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Analysis of Muslim-Friendly Tourism Readiness Using the Community Readiness Model Approach to Ensure the Comfort and Safety of People with Disabilities While Traveling in Blitar Raya

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A B S T R A C T

This study aims to analyze the economic potential of tourists with disabilities, evaluate the suitability of tourist destinations based on the principles of universal design, and examine their alignment with the perspective of maqashid shariah (the higher objectives of Islamic law) in the Greater Blitar area. The research was conducted from August to October 2025, involving observations at four destinations: Taman Kebunrojo, Kampung Coklat, Candi Penataran, and the Tomb of Bung Karno. The assessment utilized the seven principles of universal design, supplemented by indicators derived from the maqashid shariah framework. The results indicate that Taman Kebunrojo achieved a score of 90%, Kampung Coklat 80%, Candi Penataran 50%, and the Tomb of Bung Karno 60%, yielding an average suitability score of 70%. A key finding is that the aspect of "perceptible information" is not yet optimally addressed across these destinations. Furthermore, limited mobility access and a lack of flexibility in the use of facilities remain significant obstacles, particularly in locations characterized by winding paths and variations in elevation. Enhancing accessibility has the potential to expand the inclusive tourism market and stimulate local economic activity, although the specific economic impact has not yet been directly quantified. From the perspective of maqashid shariah, these conditions are analyzed through the lens of Abdul Majid al-Najjar's framework—which emphasizes the protection of life, the human person, society, and the environment—as well as Imam al-Ghazali's framework, which focuses on the preservation of religion, life, intellect, lineage, and property. The study concludes that the development of disability-friendly tourism in the Greater Blitar area requires the improvement of accessible facilities, the provision of inclusive information, and the active involvement of organizations for persons with disabilities in the evaluation of tourist destinations. The integration of universal design and maqashid shariah can serve as a foundation for developing tourism that is equitable, inclusive, and sustainable.

INTRODUCTION

People with disabilities often encounter various obstacles when traveling for tourism, with physical accessibility being a primary challenge. A disability is distinct from a mere impairment; as defined in Law of the Republic of Indonesia Number 8 of 2016 [1], a person with a disability is an individual who experiences long-term physical, intellectual, mental, and/or sensory limitations. People with disabilities are considered a vulnerable group, often facing difficulties in securing equal rights—

including access to tourist destinations [2]. Currently, the facilities available at many tourist sites are not yet fully suitable for individuals with disabilities.

Many destinations and modes of public transportation remain insufficiently accessible; for instance, they may lack proper signage, elevators, or other features that would allow people with disabilities to navigate them with ease [3]. This extends to the availability of disability-friendly amenities at tourist attractions. Other challenges relate to social aspects and public awareness; individuals with disabilities may occasionally face discrimination or discomfort during social interactions

while traveling [4], and they often do not receive the same access to facilities as the general public.

People with disabilities should be afforded the same facilities and treatment as everyone else when engaging in tourism. Such initiatives have already been implemented in various locations; for example, in Surakarta, the city square has been made more disability-friendly, though it is not yet fully accessible [5]. Similarly, the city of Batu has received a score of 48.11%, indicating a reasonable level of accessibility for people with disabilities [6]. In Yogyakarta, individuals with disabilities are also given opportunities to participate as tourism service providers [7]. These examples should serve as a benchmark for developing appropriate facilities for people with disabilities. Such measures are particularly necessary in the Greater Blitar (Blitar Raya) region, which has a relatively high population of people with disabilities—reaching 8,234 individuals in 2023 [8]. A relatively large number of people with disabilities reside in the greater Blitar area, where popular tourist destinations offer limited facilities for them. Preliminary observations indicate that there are four such popular attractions: the tomb of the proclaimer Bung Karno and Kebunrojo Park, both located in Blitar City; and, in Blitar Regency, the Penataran Temple complex and Kampung Coklat each of which attracts hundreds of visitors almost every week..

The popularity of these four tourist destinations has, on one hand, generated economic benefits for the community in the Greater Blitar area. However, it must be recognized that public facilities are the right of all citizens, including individuals with disabilities—a group that represents a significant portion of the population. The diagram above illustrates the distribution of people with disabilities across the Greater Blitar area, covering 23 districts within Blitar Regency and the remainder in Blitar City. Data in Diagram 1 indicates that the district with the highest number of individuals with disabilities is Gandusari, while the lowest number is found in Sananwetan. This substantial number of people with disabilities has prompted an assessment of the suitability and readiness of tourist facilities, specifically at the four aforementioned locations. This assessment is conducted by evaluating various indicators such as accessibility, safety, usability, and independence in accordance with the guidelines set forth in the Regulation of the Minister of Public Works No. 33 of 2006 [9]. In addition to these four indicators, the study incorporates the "Community Readiness Model" [10] and the concept of *maqashid syariah* (the objectives of Islamic law) to provide an Islamic economic perspective. Here, *maqashid syariah* is interpreted as an evaluative framework based on Islamic legal principles [11], which emphasizes that individuals with disabilities are human beings entitled to equal treatment.

The "state of the art" of this research lies in its assessment of the suitability of tourist facilities for people with disabilities. It introduces a fresh perspective: providing facilities for individuals with disabilities is not merely a matter of physical infrastructure; rather, it requires ensuring they are treated with the same dignity as any other human being—a concept examined through a rational approach, the Community Readiness Model, and the framework of *maqashid syariah*. This underscores the fact that people with disabilities possess an equal right to enjoy tourist destinations that are suitable for them, both in terms of physical infrastructure and facilities that support their spiritual needs. The analysis, utilizing these three approaches, offers a new viewpoint on the suitability of tourism destinations for individuals with disabilities. Ensuring equal rights for people with disabilities to enjoy tourism facilities in the Greater Blitar area (Blitar Raya) must be accompanied by efforts to provide appropriate facilities at the four previously mentioned tourist destinations. The suitability of these facilities should be tailored to the specific types of disabilities present in the region, ensuring that they are accessible and beneficial to all individuals with disabilities. Consequently, this study examines several key issues: 1) the economic potential arising from the activities of people with disabilities in the Greater Blitar area; 2) the suitability of tourist destinations for people with disabilities, based on the specific types of disabilities present; and 3) the suitability of disability-friendly tourist destinations from the perspective of *maqashid syariah* (the objectives of Islamic law).

METHODS

Research Type and Procedures

This study employs a qualitative research design, utilizing both a phenomenological approach and a *maqashid syariah* (objectives of Islamic law) framework. The phenomenological approach is intended to examine phenomena objectively, capturing the research subject from various perspectives [13]. Meanwhile, the *maqashid syariah* framework serves as an analytical lens to explore the substance of *syariah* [14] regarding the accessibility of facilities for individuals with disabilities in the Greater Blitar area (Blitar Raya). The objects of this study are the facilities at four disability-friendly tourist destinations—the Bung Karno Tomb, Kebunrojo Park, Penataran Temple, and Kampung Coklat—while the research subjects include individuals with disabilities. These four tourist sites are examined based on the phenomena observed. The research procedure consists of several stages: (1) pre-research; (2) data collection through field observations and interviews; (3) coding of the gathered data to mitigate potential conflicts of interest; (4) analysis and evaluation of the field findings; and (5) the final preparation of the research report.

Data Analysis Techniques

The data analysis technique employed in this study is an evaluative analysis of the qualitative data obtained. Evaluative analysis is a method used to assess policies that have already been implemented [15]. This evaluative analysis is framed by the seven principles of universal design and supported by two approaches: the *maqashid syariah* framework and the "community readiness model." The seven principles of universal design include: equitable use, simple and intuitive use, perceptible information, low physical effort, flexibility in use, tolerance for error, and size and space for approach and use [16]. These seven principles serve as indicators, which are measured and analyzed to determine the suitability of facilities at tourist sites for individuals with disabilities in the Greater Blitar area. The following section outlines the scoring system for these indicators, based on a Likert scale [17], to assess the adequacy of the facilities at these tourist destinations..

Tabel 1 Scores and Weighting for the Assessment of Facility Suitability for People with Disabilities

Principle	Bscore
<i>Equitable use</i>	1
<i>Simple and intuitive use</i>	1
<i>Perceptible information</i>	1
<i>Low physical effort</i>	2
<i>Flexibility in use</i>	1
<i>Tolerance for error</i>	1
<i>Size and space for approach and use</i>	1
<i>Maqashid syariah approach and use</i>	2

Description

A score will be assigned when a tourist attraction meets the specified universal design principles and complies with *maqashid syariah* (Sharia objectives) standards. If these criteria are not met, the assigned score will be 0 (zero). Once the final score is determined, it will be reviewed and analyzed to assess the suitability of tourist attractions in the Greater Blitar Raya for individuals with disabilities.

Tabel 2 Facility Suitability Criteria for People with Disabilities

Presentage	Criteria
0% - 20%	Very Poor
21% - 40%	Poor
41% - 60%	Fair
61% - 80%	Good
81% - 100%	Very Good

Tables 1 and 2 indicate that assessing the suitability of tourism facilities for people with disabilities requires careful measurement and analysis to obtain reliable information. The suitability criteria are further

strengthened through an analysis grounded in the *maqashid sharia* paradigm and the "community readiness model" approach. Data collection involves field observations and interviews with informants selected via purposive sampling. This technique allows researchers to categorize informants [18] specifically tourism site managers, cleaning staff, and individuals with disabilities who are either present at the tourism sites or have previously visited such locations in the Blitar Raya region. The gathered information is analyzed to derive new findings regarding Muslim-friendly tourism that is also inclusive of people with disabilities..

RESULTS AND DISCUSSION

Economic Potential of Tourism Activities by Persons with Disabilities in the Greater Blitar Area

Tourism activities by persons with disabilities in the Greater Blitar area hold economic potential that can be cultivated by improving destination accessibility, providing support services, ensuring accessible transportation, and offering facilities tailored to the specific needs of these travelers. Popular destinations—such as Taman Kebunrojo, Kampung Coklat, the Tomb of Bung Karno, and Candi Penataran—present opportunities to expand the inclusive tourism market while simultaneously boosting the income of local business owners.

Travelers with disabilities, especially when accompanied by family or caregivers, generate demand for accommodation, food and beverage services, transportation, and creative economy products; however, the precise scale of this economic contribution requires further substantiation through data on traveler spending and travel patterns.

This economic potential can be harnessed through an "inclusive tourism" approach, which recognizes persons with disabilities as travelers and as a distinct segment of the tourism market with diverse needs and preferences. Enhancing access paths, providing accessible restrooms, installing clear signage, creating rest areas, and ensuring staff are well-trained can improve the visitor experience, encouraging longer stays and greater engagement with local economic offerings. In a study on disability-friendly tourism in Bandung and its surrounding areas, [19] emphasizes the critical importance of accessibility, supporting infrastructure, and services tailored to the needs of travelers with disabilities.

These findings serve as a relevant foundation for destination development in the Greater Blitar area, though the economic impact of improved accessibility warrants further investigation—specifically regarding traveler expenditure, frequency of visits, and the level of involvement from local businesses. Given this context, the development of disability-friendly tourism in the Greater

Blitar area should focus on building an economic ecosystem that integrates destination managers, local government, disability communities, MSMEs (micro, small, and medium enterprises), transportation providers, and accommodation operators. This collaboration has the potential to create new business opportunities, such as services provided by trained tour guides, the rental of mobility aids, the offering of inclusive tour packages, and the provision of tourist information in various accessible formats. Development strategies should focus not merely on increasing visitor numbers, but also on ensuring an equitable distribution of economic benefits and enhancing the quality of the tourist experience. In this way, disability-friendly tourism can serve as a strategic approach to strengthening a destination's competitiveness while fostering more inclusive local economic development.

Suitability of Tourist Attractions for Persons with Disabilities Based on Disability Type in the Greater Blitar Area

Observations conducted between August and October 2025 indicate the readiness levels of four tourist destinations in the Greater Blitar area, based on a universal design assessment: Taman Kebunrojo (90%), Kampung Coklat (80%), Candi Penataran (50%), and the Tomb of Bung Karno (60%), resulting in an average suitability score of 70%. Based on these findings, Taman Kebunrojo achieved the highest score, while Candi Penataran received the lowest score according to the assessment instrument used. Nevertheless, these aggregate scores do not fully capture the suitability of each destination for all types of disabilities, as the needs of individuals with physical, sensory, intellectual, and psychosocial disabilities may differ.

Therefore, the interpretation of suitability must account for the specific condition of facilities and the actual experiences of visitors from each disability group. For persons with physical disabilities, key factors in determining a destination's suitability include accessible pathways, the availability of ramps and handrails, accessible restrooms, sufficient maneuvering space for wheelchairs, and the ease of moving between different facilities. While Taman Kebunrojo and Kampung Coklat show relatively better potential based on their overall scores, both still require further evaluation regarding the continuity of pathways and access to all tourist attractions.

Meanwhile, Candi Penataran presents challenges related to elevation changes and access for navigating its historical structures, whereas the Tomb of Bung Karno features winding paths and lacks adequate dedicated routes for persons with physical disabilities. For individuals with sensory disabilities specifically those who are blind or deafn all these destinations also need to improve the provision of information through tactile markers, audio information, easy-to-read signage, and clear visual

communication. For individuals with intellectual disabilities or visitors who require support in navigating new environments, the availability of simple signage, easy-to-understand maps, information regarding facilities, and staff assistance are essential components of a safe and comfortable tourism experience. Research findings indicate that the criterion of "perceptible information" is not met across the four destinations; this lack of information is a cross-destination issue that potentially affects various groups of people with disabilities. It is crucial to develop tourism destination components that account for accessibility and the specific needs of travelers with disabilities. Consequently, enhancing the suitability of tourism in the Greater Blitar area (Blitar Raya) requires conducting accessibility audits that directly involve the disability community, ensuring that facility improvements are based not merely on the assumptions of management, but rather on the actual needs of the users.

Suitability of Disability-Friendly Tourist Attractions from the Perspective of Maqashid Shariah

From the perspective of maqashid shariah (the objectives of Islamic law), the suitability of a tourist destination for individuals with disabilities is determined not merely by the availability of physical facilities, but also by the destination's capacity to safeguard the safety, dignity, and autonomy of visitors, as well as their right to a decent tourism experience. This approach is highly relevant for assessing the readiness of Taman Kebunrojo, Kampung Coklat, Candi Penataran, and the Tomb of Bung Karno, as each destination possesses distinct environmental characteristics and varying levels of accessibility.

The framework proposed by Abdul Majid al-Najjar identifies the protection of the values of life, the human person, society, and the environment as essential dimensions for realizing *maslahah* (public interest or well-being). Consequently, the development of disability-friendly tourism in the Greater Blitar area should focus on creating a tourism environment that is safe, accessible, and dignified, while enabling the full participation of all visitors. Observations indicate that the average suitability score across these four destinations is 70%; however, limitations persist regarding the provision of accessible information, ease of mobility, and the flexible use of facilities.

These conditions pertain to the dimension of protecting the human person, as inadequate pathways and a lack of accessible information can increase the risk of mobility challenges and diminish the autonomy of visitors with disabilities. Furthermore, restricted access can hinder social participation and limit the opportunities for individuals with disabilities to enjoy public spaces alongside their families or the broader community. Research on halal tourism through the lens of maqashid

shariah provides a conceptual foundation, suggesting that tourism development must prioritize *maslahah* and alignment with the objectives of shariah—though applying this to disability accessibility requires more specific operational indicators.

Therefore, the application of *maqashid shariah* in the development of tourist destinations in the Greater Blitar area should be realized through policies and facilities that protect life, ensure visitor safety, strengthen social inclusion, and foster an environment that supports accessibility. Destination managers must prioritize the provision of safe access paths, information in various formats, accessible restrooms, trained staff, and emergency response mechanisms that account for the needs of individuals with diverse types of disabilities.

Evaluations should also involve organizations for persons with disabilities, ensuring that the principle of public well-being serves not merely as a normative foundation, but as something measurable through the actual experiences and levels of independence of visitors. In this way, disability-friendly tourist destinations can embody inclusive tourism—one that aligns with the values of justice, the protection of human dignity, and the common good.

Evaluating the suitability of disability-friendly tourist destinations in the Greater Blitar area (Blitar Raya) requires the involvement of organizations for persons with disabilities, local communities, destination managers, and the local government. This ensures that assessments are not based solely on the availability of physical facilities, but also on the actual experiences of tourists in accessing and enjoying tourism services.

Engaging persons with disabilities is crucial for identifying barriers that might otherwise go unnoticed by management—such as difficulties in comprehending information, limited mobility, reliance on companions, or safety risks during a visit. Such participatory evaluation can be conducted through accessibility audits, interviews, facility testing, and by measuring the visitors' levels of independence and satisfaction. In this way, the principle of *maslahah* (public interest/well-being) in tourism development moves beyond a mere normative concept; it is translated into measurable indicators that can be used for the continuous improvement of these destinations [22].

From the perspective of *maqashid shariah* (the higher objectives of Islamic law), the framework proposed by Abdul Majid al-Najjar [23] provides a basis for understanding that human well-being encompasses the protection of life values, the human person, society, and the environment. These four dimensions can be applied to evaluate disability-friendly tourist destinations by focusing on visitor safety, respect for human dignity, social participation, and the quality of the tourism environment. Regarding the protection of the human person, for instance, the provision of accessible pathways, appropriate

restrooms, easily understood information, and inclusive evacuation procedures serves to mitigate risks and enhance the independence of tourists.

Meanwhile, the dimension concerning the protection of society can be addressed by removing barriers to participation—barriers that currently lead to the exclusion of persons with disabilities from tourism activities shared with their families and the broader community. The thought of Imam al-Ghazali is also relevant in explaining that *maslahah* (public interest/well-being) is closely linked to the objectives of Sharia—specifically the preservation of five fundamental elements of life: religion (*hifz al-din*), life (*hifz al-nafs*), intellect (*hifz al-'aql*), lineage or family (*hifz al-nasl*), and property (*hifz al-mal*) [24]. In the context of disability-friendly tourism, the protection of life can be realized through safe and accessible facilities, while the protection of the intellect can be supported by providing clear, easily understandable information in formats tailored to the needs of visitors.

The protection of religion can be reflected in the provision of opportunities to perform acts of worship appropriately, whereas the protection of family and property can be associated with the opportunity to enjoy tourism with one's family, as well as equal access to economic activities within the tourism sector [25]. The application of these concepts must be adapted to the specific characteristics of each destination; it should not be assumed that all elements of *maqashid* (the objectives of Sharia) can be assessed solely through the presence of physical facilities. Integrating the perspectives of Abdul Majid al-Najjar and Imam al-Ghazali can yield a more comprehensive evaluation framework, as both contribute to explaining *maslahah* in terms of human protection and the objectives of Sharia..

Al-Ghazali's thought provides a foundation for assessing the protection of the five essential elements of life, while al-Najjar's framework can be utilized to broaden the analysis to encompass human life, self-preservation, social existence, and the environment [26]. When applied to sites such as Taman Kebunrojo, Kampung Coklat, Candi Penataran, and the Tomb of Bung Karno, this evaluation can measure the availability of accessible facilities, the safety of pathways, ease of access to information, opportunities for participation, and support for visitors' spiritual needs.

Such assessments require clear operational indicators, ensuring that evaluations based on *maqashid shariah* (the objectives of Islamic law) are not merely normative interpretations, but are also supported by empirical evidence derived from the observations and experiences of tourists with disabilities. Consequently, disability-friendly tourism destinations in the Greater Blitar area can be developed as a form of inclusive tourism—one oriented toward justice, respect for human

dignity, and the equitable distribution of benefits [27]. Destination managers should use the results of these participatory evaluations to establish priorities for improvement, focusing specifically on accessible information, ease of mobility, safety, supporting facilities, and staff competency.

Local government can also promote the implementation of accessibility standards through collaboration with organizations for persons with disabilities, business operators, academics, and the local community. If these principles are applied consistently, tourism development has the potential not only to enhance the comfort and independence of tourists with disabilities but also to strengthen the contribution of tourism to the well-being of society in a more equitable and sustainable manner.

CONCLUSIONS

The results of this study indicate that the readiness of tourist destinations for visitors with disabilities has not been optimally implemented, based on an assessment using the "universal design community readiness model." This presents a challenge for tourism operators to provide adequate facilities for individuals with disabilities—a significant population distributed across all districts within the Blitar regency and city. Furthermore, this lack of accessible facilities suggests that, from the perspective of maqashid syariah (the objectives of Islamic law), tourist sites in the greater Blitar area have yet to fully realize their potential in providing *maslahah* (public benefit/well-being) to all visitors.

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