**Building Religious Humanism Synergy for Developing Halal Tourism Based on Creative Industries in Indonesia**

Andi Fariana, Saripudin, Ovalia

**Abstract**

Indonesia was on the first ranked position as a halal tourist destination in the world in 2019. This is due to Indonesia is known as the country's Muslim majority population and has diverse natural and cultural resources. This potential must be maintained and developed further, including developing creative industries that support halal tourism. This study aims to develop halal tourism based on creative industries by employing a religious humanism approach. This could be conducted in an integrated manner to generate awareness from stakeholders in the halal tourism industry. By conducting halal tourism industry, it is expected that behaviour and attitudes of stakeholders will bring positive impact not only to the world, but also in the hereafter. This emphasizes the crystallization of implementing *hablum minallah* (human interaction with God) and *hablum minannas* (human interaction with human). Therefore, the research started by searching for various laws and regulations, including the MUI Fatwa (statute approach), subsequently interpreting and analysing the concept of religious humanism; Additionally, several ways and targets can be identified to introduce the concept, instil belief, and ultimately be able to implement it in daily life and on all target sectors to develop a creative industry-based halal tourism in Indonesia .

**Keywords:** halal tourism, creative industry, religious humanism, halal tourism

**Introduction**

In a survey conducted by the Global Muslim Travel Index (GMTI) in 2019, Indonesia was on the first rank in the world's halal tourist destinations, and based on the 2019 GMTI, nine fundamental faith-based needs determine the consumption behaviour of Muslim tourists, namely: 1) halal food and drink; 2) places of worship; 3) Ramadan necesseties services; 4) toilets which provide water; 5) activities which are free from forbidden things (haraam); 6) recreational facilities and services with privacy; 7) tourism conditions which are free from Islamophobia; 8) social impact, and 9) experiences from local Muslims. These nine fundamentals can make a tourist destination considered eligible to be a halal tourist destination. Halal tourism is a promising market, and it is anticipated that there will be 230 million Muslim tourists in 2026, up from 2018's total of 140 million (Bahardeen, 2019). The rise in the number of Muslim tourists is anticipated to increase the velocity of money from 177 billion US dollars in 2017 to 273 billion US dollars in 2023 (source: www.kemenparekraf.go.id published on August 14, 2021).



Source: Global Muslim Travel index 2019

The development of halal tourism should be carried out in an integrated manner and involve supporting elements since this activity has both positive and adverse effects (Andi Fariana, 2016). Article 1 of Number 10 of 2009 states that tourism is a multidimensional and multidisciplinary activity that reflects the needs of each person and country, as well as interactions between tourists and local communities, fellow tourists, the government, regional governments, and entrepreneursArticle 1 of Number 10 of 2009 states that tourism is a multidimensional and multidisciplinary activity that reflects the needs of each person and country, as well as interactions between tourists and local communities, fellow tourists, the government, regional governments, and entrepreneurs (source https://jdih.Kemenparekraf.go.id). This understanding implies that tourism development (in this case, halal tourism) also involves a multitude of stakeholders, giving rise to the possibility of various ramifications.

This research intended to develop an ideal model for the development of creative industry-based halal tourism by synergising the values of religious humanism with the situation and conditions in Indonesia to create an ecosystem that is a beneficial ecosystem for tourists and residents. The creation of the halal tourism model as intended is expected not only to develop halal tourism; however, also to develop creative industries based on the concept of religious (spiritual) humanism since the development of halal tourism and the development of creative industries without being based on the values of religious humanism can rise to the potential for harming national development goals because The development of halal tourism as tourism, in general, can have negative implications but can also have positive implications, namely in the form of strengthening the community's economy involving the micro, small and medium business sector. Mainly, the positive effects of developing halal tourism can be viewed in the increase in the consumption of halal products by the Indonesian population, which is projected to reach US$ 218,8 billion in 2025 or grow by 5,3% annually, according to the State of the Global Islamic Economy Report 2020-2021, which ranks Indonesia's Islamic economic indicator value as fourth in the world, up one spot from the previous year. The government supports this condition by issuing Government Regulation (PP) No. 39 of 2021 on implementing Halal Product Guarantees and Government Regulation No. 7 of 2021 on the Ease, Protection, and Empowerment of Cooperatives and MSMEs (source: http://ekon.go.id/ on June 3, 2021). All of these support forms ultimately contribute to Indonesia's economic expansion. Not all tourism developments have negative consequences in the form of environmental destruction or the erosion of cultural values and socio-spiritual life (Woro Swesti, 2019).

**Research Method**

As a qualitative research, this study employed a legal approach in the form of tracing various laws and regulations about halal tourism and the creative industry, including the Fatwa of the DSN-MUI (National Sharia Council-Indonesian Ulema Council, which is not included in the hierarchy of laws and regulations legislation; however plays a crucial role in the formation of law in Indonesia) (Andi Fariana, 2017). Grouping and describing them (statute approach) was conducted since the statutory approach entailed analysing the rules and regulations associated with the studied legal issues. In addition, a search was conducted on religious humanism, an Education Science concept, followed by an analysis to apply the concept. Additionally , an analysis of the positive and negative implications of tourism development was conducted, and an analysis of the internal and external factors that support halal tourism in Indonesia based on creative industries. This method aimed to identify various opportunities and benefits of halal tourism based on creative industries, and to minimise external threats and transform identified weaknesses into strengths using the spiritual humanism concept.

State of the art in this research was trying to develop the concept and design of a tourism model based on the creative industry with a religious humanism approach, which in previous studies only focused on halal tourism or the development of the creative industry. The concept and design of the halal tourism model that will be developed are expected to be a combination of the concept of halal tourism development and the development of creative industries (which are very diverse in tourist destinations) based on the strong values of religious humanism; thus, they become their characteristics and attractions. Since the values of religious humanism are universal values​that essentially everyone pleases as the religious humanism approach is a concept that will lead to the awareness that every behaviour and action will be accompanied by the lead of responsibility horizontally (to humans and the environment) and vertically ( to God Almighty) or in other words, a concept or doctrine that gives freedom to every individual in determining his life choices, whether in religion, opinion or in claiming his rights, but fundamental human values or the rights of others are still should be noticed (Husna Amin, 2013).

**Discussion**

According to the preamble of Law No. 10 of 2009 on Tourism, the potential of nature, culture, historical heritage, archaeology, arts, and culture are resources and capital for tourism development. In addition, it is stated that tourism is an integral part of national Development conducted in a planned, systematic, integrated, and sustainable manner to encourage the equitable distribution of business opportunities and the acquisition of benefits. This preamble to the Tourism Law indicates that tourism development that uses existing resources must be accompanied by maintenance and care.

Indonesia has become one of the most progressive nations in the development of halal tourism in recent years. Halal tourism in Indonesia is distinctive since it promotes religious tourism identical to halal tourism and develops various aspects that aim to meet needs such as education, medicine, history, culture, and even sports by offering several Islamic characteristics and symbols (Jaelani, 2007). Halal tourism encompasses not only the existence of destinations but also the availability of supporting facilities (Andriani, 2015) and actively seeks, discovers, and develops them so that it encompasses a wide range of aspects, such as natural resources, fashion, food, health, history, sports, and culture. According to MUI Fatwa Number 108/DSN-MUI/X/2016, halal tourism (sharia tourism) is tourism that adheres to sharia principles (Islamic law) and avoids polytheism. Disobedience, mafsadatan, tabdzir/israf, and evil; also create material benefit and spiritual benefit. This principle is clearly illustrated by this fatwa, which regulates various provisions ranging from contracts to matters about the implementation of halal tourism, including hotels, tourist destinations, spas, saunas, and massages, together with travel agencies and tour guides (source: https:/ /ubico.id/2019/02). Among the indicators of halal tourism developed by the Ministry of Tourism and DSN-MUI are orientation toward profit for the community, relaxation and tranquilly, prevention of shirk and superstitious activities, prevention of immoral and immoral activities, and protection of behaviour, ethics, and values. Human values, preserving trust, safety, comfort, universality and inclusiveness, environmental protection, respect for social values, culture, and local wisdom. (source: https://ubico.id.2019/02).

In addition to the research findings, if it is paid attention to the DSN-MUI fatwa, it is implied that halal tourism is not only a matter of tourist destinations; however, also the importance of paying attention to and developing supporting aspects, one of which is the creative industry, which is mentioned in this study. The existence of tourism is inseparable from that of the creative industry, which the law refers to as the creative economy in general. In the preamble to Law Number 24 of 2019 concerning the Creative Economy (source: http://peraturan.bpk.go.id), it is stated that Indonesia has a wealth of cultural heritage that need to be utilised into products, which create added value, specifically through the development of the creative economy; on the other hand, the creative economy is the embodiment of added value from intellectual property originating from human creativity based on cultural heritage, science, and technology. According to the Blueprint for the Development of the National Creative Economy 2009-2015, the creative economy is a new era of economic activity that emphasises information and creativity by using human resources' ideas and knowledge as the primary production factor. The creative economy is a sector based on art, culture, commerce, and technology.

Meanwhile, according to the Ministry of Tourism and Creative Economy, the creative economy sub-sector is game developer, craft art, interior design, music, fine arts, product design, fashion, culinary, film, animation, video, photography, and visual communication design, television, radio. Architecture, advertising, performing arts, publishing, and applications. Based on this explanation, the creative industry can be defined as employing individual skills, creativity, and talents to produce a product that can be utilised to increase welfare or employment. Consequently, many creative industries emerge from small and medium-sized businesses, and economic actors are more autonomous and resilient (Isna Rifka, 2021). The tourism industry is closely related to the creative industry (Caria Ningsih, 2014); therefore, tourism development cannot be separated from the Development of the creative industry, which is a component of the Development of the creative economy, even if it is done simultaneously because the two industries mutually support one another. The Ministry of Tourism and Creative Economy of the Republic of Indonesia (http://ekbis.sindonews.com, June 7 2021) remains committed to optimising the Development of the tourism sector alongside the creative economy, as evidenced by its prepared guidelines. According to the guide, the potential Development of the tourism sector includes four sectors, namely: the Development of Tourism Destinations, the Development of Tourism Marketing, the Development of the Tourism Industry, and the Development of Tourism Institutions. In contrast, the potential for innovative economic Development encompasses the potential for cultural diversity and a high diversity of human resources. Natural resources include raw materials for culinary and craft production, demographic advantages, and enormous consumers of products from the creative economy. These potentials will be constructed collectively and have the necessary strength and carrying capacity.

The creative economy was gradually becoming the backbone of the economy, particularly during the pandemic; according to data from Economy Outlook 2020, the creative economy contributed IDR 1,100 trillion to Indonesia's Gross Domestic Product (GDP) in 2020, and the number of actors in this sector grew to eight million. Assailants (http://ekbis.sindonews.com, accessed on June 7, 2021). Even though in the current post-corona pandemic, the Ministry of Tourism and Creative Economy prioritises collaboration, contribution, and innovation to revitalise Indonesia's creative and tourism industries (source: www Republika.co.id, accessed on November 12, 2020). These three elements are necessary for Development. Tourism, handcrafted goods, and fashion design are all supported by a creative industry sector. Crafts and fashion designs are not only in the form of souvenirs or clothing but also include a variety of products that can support a lifestyle, and the increasing lifestyle and growth of tourism will have implications for the Development of handicraft and art products as well as fashion design through the use of creative and innovative media (I Ketut Pendet Face, 2019). The following are examples of creative industries from Republika (source: www.Republika.co.id, accessed on August 1, 2022) and Agribusiness (https://halal.go.id, accessed on October 17, 2014).



 What types of creative industries should be developed regarding halal tourism to facilitate its growth? Suppose guided by the DSN-MUI fatwa Number 108/DSN-MUI/X/2016, which states that halal tourism (sharia tourism) is tourism that adheres to sharia principles (Islamic law) and has the principle of avoiding polytheism, immorality, bring negative consequences, *tabdzir/israf*, and commit evil deeds. Subsequently, the creative industry that must be developed to support halal tourism should be a creative industry that is far from forms or something which contains or lead to polytheism, immorality or committing evil deeds. The forms of the results of such creative industries, one of which is the standard of halal-labelled products issued by the Halal Product Assurance Organizing Agency (BPJPH) by Law Number 33 of 2014 concerning Halal Product Assurance (source: https://halal. go. id accessed on October 17, 2014). The implementation of the Halal Product Guarantee aims to provide the community with comfort, security, safety, and certainty regarding the availability of halal products, and the guarantee takes the form of a halal label as an indication of a product's halalness (Article 1 point 7 of Government Regulation Number 39 of 2021 concerning the Implementation of the Product Assurance Halal Sector). (accessible at https://jdih.setkab.go.id on February 2 2021).

Therefore, it can be stated that the Development of halal tourism maximises regional potential and moves simultaneously with the Development of creative industries in the form of generating creative ideas to develop a tourism-based creative economy (Titi Wahyuni, 2021) that does not solely rely on product labelling in the form of labels. However, other methods are needed to build a strong synergy between the development of halal tourism and the creative industry that supports halal tourism, as referred to in the MUI fatwa Number 108. The concept offered in this study is a development based on applying religious (spiritual) humanism values.

Religious humanism is an educational concept, which combines two terms, namely humanism and religious (Saraswati, 2017). Humanism is derived from the Latin word humans, which means human or comprehension that upholds human values and dignity (Big Indonesian Dictionary). On the other hand, religion derives from the Latin word relegere, which means religion or the spiritual relationship between God and humans as his creations. Consequently, religious humanism places humans in a prominent position while retaining religious values. This educational concept aims to develope fully human-oriented potential by incorporating aspects of human accountability to God for the established rules. In Islamic education, religious humanism is a concept of education that humanises humans; it also intends to develop the abilities possessed by both intellectual and religious without abandoning the underlying religious values in order to form human beings without relinquishing the responsibilities of *hablum minallah* (human interaction with God) and *hablum minannas* (human interaction with Human) (Mukhyidin, 2020).

Insan Kamil is a term utilised to describe humans who are perfect in form and knowledge, manifest Allah's majesty, and was created to be caliphs on earth (Mahmud, 2014). To attain the status of insan Kamil, one must follow formal religious rules derived from the Qur'an and the Sunnah of the Prophet Muhammad since knowledge and actions not based on the Qur'an and Sunnah cannot be accounted for and may even be considered deceptive. Physically, Insan Kamil is identical to other humans; however, his mental and spiritual qualities are superior. Understanding the concept of insan Kamil leads to the conclusion that Islam is all-encompassing; that is, it satisfies not only the element of monotheism but also the element of sharia and the element of morality, all within the context of devotion to Allah. Implementing the concepts of *hablum minallah* and *hablum minannas* leads devotion to God extremely simple for humans who have attained human dignity. Within the framework of developing halal tourism based on creative industries, an approach based on the religious humanism concept must be applied; thus, its Development can be carried out in an integrated manner and produce prosperity without rising to or minimising the risk of adverse impacts as a result of this Development, given that a variety of factors influence human life. Humans are affected by four significant aspects, as illustrated below. (June 17 2022, http://fpscs.uii.ac.id, accessed).

**Human Relations**

**Other Creations (Animals, Plants, Artefacts)**

Other Mankind

Source: Authors

Human relationships are solid, mutually influencing and affecting each other; one’s actions and attitudes affect not only other humans; however, also the surrounding environment; thus, it is conceivable that if a person behaves positively, he will also have a positive influence on the environment. The surrounding environment and behaviour can be influenced by a scientific and knowledgeable understanding of something. Several studies explain a positive relationship between pro-environmental attitudes and behaviour (Palupi, Sawitri, 2017), and when it comes to tourism development, this means developing while preserving the environment, culture, customs, and innovative products. Therefore, a concept of Development based on understanding and positive behaviour at birth is required. As one of the conditions for issuing a halal certificate, “coercion” can be used to lead to an understanding of the concept of religious humanism. This is implemented as a process; however, “coercion” can also be used. For the results to be convincing, it is necessary to map the targets and the pattern of their application if the comprehension will be developed through a process.

The following table represents the intended target.

|  |  |  |
| --- | --- | --- |
| **No** | **Target** | **Application pattern** |
| 1 | School (PT) tourism and its supporting sectors | Curriculum, comparative studies, street vendors  |
| 2 | Public schools and religious schools (especially Islam) starting at the elementary, middle and upper levels. | The material is integrated into lessons in the form of an understanding of morality/manner/characteristics (emphasising the concept of religious humanism in the perspective of *hablum minallah* and *hablum minannas* |
| 3 | Community institutions and scientific assemblies Islamic | studies with a structured curriculum with guidance from the MUI in the form of material that can be disseminated (e.g. socialisation of the MUI Fatwa on sharia tourism, sharia hotels, etc.) Islam *rahmatan lil* *alamin* and the concept of *khalifatullah fil ard* |
| 4 | Community and tourism enterprise participants and tourism supporters (including creative industry players and developers) | Collaborating between academics and business people to organise activities in the form of training, workshops, and seminars to introduce and build mutual awareness of the importance of positive behaviour based on humanity and values -religious values in terms of conducting business activities (tourism and creative industries) since they have an impact on the world and the hereafter; thus, tourism development will pay attention to the environment, harmonious survival between humans and nature and direct creativity in the creative industry by paying attention to religious values that do not antithetical to Islamic law |
| 5 | The competent government and local government decision-makers | (Local Governments) may issue policies ranging from the form of Perda (Regional Regulations) to technical policies to be implemented by business actors (whatever the policy, all pay attention to the values of religious humanism) and disseminate it through the various available media. |

On the other hand, the understanding that is performed in the form of "coercion" is the provision of training certificates on the concept of spiritual humanism that has been followed, and the certificate is one of the requirements for the halal tourism industry players and creative industries in managing the acquisition of halal certification. Training can be carried out by the MUI or Halal Centres at certain universities.

The model development scheme offered is as follows.

Halal Tourism

Creative Industry

Creative Industry Actors

Educational Institutions

Government (LG)

Scholar (Ulama)

Halal tourism is based on creative industries that have been coloured by Religious Humanism

Source: Authors

**Conclusion**

The tourism industry cannot be separated from the creative industry; therefore, when halal tourism is developed, it is also necessary to develop the creative industry, including the development of creative industries, which pay attention to religious values and norms; thus, they can mutually support one another. The concept of development with a religious humanism approach is achievable by inviting the participation of all stakeholders since the development of halal tourism is based not only on tourism objects, which are natural resources; however, also on the society; therefore, providing understanding and inviting people who are already religious will be extremely simple as long as it is carried out together and structurally; thus, there is an awareness that every aspect of behaviour will not only have an impact in the world; however, also in the hereafter. Therefore, the understanding of hablum minnal and hablum mannas must be implemented based on the concept of religious humanism.

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**Affiliation and Email**

**1**Andi Fariana , Perbanas Institute Jakarta

**2**Saripudin , Perbanas Institutee Jakarta

**3**Ovalia Rukmana, Perbanas Institute Jakarta

Email: 1 andi.fariana@perbanas.id, iip@perbanas.id, ovalia@perbanas.id