

MADURA ULAMA VIEWS ON HALAL LABELIZATION IN TOURISM OBJECTS IN MADURA PERSPECTIVE MASLAHAH MURSALAH

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Abstract

This article aims to find out the views of Madurese scholars regarding halal labeling of tourist attractions in Madura, by focusing the analysis on the concept of masalah mursalah. Understanding this concept is very important in describing the extent to which tourist attractions can be considered halal and meet the moral and ethical aspects of Islam. The research method used was an in-depth interview with a number of Madurese scholars who have expertise in the field of sharia studies and public policy. The study also delved into related religious literature and Islamic law to strengthen the analysis of scholarly views. The results showed that Madurese scholars tend to view halal labels on tourist attractions as a must to ensure the fulfillment of aspects of sharia and masalah mursalah. They argue that tourist attractions that are in accordance with Islamic principles can provide wider social and economic benefits for the people of Madura. But the research also revealed a variation in views among scholars regarding the criteria for halal labels, as well as the role of stakeholders in making them happen. Some experts stress the need for community involvement in the labeling process, while others emphasize the role of religious authorities. This research contributes to understanding how Madurese scholars perceive halal labels on tourist attractions, by integrating the perspective of masalah mursalah as a legal basis. The implications of this research can be used as a guide in developing policies that are more inclusive and in accordance with Islamic values in the management of tourist attractions in Madura.

Keywords : *Madura Ulama, Siring Kemuning Beach, Camplong Beach, Halal Tourism Labeling, Masalah Mursalah*

INTRODUCTION

The general public view states that traveling to tourist attractions is driven by various factors, the most dominant factors are refreshing, entertaining themselves, seeking freshness of mind, inner satisfaction, pleasure and enjoying the beauty of



nature. But there is also a negative view that states that traveling is spending money, waste, does not bring benefits and is full of immorality.

According to Endy Poerwanto, traveling is considered important due to various factors: First, retrain self-confidence. Second, it causes a sense of happiness. Third, increase family closeness. Fourth, make new friends. Fifth, detox from social media. Sixth, me time / give space to "breathe" for a moment to release fatigue from daily routine. Seventh, learning opportunities. Eighth, get additional vitamin D. This view is mostly realistic in tourism activities, so it is natural that the government continues to emphasize the importance of local and private governments to continue to make breakthroughs in the field of tourism, in addition to the reasons above, the government also wants how the community's economy can increase due to tourism factors.

Islam as a universal religion and complete teachings has regulated all orders in human life, both in the fields of creed (theology), sharia (law) and morals (ethics). In the context of sharia, the field of discussion is divided into two, namely: worship (ritual) and muamalah. This field of muamalah is further broken down into the field of muamalah which specifically regulates relations with God (hablum minallah) and the field of muámalah which regulates relations with fellow humans (hablum minannas). The world of tourism includes a subsystem of life which is one aspect of muámalah, or social and socio-cultural life.

So it is very interesting if in the field of tourism a halal logo is included for the sake of ensuring compliance with sharia aspects, especially in the field of beach tourism, because the assumption of many religious tourism people still has negative stereotypes for some people. Therefore, researchers are interested in exploring the views of Madurese scholars regarding halal labeling on tourist objects in Madura, so this study is entitled "Madurese Ulema Views on Halal Labeling on Tourist Objects in Madura: Masalah Mursalah Perspective".

Seeing a very interesting phenomenon in the development of religious tourism, this research is very interesting to do, with the first objective, to find out the urgency of halal labeling on tourism objects in Madura. Second, the views of Madurese scholars are related to halal labeling, so that it can be used as a reference in making policies for the government.

Research articles on Halal Labeling on Tourist Attractions in general are not a new research at all, there have been many meanings carried out related to this situation, including:

First, Ila Safila and Hammam (2023), in an article entitled *Revie Of Maqasid Syariah And Bangkalan Ulama On Halal Certification Obligations*, explained the importance of halal certification in the review of sharia maqasid, because then the guarantee of a product consumed can refer to these five things. With the aim also the obligation to halal certification can realize masalah, where Islam requires its people to maintain the

benefit of both themselves and others. So that in this study it can be concluded that



the review of sharia maqasid and bangkalan ulama on the obligation of halal certification in the author's view is a matter of dharuriyah needs or primary needs which is an obligation, where seeing the conditions that exist in Indonesia, especially the Bangkalan area which has a majority of Muslims, it is appropriate to carry out the obligation of halal certification in achieving a goal, namely benefit in the framework of Hifdz Ad-Din (maintaining religion) (Safila & Hammam, 2023).

Second, Nanang Naisabur and Haris Maiza Putra (2022) in an article entitled *Tourism Implementation Based on Sharia Principles in West Java*, this article explains that currently the concept of sharia has become a trend in the global economy, ranging from food and beverage products, finance, to lifestyle. As a new lifestyle trend, many countries are starting to introduce their tourism products with halal and Islamic concepts. This research is to discuss the implementation of fatwa DSN MUI No.108/DSN-MUI/X/2016. This research is a normative juridical research by analyzing fatwa DSN MUI No.108/DSN-MUI/X/2016. The results of the study show that Halal Tourism is a service that is integrated with the concept of sharia economy. The main foundation of halal tourism is the Qur'an and As-Sunnah. The existence of inherent Islamic values makes tourists in carrying out tourism activities in addition to obtaining worldly pleasures, also getting pleasure in line with values that are in harmony with and in line with the purpose of implementing shari'ah, namely maintaining human welfare which includes protection of faith, life, reason, offspring, and property. The economic implications are not only for the world but also for religion. The application of Halal Tourism is the application of the concept of Islamic economy. Halal Tourism is a way of da'wah. Policy design that supports the realization of each concept is an effort to support Islamic da'wah (Nanang Naisabur, 2022).

Third, Mariatul Kiptiyah and Ahmad Musadad (2022) in an article entitled *URF Analysis of the Urgency of Labeling Halal Tourism as an Attraction for Tourism Villages on Siring Kemuning Beach Bangkalan Surabaya*, in this case explained that the halal tourism sector has now become a trend in global economic development that not only offers places of worship at a tourist site. Madura is considered to have a very good development of the halal tourism industry because it has been known as an area that is attached to Islamic nuances. Tourism Village is a village that lives independently with its potential as a tourist attraction, so each district needs to program a tourism village to increase for income area and explore the potential of the area. Tourism villages usually meet all the elements of tourism that have an attraction. Among them are natural tourism, cultural tourism, and man-made tourism in a certain area supported by attractions, accommodation, and other facilities. This is in accordance with the local wisdom of the community. The tourism village, all integrated, all elements in the village to raise the uniqueness and local wisdom as tourism. This study aims to analyze the Islamic tourism model spread in tourist villages in Bangkalan Regency. It is hoped that this Islamic tourism framework and model can be a reference in compiling tourism world



governance innovations so that the goals, objectives and targets desired by the Bangkalan Regency government can be implemented (Kiptiyah, Mariatul and Musadad, 2022).

Fourth, Nur Ruwaida (2020), a thesis entitled *The Urgency of Standardization of Halal Tourism in the Development of Tourism in Indonesia Maqasid Ash-Sharia Perspective* which explains the criteria for halal tourism standardization contained in Fatwa DSN-MUI Number 108 / DSN-MUI / X / 2016 concerning guidelines for tourism implementation based on sharia principles, there are three main indicators which include sharia service contracts, sharia marketing strategies and business ethics sharia. The three main indicators contained in Fatwa DSN-MUI Number 108 / DSN-MUI / X / 2016 concerning guidelines for tourism implementation based on sharia principles have not summarized everything needed for the development of the halal tourism industry in Indonesia. Therefore, according to the author, if the government wants to continue to increase the source of local original income (PAD) through the halal tourism industry, then the presence of regulations from the government regarding the halal tourism industry is an urgent matter, it is not enough if only guided by the Fatwa DSN-MUI. This is for the sake of certainty of halal tourism business business in the development of tourism in Indonesia. Then if viewed from the perspective of Maqâshid ash-Shari'ah, then this includes the category of hifzh al-m ā l level al-h ā jiy ā t, hifzh al-'aql level al-h ā jiy ā t and hifzh ad-dīn level al-hājiyyāt. This means that the presence of this regulation brings a benefit to the development of the halal tourism industry as well as to avoid harm (Ruwaida, 2020).

Fifth, Maisyarah Rahmi HS, Abd. Shakur. Aulia Rachman, H. Ashar, Nur Suci Rahmayanti, Tri Yanu Ramadhani, Firnando Rizki Hidayat, Farah Mahdiah, Ashlihatul Firda, Nabila Kurniati, Abdul Azis with the title *Proceedings of the International Conference on Halal Industry and Halal Guarantee Systems* which explains about The basic thing that humans can do is about halal haram by distinguishing rights and vanity. Halal and haram will always be faced by Muslims second by second in the span of life. So it is important to know in detail the boundary between halal and haram. At first glance the issue of halal and haram looks easy, but then it becomes difficult when dealing with daily life, which sometimes blurs and even becomes syubhat, it is difficult to distinguish which is halal and which is haram. Therefore, it is necessary for humans to pay attention to the products that are used or used. The rapid progress of science and technology in all fields, makes many products that have been initiated without considering the problems of anger in society. This has a real effect on the shift in the processing or utilization of raw materials for food, beverages, cosmetics, medicines, and other products that start simply and naturally into the processing and utilization of raw materials engineered by science. So as to allow the mixing of halal and haram both intentionally and unintentionally. As a Muslim must know the provisions of the Shari'ah that must be fulfilled. Knowing the halal and sanctity of a product, a special



study is needed that requires multidisciplinary knowledge, such as an understanding of Sharia, knowledge in the fields of food, chemistry, biochemistry, industrial engineering, biology, and pharmacy.

Based on the explanation above, there have been many studies on Hala labeling on Tourism Objects, but there has been no research that discusses the Madura Ulema Views on Halal Labeling on Tourist Attractions in Madura, Maslahah Mursalah's Perspective. So it needs to be done especially Madura Island, one of the islands that is thick with many Islamic religious scholars on the island.

This research uses a qualitative approach. The data collection techniques used are in-depth interviews and observations to obtain primary data in the form of labeling tours located in Bangkalan and Sampang regencies, as well as information from tourism object managers, as well as documentation. After that, the data obtained were studied conceptually and comprehensively using qualitative descriptive data analysis techniques.

LITERATURE REVIEW

The Concept of Tourism and Halal Tourism

a. Understanding Tourism

The view of the World Tourism Organization (WTO), tourism is the activity of someone who travels or lives in a place or its ordinary environment for no more than one year continuously for pleasure, business or other purposes.

Law No. 10 of 2009, tourism is a variety of tourist activities and is supported by various facilities and services provided by the community, entrepreneurs, government and local government. (*Law of the Republic of Indonesia No.10 of 2009 concerning Tourism, n.d.*).

b. Understanding Halal Tourism

Halal tourism activities are activities supported by various facilities and services provided by the community, local governments, businesses that meet the provisions of the principles of Islamic law. (A.J., 2012)

The provisions of the criteria for tourist attraction destinations in accordance with sharia or called halal tourism, in this case researchers refer to the fatwa DSN MUI N0.108 / DSN-MUI / X / 2016 concerning Guidelines for Tourism Implementation Based on Sharia Principles. There are three areas of obligation that must be determined according to the fatwa, namely efforts to achieve, facilities that must be owned, and various efforts that must be avoided. First, it must be achieved through efforts:

1. Creating public benefit;
2. Gain enlightenment, refreshment, and calming;
3. Maintain trust, security, and comfort;
4. Realizing universal and inclusive goodness;



5. Maintain cleanliness, preservation of nature, sanitation, and the environment; and

Respect socio-cultural values and local wisdom that do not violate sharia principles. (Fatwa of the National Sharia Council of the Indonesian Ulema Council N0.108/DSN-MUI/X/2016 concerning Guidelines for Tourism Implementation Based on Sharia Principles., n.d.)

c. The Qur'anic View on Tourism

In the Islamic view tourism can be associated with several words such as *The word riblah* usually always means travel, and is also expressed with other terms such as *the words safara* سافر and *sara* سار .

فَلَمَّا قَضَىٰ مُوسَى الْأَجَلَ وَسَارَ بِأَهْلِهِ آنَسَ مِنْ جَانِبِ الطُّورِ نَارًا قَالَ لِأَهْلِهِ امْكُثُوا إِنِّي آنَسْتُ
نَارًا لَعَلِّي آتِيكُم مِّنْهَا بِخَبَرٍ أَوْ جَذْوَةٍ مِنَ النَّارِ لَعَلَّكُمْ تَصْطَلُونَ

It means: " So when Moses had completed the appointed time and he set out with his family, he saw fire on the mountainside, he said to his family: 'Wait here), verily I see fire that I may bring you some news from that fire or (bring) something fire, so that you may warm up". (QS. al-Qashash: 29)

قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ بَدَأَ الْخَلْقَ ثُمَّ اللَّهُ يُنشِئُ النَّشْأَةَ الْآخِرَةَ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

Meaning: Say: "Walk on the earth, and see how God created (man) from the beginning, and then He made him once again. Indeed, Allah is almighty over all things. (QS. al-Ankabut: 20)

أَوَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ وَكُنُوا أَشَدَّ مِنْهُمْ قُوَّةً وَمَا كَانَ اللَّهُ لِيُعْجِزَهُ مِنْ شَيْءٍ فِي السَّمَاوَاتِ وَلَا فِي الْأَرْضِ إِنَّهُ كَانَ عَلِيمًا قَدِيرًا

Meaning: And did they not walk the earth, and see how the people who were before them came to an end, while those people were greater in strength than them? And nothing can weaken God either in heaven or on earth. Indeed, Allah is All-Knowing, Almighty. (QS. al-Fathir: 44)

وَجَعَلْنَا بَيْنَهُمْ وَبَيْنَ الْقُرَىٰ الَّتِي بَارَكْنَا فِيهَا قُرَىٰ ظَاهِرَةً وَقَدَرْنَا فِيهَا السَّيْرَ سِيرُوا فِيهَا لَيَالِيًا
وَأَيَّامًا آمِنِينَ

It means: "And We made between them and between the lands which We bestowed blessings upon him, some lands which were near and We fixed between them (distances) of travel. Walk in those cities at night and during the day safely." (QS. Saba': 18)

d. Halal Tourism

For the term halal tourism, the word halal comes from that Arab which means permissible by sharia Islam. Yusuf Qardhawi explained that what is meant by the word halal is something that is justified or permitted by Allah (Al-Qardhawi, 1994), be it in the form of food, work and so on. So sharia tourism with halal tourism is actually no different, it's just that in its use the two terms are not the same and even this is still being debated. The word halal is used to indicate that a thing or activity (specific) corresponds to the value of Islam while the use of sharia or Islamic gives an indication



that a thing or activity is only intended for Muslims. (Battour & Ismail, 2016; El-Gohary, 2016) Therefore, the term halal is more often used because this term is considered more flexible and does not have an exclusive impression.

MUI has issued a fatwa through the National Sharia Council (DSN) on sharia tourism, through fatwa No. 108/DSN-MUI/X/2016 concerning Guidelines for Tourism Implementation based on Sharia Principles. In the provisions on Tourist Destinations, it is stated that:

1. Tourist destinations must be directed to strive to:
 - a. Creating public benefit,
 - b. Enlightenment, refreshment and appeasement;
 - c. Enlightenment, refreshment and appeasement;
 - d. Achieve universal and inclusive goodness;
 - e. Maintain cleanliness. nature, sanitation, and environmental sustainability;
 - f. Respect socio-cultural values and local wisdom that do not violate sharia principles.
2. Tourist destinations must have:
 - a. Worship facilities that are suitable for use, easy to reach and meet sharia requirements;
 - b. Halal food and beverages that are guaranteed halal with MUI Halal Certificate
3. Tourist destinations must be avoided from:
 - a. Kernusyrikan and khurafat;
 - b. Immorality, adultery, pornography, pornoaction, liquor, drugs and gambling;
 - c. Art and cultural performances as well as attractions that contradict sharia principles

Maslahah Mursalah

- a. Understanding Maslahah Mursalah

Maslahah mursalah according to lughat consists of two words, namely *maslahah* and *mursalah*. The word *maslahah* comes from the Arabic verb *يُصْلِحُ - صَلَحَ* to *صُلِحاً* or *مَصْلِحَةً* which means something that brings good. While the word *mursalah* comes from the verb that is interpreted so that it becomes *isim maf'ul*, namely: *أَرْسَلًا - مُرْسِلٌ* - *أَرْسَلَ - يُرْسِلُ* becomes *مُرْسَلٌ* which means sent, sent or used (used). (Umam, 2000)

According to the term, the problem of *mursalah* is a benefit that is not prescribed by the sharia in its legal decree and there is no reason that commands to take or reject it. For example, the benefits for which the Companions decreed the procurement of prisons, the minting of currency, the establishment of agricultural land in the hands of its owners and the levying taxes on the land, or others which included benefits demanded by various needs or various virtues but had not been decreed by law and there was no evidence of sharia 'showing its recognition or cancellation. (Khallaf, 1994)



b. Various Problems

In terms of the view of sara', the maslahah is divided into 3 (three) kinds, namely: (Suwarjin, 2012)

1. Maslahah Mu'tabarah, which is a benefit supported by shari'a and used as a basis for the establishment of law. For example, the obligation to fast in Ramadan. Contains benefits for humans, namely to educate humans to be healthy physically and spiritually.
2. Maslahah Mulghah, which is a benefit rejected by shari'a' and shari'a' establishes other benefits besides that. For example, the benefits obtained by a thief, rejected by the shari'i by forbidding theft, in order to protect the greater benefit, namely the benefit of a sense of security for the community.
3. Maslahah Mursalah, which is a benefit that has not been written in nash and ijma', and no nash or ijma' is found that forbids or commands taking it. This benefit is released by the Shari'ah and left to man to take or not to take it. For example, marriage registration, talaq imposition in court, the obligation to have a driver's license for motorists, and others.

Substantively, ulama ushul fiqh divides the level of maslahah into three parts, namely: (Koto, 2004)

- a. Maslahah Dharuriyah, that is, everything that is the joint of human life, must exist for their benefit. If the joint does not exist or is not well maintained, human life will be chaotic, its benefit will not be realized, neither in this world nor in the hereafter. These things can be returned to the five things that are the main things that must be protected, namely religion, soul, reason, property and heredity.

1. Protect the benefit of religion.

Islam is the religion of God because it needs to be preserved from things that are destructive, both in terms of worship or creed and others that bring corruption. What is meant by protecting religion here is that Allah commands Muslims to uphold Islamic shiar, such as prayer, fasting, zakat, hajj, fighting (jihad) people who hinder Islamic da'wah and so on.

2. Protecting lives

Among the Shari'a required to protect the soul is the obligation to try to obtain food, drink and clothing to sustain its life. In protecting this soul, binding laws are also needed, such as the law of qisash or mendiyat people who commit crimes so that humans do not arbitrarily kill humans.

3. Protecting resourcefulness

Man is the best form of God's creature given by reason. Therefore it must be guarded. Among the Shari'a required to protect the intellect is the obligation to renounce drinking khamr and everything intoxicating. So is torturing the person who drinks it. Muslims are told to always use



their intellect to think about themselves and their God's creation, study useful knowledge and so on.

4. Protecting offspring

In nurturing the offspring of Islam, among the Shari'a it is obligatory to preserve offspring is the obligation to abstain from committing adultery. So is the punishment imposed on adulterers, male or female.

5. Protecting property

Among the Shari'a that is required to preserve property is the obligation to avoid theft. So is the cutting off of the hand of a male or female thief. And also the prohibition of usury and the necessity for the person who steals to replace the property he has lost.

b. Masalah Hajjiah, yaitu segala sesuatu yang sangat dihajatkan oleh manusia untuk menghilangkan kesulitan dan menolak segala halangan. (Suwarjin, 2012) Hajjiah ini tidak rusak dan terancam jika tidak dipenuhi tetapi hanya menimbulkan kepicikan dan kesempitan, dan hajjiah ini berlaku dalam lapangan ibadah, adat, muamalat dan bidang jinayat.

c. Masalah Tahsiniyah, yaitu mempergunakan semua yang layak dan pantas yang dibenarkan oleh adat kebiasaan yang baik dan dicakup oleh bagian mahasinul akhlak Dalam sumber lain menyebutkan bahwa masalah tahsiniyah adalah tindakan atau sifat-sifat yang pada prinsipnya berhubungan dengan makarimul akhlak serta memelihara keutamaan dalam bidang ibadah, adat dan muamalah (Suwarjin, 2012).

a. Requirements for the Practice of Masalah Mursalah

Maslahah mursalah can be used as a postulate provided that it has fulfilled several conditions: (Khallaf, 1994)

1. The problem must be an essential problem, not just an alleged or assumed problem.
2. The benefit must be for the general good, not for personal or special benefit.
3. The benefit is in accordance with the maqashid of shari'ah and does not contradict the postulates of shari'a'. It is therefore illegitimate to recognize the benefits that demand equality between men and women in terms of the division of inheritance, because it contradicts the nash of the Qur'an.

RESEARCH METHODS

Research methods are *scientific* ways to obtain data with specific purposes and uses. The scientific way means that the activity is based on scientific characteristics, namely *rational, empirical and systematic*. *Rational* means that research activities are carried out in reasonable ways, so that they are affordable by human reasoning. *Empirical* means that by the ways in which it is carried out it can be observed by the human senses, so that



others can observe and know the ways used. *Systematic* means that the process used in the study uses certain steps that are logical (Dr. Abdul Fattah Nasution, 2023).

The type of research in this article is qualitative research, which is research conducted through observation, interviews and the use or review of documents with a descriptive approach. Qualitative research is a type of research where the method of obtaining and processing data does not require statistical procedures because the data obtained is not in the form of numbers or other forms of calculation. The use of a descriptive approach aims to provide an overview or confirmation of a concept or symptom and answer questions about the subject. research.

The research method used in this study is qualitative research that aims to gain an understanding of reality through an inductive thinking process. Qualitative research carries out research activities objectively against the subjective reality studied. This research is more concerned with the accuracy and adequacy of data.(Adlini et al., 2022) For this reason, observation work is carried out *participatory observation*, interview work is carried out in depth (*depth interview*), and document review is carried out as carefully as possible and as far as can be sought from the original document.

A data source is anything that can provide information regarding related research. In this study, it can generally be classified into two types of data sources, namely primary data types and secondary data types. Primary data is data obtained from that collected directly by researchers from their first source, meaning through information from tourism object managers, scholars and related stakeholders. Secondary data is data taken for reporting and collected from outside parties related to this research, both orally and from library data. Literature data related to the analysis used, namely *murrasah masalah*, where this data is obtained from the books of *fiqh ushul*. The data subjects explored were tourism managers at Siring Kemuning beach in Bangkalan Regency and Camplong beach in Sampang Regency. Data on the views of scholars were taken from scholars in the two districts, who came from members of MUI and NU. Meanwhile, relevant stakeholders are hotels and merchants in the two tourist areas.

The data collection stage is the most strategic step in research, because the main purpose of research is to obtain data. Data collection techniques are very closely related to the research problem that is solved.as for the techniques or ways of collecting data from this study are observation (*observation*), interview (*interview*), documentation, and inductive analysis studies.

1. Observation (*observation*)

Data collection techniques are carried out by studying and conducting direct observations (Yuniati, 2021).

2. *Interview*

The interview is a two-way communication to obtain information from related respondents (Miharjo, 2020).

3. Documentation

Documentation is a technique of finding data on matters in the form of notes, transcripts, books, newspapers, magazines, inscriptions, minutes, meetings, agendas, and so on (Arikunto, 1992).

4. Inductive analytical studies

As Moleong said, inductive analysis is more able to find plural statements as contained in the data (Musadad, 2023).

After all data is collected, verification is carried out through the process of data display, data reduction and conclusions. To articulate the understanding of the data obtained, the data generated through observation, interviews and document review are then analyzed inductively using the method of *ushul fiqh masalah mursalah*. This is done for the reason that inductive analysis is better able to find plural realities as contained in the data and will construct the value of the urgency of halal labeling both in the view of Madurese scholars and the perspective of *masalah mursalah*.

RESULTS AND DISCUSSION

The Urgency of Halal Labeling on Tourism Objects in Siring Kemuning Beach

a. Profile and Tourism Conditions of Siring Kemuning Beach

Siring Kemuning Beach is one of the beach attractions in Madura, more precisely in the village of Mecajah, Tanjung Bumi District, which is approximately 41 km to the north of the city of Bangkalan. As the name implies, Siring Kemuning Beach has a location with a slightly yellowish color. Unlike white sand beaches in general, seen from a location a little far away, the white sand in this location is also slightly yellowish. Not only the sand, the waves that sweep the beach also look yellow.

Based on the results of interviews with visitors, both implicitly and explicitly stated that tourist visitors who come to Siring Kemuning Beach are intended for recreation, family vacations, relieving stress from daily routines. They enjoy the beauty of the beach, play with the sand, enjoy the tourism and white sand. They hope that after returning from these tourist activities they will be refreshed, bringing a new spirit. By traveling with family will strengthen family relationships (Mr. Ahmad, n.d.).

In addition to personal benefits for visitors, tourism activities can also provide benefits and benefits to many people, both local governments, local residents, and UMKM around the tourist area. For example, for traders who sell around the beach area, where they are village communities around Siring Kemuning Beach. By Observations and interviews of researchers with visitors and managers, although tourist conditions at Siring Kemuning Beach are rather quiet and not as crowded as a few years ago, but especially on weekends there are usually quite a lot of visitors who come, especially family visitors who travel on Siring Kemuning Beach.

Regarding the condition of Siring Kemuning Beach, the existing facilities and infrastructure are still limited and seem poorly maintained. Tour boats that have been damaged, bathrooms that have been damaged and mixed between men and women,



the absence of worship facilities and others certainly cause problems in aspects of cleanliness, beauty and comfort (Dian, n.d.). This is certainly a homework for local government tourism managers and stakeholders in Bangkalan.

b. The urgency of halal labeling on Pantai sering Kemuning

Halal labeling is a term that becomes a means to determine and identify a product (object) whether it is halal and meets the aspects of syar'i or not. In relation to beach tourism, halal aspects can be viewed from three things, namely: first; facilities and infrastructure, second; culinary, third, management (management). If referring to the fatwa of FATWA DSN-MUI No. 108 / DSN-MUI / X / 2016 concerning Guidelines for Tourism Implementation Based on Sharia Principles, there is an aspect that is very important to hold halal labeling, namely in the culinary aspect, while substantively related to infrastructure facilities need to be held and in accordance with the guidelines in the MUI DSN fatwa.

In real terms, in this halal tourism what is emphasized is what is needed by Muslim tourists such as: halal food services, easy use of water for ablution and worship facilities for Muslims, all facilities and services that are conducive to Islamic values and lifestyle, no non-halal activities and recreational facilities and services that comply with sharia. In practice, both facilities, facilities and tourist infrastructure at Siring Kemuning Beach are still far from the halal and sharia aspects as regulated in the MUI Fatwa DSN.

The Urgency of Halal Labeling on Tourism Objects on Camplong Beach

a. Camplong Beach Tourism Profile and Conditions

Natural attractions on Madura Island seem to be endless. One of them is the natural attractions of Camplong Beach which is located in one of the areas in Sampang Regency. This natural tourism area is located in Dharma Camplong Village, Camplong District, with a distance of approximately 9 km from the city center. Camplong Beach itself is not included in the new natural attractions, this tourist spot has been widely known by many tourists who come from inside and outside Sampang Regency.

The condition of Camplong Beach Tourism itself physically looks to have been managed quite well. This can be seen from various tourism supporting facilities that are quite complete: lodging places in the form of hotels, restaurants, foodstalls, tourist markets, adequate parking lots, facilities for places of worship such as mosques that are quite spacious, playgrounds, toilets, viewing stations and other public facilities (Mr. Samsuri, n.d.).

Based on the results of an interview with Mr. Kasmidi, one of the managers stated that the existence of tourism in Camplong Beach can support economic growth by reviving the creative industries of the community in the Camplong and Sampang areas in general. As is known that one source of regional income that is quite potential in Sampang is from the tourism sector. The increasing number of tourist visitors to the tourist area will have a positive effect on the income of the area through levies and levies to enter the tourist area in the tourist area.



b. The urgency of halal labeling on Camplong Beach

Regarding the aspect of halal labeling on Camplong Beach in accordance with the guidelines for the implementation of Sharia tourism according to the fatwa of DSN MUI, it can be explained as follows:

1. Aspects of infrastructure facilities

From this aspect, halal labeling needs to be held on existing hotels on Camplong beach, although in practice hotels in this region have implemented one of the principles of sharia, namely by asking visitors of the opposite sex to show a marriage certificate when staying at the hotel, otherwise it is not allowed to stay there. However, there are many other aspects that need to be checked and verified for halal or sharia, such as Qibla direction facilities and prayer tools in hotel rooms, culinary provided in hotels and others. So that it can be an example for sharia-based hotel management in Sampang Regency.

2. Culinary aspect

From this aspect, the stalls that sell in the hall for culinary places still do not have halal certificates, so it is necessary to socialize and assist in halal certification.

3. Management aspects

From this aspect, the arrangement and management of Camplong beach tourism still needs to be improved. There are still services in this tourist area that are not orderly and neat. The professionalism of the manager needs to be upgraded so that it can spawn new ideas in the management and development of tourism on Camplong beach. Professionalism is part of sharia management.

Madurese Ulama Views on Beach Tourism Labeling

a. Ulama from Sampang Regency

According to KH Abdul Wahab, chairman of LDNU Sampang, and KH Farmadi Hasyim, caretaker of Al-Bakriyah Islamic boarding school, it is important to make it. Why is that? *First*, considering the culture of Madurese society which is indeed religious and religious so that it is in line with the culture of Madurese. Although perhaps at the level of religious applicative inconsistency (not istiqomah) but religious commitment and identity become mandatory for Madurese. So that the application becomes an urgent one and must be done because it is in line with the culture of Madurese. *Second*, from the perspective of the science of Ushul Fiqh if we study with Maslahah Mursalah alone, halal labeling is something that has never been ordered and never forbidden, then seeing the urgency of what benefits will be achieved from halal labeling

1. Affirming Madura's identity as a religious and religious person

2. Also emphasize that the tourist attraction is really halal, both haal from the halal food side from the management side and so on.

b. According to the Ulama of Bangkalan Regency

Halal labeling on tourist attractions in Madura according to KH Khoirul Anam (a

cleric from Modung Bangkalan and administrator of the East Java MUI) refers to MUI fatwa No. 108 / DSN-MUI / X / 2016, which is more directed to supporting devices or instructors that lead to halal. People's perception of halal tourism is actually still debatable, according to him, because something halal must be seen from upstream to downstream. This can be seen in halal products to be certified, starting from the process, ingredients, processing methods / processes, impact, naming, and form that must be in accordance with halal standards as described in Islamic teaching sources.

Debatable about the term halal label on tourism in this case the beach is a very natural thing because of differences in points of view or perspectives from each party, both from managers, communities, and religious leaders. According to him, it is important and better to focus on the stages leading to halal or sharia on every aspect of beach tourism, rather than labeling. This is because it will have an impact on the image when the label is pinned on a beach attraction, while in practice there are still many shortcomings here and there.

Analysis of Maslahah Mursalah on Halal Labeling in Tourism Objects in Madura

According to ulama ushul fiqh, maslahah mursalah is a benefit that is not stipulated by sharia in its legal determination and there is no reason that tells to take or reject it. In relation to halal labeling on tourism on Siring Kemuning beach and Camplong beach is something that has not been regulated by explanation both in the Qur'an and hadith. So that the application of its legal status is based on the existence of a benefit according to humans, where the most principles of benefit do not contradict or violate the benefits outlined by the principles of the Shari'a.

In the science of Ushul Fiqh the degree of human benefit is divided into three levels, namely: First, the level of dharuriyat which is a level that must occur and if there is none it will endanger or threaten human life. In this perspective, halal labeling on beach tourism does not enter the level of dharuriyah because even without halal labeling human life will not be destroyed and can still live without traveling.

Second, the level of Hajj is a level that should exist or is urgent to be held because if it does not exist it will be troublesome or troublesome for human life. At this level, the labeling of beach tourism is not too urgent to hold, because even without labeling halal human life will remain sustainable, because traveling is also not a necessity needed every day by humans.

Third, the level of tahsiniyah, which is a level where if there is no then human life feels incomplete, less beautiful, and less comfortable. At this level, halal labeling finds its urgency for Muslims, because with the liberalization, people feel confident and confident in the sharia and halal of the infrastructure, and culinary facilities in the coastal area. In this case the case is in Siring Kemuning Beach and Camplong Beach, which are geographically located on the island of Madura, which demographically, socially and culturally constitute a religious / religious society, and are strong enough to

hold the principles of Islamic law, especially in the aspect of association in society.



CONCLUSION

Halal and sharia in any form for Muslims are very important, both substantively and symbolically/labeled. In relation to beach tourism, halal aspects can be viewed from three things, namely: first; facilities and infrastructure, second; culinary, third, management (management). In general, in the two tours of Siring Kemuning beach and Camplong beach, these three aspects have been implemented but there are still many that have not. Aspects that have been carried out such as the existence of worship facilities, separation of bathrooms and toilets between men and women. While the aspect that has not been implemented is halal certification for culinary traders and lodging places / hotels, cafes and others.

In relation to the views of Madurese scholars on halal labeling on beach tourism in Madura, based on interviews with 3 scholars from Bangkalan and Sampang, it can be concluded that halal labeling needs to be done, for two reasons, namely: first, the culture of Madurese society which is indeed religious and religious so that it is in line with the culture of Madurese. Second, from the perspective of jurisprudence, if studied with the problem of mursalah alone, halal labeling is something that has never been ordered and never forbidden, then seeing the urgency of what benefits will be achieved from halal labeling. With the MUI DSN fatwa and the halal product guarantee law, labeling is necessary to be held. Only according to the scholars of Bangkalan, there is stressing given, that the important and better thing is to focus on the stages towards halal or sharia on every aspect of beach tourism, rather than just labeling alone.

From the perspective of masalah mursalah, the need for halal labeling actually falls at the tahsiniyyah level only, because with the labeling people feel steady and confident in sharia and halal from infrastructure, and culinary facilities in the coastal area. If included at the dharuriyyah level then tourism is not a primary need, if included at the level of Hajj tourism is also not a secondary need. However, if you look at the substance of halal and sharia in certain aspects of tourism, such as culinary, then halal labeling is still needed because it is mandatory from the law.

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