

MANDEH SPECIAL ECONOMIC AREA (KEK) AS THE MODEL OF SHARIA TOURISM DEVELOPMENT IN WEST SUMATRA PROVINCE

By : Ansharullah¹ dan Harum Natasha²
Universitas Islam Negeri Sultan Syarif Kasim Riau
ansharullah@uin-suska.ac.id; harum.natasha@uin-suska.ac.id

ABSTRACT

This study is entitled "Models For Mandeh Special Economic Areas As The Development Of Sharia Tourism In West Sumatra Province". The research objective is to determine the model of the implementation of the Mandeh Special Economic Zone (KEK) as sharia tourism in West Sumatra Province in fulfilling the sharia tourism requirements. Data collection methods used were questionnaires and documentation. Data processing using quantitative descriptive techniques with percentages. Based on the results of the study it can be concluded that the Recapitulation of Tourist Perceptions of the application of the Mandeh Special Economic Zone (SEZ) model as a shariah-compliant destination is categorized as very good.

Keywords: Special Economic Zones, Shariah Tourism

INTRODUCTION

Sharia tourism is generally defined as tourism activities to get happiness and blessings from Allah SWT. The term sharia tourism initially appeared at the OIC meeting in 2000. The use of this term is a description of a tourist demand based on the lifestyle of Muslim tourists during holidays. Besides, sharia tourism is flexible, rational, simple, and balanced tourism.¹

In some countries, the use of the term sharia tourism experiences differences and is quite diverse, including Islamic Tourism, Halal Friendly Tourism Destinations, Halal Travel, Muslim-Friendly Travel Destinations, halal lifestyle, and others. However, in terms of products, tourism services, attractions, and tourist destinations in sharia tourism are the same as tourism products, services, objects and destinations in general as long as they do not conflict with sharia values and ethics and are related to the concept of halal and haram in Islam. The concept of halal can be viewed from two perspectives namely religious perspective

and industry perspective. The perspective of religion, namely as a food law what can be consumed by Muslim consumers. This brings about the consequences of consumer protection. Whereas from an industry perspective, for food producers, this halal concept can be interpreted as a business opportunity. For the food industry whose target consumer is predominantly Muslim, a guaranteed halal product is needed to increase its value in the form of intangible value. Examples of food products whose packaging is listed as halal are more important for Muslim consumers.²

While the oil and gas sector experienced a significant decline due to world market prices that tended to be low, the tourism sector continued to experience an increase. Based on data from a report from the State of the Global Islamic Economy³ in 2013, it was found that the contribution of Muslim tourists to the global tourism sector revenue reached 137 billion in 2012 (excluding pilgrimage and umrah). At the same time, total world expenditure on tourism is 1,095 trillion dollars. This means, global

¹ Munirah, L., & Ismail, H. N. 2012, *Muslim Tourists' Typologi in Malaysia: Perspectives and Challenges. Proceedings of the Tourism and Hospitality International Conference*. Malaysia: Department of Urban and Regional Planning, Faculty of Built Environment.

² Hamzah, Maulana. M., & Yudiana, Yudi. 2015. *Analisis Komparatif Potensi Industri Halal dalam Wisata Syariah dengan Konvensional*. <http://catatanek18.blogspot.co.id/2015/02/analisis-komparatif-potensiindustri.html>

³ *State of The Global Islamic Economy 2013 Report*

Muslim tourism sector expenditure is equivalent to 12.5% of total global expenditure. It is even estimated that in 2018 global Muslim tourist expenditure will grow to the US \$181 billion.

The great potential of Muslim tourists provides opportunities for Muslim-majority countries, especially Indonesia. According to the Pew Research Center⁴ Indonesia, Brunei Darussalam, Malaysia, Turkey, and Middle Eastern Countries with typical young/productive age consumers, educated, having disposable income and high population growth. In 2010 alone the world Muslim population was 1.6 billion or 23 percent of the world's population. It is estimated that by 2050 the world's Muslim population will be 2.7 billion or 29.7 percent of the world's population.

For Indonesia, opportunities to increase the tourism sector do not only come from foreign countries. This is confirmed by Global Muslim Traveler data in Sapudin et al⁵, that Indonesian Muslim tourists are among the top 10 most traveled countries. Furthermore, based on published data from the World Travel and Tourism Council in the 2015 Travel and Tourism Economic Impact, the total contribution of the tourism sector to Indonesia's GDP for 2014 was 9.3% of total GDP or Rp. 946.1 trillion. This figure shows an increasing trend compared to the previous year of 9.2% of total GDP or 886.7 trillion. In 2015 it is estimated that the tourism sector contributed 1,012.7 trillion to total GDP or grew by 7%. Labor absorbed from the tourism sector also experienced a significant increase. According to WTTC, the total contribution of the tourism sector to employment absorption in 2014 amounted to 9.8 million workers (8.4% of the total workforce). It is estimated that this contribution will increase by 3.3% in 2015 or 10.1 million workers can be absorbed in the tourism sector. The contribution still has a big

potential to be increased by considering the competitiveness factors of destination destinations, such as natural, cultural, historical, and price tourism resources.⁶

However, judging from the comparison of foreign tourist arrivals in 2014 between ASEAN countries such as Malaysia, Thailand, and Singapore, Indonesia is still in position No. 4 with 9 million tourists (11.80%). This is certainly a challenge for Indonesia's geographically broader tourism and diverse tourism products. The details can be seen below:

Table 1. Number of Tourist Visits in ASEAN Countries in 2014

No	Country	Tourist Number (Million people)	Percentage (%)
1	Indonesia	9	11,80
2	Thailand	24,8	32,50
3	Singapura	15,1	19,79
4	Malaysia	27,4	35,91
Total		76,3	

Source: Ministry of Tourism and Creative Economy, 2016

The Sharia tourism model is a unifying rule of Islamic travel that is mandatory for every Muslim. The Shariah tourism model provides space, protects and preserves as well as builds local (cultural) tourism factors in its development towards the good (good) and prevents harm (disaster) to the people, discussed in *al 'urf wa al' adah, maqashid syar'iah contains al-mursalah mashalahah* and more.

Nuh [71] Verses 19-20

وَاللّٰهُ جَعَلَ لَكُمُ الْاَرْضَ بِسَاطًا. لِتَسْأَلُوْا مِنْهَا سُبُلًا فِجَاٰجًا.}

It means: "And Allah hath made the earth for you to spread forth, that ye may journey through the great earth."

Al-Mulk [67] Verse 15

<http://www.anggaran.depkeu.go.id/content/Publikasi/Kajian%20dan%20artike%201/2017%20Kajian%20Efektivitas%20Alokasi%20Anggaran%20Kementerian%20Pariwisata%20terhadap%20Kunjungan%20Wisatawan%20Mancanegara%20dan%20Wisatwan%20Nusantara1.pdf> [diakses 15 September 2018]

⁴ The Future of World Religions: Population Growth Projections, 2010 – 2050. PEW Research Center (Worldaffairsjournal, 2015)

⁵ Sapudin, A., Adi, F., & Sutomo, 2014. Analisis Perbandingan Hotel dan Pariwisata Syariah dengan Konvensional. Bogor: Magister Manajemen Syariah IPB.

⁶ Publikasi Penelitian Direktorat Jenderal Anggaran Efektivitas Alokasi Anggaran Kementerian Pariwisata terhadap Kunjungan Wisatawan Mancanegara dan Wisatawan Nusantara 2016

{هُوَ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ ذَلُولًا فَامْشُوا فِي مَنَاكِبِهَا وَكُلُوا مِن رِّزْقِهِ وَإِلَيْهِ النُّشُورُ}

Which means: "He made the earth easy for you to explore, so walk in all his land and eat some of his sustenance.

Al-Ankabut [29] Section 20

{قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ بَدَأَ الْخَلْقَ ثُمَّ اللَّهُ يُنشِئُ النَّشْأَةَ الْآخِرَةَ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ}

It means: "Say: Walk on the earth, then observe how God initiated creation, then God created another creation. Verily, Allah is All-Powerful in all things. "

Surat Al-Hajj [22] Verse 46

فَتَكُونُ لَهُمْ قُلُوبٌ يَعْقِلُونَ {أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ
بِهَا أَوْ آذَانٌ يَسْمَعُونَ بِهَا فَإِنَّهَا لَا تَعْمَى الْأَبْصَارُ وَلَكِن تَعْمَى
الْقُلُوبَ الَّتِي فِي

Which is to say: "Have they not explored the earth, that their hearts may understand, their ears can hear? It is not the eyes that are blind, but the blind are the hearts that are in the chest. "

Hadith history of al-Baihaqi

عن ابن عباس رضي الله عنهما قال: قال رسول الله صلى الله عليه وسلم: سافروا تصحوا وتغنموا

Meaning: From Ibn Abbas said that the Messenger of Allah (may peace be upon him) said: "Come on, you will be well and well".

Supported by Fatwa⁷ MUI no 108 / DSN-MUI / X / 2016 on Tourism Maintenance Guidelines are:

1. The third article is the General Principles of Shariah Tourism Maintenance:
 - a. Abstaining from idolatry, apostasy, idolatry, taboo / plot, and blasphemy;
 - b. Creating benefits and benefits both material and spiritual
2. The fourth article is the Terms relating to Parties and Agreements, where:
 1. Contracting Parties

The parties involved in the maintenance of Shariah Tourism are:

 - 1) Travelers;

- 2) Syariah Travel Bureau (BPWS);
- 3) Tourism Entrepreneurs;
- 4) Sharia hotel;
- 5) Travel Guides;
- 6) Therapist.

2. Contract between the Parties

- 1) The contract between the Traveler and the BPWS is an act of alienation;
- 2) The agreement between BPWS and the Tourist is a solemn or solemn agreement;
- 3) The contract between the Traveler and the Tourism Entrepreneur is *ijarah*;
- 4) The contract between the sharia hotel and the traveler is the agreement;
- 5) Agreement between Shariah hotels and BPWS for marketing
- 6) is the wakalah covenant of the end of life;
- 7) The contract between the Traveler and the Therapist is a treaty; The contract for the maintenance of travel insurance, the storage and management and development of tourism funds is mandatory to adopt the provisions of a fatality with DSN-MUI and applicable laws and regulations.

3. The fifth Article is Provisions related to Sharia Hotels

- a. Sharia hotels may not provide access to pornography and immoral acts;
- b. Sharia hotels may not provide entertainment facilities that lead to polytheism, immorality, pornography, and/or immoral acts
- c. Food and beverages provided by Islamic hotels must have obtained halal certificates from MUI;
- d. Provide adequate facilities, equipment, and facilities for the implementation of worship, including cleaning facilities;
- e. Managers and hotel employees must wear clothes that are under sharia;
- f. Sharia hotels must have guidelines and/or guidelines regarding hotel service procedures to guarantee the

⁷ Fatwa MUI no 108/DSN-MUI/X/2016 tentang Pedoman Penyelenggaraan Pariwisata Berdasarkan Prinsip Syariah tahun 1437/2016. <https://dsnmu.or.id/fatwa/pedoman-penyelenggaraan-pariwisata-berdasarkan-prinsip-syariah/> [diakses 20 September 2018]

- implementation of hotel services under sharia principles;
- g. Islamic hotels must use the services of Islamic Financial Institutions in performing services.
4. The sixth article, that is, tourists must fulfill the following provisions:
 - a. Hold fast to sharia principles by avoiding shirk, disobedience, evil, and damage (body);
 - b. Maintain religious obligations during the tour;
 - c. Maintain noble character;
 - d. Avoid tourist destinations that conflict with Islamic principles.
 5. Seventh Article namely Provisions on Travel Destinations,
 - a. Travel destinations must be directed towards efforts to:
 - 1) Realizing public welfare;
 - 2) Enlightenment, refreshment and appeasement;
 - 3) Maintaining responsibility, safety, and comfort;
 - 4) Achieve universal and inclusive goodness;
 - 5) Maintaining cleanliness, nature conservation, sanitation, and the environment;
 - 6) Respect for socio-cultural values and local wisdom that does not violate sharia principles.
 - b. Travel destinations must have
 - 1) Worship facilities that are suitable for use, easily accessible, and meet shariah requirements;
 - 2) Halal food and beverages that are guaranteed halal with MUI Halal Certificate.
 - c. Travel destinations must be spared
 - 1) Polytheism and Khurafat;
 - 2) immorality, adultery, pornography, porno-action, alcohol, drugs, and gambling;
 - 3) Performing arts and culture as well as attractions that conflict with Islamic principles.
 6. The Eighth Article is about the Spa, Sauna, and Massage Conditions which must meet the following conditions:
 - a. Using halal and unclean materials that are guaranteed halal with MUI Halal Certificate;
 - b. Avoid pornography and pornography;
 - c. Preservation of tourist honored.
 - d. Male therapists can only do spas, saunas, and massages to male tourists; and female therapists may only do spas, saunas, and massages to female tourists;
 - e. Available facilities that make it easy to conduct worship
 7. The ninth article concerning Provisions related to Sharia Travel Agencies that are required to fulfill the following provisions:
 - a. Organizing tour packages that are in accordance with Islamic principles;
 - b. Have a list of accommodations and tourist destinations that are in accordance with Islamic principles.
 - c. Have a list of halal food and beverage providers that have MUI Halal Certificates.
 - d. Using the services of Islamic Financial Institutions in conducting tourism services, including banks, insurance, financial institutions, insurance institutions, and pension funds;
 - e. Managing funds and investments must be in accordance with sharia principles;
 - f. Must have a travel guide that can prevent the occurrence of acts of shirk, khurafat, immorality, adultery, pornography, porno-action, liquor, drugs, and gambling.
 8. The tenth article regarding the provisions related to Sharia Tour Guides who must meet:
 - a. Understand and be able to carry out sharia values in carrying out the task; especially those relating to the fiqh of tourism;
 - b. Noble, communicative, friendly, honest, and responsible;
 - c. Having work competency in accordance with applicable professional standards as proven by certificates;Tourism development based on tourism models, including:
 1. Mass Tourism Development Model
Mass tourism is characterized by a large number of tourists, the purchase of tour packages and trips that are very similar, covering everything and in large groups.

Individually, tourists who are in mass tourism are relatively inexperienced, unsophisticated tourists who visit common tourist destinations to relax, enjoy the scenery and activities with a splash of sun, without too much challenged by authentic and weird experiences for him.⁸

2. Special Interest Tourism Development Model

Quality tourism or what is called new tourism by Faulker is said to be: (1) more sophisticated and experienced tourists, (2) really likes to plan their own trips, and (3) travel independently. The other characteristics are spontaneous, flexible in arranging the arrangement of the trip, more motivated to look for attractions with special interests such as tirta tourism, adventure, and generally rich and looking for authentic experiences (typical) and their short trips to just one tourist destination. The form of special interest tourism is translated from Special Interest Tourism.⁹

Furthermore, according to Dadang Rizki Ratman¹⁰, there are 3 (three) portfolios of tourism products, namely:

1. Nature consists of:
 - a. Marine Tourism
 - b. Ecotourism (Eco Tourism)
 - c. Adventure Tourism
2. Culture consists of:
 - a. Heritage and Pilgrim Tourism
 - b. Shopping and Culinary Tourism (Culinary and shopping Tourism)
 - c. City and Village Tourism
3. Man-made (Man Made) which consists of:
 - a. Mice Tourism (Mice & Tourism Events)
 - b. Sport Tourism
 - c. Integrated Tourism Tourism Objects (Integrated Area Tourism)

Seeing such a large potential for Islamic tourism, the Republic of Indonesia Ministry of Tourism and Manpower implemented various

policies. One of them is the soft launching of the sharia tourism program in December 2012. This program is in the form of a policy to develop and promote business services in the fields of hospitality, restaurants, travel agents and Solus Per Aqua (SPA) in 12 Islamic tourist destinations. One of them is the province of West Sumatra.

The appointment of the province of West Sumatra is not without reason. Amazing natural and cultural potential consists of mountain tourism, sea tourism, cultural tourism, shopping tourism, culinary tourism and so on. Moreover, the province of West Sumatra won the World Halal Tourism Award 2016.¹¹ This activity is an event for industry players who are struggling in providing goods or services for halal tourism. This award is a benchmark for the world halal tourism industry.

In maximizing the potential of Islamic tourism, the regional government has formed a team of experts to conduct an inventory of halal tourism potential in West Sumatra. Including the condition of infrastructure related to Islamic sharia or public infrastructure such as roads. These efforts are part of the preparation of the Mandeh Special Economic Zone (KEK) integration that is being proposed to the central government. The implementation of the KEK Mandeh relies heavily on the sharia tourism industry.¹² Mandek SEZ is highly expected to be the engine of industrial growth in West Sumatra. Even Tourism Minister Arief Yahya, who put Mandeh's position as Sumatra's "Raja Ampat".¹³

The research entitled "*Special Economic Area Model (KEK) of Mandeh As Development Of Sharia Tourism In West Sumatra Province*" is expected to be able to explain additional value for regional and national economies, especially creative industries and creation of jobs, religious, social and cultural values in the context of

⁸Faulkner, B. 1997. *Perkembangan Pariwisata di Indonesia: Perspektif Gambaran Besar*. Bandung: Bandung: ITB 1997. hal 16

⁹*Ibid.*

¹⁰ Deputi Bidang Pengembangan Destinasi dan Investasi Pariwisata Kementerian Pariwisata dalam rapat Koordinasi Nasional Kementerian "Akselerasi Pembangunan Kepariwisata Dalam Rangka Pencapaian Target 12 Juta Wisman dan 260 Juta Wisnus 2016" www.kemenpar.go.id/userfiles/Paparan%20-%20Deputi%20BPDIP.pdf [diakses 20 September 2018]

¹¹ <http://nationalgeographic.co.id/berita/2016/12/indonesia-raih-12-penghargaanbergensi-di-ajang-the-world-halaltourism-awards-2016>. [diakses 15 September 2018]

¹² <https://www.republika.co.id/berita/ekonomi/syariah-ekonomi/17/08/08/oudd9q415-sumber-tak-mau-kalah-soal-wisata-halal>. [diakses 15 September 2018]

¹³ <http://www.tribunnews.com/regional/2016/06/10/mandeh-bakal-jadi-kawasan-ekonomi-khusus-pariwisata>. [diakses 15 September 2018]

preservation of wisdom in West Sumatera and opening up areas with infrastructure development.

RESEARCH METHODS

This research is called Applied Research which is a research that involves the application of theory to solve certain problems. This applied research can provide input in making decisions, how to develop sharia tourism with the Special Economic Zone (KEK) model and the basis of action in solving problems in the tourism sector in West Sumatra Province, through primary and secondary data collected.

In this research two approaches are used, they are a combination of quantitative and qualitative approaches.¹⁴ Quantitative approach emphasis analyzing the policies of the regional government of West Sumatra province which has established the Mandeh Special Economic Zone (KEK) in terms of economic excellence. While the qualitative approach is used to address the problem of tourist perception on the application of the Mandeh Special Economic Zone (KEK) model as sharia tourism in West Sumatra Province in meeting the requirements of sharia tourism destinations. This combination was carried out in the hope of enriching the data and a better understanding of the issues studied.

In this study, the population is the local government in the province of West Sumatra, or related agencies/institutions and Islamic tourism economic actors. According to Mardalis, the sample means an example of a portion of all individuals who are the object of the researcher.¹⁵ The research sampling method uses purposive sampling, which is the technique of sampling taken deliberately.¹⁶

The data collection techniques used in this study are:

1. Questionnaire
2. Documentation
3. Interview

Quantitative descriptive techniques with percentages will be using the following formula:

$$P = \frac{X}{N} \times 100\%$$

Information : N

F = The frequency that is being sought for the percentage

N = Number of respondent frequencies

P = total¹⁷

The data that has been presented is then recapitulated and given the following criteria:

- a) 81% - 100% are categorized as very satisfying/very good
- b) 61% - 80% are categorized as satisfying/Good
- c) 41% - 60% are categorized as sufficient to satisfy/Quite Good
- d) 21% - 40% are categorized as less satisfying/Poor
- e) 0% - 20% are categorized as not satisfying/not very good¹⁸

RESULTS AND DISCUSSION

Tourism can be a mainstay that can play a role in national development in Indonesia, this is evidenced by the contribution of the tourism sector in providing foreign exchange input for the Indonesian state. With the role of tourism in national development, new jobs will emerge that can absorb more workers. Moreover, Indonesia is known as a country that has beautiful natural resources that can be developed into tourism destinations.

¹⁴ Vredenbergt, *Metode dan teknik Penelitian*, Edisi ke-6 Jakarta: Gramedia, h.4-9

¹⁵Ibid. h 55.

¹⁶Mudrajat Kuncoro 2009, *Metode Riset untuk Bisnis dan Ekonomi*, Erlangga: Jakarta, h 129

¹⁷Anas Sujiono, 2010, *Pengantar Statistik Pendidikan*, Jakarta: Rajawali Pers, h 43

¹⁸ Riduwan, 2011, *Skala Pengukuran Variable-variable Penelitian*, Bandung: Alfabeta, h 126

Table 1: Recapitulation of Tourist Perceptions of Special Economic Area Model Mandeh as sharia tourism

No.	Options									
	Strongly Agree		Agree		Sometimes		Disagree		Strongly Disagree	
	F	P (%)	F	P (%)	F	P (%)	F	P (%)	F	P (%)
1	Indicator of improvement in satisfactory selling service									
Average	17	49	8	24	5	15	4	10	1	3
2	Indicator of improvement in selling confidence									
Average	16	46	11	32	4	12	3	7	1	3
3	Indicator in improvement of selling by ethics									
Average	15	44	11	32	4	10	4	12	1	1
4	Indicator of improvement in selling skills									
Average	15	44	12	34	5	13	3	7	1	1
5	Indicator in improvement in learning spirits of knowledges									
Average	15	44	9	25	6	16	4	10	2	4
6	Indicator in understanding improvement that selling is to service									
Average	14	41	8	22	8	24	4	12	1	1
Total	91	45	58	28	31	15	20	10	5	2

Based on table 1, a recapitulation of Tourist Perception Indicators of KEK Mandeh as sharia tourism is known that the sum of all alternative answers can be explained as follows: Samples that answered Strongly Agree = 48 (48%)

Samples that answered agreed = 40 (40%)

Samples that answered Doubtful = 7 (7%)

Samples that answered Disagree = 3 (3%)

Samples that answered Disagree = 2 (2%)

Mandeh SEZ rates in enhancing mandeh destinations that are sharia are known as below:

Samples that answered Strongly Agree = $48 \times 5 = 240$

Samples that answered Agree = $40 \times 4 = 160$

Samples that answered Doubtful = $7 \times 3 = 21$

Samples that answered Disagree = $3 \times 2 = 6$

Samples that answered Disagree = $2 \times 1 = 12$
 $100 (N) = 439 (F)$

The cumulative value of the questionnaire about the perception of the Mandeh Special Economy Zone (KEK) in increasing sharia mandeh destinations is 439, while the expected value is $100 \times 5 = 500$. Determination of the research results is sought by entering into the formula:

$$\begin{aligned}
 P &= F / N \times 100\% \\
 &= 439/500 \times 100\% \\
 &= 87.8\% \text{ (81\% - 100\% categorized as} \\
 &\text{very satisfying / very good)}
 \end{aligned}$$

CONCLUSIONS AND RECOMMENDATIONS

A. Conclusion

1. The efforts of the West Sumatra regional government to direct the Mandeh Special Economy Zone to Islamic values by realizing benefits based on the perception of tourists categorized as good (63%)
2. The efforts of the West Sumatra regional government to direct the Mandeh SEZ to Islamic values by providing enlightenment, refreshment and appeasement, based on the perception of tourists can be categorized as GOOD (70%).
3. The efforts of the West Sumatra regional government to direct the Mandeh SEZ to Islamic values by maintaining the trust, safety and comfort of tourists based on the perception of tourists are categorized as sufficiently satisfied / Good Enough.
4. The efforts of the regional government of West Sumatra directing the Mandeh SEZ to Islamic values have proven unable to realize universal and inclusive goodness based on the perception of tourists (48%) categorized as quite satisfying / good enough
5. The West Sumatra regional government has directed the Mandeh SEZ to Islamic values, being able to maintain cleanliness, natural preservation, sanitation, and the environment based on the perception of tourists (32%). categorized as less satisfied/ Not Good
6. The efforts of the West Sumatra regional government to direct the Mandeh SEZ to respect socio-cultural values and local wisdom that do not violate sharia principles based on tourist perceptions (55%). categorized as Sufficient / Good Enough
7. The efforts of the West Sumatra regional government to prepare the Mandeh SEZ to have worship facilities that are suitable for use, easy to reach and meet Shariah requirements based on the perception of tourists 67 people (67%) are categorized as satisfying / Good.
8. The efforts of the West Sumatra regional government to prepare the Mandeh SEZ to have halal food and beverages that are

guaranteed halal with the MUI Halal Certificate, based on the perception of tourists of 64 people (64%). This is in the criteria of 61% - 80% categorized as satisfying / Good.

9. The efforts of the regional government of West Sumatra to prepare the Mandeh SEZ must avoid Kernusyrikan and khurafat, based on the perception of tourists of 78 people (78%). This is in the criteria of 61% - 80% categorized as satisfying / Good.
10. There is an attempt by the West Sumatra regional government to prepare the Mandeh SEZ to avoid performing arts and culture and attractions that conflict with Islamic principles, based on the perception of tourists as many as 67 people (67%). This is in the criteria of 61% - 80% categorized as satisfying / Good.
11. Of all the Tourist Perceptions Recapitulation of the implementation of the Mandeh Special Economic Zone (SEZ) model as sharia tourism, the cumulative value of the questionnaire about the perception of the Mandeh SEZ in increasing the mandeh sharia destinations is 439, or categorized as Very Satisfying / Very Good.

B. Suggestions

Based on the conclusions of the study, the authors recommend the following suggestions:

1. It is recommended that the West Sumatra regional government direct the SEZ Mandeh to Islamic values to further enhance efforts to maintain the trust, safety and comfort of tourists
2. Furthermore, it is also suggested to the regional government of West Sumatra to direct the Mandeh SEZ to further realize the universal and inclusive good
3. Finally, the major homework for the West Sumatra regional government is in terms of maintaining cleanliness, nature preservation, sanitation, and the environment that needs to be further improved.

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