

The Potential of Banto Royo Tourism Based on Local Wisdom and Islamic Philanthropy towards SDGs Tourism

Rusyaida D

UIN Sjech M.Djamil Djambek Bukittinggi, Indonesia
Rusyaida1969@gmail.com

Gusril Basir

UIN Sjech M.Djamil Djambek Bukittinggi, Indonesia

Anggi Syafitri

UIN Sjech M.Djamil Djambek Bukittinggi, Indonesia

Submitted: December 30, 2021

Revised: December 30, 2022

Published: December 31, 2022



©2022 by the authors. Submitted for open access publication under the terms and conditions of the Creative Commons Attribution (CC-BY-SA) license (<https://creativecommons.org/licenses/by-sa/4.0/>)



DOI : <http://dx.doi.org/10.30983/es.v6i2.5192>

Abstrak

Sejak tahun 2018, pemuda dan masyarakat Desa Banto Royo, Koto Tangah telah mengembangkan beberapa destinasi pariwisata didaerahnya. Desa ini memiliki banyak potensi obyek wisata yang pesona dan keunikannya, sehingga banyak pengunjung dari dalam maupun luar daerah datang untuk menikmatinya. Meningkatnya kunjungan meningkatkan pendapatan daerah yang kembali untuk kepentingan sosial. Penelitian ini bersifat deskriptif kualitatif dan pengumpulan data dilakukan dengan observasi, wawancara dan dokumentasi serta didukung oleh bahan-bahan tertulis yang relevan seperti buku, penelitian, dan jurnal. Penelitian ini bertujuan untuk mendeskripsikan keunggulan ekonomi pariwisata berbasis kearifan lokal dan prospeknya di Desa Banto Royo. Hasil penelitian menunjukkan bahwa Banto Royo sebagai destinasi wisata memiliki banyak kelebihan dan keunikan. Selain pemandangannya yang indah, menawarkan kuliner yang unik dan halal, arena kekeluargaan, keramahan dan kesopanan masyarakat, serta fasilitas yang memadai. Masyarakat memiliki peran untuk berpartisipasi dalam menjalankan kegiatan pariwisata dengan menjaga tradisi dan kearifan lokalnya. Pemerintah dan masyarakat berkomitmen untuk meningkatkan potensi dan daya tarik pariwisata, meningkatkan perekonomian masyarakat melalui Sustainable Development Goals (SDGs).

Kata Kunci: *wisata, kearifan, pembangunan berkelanjutan*

Abstract

Since 2018, the youth and the people of Banto Royo Village, Koto Tangah, have developed several tourism destinations in their area. This village has many potential tourism objects with charm and uniqueness, so many visitors from inside and outside the area enjoy it. Increased visits increase regional income, which returns for social purposes. This research is descriptive qualitative, and data collection is done by observation, interviews, and documentation and is supported by relevant written materials such as books, research, and journals. This study aims to describe the economic advantages of local wisdom-based tourism and its prospects in Banto Royo Village. The results showed that Banto Royo, a tourist destination, has many advantages and uniqueness. In addition to its beautiful scenery, it offers unique and halal culinary delights, a family arena, community friendliness, courtesy, and adequate facilities. The community has a role in participating in carrying out tourism activities by maintaining their local traditions and wisdom. The government and the community are committed to increasing the potential and attractiveness of tourism and improving the community's economy through the Sustainable Development Goals (SDGs).

Keywords: *tourism, local wisdom, sustainable development goals.*

Introduction

Tour with various motives has become a way of life for people in developed countries, bringing economic benefit.¹ One of the growing trends is Halal Tourism in 2016, which has also become a mega business for business people. This tour is not only for fun for beloved family (pleasure) during holidays (leisure) but also pays attention to halal, especially for the food served and various other aspects that support it.

Halal tourism has become a global phenomenon as an economic resource for developing countries in the world. Halal tourism is part of the promising halal industry. Halal tourism is carried out not only in Islamic countries but also in non-Muslim countries.² Halal tourism has developed in various countries in Asia, such as Malaysia, Thailand, and Brunei Darussalam, and countries in the Middle East, such as Turkey. In addition, halal tourism is also developing in non-Muslim countries, including Japan, Korea, and the United States.³

Along with the development and the times, halal tourism is also developing in Indonesia. Halal tourism is a central issue that is always an exciting and important topic for study and research. The beginning of tourism regulation in Indonesia was Law No. 9 of 1990 concerning tourism, later updated with Law No. 10 of 2009.⁴ Since 2012 this tour has grown and developed into halal tourism, one of

the industrial factors that are very potential and prospective for economic progress according to sharia to realize the SDGs economic development in Indonesia.⁵

Indonesia is a vast archipelago country blessed with natural resources with a potential Muslim-majority population. Halal tourism has a broader meaning apart from having religious nuances such as places of worship, tombs of scholars, Islamic historical sites, and tourist destinations with natural and educational nuances. However, these tourist destinations are obliged to serve the needs of Muslims with various halal industries such as halal food or culinary, lodging / sharia-compliant hotels, halal travel, and halal labeled medicines, including halal cosmetics and sauna spas.⁶ It proves that the halal industry is progressing along with the fast growth of halal tourism. It proves that the halal industry is progressing along with the rapid growth of halal tourism. The halal industry is not only limited to the sale and purchase of halal products, Islamic economy, and finance, but can also develop lifestyles and help the public economy in the form of halal tourism, recreation, medicine, cosmetics, and others.⁷

Halal Tourism is rapidly growing, supported by the Ministry of Tourism. In Indonesia, fifteen provinces are the main focus of developing this halal tourist destination. Halal tourism is also being developed in several other areas in Indonesia.⁸ Following the local

¹ I Ketut SD I Gede Pitana, *Pengantar Ilmu Pariwisata* (Yogyakarta: Andi, 2009).

² Hery Sucipto dan Fitria Andayani, *Wisata Syariah, Karakter, Potensi, Prospek & Tantangannya* (Jakarta: Grafindo Books Media, 2014).

³ Muhammad Djakfar, *Pariwisata Halal: Perspektif Multidimensi* (Malang: UIN Maliki Press, 2017).

⁴ Pemerintah Pusat, *Undang-Undang (UU) Tentang Kepariwisataan, JDIH BPK RI, 2009, x.*

⁵ ONU, "Sustainable Development Goals: Guidelines for the Use of the SDG," *United Nations Department of Global Communications*, May, 2020, 1–68.

⁶ Nidya Waras Sayekti, "Strategi Pengembangan Pariwisata Halal Di Indonesia," *Kajian*, 24.3 (2019), 159–71.

⁷ Riyanto Sofyan, , *Prospek Bisnis Pariwisata Syariah* (Jakarta: Republika, 2012).

⁸ Ridho Subarkah and Junita Budi Rachman, "Wisata Halal Untuk Tujuan Pembangunan Berkelanjutan Halal Tourism for Sustainable

wisdom of the area with a distinctive attraction and is a favorite destination for halal tourism, it promises opportunities to increase the income of the people around the location.⁹

The trend of halal tourism in Indonesia is increasingly sticking out after "The World Halal Travel Summit & Exhibition 2016" event. Indonesia won three rewards: World Best Halal Tourism World Best Halal Honeymoon Destination, Destination World Best Family Friendly Hotel. Indonesia with a wealth of local wisdom, which is an attraction that can compete at the global level.¹⁰

Evidence of the success of this tour can be seen in the Province of Lombok, which was able to win the World Best Halal Tourism Destination and World Best Halal Honeymoon 2016 with its beautiful islands and stunning beaches and was able to achieve achievements at the international level.¹¹ The development of halal tourism impacts economic investment in the West Nusa Tenggara region.¹²

Several tourist objects are growing in Indonesia, including Weh Island in Sabang, Aceh Province, hundreds of beautiful islands in Sinkil, Laut Tawar Lake in the Gayo highlands, and the Baiturrahman Great Mosque in Banda Aceh, and Geurute Highland in Aceh Jaya. Halal tourism is also developing in Riau Province, with the destination of the Siak Palace, which is typical with a mixture of

Arabic, Malay, and European cultural architecture.

West Sumatra, with its local wisdom, *Adat Basandi Syara - Syara Basandi Kitabullah* (ABS-SBK), does not want to be left behind. Starting in 2011, it has also developed with halal tourist destinations. In 2016, it received a world achievement in the World's Best Halal Destinations. To guarantee the sustainability of halal tourism, the government regulates it with regional sharia regulation no 1 of 2020. In the province of West Sumatra, a wide variety of tourist destinations need serious attention from the government. It is marked by beautiful and charming natural panoramas and supported by the friendly culture of the people.¹³

Halal tourism in the area of West Sumatra focuses on applying the principles that Islam permits in all activities, facilities, attractions, and tourist behavior to realize the benefit of society in general.¹⁴

Therefore, the role of government and public awareness is crucial in developing this halal tourism so that this halal tourism destination will directly impact economic development.¹⁵

Along with the development of halal tourism, it can meet physical needs and balanced spiritual satisfaction so that tourism is not only for having fun and enjoying nature but can also be a process of spiritual education.¹⁶

Development Goals," *Konferensi Nasional Ilmu ...*, March, 2018, 1–6.

⁹ Hendry Ferdiansyah, "Pengembangan Pariwisata Halal Di Indonesia Melalui Konsep Smart Tourism," *Journal of Sustainable Tourism Research*, 2.1 (2020), 31.

¹⁰ Komite Nasional Keuangan Syariah, "Masterplan Ekonomi Syariah Indonesia 2019-2024," *Kementerian Perencanaan Pembangunan Nasional/ Badan Perencanaan Pembangunan Nasional*, 2018, 1–443.

¹¹ Mohammad Jeffry Maulidi, "Wisata Halal Dan Identitas Islami: Studi Kasus Lombok, Nusa Tenggara Barat," *Jurnal Pemikiran Sosiologi*, 5.1 (2019), 85–104.

¹² Alwafi Ridho Subarkah, "Potensi Dan Prospek Wisata Halal Dalam Meningkatkan Ekonomi Daerah

(Studi Kasus: Nusa Tenggara Barat)," *Jurnal Sosial Politik*, 4.2 (2018), 49
<<https://doi.org/10.22219/sospol.v4i2.5979>>.

¹³ Hendri Hermawan Adinugraha, Mila Sartika, and Ana Kadarningsih, "Desa Wisata Halal: Konsep Dan Implementasinya Di Indonesia," *Jurnal Human Falah*, 5.1 (2018), 28–48.

¹⁴ Bon Maedeh, "Halal Food And Tourism Prospect and Challenges," *Jurnal of Tourism in the Muslim World Bridging Tourism Theory and Practice*, 2.4 (2019), 47.

¹⁵ Nyoman S. Pendit, *Ilmu Pariwisata Sebuah Pengantar Perdana*, (Jakarta: Pradnya Paramita, 2002).

¹⁶ Badan Pengembangan Pariwisata, *Pedoman Pariwisata Halal Jawa Barat, Bappeda.Jabarprov.Go.Id*, 2018.

The local wisdom of West Sumatra, which is famous for the Adat Basandi syara syara basandi Kitabullah, has become the motto and philosophy of the Minang people, which is embodied in halal food and good taste which is termed the Taste of Padang. Coupled with beautiful natural resources and beautiful and soothing air, the friendly people maintain their manners. Historical heritage and cultural arts are based on religion, culture, and natural beauty, with various cultures and local wisdom languages. All of these become regional assets to attract tourists to come to West Sumatra.¹⁷

The study results show that the determining factor for tourists traveling to West Sumatra is a very friendly service factor that significantly impacts the level of tourist visits in West Sumatra, as stated by Lisma.¹⁸ The results of research by Rebecha, the province of West Sumatra has extraordinary tourist attractions, including natural tourist attractions, historical tourism, and traditional food, and is supported by cultural and religious tourism. Furthermore, there is also a famous nature tour in the most beautiful village in the world, which is located in Tanah Datar Regency as a leading tour.¹⁹

The research conducted by Mariana in empowering the economy of the Kubu Gadang Tourism Village community by utilizing halal tourism in the new normal era by rebranding.

At the time of the covid pandemic, which was equipped with the Covid health protocol, developing community entrepreneurs by holding events, such as planting rice, harvesting rice, catching eels, etc. These events aim to revive the spirit of entrepreneurship, with facilities provided by the government for creative economy businesses.²⁰

In line with that, the results of Lusi's research regarding the existence of the Banto Royo tourist attraction show that this tourist attraction was built by self-supporting communities in cooperation through deliberations and cooperation with all elements of the Nagari Koto Tengah community to reflect the development of community-based tourism.²¹ Rusyaida researched local wisdom in West Sumatra, especially the Kamang area. This research revealed that in West Sumatra, the important role of Bundo Kandung is for the development of halal tourism based on local wisdom in Tirtasari Tiltang Kamang, Agam Regency. Bundo Kandung plays a very important role in this destination because Bundo Kandung is responsible for managing various games that focus on entertaining visitors, including children's playgrounds, feeding fish, selling regional specialties, selling souvenirs, and managing homestays for visitors who want to spend the night.²²

¹⁷ Widya Fitriana and others, "Penguatan Inklusi Keuangan Pada Industri Kreatif Berskala Mikro Kecil Di Sumatra Barat," *Jurnal Ekonomi Dan Pembangunan Indonesia*, 2019, 140–53 <<https://doi.org/10.21002/jepi.v0i0.1112>>.

¹⁸ Nuryenti Lisma, Sepris Yonaldi, and Liza Zulfahri, "Faktor-Faktor Yang Mempengaruhi Kunjungan Wisatawan Ke Objek Wisata Syariah Di Sumatera Barat," *Jurnal Manajemen Dan Kewiransahaan*, 8 (2018), 1–15.

¹⁹ Rebecha Prananta and Pramesi Lokaprasidha, "Prospek Pengembangan Wisata Halal Di Provinsi Sumatera Barat," *Prosiding Seminar Nasional Pariwisata 2018 Universitas Jember*, 2018, 261–72.

²⁰ Puspa Dewi and Ifelda Nengsih, "Strategi Pemberdayaan Kembali Ekonomi Masyarakat Kubu Gadang Melalui Pariwisata Era New Normal," *Batusangkar International Conference V*, 2020, 227–38.

²¹ Lusi Andam Suri, "Pembangunan Obyek Wisata Berbasis Komunitas Lokal Pada Jorong Kaluang Tapi, Nagari Koto Tengah, Kecamatan Tiltang Kamang, Kabupaten Agam," *Jurnal Sosiologi Andalas*, 5.2 (2019), 74–86 <<https://doi.org/10.25077/jsa.5.2.74-86.2019>>.

²² Rusyaida Rusyaida and Noor Fadlli Marh, "Peranan Bundo Kandung Mengembangkan Wisata Halal Ekonomi Kreatif Berbasis Kearifan Lokal Di Tirtasari Tiltang Kamang," *EKONOMIKA SYARIAH*:

With public awareness of supporting halal tourism, the government is indirectly assisted in realizing tourism as a leading sector for sustainable economic development because it significantly contributes to economic growth and foreign exchange assets. On the other hand, it can absorb many workers, reducing the unemployment rate, and is in line with the SDGs concept. Jaelani's research results reveal that halal tourism aims to universally apply the principles of shari'ah in all tourism activities supported by friendly services performed by Muslim families for Muslim tourism and have a positive impact on the environment.²³ The implications of halal tourism by fulfilling the service needs of Muslim tourists will impact the performance of micro, small and medium enterprises.²⁴

Halal tourism in West Sumatra, if it is managed professionally, with a variety of potentials, can become a leading economic sector that is globally competitive. The same is true for Muslim-majority and non-Muslim countries trying to develop halal tourism.²⁵ It is in line with the goals of sustainable development.²⁶

The results of Fatima's research show that the province's competitive tourism

industry in NTB continues to increase Locally-Generated Revenue (Indonesian: Penghasilan Asli Daerah: PAD).²⁷ This industry is supported by government regulations, as evidence of the government's strong commitment to supporting halal tourism. The government also empowers human resources, improving infrastructure and service needs at halal tourism locations and completing other supporting facilities and Infrastructure.²⁸

Based on data available at the West Sumatra Central Statistics Agency (Indonesian: Badan Pusat Statistik: BPS) for 2021, West Sumatra's economic activity in quarter III/2021 showed a growth of 3.32 percent compared to quarter III/2020. As stated by Herum Fajarwati, Head of West Sumatra BPS, the economy in the business world has increased significantly, namely financial services by 8.61%, electricity and gas by 9.35%, and other services by 7.59%. Meanwhile, in Agam Regency, the economic improvement is in second place after the city of Padang, by looking at the total nominal GDP of IDR 20.37 trillion in 2018. So Halal Wsata is proven to support local government programs in realizing sustainable economic development with the SDGs program.²⁹

Journal of Economic Studies, 4.2 (2020), 179
<<https://doi.org/10.30983/es.v4i2.3704>>.

²³ Aan Jaelani, "Munich Personal RePEc Archive Halal Tourism Industry in Indonesia: Potential and Prospects," *MPR Paper*, 76237, 2017, 1–20.

²⁴ Ekarina Katmas, Nur Faizah, and Ayu Wulandari, "Pengaruh Penerapan Etika Bisnis Islam Terhadap Kinerja Usaha Mikro Kecil Dan Menengah," *Jurnal Asy-Syukriyyah*, 23.1 (2022), 22–35
<<https://doi.org/10.36769/asy.v23i1.212>>.

²⁵ Alwafi Ridho Subarkah, "Wisata Halal Untuk Tujuan Pembangunan Berkelanjutan," 2019.

²⁶ Eka Dewi Satriana and Hayuun Durrotul Faridah, "Halal Tourism: Development, Chance and Challenge," *Journal of Halal Product and Research*, 1.2 (2018),

32 <<https://doi.org/10.20473/jhpr.vol.1-issue.2.32-43>>.

²⁷ Fatima Tuzzahara Alkaf and Sri Widyastuti, "Competitiveness Analysis of Halal Tourism: Evidence From Nusa Tenggara Barat," *The 8th ITSA Biennial Conference Special Edition*, 2016, 1–10.

²⁸ Leli Rahmana Sari Zulkifli, Nila Safrida, "The Light Of Aceh: Upaya Penguatan Destination Branding Berbasis Halal Tourism Sebagai Perwujudan Sustainable Development Goals 2030," *Prosiding Webinar Nasional Pekan Ilmiah Pelajar (PILAR)*, 12.1 (2022), 187–93.

²⁹ Eko Handrian and Hendry Andry, "Sustainable Development Goals: Tinjauan Percepatan Pencapaian Di Provinsi Riau," *PUBLIKA: Jurnal Ilmu Administrasi Publik*, 6.1 (2020), 77–87
<[https://doi.org/10.25299/jiap.2020.vol6\(1\).4995](https://doi.org/10.25299/jiap.2020.vol6(1).4995)>.

The SDGs (Sustainable Development Goals) Action Plan is regulated through Regional Regulation no 40 of 2018. In the context of advancing the community's economic level on an ongoing basis to improve the welfare of the community's social life in the future. With the hope that this program can increase the dimensions of development evenly distributed in all fields and the quality of the community's living environment with professional and measurable management. This development is a regional development priority. The development must be in line with the vision and mission of the regional head himself so that he can improve the welfare of people, namely the acceleration and synchronization of the implementation of the SDGs needs to be managed with a structured institution equipped with communication, information sharing, monitoring, coordination and must be carried out and overall evaluation of the program.

The determining factor in the sustainable economic improvement in West Sumatra is the tourism aspect. West Sumatra is famous for its multi-faceted natural wealth with a wide variety of local wisdom with a distinctive culture as Minangkabau identity, namely an indigenous culture based on syari, which is famous for adat basandi syara', syara' basandi kitabullah (ABS-SBK). Thousands of beautiful natural destinations make tourists enjoy nature's beauty, and typical Minang Kabau cuisine is maintained as halal.

Many destinations are being developed, but one of the tourist destinations that is being eyed in West Sumatra, especially in Agam Regency, is Banto Royo, located in Jorong Kaluang Tapi. This tour is located under Tasia Nagari Koto Tengah Hill, precisely in Tiltang

Kamang District. Many visitors come to this location to enjoy its natural beauty, ranging from local to foreign tourists. On certain days, such as holidays, holidays, and school holidays, visitor visits have doubled from regular days to benefit the people around the location to earn a living by selling snacks.

The Banto Royo tourist destination is famous for its unique family-friendly tourist attractions, which were started by one of the locals. This tourist object was originally a "dead land," but thanks to the community's support, the land, which is more than six hectares, can finally become a beautiful and fabulous destination. Interestingly, besides opening up economic opportunities for the community, the proceeds from the tourism object's income are used to construct various Nagari infrastructure facilities.³⁰ Based on the background and problems that have been explained, this research is entitled "*The Potential of Banto Royo Tourism Based on Local Wisdom and Islamic Philanthropy towards SDGs Tourism.*"

Method

This research used a field research approach, and the method used is descriptive qualitative. The descriptive approach is used for solving problems that describe or describe the state of the object of research at the time the research was conducted. It must be based on the facts that appear or the circumstances that occur as it is.

The scope of this research is the Banto Royo tourist attraction located in Jorong Sonsang, Nagari Koto Tengah, Kec-Tiltang Kamang, Kab-Agam. The data sources in this study are two types of data: primary (main) and secondary (supporting) data. Primary data was obtained through interviews and observations,

³⁰ Yulmita Hartati, Indept Interview (Koto Tengah, Agam, 2022).

while secondary data used the documentation results. Interviews were conducted with community leaders (alim ulama, bundo kanduang, and ninik mamak traditional leaders at the location) as well as business actors, using a structured list of questions. To ensure the validity and reliability of the data, researchers triangulated directly during interviews with informants. Data analysis was also carried out when data collection was carried out through interviews and observation and documentation, editing, coding, grouping then inductively concluding to obtain the desired research results.

Results and Discussion

The Banto Royo tourist attraction is located in Jorong Kaluang, precisely in Sonsang, Nagari Koto Tengah, Kec. Tilkam, Kab-Agam. Daily tourists come to this swampland-based tourism destination. This tourist destination is situated on 6.2 hectares of swampy or watery ground. Four years have passed since this attraction opened; on October 28, 2018. Getting to the Banto Royo destination from Bukittinggi is 10 km away and takes 20 to 30 minutes. This Banto Royo tourist attraction is adjacent to the Tirta Sari Park tourist attraction, so visiting tourists can simultaneously enjoy these adjoining attractions.³¹

The emergence of this tourist object began with a deliberation initiated or initiated by the son of the Agam area, the Wali Nagari Koto Tengah, and the Head of Jorong Kaluang Tapi. As well as taking part in Niniak Mamak the land owner, not to forget the children-nephews, and community leaders who agreed to make the existing "dead land" an

environmentally friendly tourist attraction to increase the Nagari's income.

The meeting resulted in an agreement, a land use period of 20 years, from January 2018 to January 2038. The land was used as a tourist attraction, children's rides for playgrounds and selling locations by local people, and then the proceeds from this tourist destination were returned to benefit society.

Based on the results of interviews conducted with informants, information was obtained that the work on land management for the Banto Royo destination until it was as beautiful as it is today involved some of the native people of Jorong Kaluang Tapi who understood the condition of the land or location. Workers from indigenous people totaling 74 working together, are divided into five teams. They supervise and take full responsibility for the work to completion. This tourist attraction was built within eight months, starting with the erection of the location, followed by clearing the swamps until they were clean and beautiful, building facilities, and a playground to become a beautiful and beautiful tourist attraction.

The concept of a tourist object designed by the manager is a combination of nature tourism by utilizing the available land at the foot of Tasia Hill and then being transformed it into a beautiful artificial lake without losing the authenticity of the Banto Royo object.³² Then the work continued with the construction of bamboo bridges for access around the lake, with various variations around the artificial lake to look unique, beautiful, and attractive to visitors.

Visitors can walk around the lake on foot or can also use the boats provided in various

³¹ Afgan Rusdi, "Wisata Banto Royo Area Rawa Yang Cantik," 2021.

³² S Dusni, "Pemberdayaan Masyarakat Lahan Tidur Menjadi Objek Wisata," *Tathir: Jurnal Pengembangan Masyarakat Islam*, 2021.

sizes that can be used to get around to enjoy the beauty of the lake with a fixed rental according to the time used. Tourists, while rowing a canoe, can take selfies with beautiful views, besides that visitors can enjoy the beauty of the lake, plus they can see a collection of fish along the path that was traversed using the canoe so that it can give a memorable impression for visitors who are not forgotten.

From the results, it was found that the Banto Royo tourist attraction is also equipped with a variety of exciting tourist games, including places for Outbound, Flying Fox, playing other water boats, visitors can also take pictures at photo spots which are very instagammable and make an impression. Separately when returning to their respective areas. The Banto Royo Tourism Object area is excellent, and nature is still very natural and beautiful. Around the lake, there are green trees that are above the hills around the lake. From the observations, it was found that there are 12 unique interconnected bridges on the lake, which support visitors to explore the tourist area and give a distinct impression.

Based on the results, it was found that there are several unique in Banto Rayo, including:

The first, based on an interview with the owner about the origin of the name, Banto Royo, is taken from a grass named Banto Grass. Royo means swaying, where this location is a swamp that has been overgrown with banto grass. The results of interviews with a source named Mr. Andi Sahrandi, the initiator of the Banto Royo tourist attraction development, come from Nagari Kapau Tilitang Kamang. Initially, this tourist attraction was a dead swamp, so various steps were taken so that land that had not been able to produce was

transformed into a helpful tourist destination with its capital, then became an environmentally friendly family tourist attraction.³³ This tourism object is in the form of a lake or lake that is quite broad and beautiful with a depth that is not too deep and has a significant impact on increasing the income of the surrounding community.

Second, what is interesting about Banto Royo tourist attractions is that there are many game areas, including:

- a. Twelve connecting bridge units for tourist visitors around the play area and the antique bridge are used by visitors for a selfie or pre-wedding photos with beautiful and beautiful scenic backgrounds.
- b. Flying Fox and Outbound use a strong rope 185 meters long, while visitors enjoy the beauty of the lake or pond with a stretch of natural scenery, which is very beautiful and spoils the eye.
- c. Canoes or other rowing boats that are equipped with life jackets.
- d. Children's play facilities include Playground, slides for children, swings, a seesaw, a trampoline, and an obstacle course. There is even a pool area for swimming.
- e. Banto Royo is equipped with beautiful photo spots for taking selfies. Visitor's favorite photo spot.
- f. Prewedding provided a bamboo bridge with a background of green trees that give a natural impression.

Third. The unique thing about the management of Banto Royo is that all proceeds from the Banto Royo playground are returned to the community to renovate the Nurul Ijtihad

³³ Richey Novellindo, "Studi Pengelolaan Objek Wisata Banto Royo Sebagai Tujuan Wisata Di Jorong

Kaluang Tapi Nagari Koto Tengah Kecamatan Tilitang Kamang Kabupaten Agam," *STKIP PGRI Sumatera Barat*, 2019.

Mosque, youth mosques, and other social needs in the village.

Some of the Economic Strengths and Uniqueness of Banto Royo Village Tourism

Based on the research results through observation/observation and interviews with various informants found results. Several business potentials can improve the welfare of the community related to the existence of this tourist attraction and the impact of future tourist visits, namely the economic impact in the form of increasing people's income and employment opportunities for the community around the Banto Royo tourist attraction,³⁴ including:

1. Food merchants, souvenirs, and a variety of snacks earn income.

The merchants have an average high school education; some have graduated from junior high school. The merchants come from Kamang Hilia, Kayu Ampek, Durian, and Simpang Air Tabik. The income they get ranges from IDR 1-2.5 million / month. Since the pandemic, there has been a decrease in income. The interview result with a food merchant explained that "In 2020, tourist visits decreased, not as much as the previous year. The decline in tourist arrivals is due to the impact of Covid-19, which continues to grow. However, in the last few months, economic activity has started to improve again.

2. The income from this tourist attraction is quite large.

The benefits are used to renovate existing facilities, such as earthquake walks, trestle walks, Tarzan swings, flying foxes walks on water, canoes, photo spots, pre-

wedding locations, and shooting video clips.

3. Merchants and the community around the location still maintain courtesy and hospitality towards visitors.

According to the results of an interview with one of the merchants: "When tourists come, we as business actors in tourist destinations are happy to accept their attitude. The attitude of the visitors we met was mediocre, nothing that was inconsistent with the ethics of the local population. Those who come here are guests, so we have to serve them well." Moreover, there is comfort for guests while at these tourist attractions. As the sellers say, "Sellers here have never been involved in checks or conflicts with visitors or tourists, even though things are busy because visitors are guests who must be served.

Information from other food merchants says: "When tourists come, all of us as business actors in tourist destinations gladly accept their attitude. Because the attitude of most of the visitors we met was mediocre, no one was joking. Those who come here are guests, so we have to serve them well."

4. Increasing the surrounding community's standard of living to increase the local community's economic prosperity.

The existence of the Banto Royo tourist attraction can increase income and employment opportunities, as well as business opportunities for residents and for small entrepreneurs can increase skill innovation in selling. During the interview, "*With the development of this Banto Royo tourist*

³⁴ W Prarikeslan F Febrian, "Dampak Objek Wisata Banto Royo," 2021.

attraction, it can support business opportunities for residents, and also improve the skills of local people and the profits that have already exceeded our previously estimated target."³⁵

5. Local communities contribute to the management and protection of Banto Royo Destination Tourism Objects.

The local community as business actors synergizes with the Nagari government to maintain and preserve this local tourist attraction for the sake of cleanliness and comfort for tourists visiting the Banto Royo attraction. This synergy follows what a merchant said, *"we are always willing to participate in maintaining cleanliness, improving destination facilities for the convenience of this tourist attraction. Even though we, the local community, have not done much"*.³⁶

Thus the surrounding community and business actors agree and support the management of the Banto Royo tourist attraction sustainably. They will participate in planning, collaborating and engaging with other parties regarding the development and management of this village-based tourist attraction.

6. Community support for halal tourism.

Even though people do not understand much about halal tourism, in principle, halal is maintained in terms of food, clothing, the environment, and association that are farthest from immorality, and the community strongly supports the concept of halal tourism being implemented. In terms of local wisdom, this tourist attraction has been implemented according to Islamic law so that the local government is not too serious about educating and socializing the concept of halal tourism to managers and business people in Banto Royo. This

commitment was well responded to by one of the merchants, "the development of halal tourism for good, we as local people who sell around tourism agree and are very supportive. Because the development of good tourist areas will also attract much attention from visitors who want to travel coupled with the hospitality of the people."

Business actors strongly support government policies in developing halal tourist destinations to be better and of better quality in the future. Opinions from the surrounding community show a positive response to improve the quality and progress of these tourist objects following local wisdom by prioritizing the traditional *Adat of Basandi Syarak, Syarak Basandi Kitabullah*.

Impact on the Development of Community Economic Conditions

The study's results showed that the existence of this Banto Royo tourist object could increase the economic strength of the community around Banto Royo tourist destinations. The positive impact on the local economy and social community is as follows:

1. Open job opportunities.
2. Increasing the economic income of the local community.
3. Increasing the income of an area due to increased tourist arrivals coming to the Banto Royo tourist destination.
4. The community synergizes and contributes to supporting the management of family-friendly, halal destinations and always providing comfort for visitors.
5. The community's social condition is improving with visitor fees as alms used for community welfare and support public facilities and Infrastructure

³⁵ Mawardi, "Indept Interview" (Banto Royo).

³⁶ Fitri, "Indept Interview" (Banto Royo, 2021).

around tourist sites. In order to support this tourist attraction, the places of worship, such as mosques and prayer rooms, are getting better maintained because they receive financial support from tourist sites.

In addition to the positive impact, this Banto Royo tourist attraction also has a negative impact. It cannot be denied the development of tourism in Banto Royo. Negative impacts include:

1. Tourism development has affected the surrounding community's lifestyle, such as society's fading attitude toward simplicity.
2. Culinary and food prices are unstable due to the increasing number of tourists or visitors.
3. People's income depends on tourist location areas and a lack of creativity and innovation.
4. The association of young people is challenging to control.

Feasibility Analysis of Banto Royo Tourism Based on Local Wisdom and Philanthropic Values towards SDGs Village.

The Banto Royo tourism has been developing for four years, no less competitive with other destinations in the archipelago, especially West Sumatra, which has unique facilities and an environmentally friendly, family-friendly playground, which is well known on social media. Then it has a very positive impact on the economy and welfare of the Tilatang Kamang community. Based on the results of the Banto Royo tourism feasibility

study can be analyzed from several aspects, including:

1. The Banto Royo tourist attraction is unique and very different from other destinations in general. Tourism objectives are not solely to improve business actors' economic welfare but to benefit society in general. Because the results of income from tourist objects are not only for personal welfare but are all used for mosque renovations and other social interests, such as *majlis taklim* and *Nagari KAN* institutions, in Islam is known as a treasure or mall function. The function of wealth is not only to fulfill personal needs, which in Islam is the fulfillment of the five basic needs, *ad-dharuriyah kebamsab* (religion, soul, mind, lineage, and wealth), but there is also a social dimension for the wider community.³⁷ It means that wealth is not the primary goal of humans but is a means to achieve the life goals and the pleasure of Allah for the benefit of individuals and society at large.³⁸ In line with the word of Allah SWT, which reads:

أَمْالٌ وَالْبَنُونَ زِينَةُ الْحَيَاةِ الدُّنْيَا وَالْبَقِيَّةُ الصَّالِحَةُ خَيْرٌ
عِنْدَ رَبِّكَ ثَوَابًا وَخَيْرٌ أَمَلًا

"Wealth and children are the adornments of this worldly life, but the everlasting good deeds are far better with your Lord in reward and in hope."

Revenue from this tourist attraction is relevant to the principles of Philanthropy known in the Islamic world of economics. Philanthropy means the actions of another person with human values or is referred to as an act of generosity, such as donations of funds, time, energy, and thoughts.³⁹ The hallmark of

³⁷ Hendi Suhendi, *Fiqh Muamalah*, 10th edn (Jakarta: Raja Grafindo Persada, 2017).

³⁸ Roza Linda, *Fiqh Ekonomi Syariah*, 1st edn (Jakarta: Raja Grafindo Persada, 2016).

³⁹ "Membawa Kedermawanan Ke Arah Keberlanjutan," *Filantropis Milenial*, 2018.

Philanthropy is a sense of concern for others with a high willingness to help. In Islam, Philanthropy is applied in the form of *zakat and wakaf, infaq, and sadaqah*. In other words, the management of this tourist attraction has adhered to sharia principles in the development of its tourism objects which can be seen from the operating income that is managed not only for personal gain but is more directed to the benefit of the surrounding community.

In addition, the concept implemented in the management of this tourist attraction already refers to the concept of management based on local wisdom, namely the Minangkabau traditional wisdom, which is the majority ethnic group in West Sumatra, which is unique with its matriarchy or maternal lineage. Minangkabau ethnicity is more majority and well-known for its strong culture and identity and emphasizes fellowship in the economy and the vital principle of cooperation.⁴⁰

In Minangkabau, elements of traditional religion and Nagari are the integration of ideology and identity, which are integrated into the Minang community's life and are ingrained and cannot be abandoned or even eliminated. Reflected in the very well-known Nagari proverb, namely: *Adat basandi syarak, syarak basandi Kitabullah, Syarak Mangato, Adat Mamakai, Alam Takambang jadi Guru* (adat based on syarak, syarak based on the Koran, religious laws governing, customary use, and nature is a teacher for humankind) which is manifested in the management of this Banto Royo tourist attraction.

It can be recognized that the customary factor is the basis for forming the character of the Minangkabau people so that they become

people with personality and ideology in carrying out their societal roles. The Minangkabau community in assisting the Nagari system is termed the ampek jinih, which consists of niniak mamak as a community legitimacy proclaimed by *alim ulama*.

Culture to care for and preserve traditions according to Minangkabau customs which have become habits and identity of Minangkabau people, such as hospitality, being polite, keeping the environment clean, creative crafts, producing delicious local culinary specialties, dressing modestly to cover genitals, maintaining halal food, as well as local arts. According to the research results, these regional assets must be maintained and preserved to attract tourists to Banto Royo, which characterizes this destination.

2. Banto Royo has a strategy and management of sustainable economic tourism destinations, often called Sustainable Development Goals (SDGs). The characteristics of sustainable development are:
 - a. Economic potential, namely constantly optimizing destination income and investing it in infrastructure development.
 - b. There is an ecological feel. That is, there is a real potential for natural attraction and the potential to develop.
 - c. The formation of socio-cultural strength is that the local community can maintain the stability of the social and cultural system.
3. The relationship between tourism and the SDGs is mutually reinforcing, as can be seen from the following:⁴¹

⁴⁰ A.A Navis, *Alam Takambang Jadi Guru: Adat Dan Kebudayaan Minangkabau* (Jakarta: Grafiti Pers, 2003).

⁴¹ B. D Paul, "Sustainable Development – A Theoretical Approach. Annals of the University of Oradea," *Economic Science*, 17.2 (2008), 58.

- a. Banto Royo tourism can reduce poverty by creating jobs.
- b. People are kept healthy and protected from hunger.
- c. Improve the quality of community human resources and maintain cultural values of tolerance.
- d. The establishment of gender health.
- e. Maintain sanitation and clean water.
- f. Increase Infrastructure, industry, and innovation.
- g. Reduce economic inequality

The concept of halal tourism carried out by the Banto Royo tourist attraction has the same principles as the SDGs, which pay attention to the environment, empower the community, and improve the economy of tourist destinations, because halal tourism is optional to provide service facilities and access to worship for Muslim tourists. However, these facilities can also be enjoyed by non-Muslim tourists, for example, by enjoying halal food and drinks.⁴²

Banto Royo village tourism object is included in the SDGs halal tourism village because it already has indicators, namely:

- a. Guarantee social welfare in the future.
- b. There is serious government support for increasing the construction of tourist sites again.
- c. The people of Banto Royo always think innovatively and creatively to develop businesses to be more competitive.
- d. Adequate resources support tourism objects as capital in advancing the area. The concept of village development is that activities cover all

aspects of community life that must be integrated and develop the principle of cooperation.⁴³

The development of tourism development in Banto Royo comes not only from natural resources but also from human resources, which are the most important part of the process of sustainable development. Actual evidence of this can be seen from:

1. The natural resources that are owned are good, which are located around the hills, and next to it there is also a Tirtasari tour as a support.
2. This tourism object has superior human resources in managing and carrying out its functions and duties properly for village development activities in a better direction by considering the ethics of local wisdom and environmental sustainability.
3. With the flow of globalization and increasingly advanced technology, this Banto Royo tourist location is visited by local and foreign tourists.

Conclusion

The strength and uniqueness of the Banto Royo tourist destination is a form of tourism based on local wisdom and promising prospects and becoming a halal tourism icon. So that tourists are more interested and motivated to increase faith in order to seek the pleasure of Allah SWT besides traveling. Banto Royo managers must be able to complement the tourist attraction facilities properly. They must be supported with accommodations or facilities that can support the comfort of tourists, especially Muslims, for traveling besides enjoying tourist attractions and views and not forgetting their

⁴² Subarkah.

⁴³ R Adisasmita, "Wisata, Ekologi Pariwisata Tata Laksana Pengelolaan. Objek Dan Daya Tarik," *Pembangunan Kelautandan Kewilayaban*, 2006.

obligations as Muslims. The impact of Banto Royo tourism can improve the community's economy and have prospects for sustainable community economic development following the SDGs concept.

Bibliography

Book

- Andayani, Hery Sucipto dan Fitria, *Wisata Syariah, Karakter, Potensi, Prospek & Tantangannya* (Jakarta: Grafindo Books Media, 2014)
- Hendi Suhendi, *Fiqh Muamalah*, 10th edn (Jakarta: Raja Grafindo Persada, 2017)
- I Gede Pitana, I Ketut SD, *Pengantar Ilmu Parwisata* (Yogyakarta: Andi, 2009)
- Muhammad Djakfar, *Parwisata Halal: Perspektif Multidimensi* (Malang: UIN Maliki Press, 2017)
- Navis, A.A., *Alam Takambang Jadi Guru: Adat Dan Kebudayaan Minangkabau* (Jakarta: Grafiti Pers, 2003)
- Pendit, Nyoman S., *Ilmu Parwisata Sebuah Pengantar Perdana*, (Jakarta: Pradnya Paramita, 2002)
- Roza Linda, *Fiqh Ekonomi Syariah*, 1st edn (Jakarta: Raja Grafindo Persada, 2016)
- Sofyan, Riyanto, , *Prospek Bisnis Parwisata Syariah* (Jakarta: Republika, 2012)

Interview

- Fitri, "Wawancara Pribadi" (Banto Royo, 2021)
- Hartati, Yulmita, *Wawancara Pribadi* (Koto Tangah, Agam, 2022)
- Mawardi, "Wawancara Pribadi" (Banto Royo) "Membawa Kedermawanan Ke Arah Keberlanjutan," *Filantropis Milenial*, 2018

Journal

- Adinugraha, Hendri Hermawan, Mila Sartika, and Ana Kadarningsih, "Desa Wisata Halal: Konsep Dan Implementasinya Di Indonesia," *Jurnal Human Falah*, 5.1 (2018), 28–48
- Adisasmita, R, "Wisata, Ekologi Pariwisata Tata Laksana Pengelolaan. Objek Dan Daya Tarik," *Pembangunan Kelautandan Kewilayahan*, 2006

- Alkaf, Fatima Tuzzahara, and Sri Widyastuti, "Competitiveness Analysis of Halal Tourism: Evidence From Nusa Tenggara Barat," *The 8th ITSA Biennial Conference Special Edition*, 2016, 1–10
- Alwafi Ridho Subarkah, "Wisata Halal Untuk Tujuan Pembangunan Berkelanjutan," 2019
- Bon Maedeh, "Halal Food And Tourism Prospect and Challenges," *Jurnal of Tourism in the Muslim World Bridging Tourism Theory and Practice*, 2.4 (2019), 47
- Dewi, Puspa, and Ifelda Nengsih, "Strategi Pemberdayaan Kembali Ekonomi Masyarakat Kubu Gadang Melalui Pariwisata Era New Normal," *Batusangkar International Conference V*, 2020, 227–38
- Dusni, S, "Pemberdayaan Masyarakat Lahan Tidur Menjadi Objek Wisata," *Tathir: : Jurnal Pengembangan Masyarakat Islam*, 2021
- F Febrian, W Prarikeslan, "Dampak Objek Wisata Banto Royo," 2021
- Ferdiansyah, Hendry, "Pengembangan Pariwisata Halal Di Indonesia Melalui Konsep Smart Tourism," *Journal of Sustainable Tourism Research*, 2.1 (2020), 31
- Fitriana, Widya, Ernani Rustiadi, Akhmad Fauzi, and Lukytawati Anggraeni, "Penguatan Inklusi Keuangan Pada Industri Kreatif Berskala Mikro Kecil Di Sumatera Barat," *Jurnal Ekonomi Dan Pembangunan Indonesia*, 2019, 140–53 <<https://doi.org/10.21002/jepi.v0i0.111>>
- Handrian, Eko, and Hendry Andry, "Sustainable Development Goals: Tinjauan Percepatan Pencapaian Di Provinsi Riau," *PUBLIKA: Jurnal Ilmu Administrasi Publik*, 6.1 (2020), 77–87 <[https://doi.org/10.25299/jiap.2020.vol6\(1\).4995](https://doi.org/10.25299/jiap.2020.vol6(1).4995)>
- Jaelani, Aan, "Munich Personal RePEc Archive Halal Tourism Industry in Indonesia: Potential and Prospects," *MPRA Paper*, 76237, 2017, 1–20
- Katmas, Ekarina, Nur Faizah, and Ayu Wulandari, "Pengaruh Penerapan Etika Bisnis Islam Terhadap Kinerja Usaha

- Mikro Kecil Dan Menengah,” *Jurnal Asy-Syukriyyah*, 23.1 (2022), 22–35
<<https://doi.org/10.36769/asy.v23i1.21>
>
- Komite Nasional Keuangan Syariah, “Masterplan Ekonomi Syariah Indonesia 2019-2024,” *Kementerian Perencanaan Pembangunan Nasional/ Badan Perencanaan Pembangunan Nasional*, 2018, 1–443
- Lisma, Nuryenti, Sepris Yonaldi, and Liza Zulbahri, “Faktor-Faktor Yang Mempengaruhi Kunjungan Wisatawan Ke Objek Wisata Syariah Di Sumatera Barat,” *Jurnal Manajemen Dan Kewirausahaan*, 8 (2018), 1–15
- Mohammad Jeffry Maulidi, “Wisata Halal Dan Identitas Islami: Studi Kasus Lombok, Nusa Tenggara Barat,” *Jurnal Pemikiran Sosiologi*, 5.1 (2019), 85–104
- Novellindo, Richy, “Studi Pengelolaan Objek Wisata Banto Royo Sebagai Tujuan Wisata Di Jorong Kaluang Tapi Nagari Koto Tengah Kecamatan Tiltang Kamang Kabupaten Agam,” *STKIP PGRI Sumatera Barat.*, 2019
- ONU, “Sustainable Development Goals: Guidelines for the Use of the SDG,” *United Nations Department of Global Communications*, May, 2020, 1–68
- Paul, B. D, “Sustainable Development – A Theoretical Approach. *Annals of the University of Oradea*,” *Economic Science*, 17.2 (2008), 58
- Prananta, Rebecha, and Pramesi Lokaprasidha, “Prospek Pengembangan Wisata Halal Di Provinsi Sumatera Barat,” *Prosiding Seminar Nasional Parwisata 2018 Universitas Jember*, 2018, 261–72
- Rusdi, Afgan, “Wisata Banto Royo Area Rawa Yang Cantik,” 2021
- Rusyaida, Rusyaida, and Noor Fadlli Marh, “Peranan Bundo Kandung Mengembangkan Wisata Halal Ekonomi Kreatif Berbasis Kearifan Lokal Di Tirtasari Tiltang Kamang,” *EKONOMIKA SYARIAH: Journal of Economic Studies*, 4.2 (2020), 179
<<https://doi.org/10.30983/es.v4i2.3704>
>
- Satriana, Eka Dewi, and Hayuun Durrotul Faridah, “Halal Tourism: Development, Chance and Challenge,” *Journal of Halal Product and Research*, 1.2 (2018), 32
<<https://doi.org/10.20473/jhpr.vol.1-issue.2.32-43>>
- Sayekti, Nidya Waras, “Strategi Pengembangan Pariwisata Halal Di Indonesia,” *Kajian*, 24.3 (2019), 159–71
- Subarkah, Alwafi Ridho, “Potensi Dan Prospek Wisata Halal Dalam Meningkatkan Ekonomi Daerah (Studi Kasus: Nusa Tenggara Barat),” *Jurnal Sosial Politik*, 4.2 (2018), 49
<<https://doi.org/10.22219/sospol.v4i2.5979>>
- Subarkah, Ridho, and Junita Budi Rachman, “Wisata Halal Untuk Tujuan Pembangunan Berkelanjutan Halal Tourism for Sustainable Development Goals,” *Konferensi Nasional Ilmu ...*, March, 2018, 1–6
- Suri, Lusi Andam, “Pembangunan Obyek Wisata Berbasis Komunitas Lokal Pada Jorong Kaluang Tapi, Nagari Koto Tengah, Kecamatan Tiltang Kamang, Kabupaten Agam,” *Jurnal Sosiologi Andalas*, 5.2 (2019), 74–86
<<https://doi.org/10.25077/jsa.5.2.74-86.2019>>
- Zulkifli, Nila Safrida, Leli Rahmana Sari, “The Light Of Aceh: Upaya Penguatan Destination Branding Berbasis Halal Tourism Sebagai Perwujudan Sustainable Development Goals 2030,” *Prosiding Webinar Nasional Pekan Ilmiah Pelajar (PILAR)*, 12.1 (2022), 187–93

Website

- Pusat, Pemerintah, *Undang-Undang (UU) Tentang Kepariwisataaan, JDIH BPK RI*, 2009, x
[HTTPS://PERATURAN.BPK.GO.ID/HOME/DETAILS/38598/uu-no-10-tahun-2009](https://peraturan.bpk.go.id/Home/Details/38598/uu-no-10-tahun-2009)
- Pariwisata, Badan Pengembangan, *Pedoman Pariwisata Halal Jawa Barat, Bappeda.Jabarprov.Go.Id*, 2018