/10.26533/jmd.v4i1.759>.



Image 3. Distribution of Assistance to Bapak Slamet at the Fruit Garden

Heru Hidayat hopes this assistance helps visitors pray peacefully amidst tourist activities.²⁶ He encourages community participation to achieve shared goals, emphasizing the importance of professional management and active community involvement in maintaining worship spaces.²⁷ Professional management and community involvement are crucial for maintaining worship spaces' prosperity and spiritual life.²⁸

3. Evaluation

The activity was appreciated by mosque managers and tourists. Yansyah thanked MES Kalteng for their support, Mosques serve as places of worship and centers for community development.²⁹ This is essential for promoting positive changes in values and religious practices. Muslim-friendly facilities ensure Muslim tourists can pray comfortably at tourist sites.³⁰ Halal tourism, with proper and hygienic Muslim-friendly facilities, will involve local communities and industries to support its growth.³¹

Field observations show the assistance has positively impacted visitors' religious needs. MES Kalteng plans to assist more prayer rooms for sharia-friendly tourism.

Conclusion

The program by the Islamic Economic Society (MES) of Central Kalimantan demonstrates that supporting prayer facilities in sharia-friendly tourism has a positive impact. The provision of prayer mats,

²⁶ Lia Mega Sari, "KHUSYUK DALAM ALQURAN (Kajian Tematik)," *Nun: Jurnal Studi Alquran Dan Tafsir Di Nusantara* 4, no. 2 (2019): 125–26, <https://doi.org/10.32495/nun.v4i2.70>.

²⁷ Ariya Engar Widiyaningsih and Muhammad Turhan Yani, "Partisipasi Masyarakat Dalam Mewujudkan Desa Sadar Kerukunan Antarumat Beragama Di Desa Laban Kecamatan Menganti Kabupaten Gresik," *Journal of Civics and Moral Studies* 7, no. 1 (2023): 48, <https://doi.org/10.26740/jcms.v7n1.p44-60>.

²⁸ Arifudin Maunillah Muhamad et al., "Pengaruh Kebersihan Tempat Ibadah Sebagai Sarana Penunjang Kekhusyukan Dan Kenyamanan," *IJM : Indonesian Journal of Multidisciplinary* 2, no. 4 (2024): 390.

²⁹ Titin Widya Risni, Pamadya Vitasgoro, and Lukmatus Nila Syahidah, "Meningkatkan Kepedulian Dan Peran Aktif Masyarakat Dalam Memakmurkan Mushola Al-Ta'qwa SD Kanyoran Di Kec. Semen Kediri Jawa Timur," *GUYUB: Journal of Community Engagement* 5, no. 1 (2024): 305, <https://doi.org/10.33650/guyub.v5i1.8340>.

³⁰ Pratistawiningrat and Karmila, "Analisis Sarana Dan Prasarana Penunjang Pariwisata Halal," 40.

³¹ Amirah A Nahrawi et al., "Pariwisata Halal Indonesia," *Media*, 2020, 10.

mukenas, and sandals at Air Hitam Kereng Bangkirai and the fruit garden highlights the importance of these items for the comfort of Muslim tourists. The halal tourism concept emphasizes Muslim-friendly facilities and services that support worship, while also enhancing the appeal of the destination. In the future, MES Kalteng plans to expand this program to create tourism that supports spirituality and the comfort of visitors.

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