



Andong and Pedicab as Halal Tourism Transportation Means for Tourists in Malioboro Yogyakarta with Social Economic Approach

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Abstract:

Tourism is one of the leading sectors that contributes significantly to Indonesia's national income. Yogyakarta is one of the regions in Indonesia that can run halal tourism, because Yogyakarta is one of the provinces that has many tourist attractions. In addition, the majority of the population of Yogyakarta is Muslim. Therefore, it has potential in the development of halal tourism. One of the things that attracts the attention of both local and international tourists is the traditional vehicles in this city. The traditional vehicles are andong and pedicab. This research is descriptive qualitative by using an inductive approach. The theoretical basis is used as a guide so that the research focus is in accordance with the facts on the ground. In this study, we as researchers started from the data, using the existing theory as explanatory material. Andong and pedicab being a passenger transport. The uniqueness and peculiarity of the andong and pedicab make it not only an ordinary transportation but has become part of a halal tourist attraction that is quite popular with tourists in the Malioboro area.

Keywords: Islamic Halal Tourism, Traditional Transportation, Sosial Economic

JEL Classification Code: Z3, Z13, Z32

1. Introduction

The main section of an article should start with an introductory section which provides more details about the paper's purposes, motivation, research gap, state of the art, research methods, and findings. The introduction should be relatively nontechnical, yet clear enough for an informed reader to understand the manuscript's contribution. Today the halal concept has become a trend in the development of the Islamic economy in Indonesia, starting from the emergence of halal products (food and beverages), halal cosmetics, halal fashion and halal tourism to lifestyle (halal lifestyle). The concept of halal in various economic fields has not only become a trend in Indonesia but has also penetrated foreign countries which are not Muslim-majority countries such as Japan, Australia, Thailand, New Zealand (Adinugraha, Sartika, & Kadarningsih, 2018).

Indonesia is a country with a Muslim population reaching 87.18 percent of a population of 269.1 million people (Global Islamic Economy Report, 2019). It is the largest Muslim population in the world. This is a large measure of the halal market share. According to the same report, Indonesia ranks in the top 10 consumers in each sub-sector in the halal industry. Indonesia is ranked 1st in top Muslim food expenditure, 5th in the top Muslim travel expenditure category, 3rd



in top Muslim apparel expenditure, 5th in top Muslim media expenditure, and 6th in top Muslim pharmaceuticals expenditure. However, in the 5 industries, Indonesia occupies the top 10 position as a producer in the ranking of the Global Islamic Economy (GIE) Index.

Tourism is one of the leading sectors that contributes significantly to Indonesia's national income, the Ministry of Tourism and Creative Economy explained that in recent years, the contribution of the tourism sector to the national economy has been getting bigger. The increasing number of tourism destinations and investment has encouraged this sector to become a major factor in foreign exchange earnings, employment, and business and infrastructure development. In addition, tourism is also one of the largest and fastest growing sectors compared to other sectors (UNWTO Tourism, 2016).

The development of global tourism which is increasingly significant indirectly also has a positive impact on developing countries, and Indonesia is no exception. In the report of the World Travel and Tourism Council (2018), quoted from Economy Roadmap Implementation of Sharia in Indonesia (State Islamic University of Maulana Malik Ibrahim Malang, 2020) Indonesia ranks number 9 of the top 10 most powerful in world tourism.

Table 1. List of Travel & Tourism Countries Power Ranking as of 2017

No	Country	Rank	Overall Score
1.	China	1	1.50
2.	America	2	2.50
3.	India	3	4.25
4.	Mexico	4	6.75
5.	English	5	8.00
6.	Spanish	6	9.25
7.	Turkey	7	10.75
8.	Canada	8	13.00
9.	Indonesia	9	14.25
10.	Australia	10	14.75

Source: Roadmap Report on the Implementation of Islamic Economics in Indonesia, 2020

From these data it can be concluded that Indonesia is one of the most attractive and visited countries because of its tourism. One area that has the potential to become a sharia tourism industry in Indonesia is the Special Region of Yogyakarta because based on information from the 2016 Archipelago Tourist Market Data Study, DIY is included in the top 10 regions with the most visitors by destination. Even in the period 2013-2017 DIY tourism is increasing. In 2013 there were 2,837,907 tourists and continued to increase in 2017 there were 5,229,298 tourists.

There are 2 supporting factors for halal tourism in Indonesia, namely internal and external. In terms of internal factors, namely the diversity of natural resources and the large number of human resources. Based on the 2010



population census, Indonesia's population reached 237,641,326 people (Maulana Malik Ibrahim State Islamic University Malang, 2020). If classified, Islam is the religion with the largest adherents, amounting to 207,176.162 people or 87 percent of the total population. These data indicate that this country is very appropriate to adopt the concept of halal tourism. Meanwhile, external factors include the 2018 GMTI report on Muslim-friendly tourist destinations in the world, halal tourism awards at the 2016 World Halal Tourism Awards, and tourist visits.

The number of tourist objects in the Special Region of Yogyakarta recorded in 2019 which includes natural tourism objects, cultural tourism objects, artificial tourism objects, and tourist villages or villages is 215 tourism objects. Overall Foreign Tourist Visits to these tourist objects were 551,547 people, while Nusantara Tourists reached 27,772,847 people, bringing the total to 28,324,394 tourists (Yogyakarta Special Region Tourism Office, 2019).

One of the supporters of Indonesian tourism is the culture, food, and transportation used in the area. The Special Region of Yogyakarta has a famous tourist icon, which is located along Jalan Malioboro. There are shops selling various kinds of batik as the main characteristics of this tourist city of Yogyakarta. Besides batik, there are many traditional food vendors from Yogyakarta, such as pecel pincuk, gudeg, to foods that we rarely find in other cities. Not only batik and food, tourists are still pampered with traditional transportation that can be used to get around along the road to the northern square. Traditional transportation that is still preserved by the government of the Special Region of Yogyakarta is the rickshaw and carriage. Both of these transportations have a great attraction for tourists, especially foreign tourists.

2. Literature Review

2.1. Halal Tourism

The word "halal" according to Qardhawi (2003) is a word that comes from Arabic which means permitted or in accordance with the law. Furthermore, the word "haram" which also comes from Arabic vocabulary contains the opposite meaning of halal, which is prohibited or not in accordance with the law (Adinugraha et al., 2018). In other words, halal is something that if used does not result in getting sin (Adinugraha et al., 2018).

The halal institutions in Indonesia consist of (1) LPPOM MUI: Institute for the Assessment of Food, Drugs and Cosmetics Indonesian Ulema Council (LPPOM MUI) was established on January 6, 1989. This institution functions to protect Muslim consumers in the use of food products, medicines, and cosmetics. (2) The World Halal Council (WHC) or the World Halal Council (WHC) was established in 1999 in Jakarta which was initiated by a number of countries, including Indonesia. This agency functions as a federation of halal certification

bodies worldwide after gaining international and global acceptance for their halal certification and accreditation process.

Alim et.al (tt) argue that halal tourism always prioritizes Islamic values in all its activities (Sari, Safitri, & Anggraini, 2019). Halal tourism is one of the efforts of the Ministry of Tourism and Creative Economy (Kemenparekraf) in realizing sharia tourism in Indonesia. At the launch of sharia tourism which coincided with the 2013 Indonesia Halal Expo (Index) and Global Halal Forum which were held on October 30 - November 2, 2013 at Semeru Room, 6th Floor, Central Commerce Building, JIExpo (PRJ), Kemayoran, Central Jakarta, Wednesday (30/10/2013), President of the Islamic Nutrition Council of America, Muhammad Munir Caudry, said that, "Halal tourism is a new concept of tourism. This is not religious tourism like Umrah and performing the Hajj. Halal tourism is tourism that serves holidays, by adjusting the holiday style according to the needs and demands of Muslim travelers" (Sari et al., 2019).

2.2. Transportation Facilities in Indonesia

Transportation is the process of moving or moving people and goods from one place to another for certain purposes with the help of humans or machines. Humans want to travel between origin and destination in the shortest possible time and with the lowest possible cost (Poleng & Basuki, 2019). According to the Regulation of the Special Region of Yogyakarta No. 5 of 2016, traditional transportation is a means of public transportation with non-motorized vehicles that are driven by human power and/or pulled by animals whose existence is still recognized by the community including Becak and Andong which are used to transport goods and or people with a fee (Poleng & Basuki, 2019) .

3. Research Methods

This research is descriptive qualitative by using an inductive approach. The theoretical basis is used as a guide so that the research focus is in accordance with the facts on the ground. In this study, we as researchers started from the data, using the existing theory as explanatory material.

The basis of the research that we use in this research is a case study, namely research that sees the object of research as an integrated unit, which is a study of one case and carried out intensively. This research is located on Jl. Malioboro City of Yogyakarta, which was carried out to carriage drivers and pedicab drivers and several local and foreign tourists.

The selection of informants was carried out by *accident*, namely the informant selection technique that was determined by chance chosen by the researcher and was considered capable of providing the information or data needed in this study.

3.1 Data Collection Technique



a. Deep interview

This data collection technique was carried out by asking questions verbally and directly (face to face) with informants supported by interview guidelines. With the aim of obtaining complete and detailed information from the object under study and also if the researcher wants to know things from respondents who are more in-depth and the number of respondents is small.

b. Observation

The observation meant by the researcher was in the form of direct observation in the field to find out things related to the research problem. This is intended to determine the objectivity of the existing reality about the state and condition of the object to be studied. The use of this observation technique is intended to reveal phenomena that are not obtained through interview techniques.

c. Literature Study

This data was obtained from a literature study, namely the search for library sources related to writings related to the object of research.

3.2 Data Type or Source

- a. Primary data, namely data obtained by researchers through the results of observations and interviews with respondents or informants.
- b. Secondary data, namely data obtained by researchers from several literatures related to writings related to the object of research.

3.3 Data Analysis Techniques

The data obtained from the results of this study will be analyzed qualitatively. We as researchers conducted a qualitative analysis by providing a clear and in-depth description of the problem information to produce new qualitative data.

The results of the information description will be interpreted according to the results of research conducted based on theoretical support related to the object of research. Data analysis is the process of organizing, structuring and interpreting orderly data. The data that the researcher has obtained through interviews then the data needs to be re-read to see the existence of things that are still doubtful from the answers of the informants.

4. Finding and Discussion

- a. The reason why the andong and pedicab have become traditional means of transportation that are maintained in Yogyakarta.

Indonesia has a lot of history and culture of traditional culture, such as means of transportation. Land transportation such as. carts, trishaws, and bicycles. Andong has other designation categories such as: wagon,



gig, bendi, cidomo and sado. The difference is that the carriage has four wheels, while others, such as the rickshaw, only have three wheels.

1) Andong.

Andong is a traditional horse-drawn four-wheeled vehicle, and the front wheel of the andong is smaller than the rear wheel. Andong drivers are called “couriers” who wear or wear traditional clothes. This carriage is equipped with a bell with a distinctive sound and two lights on both sides, the sound or rhythm of the horse's footsteps or the whip used to control the horse will create a relaxed atmosphere. In ancient times, andong was only used by noble families, andong can be found in areas around the Yogyakarta palace and Malioboro street.

Andong is a traditional means of transportation that is environmentally friendly, because it does not use a machine as the main driving force, here the carriage uses a horse as the main driving tool, and the coachman as a driver to move the horse. Andong is a traditional means of transportation that still exists, its existence is still commonly found in Yogyakarta, andong is currently only categorized as a traditional means of transportation, at this time andong is only a means of transportation for entertainment and tourism recreation.

2) Pedicab

Pedicab is a three-wheeled vehicle with a seat for passengers in the front which has a maximum capacity for two people, while the driver is behind while pedaling a rickshaw, and pedicab have two types, pedal pedicab and motorized pedicab.

One of the reasons why carriages and pedicab still operate and become a means of transportation is because carriages and pedicab are unique and distinctive facilities in Yogyakarta. From the uniqueness and distinctiveness of the two transportations, it is to attract local and foreign tourists to make them understand about the traditional integrity of the Special Region of Yogyakarta.

b. The Strategy of Andong and Pedicab to Make Tourists Want to Use These Halal Transportation Facilities .

In this case the carriage and becak sometimes there are two ways to attract tourists to want to use this transportation, the first is the andong pick up the ball, which is to follow and offer local and foreign tourists passing by around Malioboro to want to use this means of transportation, sometimes they just silent while waiting for the tourists who come to use the carriage and rickshaw, especially during the holiday season, the carriage and rickshaw do not have to pick up the ball in attracting the tourists, they are instead queuing to use this unique means of transportation.

c. Competition Among Other Transportation



There is no competition between andong and pedicab, even between pedicab and carriages helping each other, if there are those who have not been pulled, they are given the ones that have not pulled so that they can earn income. Likewise, Ojek Taxis, etc., they are *fair* in competing, *fair* in the sense of understanding each other and giving each other freedom.

d. Origin and family background

Among the many andong and pedicab drivers we interviewed, all came from the Yogyakarta area, they said that they continued the work of their parents who were also carriage and pedicab drivers, they believed that what was given to them from their parents' work must have a generation. his successor. So, the carriages and horses are private property, as are the becaks. One of the people we interviewed yesterday was Mr. Sariono (Andong) Funding 4 children, the youngest junior high school child is still 1 year old. The average age is 40 years and over. As for the young, 20 years old, he continues his business to support his family's needs.

e. Andong and Pedicab Income

As for the income they get, from our interviews with carriages and pedicab the average per day is IDR 50,000 – IDR 200,000 for weekdays, but during holidays they rotate around IDR 300,000 more per day. For the prices offered to local and foreign tourists, bargain with each other in order to get the right price for tourists.

f. Tourist Response

We also interviewed several local and foreign tourists, one of whom was Imam, a local tourist from Tegal, and it was his first time on vacation to Yogyakarta, "Transportation facilities such as carriages and trishaws must be preserved, especially in the Special Region of Yogyakarta, because this is where they are still thick with culture and tradition". Imam said. As for Steve, a tourist from France, he visited Yogyakarta only to see the culture that still exists in Indonesia, namely in Yogyakarta, "A lot is missing in Indonesia about its culture, but not with Yogyakarta, this city seems to tell me about a very special Indonesian culture". Steve said. The most tourists and interest in carriage and trishaws are mostly from East Java and outside Java, Sumatra and Kalimantan, for many tourists come during school and summer holidays for foreign countries. As for the tourists also complain about the high prices for carriages and trishaws, but even though the prices are high, they still want to use carriages and becaks, because of the uniqueness and convenience of the transportation.

g. Cooperation between the Regional Government, the Department of Transportation and the Police

There is a policy from the local government and the Department of Transportation to clean and distribute carriage parking in the Malioboro



area. From the police controlling traffic for the andong and pedicab so that they are not careless in driving the transportation, around 430 carriages operate in Yogyakarta, based on data from the head of the Andong Association. And there are thousands of pedicab in Yogyakarta. Therefore, every 1 month the carriages and pedicab are collected by the Regional Government, the Transportation Agency and the Police in turn to obtain supervision and regulations that must be obeyed by the two transportations. For now, the license plate for the carriage has been applied, and is valid for up to 3 years, so that it is easy to coordinate, while the installation and extension of the plate for the carriage are all free from the Yogyakarta local government. The prices and rates charged by carriages and trishaws to tourists are purely the initiative of organizations and associations, and are not regulated by the local government.

h. Obstacles faced by Andong and Pedicab

Many obstacles from the horse cart, namely the horse pulling the carriage, is that when it stops and goes, sometimes the horse doesn't want to and is mostly difficult to control. To eat from the horse, it is erratic, sometimes once a day, sometimes twice a day, sometimes at 2 or 5 pm, depending on the amount of pulling, the horse's food is peanut leaves and bran . In contrast to pedicab, pedicab have problems when it rains which sometimes makes tourists get rained on even though there are covers, but it is admitted that these obstacles occur because they are not prepared to prepare tight rickshaw covers, so that passengers/tourists don't get rained on.

i. Andong and Pedicab Organizations/Societies

There are organizations and associations among the andongs, such as the area of alun alun A, alun alun B, terminal area, and there is an arisan once a month and scheduled. There are absences among the andongs, once every 2 weeks, once a month, sometimes half a month, the social gathering at the andongs' homes takes turns according to schedule. The Arisan contribution is IDR 50,000 - IDR 100,000 per month. Even from the pedicab, there is an association, they admit that between the becaks and carriages there have been families because they often gather and work together.

5. Conclusions

Andong and pedicab are traditional transportation supporting halal tourism which are maintained to operate in the city of Yogyakarta, especially the tourist area of Malioboro and their existence must be preserved. Apart from being a passenger transport, in the Malioboro area, andong and pedicab are directed as tourist transportation to support various tourist activities, both local and foreign. The uniqueness and peculiarity of the andong and pedicab make it



not only an ordinary transportation but has become part of a halal tourist attraction that is quite popular with tourists in the Malioboro area.

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