

# Unlocking Creative Economic Development and Halal Tourism Through the Wisdom of *Tepo Seliro*

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**Abstract.** *This research aims to analyze the development of a creative economy based on the tepo seliro synergy in halal tourism in Petekeyan Village, Jepara. A phenomenological approach was used, with data collected through in-depth interviews with key informants selected via purposive sampling. The analysis focused on six indicators of creative economic development and their connection to the five values of tepo seliro, examining their role in the success of Petekeyan's halal tourism industry. The findings show that creative entrepreneurs in the region uphold the value of tepo seliro, including honesty, not engaging in illegal activities, offering equal job opportunities, helping others, and ensuring security. The synergy of tepo seliro has contributed to the success of halal tourism by fostering a welcoming, safe, and respectful environment for all visitors*

**Keywords:** *Creative Economy; Tepo Seliro; Halal Tourism; Halal Industry*

**Abstrak.** *Penelitian ini bertujuan untuk menganalisis pengembangan ekonomi kreatif berbasis sinergi tepo seliro dalam pariwisata halal di Desa Petekeyan, Jepara. Pendekatan fenomenologi digunakan, dengan data yang dikumpulkan melalui wawancara mendalam dengan informan kunci yang dipilih secara purposive sampling. Analisis difokuskan pada enam indikator pengembangan ekonomi kreatif dan hubungannya dengan lima nilai tepo seliro, untuk melihat perannya dalam keberhasilan industri pariwisata halal di Petekeyan. Temuan menunjukkan bahwa pengusaha kreatif di wilayah tersebut menjunjung tinggi nilai-nilai tepo seliro, termasuk kejujuran, tidak terlibat dalam kegiatan ilegal, menawarkan kesempatan kerja yang sama, membantu orang lain, dan memastikan keamanan. Sinergi tepo seliro telah berkontribusi pada keberhasilan pariwisata halal dengan menumbuhkan lingkungan yang ramah, aman, dan saling menghormati bagi semua pengunjung.*

**Kata kunci:** *Ekonomi Kreatif; Tepo Seliro; Wisata Halal; Industri Halal*

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## Introduction

The halal industry has grown rapidly, expanding its reach beyond the food industry to include pharmaceuticals, healthcare, cosmetics, logistics, banking, and tourism (Battour et al., 2022; Bawafie et al., 2024; Hasan, 2021). This rapid increase demonstrates the industry's capacity to meet the demands of today's life while remaining grounded in Islamic beliefs (Al-shami & Abdullah, 2023). It is essential to follow the divine values and guidance outlined in the Quran to achieve this ideal, particularly in QS. Al-Hajj verse 46, which emphasizes understanding and aligning with Allah's will (Ismail et al., 2021).

Tourism, a vital part of the halal business, provides possibilities for self-rejuvenation as well as intellectual enrichment (Djakfar, 2017; Said et al., 2022). Tourism can serve as a platform to strengthen Islamic ideals while encouraging inclusion and respect for different cultures by marketing halal-certified venues and services (Said et al., 2022). To realize its full economic potential, the sector requires careful planning and expert administration with the aim of improving the prosperity and well-being of Muslim communities around the world (Ekka, 2024; Karim, 2018).

As an essential sector in the global tourism industry, halal tourism promotes Islamic principles while respecting local cultural values (Darmalaksana & Busro, 2021). This concept combines Islam with local wisdom, such as the provision of halal food, worship facilities, and accommodation that supports the needs of Muslim travelers (Ihsan et al., 2022). Effective management requires maintaining a balance between ensuring tourist safety and preserving cultural values (Wibowo, 2020). One value that reflects tolerance is *Tepo Seliro*, taught by figures known by Indonesian Muslims as "*waliyullah*" (saint), namely Sunan Kudus. He showed respect for Hinduism by prohibiting the slaughter of cows, an animal considered sacred in the faith (Rozikan, 2022).

Indonesia holds significant potential to become a global leader in halal tourism. With a projected global Muslim population of 3 billion by 2060, Indonesia is strategically positioned as the country with the largest Muslim population (Pratama et al., 2023). The halal tourism sector made a significant contribution to the national economy, generating USD 4.26 billion in 2022 (Nasyafira et al., 2023). Indonesia's achievement as the best halal tourism destination, which ranked first in the Global Muslim Travel Index (GMTI) in 2023, strengthens its position on the international stage (Mastercard dan CrescentRating, 2023).

Indonesia's population is incredibly diverse, spanning over 17,000 islands and more than 300 regional languages. This richness has fostered a vast array

of traditions and local wisdom across the country (Aritonang, 2018; Radix A.P. Jati, 2014). Several studies show that traditions and local wisdom can influence the socio-economic conditions of communities (Radix A.P. Jati, 2014; Rahyuda et al., 2018). Several cultural experts have conducted substantial research on these qualities, recognizing them as essential elements of local wisdom (Arsal et al., 2023; Radix A.P. Jati, 2014; Sundari et al., 2021). The use of local knowledge has the potential to become a valuable economic asset, driving the success of local economies and helping to reduce regional economic disparities (Iryayanti & Lord, 2024). Additionally, local wisdom can inspire the development of creative economic practices, such as the creation of diverse batik patterns, and the prohibition of cow slaughter in Kudus as a gesture of tolerance toward Hinduism (Arsal et al., 2023; Fariana, 2022; Iryayanti & Lord, 2024; Kasdi et al., 2021).

The strong connection between the tourism sector and the creative economy generates added value across multiple aspects, including economic, social, cultural, and environmental dimensions (Fariana, 2022). The creative economy is a key driver of sustainable development, leveraging creativity to build an independent and advanced economy (Prajanti et al., 2023). In a global context, developed countries rely on creativity as the key to innovation and competitiveness (Kamil, 2015).

Figure 1. Map of Java, Illustrating the Location of Petekeyan Village



Source: The map of Java was sourced from Kasdi et al. (2021) and further processed by the author.

Central Java has diverse natural resources and local wisdom in each district/city. The tourism and creative economy sectors contribute significantly to regional economic growth, as reflected in the region's Gross Regional Domestic Product (GRDP) in 2023 (Badan Pusat Statistik Provinsi Jawa Tengah, 2024). Jepra

Regency, for example, is famous for its unique furniture carvings and attractive tourist destinations. Tourist visits to Jepara have increased from 2022 to 2023 (Badan Pusat Statistik Kabupaten Jepara, n.d.).

One of the great potentials in Jepara is Petekeyan Village (the illustration of the location of Petekeyan village can be seen in Figure 2), which can be developed as a leading halal tourism destination (Zulianto & Prasetyoningsih, 2020). By integrating the value of *Tepo Seliro* and the creative economy, this village has the opportunity to become a halal tourism center that not only attracts tourists but also improves the welfare of local communities (Yusrizal et al., 2023).

Through professional, innovative, and local wisdom-based management, Indonesia's halal tourism has an excellent opportunity to continue to be a driving force of the national economy as well as a symbol of tolerance and cultural excellence. Collaboration between the tourism sector and the creative economy can strengthen sustainable development, ensuring equitable benefits for all levels of society.

## Literature Review

### *Tepo Seliro*

Culture reflects the mindset of a group, and Indonesia, with its diverse ethnic groups, has a unique cultural diversity, including Javanese culture (Waspodo, 2021). Javanese culture, which is widespread in the archipelago, is rooted in the principles of harmony and respect. The principle of rukun (harmony or unity) emphasizes social cohesion, while the principle of respect calls for honoring others (Mubasirun, 2021). One Javanese cultural concept that reflects these values is *Tepo Seliro*, which is an attitude of tolerance, mutual respect, appreciation of differences, not blaming others, and not imposing one's will on others (Mubasirun, 2021). This philosophy encourages harmonious relationships between people (Farida et al., 2022; Rozikan, 2022) as well as relationships with God (Wahyudi, 2019).

In modern contexts like tourism, *Tepo Seliro* extends to the practice of universal hospitality without discrimination, reflecting the value of rahmatan lil 'alamin. This principle respects religious and belief differences to promote peace and harmony (Djakfar, 2017). Scholarly research highlights that market inclusivity fosters fairness and mutual respect (Wisker, 2023), aligning with the values of *tepo seliro*.

## The Relationship between Man, Nature, and God

In the Quran, human beings are described using three terms: *başar*, *ins*, and *insān*. *Başar* refers to the physical aspect of humans, encompassing basic needs like eating and drinking, and highlights the humanity of the Prophets and Messengers. *Ins* and *insān*, although synonymous, denote the social side of humans that tends to be benign, as opposed to wild (Rosowulan, 2019). In Islamic teaching, humans were created for three purposes: to worship Allah, to fulfill their role as caliphs, and to prosper the earth by protecting the environment (Rosowulan, 2019; Rostitawati, 2018).

Islam teaches a harmonious relationship between humans, nature, and God, known as *eco-Sufism* (Gufron & Hambali, 2022), integrating Sufistic ethics and ecological responsibility (Febriani, 2018; Gufron & Hambali, 2022). In the context of Javanese culture, humans are connected to nature and divine power through the concept of balance between *jagad cilik* (microcosm) and *jagad gedhe* (macrocosm) (Haryati, 2017), with the belief that life in the world is temporary and must be lived in harmony with nature and fellow humans (Apriasari, 2021; Ghozali, 2020).

## The Creative Economy

The creative economy is a new approach that combines human ideas, creativity, and innovation to create added value in various economic, social, cultural, and environmental sectors (Departemen Perdagangan RI, 2008). Based on unlimited resources such as ideas, talents, and technology, this economy encourages sustainable development (Purnomo, 2016) by utilizing creative industry sub-sectors, ranging from art, design, and culinary to technology, such as applications and games (Moelyono, 2010). The support of human resources, technology, institutions, financial institutions, and supportive government policies determines the success of the creative economy (Malihah & Achira, 2019; Suryana, 2013). With the vision of becoming a new force in 2025, the creative economy is expected to encourage innovation, global competitiveness, and the welfare of society (Purnomo, 2016).

## Halal Industry

The concept of halal in Islam is not only limited to food and beverages but also covers various aspects of life, ranging from health and lifestyle to global industry. The rules of *halāl-harām* are strictly regulated in the Quran and Hadith, which aim to ensure the goodness of the body, mind, and soul (Mubarok & Imam, 2020). The halal industry is now growing rapidly, involving various sectors such

as food, fashion, pharmaceuticals, tourism, and media (Mubarok & Imam, 2020), with great potential in the global market, including in non-Muslim countries (Rahmah & Tapotubun, 2020; Saputri, 2020; Yulia, 2019).

*Halāl* certification is also an internationally recognized quality indicator (Yulia, 2019). In addition to meeting the needs of Muslims, *Halāl* products are now also in demand by non-Muslim consumers thanks to better quality standards and processes (Saputri, 2020). As the world's Muslim population grows, the demand for *Halāl* products is expected to continue to increase (Azam & Abdullah, 2020; Samsul et al., 2022), creating tremendous opportunities in investment, innovation, and *Halāl*-based economic development globally (Yulia, 2019). This great opportunity requires support from positive law as well as harmonious social conditions in society, including in Indonesia, so that the *Halāl* industry can become an alternative in the global economy (H. et al., 2024; Haykal et al., 2024).

### ***Halāl* Tourism**

Tourism is called *pariwisata* in Bahasa Indonesia, coming from the Sanskrit words "*pari*" (to get around) and "*wisata*" (to travel), which refers to a trip to visit various places for recreation, education, and religion (Suwena & Widyatmaja, 2017; Wirawan & Semara, 2021). This concept includes activities such as cultural, historical, natural, shopping, and religious tourism (Rahma, 2020). In Islam, tourism is commanded for spiritual reflection and strengthening of faith, such as pilgrimage or hajj, according to Sharia principles (Battour & Ismail, 2016; Djakfar, 2017; Nahrawi et al., 2020).

*Halāl* tourism, in accordance with Islamic law, prioritizes Muslim-friendly travel destinations and services, such as *Halāl* hotels, *Halāl*-certified food, and worship facilities. These services are rapidly developing in various countries, both Muslim and non-Muslim, with the aim of creating experiences that align with Islamic values (Battour & Ismail, 2016; Subarkah, 2018). *Halāl* tourism is part of the *Halāl* industry (Mubarok & Imam, 2020; Qadri, 2024), aligning with sustainable development goals, contributing to welfare, and preserving natural resources (Setiawan et al., 2024). The growth of *Halāl* tourism influences other *Halāl* industries, such as *Halāl* food and beverages, sharia hotels, *Halāl* restaurants, and Muslim fashion (Pangestoeti et al., 2024; Windasari et al., 2024).

Despite its significant impact and potential, *Halāl* tourism faces several challenges, including market demand and dynamics, integration with information technology, research and development, and access to financing (Wazin et al., 2024).

Some studies suggest that the development of *Halāl* tourism in Indonesia can be enhanced through the synergy with local wisdom (Arsal et al., 2023; Peristiwo, 2023; Sundari et al., 2021), as seen in regions like Lake Toba and Kalirejo Village, where local traditions and practices are integrated into *Halāl* tourism initiatives. Research by Irjayanti & Lord (2024) further highlights how local wisdom is applied in creative economic production activities in Java and Kalimantan.

## Methods

This study uses a qualitative approach with a phenomenological method to analyze the development of the creative economy based on the synergy of *tepo seliro* in realizing *Halāl* tourism destinations in Petekeyan Village, Jepara. Data was obtained from direct interviews with village heads, heads of tourism managers, creative economy actors, and community leaders, as well as secondary sources from official references.

The analysis was carried out by looking at six indicators of the sustainability of the creative economy—production, marketing, financial management, government policies, regional economic conditions, and business partnerships—which are associated with the five values of *tepo seliro* (tolerance, mutual respect, acceptance of differences, no blame, and no imposition of will). This study also examines the elements of *Halāl* tourism destinations—attractions, accessibility, amenities, image, and price—which are synergized with these values to create a creative economy based on local wisdom and support *Halāl* tourism.

## Results and Discussion

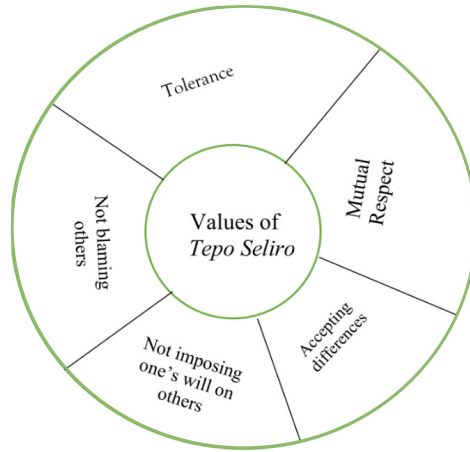
### Creative Economy Development Based on *Tepo Seliro* Synergy

The carved furniture industry in Jepara is well-known both locally and internationally. Among the many villages in Jepara, Petekeyan Village stands out as one of the key centers of this industry. Petekeyan Village has a population of 5,982, all of whom are Muslim. It covers an area of 228.48 hectares, divided into 20 *Rukun Tetangga* (Neighborhood Units) and 4 *Rukun Warga* (Community Association made up of several *Rukun Tetanggas*). Located on the island of Java, the village's residents belong to the Javanese ethnic group, which has a significant cultural influence on other tribes across Indonesia.

Furthermore, Javanese society has a unique principle of respect, which considers social life to be organized in a hierarchy. One of the concepts that are rich in the value of respect and harmony in Java is "*tepo seliro*," a Javanese

philosophy that encourages good relations between fellow humans, nature, and God. *Tepo seliro* is a social culture that refers to an attitude of tolerance, mutual respect, acceptance of differences, not blaming, and not imposing will. It can be more easily seen in Figure 2.

Figure 2. Values of *Tepo Seliro*



The concept of *tepo seliro* emphasizes the importance of hospitality in interacting with fellow human beings while maintaining the dignity and dignity of each individual. This definition is often conveyed in the Javanese proverb, saying "*nak kowe dijiwit loro, yo ojo jiwit*" or in English, "If you are pinched and feel pain, then do not pinch others." This Javanese proverb illustrates the importance of building harmonious relationships among community members to maintain peace and harmony. Javanese people believe that they will receive blessings from God in every activity if they live in a harmonious situation. This situation can be obtained through one of them by behaving well to others.

First, the values of *tepo seliro* do not contradict Islamic teachings and are even in line with Islamic teachings known as *tasāmuḥ*. Tolerance does not mean combining Islamic religious beliefs and rituals with other religions, but tolerance in the scope of humanity and brotherhood between people. Tolerance also means acknowledging the existence of followers of different faiths while fostering brotherhood within the limits set by Islamic law.

Second, the mutual respect in question illustrates the importance of respecting the dignity of others, known in Javanese culture as "*nguwongke*." *Nguwongke* every



individual, regardless of creed, ethnic background, or country of origin, because they basically come from the same ancestor, Adam and Eve. This attitude is in line with the teachings of Islam in QS—al-Hajj verse 40, emphasizing the importance of respecting followers of other religions.

Third, accepting differences reflects an individual's awareness that diversity is a part of Allah's will (*sunnatullah*). In fact, through these differences, humans are encouraged to compete in goodness (*fastabiqu al-khairāt*), allowing each individual to contribute to the common good of humanity. As emphasized in Surah Al-Hujurat, verse 13, Allah created men and women and made nations and tribes diverse so that humans may come to know one another.

Fourth, "not blaming" reflects a humble attitude, avoiding judgment or focusing on the shortcomings of others. Islam teaches the importance of *tabāyūn*, as stated in Surah *Al-Hujurat*, verse 6, before making judgments about someone. *Tabāyūn* is a noble quality and a key principle in maintaining social harmony.

Fifth, "not imposing one's will" is an attitude of refraining from forcing others to adopt one's religion, as faith is a matter of personal conviction and conscience. Freedom of religion is a fundamental right granted by Allah, who respects each individual's right to choose their own path. The consequences of such a choice are the sole responsibility of the individual.

The values of *tepo seliro* are deeply ingrained in every social activity within the community of Petekeyan Village, including the development of the creative economy. One such manifestation is the enhancement of product value. The development and empowerment of the community's creative economy are integral to economic growth, with the goal of improving the quality of life for local residents through available resources. In Islam, humans are entrusted by Allah as *khalīfatullah fil 'ard*, tasked with managing and nurturing the earth to its fullest potential, which includes advancing the creative economy.

The study by Irjayanti & Lord (2024) found that creative economy activists in several locations in Indonesia have committed to integrating religion and culture as interconnected aspects. This integration then gave birth to cultures that were actually conventional and then inspired by religion, including the concept of *tepo seliro*, which the people of Petekeyan Village interpreted in the frame of Islamic teachings.

An interview with Mr. H, a creative economy actor or carved furniture entrepreneur in Petekeyan Village, reveals his efforts to make raw goods into goods that have higher value:

"We buy materials from the sellers of logs in the village itself. Then, we cut them to the cutting place according to the size we want. Next, we took it home to be produced by the builder behind the house. But sometimes we also send them to the carvers to be produced at home. Later, when they are finished, we take them back."

Transforming goods into more valuable products is a form of value-added development. This effort was made by creative economic activists in Petekeyan Village by turning wood into carved furniture that has a higher selling value, thanks to the creativity and innovation that has been done. In Islamic economics, production focuses on the benefits of the goods produced, which are oriented towards usefulness or *maslahah* by exploiting the resources that Allah has given.

Furthermore, Mr. H has stated that the raw materials for producing carved furniture in Petekeyan Village are sourced without resorting to illegal logging. This practice reflects the ecological responsibility embraced by creative economy activists in the village. According to Islamic teachings, humans are entrusted by God as *khalifah* to manage the earth responsibly and without causing harm to nature. The government plays a crucial role in social development through religious guidance, especially by Islamic leaders, in mitigating forest degradation and promoting ecological welfare through *fiqh al-bi'ah* (Islamic environmental law) (Putri et al., 2023).

The importance of environmental protection is embedded in the concept of *hifz al-bi'ah*, which aligns with the broader goals of *maqasid al-sharia*—protecting religion, life, intellect, offspring, and property. The Quran explicitly cautions against harming the earth, as stated in Surah Al-A'raf (7:56) and Surah Al-Baqarah (2:11). Mr. H's commitment to not stealing raw materials further exemplifies his adherence to his role as *khalifah*. This awareness shows that the local community has internalized Islamic teachings and the values of *tepo seliro*, which studies have shown influence social structures.

Finally, *tepo seliro* also embodies gender equality, as practiced in Petekeyan Village, where women are encouraged to contribute economically. This aligns with Shihab (2018), who asserts that ignoring women neglects a vital part of the community's potential. Hidayah (2023) also notes that Islamic law never intended to discriminate against women and granted them rights equal to those in other laws. The involvement of women in economic activities has historical precedence, such as in the case of Khadijah, the first wife of the Prophet Muhammad, whose economic contributions were supported by the Prophet. In Islamic law, anything not

explicitly prohibited is considered permissible, supporting the active participation of women in economic life.

Human resource development is crucial for advancing the creative economy in Petekeyan Village. For businesses to remain competitive, owners must implement solid strategies, including effective human resource (HR) strategies. HR is fundamental to any business, as it drives operations, generates ideas, and plans to achieve business objectives. Human resources are the core assets of a business, and their development and training are essential to enhance individual knowledge, skills, talents, and attitudes. The positive outcomes of HR development extend beyond personal success, contributing to overall business success and growth.

Life in the 21st century is undergoing disruptive changes. It requires high-quality human resources, characterized by formal and non-formal education, to keep pace with the rapid development of the times. Islam also emphasizes the importance of improving the quality of individuals, for example, in QS. al-Mujlâ verse 11, it is explained that Allah will raise those who believe in Allah among their fellow believers, as well as those who have knowledge or have competence several degrees higher than humans who lack faith and knowledge.

The guidelines should serve as a framework for all entrepreneurs and creative economy actors, including those in Petekeyan Village, to continuously enhance their faith and knowledge. In alignment with this, the Petekeyan Village Government, together with other stakeholders, is making efforts to develop the human resources of the local community, ensuring they stay relevant and competitive in today's rapidly evolving environment, as explained by Mr. R, the village head.

*In principle, we from the Village Government strongly support the development and growth of businesses from creative economy entrepreneurs in Petekeyan Village. The form of support is, for example, providing training to entrepreneurs and creative economy actors. Here, there are also carving art subjects for elementary and secondary school children in this village. The curriculum has been running for a long time because we want to keep carving so that it continues to have a successor. We also support students and the community to compete by sending delegates for the carving competition held by the Jepara Regency government and thank God for the people of Petekeyan Village consistently winning the championship, whether it is first, second, or third.*

Various studies have shown that training to improve individual competence positively influences personal performance. The government and policymakers have the capacity to realize this by implementing training initiatives for the community.

This aligns with one of the *maqāṣid al-sharia*, namely *hifẓ al-‘aql*, or the protection of intellect. Protecting intellect goes beyond safeguarding it from madness or intoxication; it includes ensuring the right to education or training, enabling individuals to continue developing their skills and abilities. Western perspectives on strategic management also echo this concept, where individuals entering business entities are provided with training to enhance their competence and support the success of the organization.

In Islamic law, particularly in relation to economics, the government is obligated to provide proper, quality education for children as part of safeguarding the intellect, a fundamental aspect of *maqāṣid al-sharia*. Through education, individuals—particularly children—can develop sound intellect (*hifẓ al-‘aql*), strong religious understanding (*hifẓ al-dīn*), and emotional well-being (*hifẓ al-naḥs*).

The Petekeyan Village government has effectively implemented this by offering carving lessons to preserve local wisdom and foster religious understanding. Furthermore, the government and relevant stakeholders have aligned with the values of *tepo seliro*, promoting mutual respect, avoiding blame, and focusing on producing superior, competitive human resources. Collaboration between the government and educational institutions, as suggested by Sulaiman et al. (2023), is essential for supporting the development of *Halāl* tourism destinations.

Another aspect of creative economic development in Petekeyan Village is marketing. This effort is predominantly driven by young creative economy activists who leverage modern technologies such as social media, e-commerce, and websites to promote their products. Research has shown that marketing through these platforms can reach broader markets, increase sales, and prove both effective and efficient. While capitalist views typically focus on profit maximization, Islamic principles offer a distinct perspective on marketing. Islam emphasizes ethical practices, prohibiting lies, deceit, and other unethical behaviors in business transactions, as stated in QS. 3:77. By adhering to these values, Muslim entrepreneurs—"Muslimpreneurs"—can achieve true success, which is not only profitable but also blessed by Allah, as it aligns with both permissible and prohibited actions in Islam.

Islamic marketing focuses on fulfilling *Halāl* and ethical needs for the greater good (*ḥalāl*). In Petekeyan Village, creative economy activists have adopted various strategies to promote Islamic marketing, as outlined by Mr. RF. These efforts reflect a commitment to ethical business practices while contributing to the community's economic development.

*I prioritize honesty in selling the products I make. If you lie, you won't get any blessings. I also sell goods at standard prices, not below market prices. Pity the others later. The price can be ruined. I am also ready to take responsibility if the product I sell is different from the product description, but first, I check whether the fault is on me or the consumer.*

Muslims believe the Prophet Muhammad is the most appropriate role model for implementing marketing practices. He earned the nickname *al-amin* (a trusted person) because of his honesty in practicing marketing. Islamic economics views that individual Muslims must actualize the prophetic attitude in business activities carried out by prioritizing honesty in marketing.

Creative economy activists in Petekeyan Village have embraced the principle of honesty in marketing carved furniture, guided by the belief that honesty brings blessings from Allah. Notably, conflict resolution is handled through *tabayūn*, where the issues between sellers and customers are carefully understood before any decision is made, such as whether to cancel or proceed with the contract. This practice aligns with the concept of *khiyar* in Islamic law, which allows both the seller and customer to choose whether to continue or cancel the transaction. While this is permissible in Islamic economic law, it must still adhere to the proper terms and conditions of buying and selling.

This attitude reflects that creative economy activists possess two dimensions of awareness: social awareness and transcendental awareness. Social awareness helps prevent harmful impacts on society and promotes a more ethical social order, while transcendental awareness guides individuals to avoid sinful actions. This awareness is also in line with the Javanese proverb "*nak kowe dijiwit tworo, ya ojo jiwit.*"

Javanese people who understand and practice this saying in their social activities are inclined to promote goodness, as they value it themselves. This, in turn, implies that the values of *tepo seliro*, such as tolerance, mutual respect, and avoiding the tendency to blame others, have successfully synergized in the development of marketing.

Further development efforts have been made through the synergy between the village government and creative economy activists, particularly in the development of networks and partnerships. Networking is a strategic resource in business, significantly contributing to success and sustainability. Interestingly, Mr. H highlighted additional motives behind the efforts to establish networks and partnerships.

*Sometimes, when there are too many orders to fulfill and we cannot produce them all, we purchase from other entrepreneurs who have been our long-time*

*partners. We ensure the product quality meets our standards, and they are familiar with our requirements. As a result, consumers will still receive the best products. Additionally, consumers who purchase for resale are also considered partners, as we both benefit and grow together. So far, I have partnered with consumers from abroad, and despite our different backgrounds, I consider them as brothers.*

This statement highlights the efforts to build networks and partnerships with both local and international entrepreneurs. In today's era of globalization, developing strong networks and partnerships is essential. Entrepreneurs must establish extensive connections and possess key competencies such as negotiation skills, diplomacy, and the ability to maintain harmonious relationships. An exemplary figure in this regard is Prophet Muhammad, whose approach to relationships and partnerships serves as a model for entrepreneurs to follow. According to (Antonio, 2007), the Prophet's business network extended to Yemen, Busra, Jordan, Syria, and even Iraq. These achievements were built over 28 years of being an entrepreneur.

A similar effort is made by Mr. H to expand his business while also contributing to the growth of others' businesses, ensuring mutual success. In Surah Al-Ma'idah (5:2), Allah commands humans to cooperate in acts of goodness and prohibits collaboration in sin or harmful actions.

Fraternal motivation is a compelling driving force, as it expands business relationships beyond mere transactions, fostering a sense of brotherhood. This aligns with the Islamic view, which acknowledges the creation of diverse human beings, yet binds them in shared brotherhood, as all humans are descendants of Adam and Eve. The synergy of *tepo seliro* values has permeated the business partnerships among carved furniture entrepreneurs, where helping one another reflects mutual respect and acceptance of differences. In partnerships, success is not solely defined by a shared vision, mission, and goals, but also by understanding and embracing the diverse perspectives that each party brings.

The village government and creative economy activists have successfully implemented various efforts to develop the creative economy in Petekeyan Village. By aligning these efforts with the values of *tepo seliro*, the development of the creative economy not only enhances community welfare but also preserves the core principles of *tepo seliro*, which are integral to Javanese culture. This collaboration ensures that the values of *tepo seliro* remain relevant and continue to thrive in contemporary society. Refer to Table 1 for a summary.

Table 1. Creative Economy Development Based on *Tepo Seliro* Synergy

Forms of Development	<i>Tepo Seliro</i> Values	Attitude/Behavior/Meaning
1. Product Value-Added Development	1. Tolerance 2. Mutual Respect	1. No Stealing 2. No illegal logging 3. Equal Employment Opportunity
2. Human Resource Development	1. Mutual Respect 2. Not Blaming Others	1. Help in producing competent human beings
3. Marketing Development	1. Tolerance 2. Mutual Respect 3. Not Blaming Others	1. Honest 2. Doing <i>Tabayyun</i>
4. Network Development and Partnerships	1. Tolerance 2. Mutual Respect 3. Accepting the Difference	1. Helping each other Brotherhood Motivation

### ***Tepo Seliro* Synergy in Shaping Halal Tourism Destinations**

*Tepo seliro* is a Javanese cultural value that emphasizes tolerance, mutual respect, acceptance of differences, refraining from blame, and not imposing one's will. It highlights the importance of friendliness and honoring the dignity of others in interactions. In the context of tourism, *tepo seliro* ensures the safety and respect of tourists, regardless of their religion. As such, *tepo seliro* is a universal value that can be applied globally, transcending ethnic, racial, and religious boundaries.

Human beings are created in a variety of ways, ranging from race, skin color, language, and others, all of which are innate and given by God. The practice of tolerance can protect from disputes due to differences. Mr. AR conveyed the form of tolerance practices practiced by Petekeyan Village tourism managers and village governments,

*We prioritize the service, facilities, and security within the Petekeyan Tourism Village area. We ensure that tourists receive excellent service, including warm welcomes, attraction guidance, and expressions of gratitude at the end of their visit. We are committed to providing high-quality service to all tourists, as it is our responsibility. Additionally, we make it easier for tourists to choose activities by offering tour packages. We also provide various facilities, such as parking areas along the paved roads, two homestays with the policy that opposite-sex guests cannot stay in the same room without a marriage certificate, and adequate mosques and prayer rooms. Toilets are available either at local residents' homes or within the mosques. Furthermore, we ensure the safety of tourists by having a dedicated security division to monitor the area.*

This statement aligns with the Islamic perspective on tolerance, as outlined in QS. al-Kafirun, verse 6, emphasizes respect for others without merging Islam with other religions, but promoting tolerance in the context of shared humanity. The attitude of tolerance displayed in this context respects Islamic law, which prohibits unmarried men and women from sharing a room. Thus, tolerance, as a key value of *tepo seliro*, harmonizes with efforts to establish *Halāl* tourism destinations by encouraging tourists to engage in activities that are in accordance with Islamic law.

In Javanese culture, the term "*nguwongke*" reflects the view that all individuals are fellow humans, rooted in the belief that humanity descends from a common ancestor, Adam and Eve. This perspective calls for tourism stakeholders to foster noble ideals through a humanist, compassionate approach, guided by the "*nguwongke*" principle. This principle should serve as the foundation for their activities, promoting empathy and respect in their interactions.

Differences are a decree of Allah (*sunnatullah*), as stated in QS. al-Hujurat verse 13, and thus, individuals must embrace and accept them. In the face of these differences, humans are encouraged to compete in goodness (*fastabiq al-khairat*), enabling each person to contribute to the greater good (*falāh*). As a tourism manager, Mr. AR explained how he applies the values of mutual respect and acceptance of differences in his tourism management activities.

*When a tourist arrives, we welcome them with honor, as we consider them our guests. We offer various options, such as traditional dance or music performances. Tourists will also have the opportunity to view the carving demonstration, which will be performed by both male and female carvers, as our village has both men and women working as carvers. For those interested, we guide tourists to try carving themselves. We ensure their safety by providing expert supervision and guaranteeing security around the tourist sites.*

Islam teaches that all human beings should be respected and not demeaned, as Allah honors all people regardless of their religion. Islam also acknowledges that the diversity of humanity is part of Allah's decree. Mr. AR's statement aligns with these Islamic teachings and the Javanese culture of *tepo seliro*, which emphasizes honoring visitors. This includes offering smiles, serving *Halāl* food, ensuring equal job opportunities for both men and women, and providing security guarantees for all tourists, without discrimination.

Islam provides numerous teachings on the guidelines and process of deliberation, emphasizing inner attitudes such as the willingness to forgive, kindness, and the use of gentle language. It also stresses the importance of attentiveness when



listening to discussion partners. Through a humble attitude and refraining from blaming others, individuals can cultivate noble character during deliberation. Islam encourages *tabayūn*, the process of seeking clarification and confirming facts before making judgments, to prevent misunderstandings, conflicts, and even violence in social interactions.

*So far, there has been no conflict in tourism activities in Petekeyan Village. However, if any arise, we will mediate the dispute by first identifying its cause. After understanding the issue, we will determine the best solution. We always prioritize deliberation in the decision-making process.*

The prevention of hasty decision-making will be managed by the village government, as the highest policymaker, through deliberations between the conflicting parties. This process will prioritize the principle of *tabayūn*, allowing all parties to be heard to ensure fair decisions. This approach demonstrates the synergy between the village government, tourism managers, and the community in upholding the value of *tepo seliro*, precisely the attitude of not blaming, which aligns with the teachings of Islam embraced by the local community.

Every individual has the freedom to practice their own religion and beliefs. In Indonesia, this right is guaranteed by the 1945 Constitution, which protects the community from discrimination, religion-based violence, and exploitation, while also limiting the state's involvement in religious matters. This principle is upheld by tourism managers, as conveyed by Mr. AR:

*We do not have a rule that only Muslims are allowed to come here; everyone is welcome, regardless of their religion or background.*

The tour manager's actions reflect a commitment to not imposing Islam on tourists. This aligns with Islamic teachings, which do not force anyone to embrace the faith. While all aspects of management adhere to Islamic law, it does not mean that tourists are required to be Muslim. Instead, efforts are made to ensure that nothing presented to tourists contradicts Islamic principles. This approach embodies the value of *tepo seliro*, particularly in not imposing one's will on others. It also supports the creation of *Halāl* tourist destinations in all areas—attractions, amenities, and accessibility.

The attitudes and behaviors exhibited by the tourism manager, village government, and local community play a significant role in developing the *Halāl* industry, including *Halāl* tourism (see Figure 3). The practice of tolerance allows flexibility for tourists to engage in activities within Petekeyan Village, as long as

those activities align with Islamic principles. Mutual respect fosters gender equality and ensures security for all parties, including tourists. The value of accepting differences leads to equitable treatment of tourists, regardless of race, ethnicity, or religion. Additionally, the principle of not blaming others promotes harmony between creative economic activities and tourism by prioritizing *tabayūn* and deliberation in conflict resolution.

Figure 3. *Tepo Seliro* Synergy Creates *Halāl* Tourism Destinations



The actualization of not imposing one's will ensures that non-Muslim tourists are not coerced into adopting Islam, and it also allows tourists the freedom not to participate in carving, the main attraction. This serves as empirical evidence that confirms *tepo seliro* can facilitate the development of *Halāl* tourism destinations and other *Halāl* industries. The concept of *tepo seliro* promotes market inclusivity, encouraging collaboration among market participants—producers, consumers, governments, and the broader community—to create a fair economic system that benefits all stakeholders. It ensures equal access to the market, regardless of social

or economic status, which is crucial for preventing market exclusivity and actively involving and benefiting marginalized groups, including minorities.

*Tepo seliro* emphasizes justice, promoting the equitable distribution of welfare and reducing economic disparities among individuals. Through market inclusivity, *tepo seliro* encourages community involvement, such as the formation of tourism management groups, which fosters mutual support and resource sharing. In alignment with sustainable development goals, *tepo seliro* also actively contributes to preventing the exploitation of natural resources, ensuring that future generations can equally benefit from market outcomes.

## Conclusion

This research shows that the values of *tepo seliro* have become a distinctive part of the local community's culture and are still upheld today. The attitudes and behaviors reflecting these values, exhibited by entrepreneurs and creative economy actors, include not engaging in theft or illegal logging, providing equal job opportunities, fostering the development of competent and honest individuals, practicing *tabayūn*, helping others, and promoting fraternal motivation. The synergy of *tepo seliro* values has driven the realization of a humanist *Halāl* tourism destination. The actions of the community, village government, and particularly the tourism manager include allowing tourists the freedom to engage in activities in Petekeyan Village, provided they do not contradict Islamic law, promoting gender equality, ensuring security, avoiding discrimination regardless of background, practicing *tabayūn*, resolving conflicts through deliberation, respecting the choice to opt out of carving, and refraining from forcing tourists to embrace Islam.

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