Sustainable Halal Tourism Development: Integrating *Maqasid al-Shariah* and ESG Frameworks in Indonesia

Ikhwan Ansori[a], Dina Khairunnisa[b] , Hirman Jayadi[c]
Dyah Kencana Puspitasari[d]
[a]University of PTIQ Jakarta, [b]IAIN Pontianak, [c]University of PTIQ Jakarta
[c]Muhammadiyah University of Yogyakarta (UMY)
ikhwan.ansori95@gmail.com
dinakhairunnisa93@gmail.com
hirmanjayadi18@gmail.com
dyahkencana@umy.ac.id

Abstract

This Research explores the integration of *Maqasid al-Shariah* and Environmental, Social, and Governance (ESG) principles in the development of sustainable halal tourism in West Sumatera and West Nusa Tenggara (NTB), Indonesia—an emerging region recognized for its commitment to halal tourism. Employing a qualitative case study approach, data were collected through semi-structured interviews with key stakeholders, including halal tourism operators, regional tourism authorities, Muslim tourists, and sharia-compliant homestay entrepreneurs. The findings reveal that key dimensions of *Maqasid al-Shariah*—namely *hifz al-din* (protection of religion), *hifz al-nafs* (protection of life), *hifz al-mal* (protection of wealth), *hifz al-nasl* (Protection of Lineage), *hifz al-aql* (Protection of Intellect) and *hifz al-bi'ah* (protection of the environment)—are reflected in the operational practices of halal tourism in the region. Concurrently, ESG values are increasingly embedded through initiatives in environmental management, community empowerment, and good governance practices. The study contributes to the growing body of literature on ethical tourism by proposing a synergistic framework that bridges Islamic ethical principles with global sustainability standards. This integrated model offers a contextualized and holistic approach to developing halal tourism destinations that are ethically grounded, socially inclusive, and environmentally responsible.

Keywords: Halal Tourism; *Maqasid al-Shariah*; ESG; Sustainable Development; Islamic Ethics

Abstrak

Penelitian ini mengeksplorasi integrasi antara *Maqasid al-Shariah* dan prinsip *Environmental, Social, and Governance* (ESG) dalam pengembangan pariwisata halal berkelanjutan di Sumbar dan Nusa Tenggara Barat (NTB), Indonesia—wilayah yang dikenal sebagai pelopor destinasi wisata halal. Dengan menggunakan pendekatan kualitatif dan metode studi kasus, data dikumpulkan melalui wawancara semi-terstruktur

dengan para pemangku kepentingan kunci, termasuk pengelola wisata halal, otoritas pariwisata daerah, wisatawan Muslim, serta pengusaha homestay syariah. Temuan penelitian menunjukkan bahwa dimensi utama *Maqasid al-Shariah*—seperti *hifz al-din* (pemeliharaan agama), *hifz al-nafs* (pemeliharaan jiwa), *hifz al-mal* (pemeliharaan harta), *hifz an-Nasl* (pemeliharaan Keturunan), dan *hifz al-bi'ah* (pemeliharaan lingkungan)—terimplementasi dalam praktik operasional pariwisata halal di wilayah tersebut. Secara bersamaan, nilai-nilai ESG semakin diadopsi melalui upaya pelestarian lingkungan, pemberdayaan masyarakat, dan tata kelola destinasi yang baik. Penelitian ini memberikan kontribusi terhadap literatur pariwisata etis dengan menawarkan kerangka kerja terintegrasi yang menggabungkan etika Islam dengan standar keberlanjutan global. Model ini menawarkan pendekatan kontekstual dan holistik dalam pengembangan destinasi pariwisata halal yang berlandaskan nilai etis, inklusif secara sosial, dan bertanggung jawab terhadap lingkungan.

Kata Kunci: Pariwisata Halal; *Maqasid al-Shariah*; ESG; Pembangunan Berkelanjutan; Etika Islam

INTRODUCTION

Indonesia, as the country with the largest Muslim population in the world, holds significant potential for developing its halal tourism industry. This is reflected in the growing trend of the halal lifestyle, both domestically and globally, which is driving demand for tourism services that align with Islamic principles. Halal tourism encompasses not only aspects of products and services, such as halal food, worship facilities, and Sharia-compliant accommodation but also reflects broader Islamic values. These include ethical business practices, social justice, and environmental conservation. Therefore, the development of halal tourism should not be limited merely to fulfilling formal Sharia standards. It must also consider the dimensions of long-term sustainability, which are inherently in harmony with Islamic principles.[1]

Amid global challenges such as the environmental crisis, social inequality, and weak governance, the Environmental, Social, and Governance (ESG) approach has emerged as a global framework for measuring and managing sustainability impacts across various sectors, including tourism. ESG is widely used to evaluate the sustainability of business practices and investments by measuring their impact on the environment, society, and corporate governance.[2] In the context of tourism, ESG emphasizes the importance of responsible natural resource management, the empowerment of local communities, and transparent and accountable destination governance.[3]

[1] Saputri, O. B. (2020). Pemetaan Potensi Indonesia Sebagai Pusat Industri Halal Dunia. *Jurnal Masharif Al-Syariah: Jurnal Ekonomi Dan Perbankan Syariah*, *5*(2). https://doi.org/10.30651/jms.v5i2.5127

[2] Feb Amni Hayati, (2025). KOPERASI DAN UMKM: FONDASI EKONOMI KERAKYATAN DI ERA DIGITAL, Cilacap: Media Pustaka Indo, p. 51

[3] Sarnisa, W. D. ., Rafianamaghfurin, R., & Djasuli, M. . (2022). Praktik Pengungkapan Informasi Environmental, Social And Governance (ESG) Dalam Penerapan GCG. *Jurnal Ekonomika Dan Bisnis (JEBS)*, *2*(3), 754–758. https://doi.org/10.47233/jebs.v2i3.267

Therefore, the integration of halal tourism principles and the ESG framework is not merely an opportunity, but a strategic imperative for building the industry's competitiveness and sustainability. The Islamic principles of social justice (*'adl*) and environmental preservation (*hifẓh al-bi'ah*) share a common vision with the Social and Environmental pillars of ESG.[4] This synergy allows Indonesia's halal tourism to not only meet the spiritual needs of Muslim travelers but also answer the global demand for responsible and ethical tourism practices. As articulated by Umar Chapra, if a society believes that resources are a trust and that humans have a responsibility to act justly, then its economic system will place greater emphasis on social justice, equity, and environmental conservation.[5]

By implementing the ESG approach, the development of halal tourism can be directed towards achieving a more holistic and profound impact.[6] For example, Environmental criteria can guide waste management and water conservation in Sharia-compliant hotels,[7] while the Social pillar can strengthen community empowerment programs for locals around the destination. Meanwhile, strong Governance ensures transparency and accountability in all operations, which aligns with the Islamic principles of anti-*gharar* (uncertainty) and *ihsan* (doing good). Thus, Indonesia will not only become a leader in the halal tourism market but also a pioneer of a globally recognized sustainable halal tourism model.

Therefore, the ESG approach provides an operational framework for realizing sustainable halal tourism, which is inherently aligned with the noble objectives (maqasid) of Shariah. In the context of economics and tourism, Maqasid al-Shariah refers to the primary objectives of Islamic law, which include the protection of religion (hifz al-din), life (*hifẓ al-nafs)*, intellect *(hifẓ al-'aql)*, progeny *(hifẓ al-nasl)*, and wealth *(hifẓ al-mal)*.[8] In the context of tourism, these maqasid can be interpreted to support services that ensure visitor safety, health, ethical values, and economic justice.

Ḥifẓ al-dīn in tourism means ensuring the availability of facilities and an atmosphere that enables Muslim tourists to fulfill their religious obligations properly. This includes providing places of worship, prayer time schedules, and an environment that does not conflict with Islamic principles. This demonstrates that tourism is not

[4] Abdul Hadi, Ahmad Yunani, Fifi Swandari, Atma Hayat, & Dewi Maharani. (2025). Integrating ESG into Islamic Investment: A Scoping Review of Challenges and Opportunities. *Asian Journal of Management, Entrepreneurship and Social Science*, *5*(02), 879-905. https://doi.org/10.63922/ajmesc.v5i02.1345

[5] Chapra, Umer (1995). Islam and the Economic Challenge (Islamic Economics Series; 17). Riyadh: International Islamic Publishing House., p. 3

[6] Jery Wardiman, M Topit Hidayat, Zul Afdal, & Nofriansyah. (2024). Integration of ESG (Environmental, Social, Governance) Criteria in Islamic Finance: A Systematic Review. *LAA MAISYIR : Jurnal Ekonomi Islam*, *1*(1), 344–363. https://doi.org/10.24252/lamaisyir.v1i1.53133

[7] Henderson, J. C. (2010). Sharia-compliant hotels. *Tourism and Hospitality Research,* Vol. 10, No.3, 246–254. https://www.jstor.org/stable/23745467

[8] Abī Isḥāq al-Syāṭibī, (2017). *Kitāb al-Muwāfaqāt,* Maroko: Maṣūrāt al-Basyīr Bin'aṭiyah, jilid 3, p. 18

merely for recreation but also a means for spiritual strengthening. *Ḥifẓ al-nafs* implies the critical importance of tourist safety and comfort, encompassing aspects of health, security, and disaster preparedness. This includes hygiene standards, medical services, and security systems that are responsive to various potential risks at the destination.

Ḥifẓ al-'aql (Protection of Intellect) encompasses the importance of education, accurate information, and the promotion of culture and knowledge that does not contradict Islamic values. In tourism, this can be realized through the development of educational tourism and enlightening cultural experiences that nurture the intellect while being free from manipulative or morally damaging elements. ***Ḥifṣ al-nasl*** (Protection of Progeny) emphasizes the need to uphold morality, family honor, and healthy social relations. In the tourism context, this can be implemented through policies preventing sexual exploitation, promoting family values, and providing child-friendly facilities for traveling families. ***Ḥifẓ al-māl*** (Protection of Wealth) demands economic justice and transparency. Maqāṣid-oriented tourism must ensure fair economic distribution, empower local MSMEs, and prevent exploitation or monopoly. This aligns with the principles of transparency, accountability, and honesty in economic transactions, which also resonate with the spirit of ESG.Thus, *Maqāṣid al-Shariah* serves not only as an ethical and normative framework but also provides practical guidance in designing and evaluating halal tourism systems that are just, inclusive, and sustainable.

Environmental, Social, and Governance (ESG) is a widely used sustainability evaluation framework in the realms of business, investment, and public sector development. ESG consists of three main pillars:[9] First, the Environmental pillar covers aspects such as carbon emissions, energy efficiency, waste management, conservation of natural resources, and climate change adaptation efforts. In the context of tourism, these indicators measure the extent to which destination management is able to preserve the physical environment—such as oceans, mountains, forests, and biodiversity—that serves as its tourist attraction. Second, the Social pillar emphasizes issues like human rights, workers' rights and welfare, local community engagement, and the social impact on surrounding communities. In the tourism industry, this includes the relationship between tourism operators and local communities, the protection of local culture, and the creation of fair and safe employment. ESG underscores the importance of ensuring that tourism practices do not harm local communities but instead strengthen their social well-being. Third, the Governance pillar relates to sound management systems, including transparency, accountability, integrity, and corruption prevention. In the tourism sector, strong governance means having systems that ensure the efficient use of funds, open access to information, and stakeholder involvement in the decision-making process. ESG promotes trustworthy governance to build a destination's reputation as a safe and ethical place.

By implementing the ESG framework in the tourism industry, managers can comprehensively assess and improve the social and ecological impact of their activities. ESG provides an objective foundation to guide the transformation of tourism towards

[9] Gunnar Friedea, Timo Buschb and Alexander Bassen, (2015) "ESG and Financial Performance: Aggregated Evidence From More Than 2000 Empirical Studies", *Journal of Sustainable Finance & Investment,* Vol. 5, No. 4: 210

a more responsible, sustainable, and inclusive direction—which, in turn, is highly relevant for integration with Islamic principles in the development of halal tourism.

LITERATURE REVIEW

A previous study by Inarotul A'yun et al. (2025), titled "Integrating ESG And Maqashid Shariah In Islamic Investment For Economic Sustainability: A Systems Approach By Jasser Auda," aims to examine the integration of Environmental, Social, and Governance (ESG) principles with maqashid shariah in Islamic investment and its contribution to economic sustainability. Using a Systematic Literature Review (SLR) with Jasser Auda's systemic approach and the PRISMA 2020 protocol, 5 out of 109 initially identified articles were selected as the primary sample. The results demonstrate that the integration of ESG and maqashid shariah forms a robust conceptual foundation for sustainable Islamic investment, where ESG provides operational technical standards while maqashid shariah offers normative-spiritual legitimacy oriented towards human welfare.[10] Meanwhile, Mohd et al. (2019) focused more on Muslim consumer behavior, halal destination preferences, and halal tourism marketing strategies, and did not explore the integration between ESG and Maqashid Syariah.[11] A study by Ita Marianingsih (2025) identifies strategic alignment between Maqashid Shariah and environmental goals, institutional innovation, regulatory and cultural barriers, and the potential of a maqasid-based model to lead sustainable financial reform.[12] Furthermore, research by Navirta Ayu, et. al. (2024) states that halal tourism differs from conventional tourism in its services, primarily in the implementation of maqashid shariah.[13]Meanwhile, a study conducted by Nurafni Sofya, et. al. (2024) begins to explore ESG and Maqashid Shariah in the Sustainability of Indonesian Islamic Banks for the 2020-2023 period. This research highlights the importance of integrating sustainability aspects, social responsibility, good governance, and the implementation of sharia principles into Islamic banks' management strategies.[14] A study with a similar research pattern was previously conducted by Siti Fariha Muhamad (2022), and its findings align with Nurafni's argument.[15]

Most of the literature in this area discusses halal tourism, maqasid shariah, and ESG separately. However, the majority of these articles treat these three terms in

[10] A'yun, I., Sollaini, S., & Muslim, D. (2025). INTEGRATING ESG AND MAQASHID SHARIAH IN ISLAMIC INVESTMENT FOR ECONOMIC SUSTAINABILITY: A SYSTEMS APPROACH BY JASSER AUDA. *Proceedings Of The International Conference Of Islamic Economics And Business (ICONIES), 11*(1), 99-108. Retrieved from https://conferences.uin-malang.ac.id/index.php/iconies/article/view/3398

[11] Nur Saadah Muhamad, et al. (2019). Halal Tourism: Literature synthesis and direction for future research, *Pertanika J. Soc. Sci. & Hum.* 27 (1): 729 - 745 (2019)

[12] Marianingsih, I. (2025). Green Islamic Finance: Sustainable Financing Strategies from the Perspective of Maqasid al-Shariah. *PAPUA: International Journal of Sharia Business Management*, *2*(1), 84-100.

[13] Ayu, N., Gustatnto, E. S., & Kirom, A. M. (2024). Analisis Pengembangan Pariwisata Halal Perspektif Maqashid Syariah Di Wisata Edukasi Inspirasi Preneurship Al Mumtaz Gunungkidul. *Educatia: Jurnal Pendidikan dan Agama Islam*, *14*(2), 166-184.

[14] Nurafni Sofya, dan Hesi Eka Puteri, (2024), Model Integrasi Environmental, Social And Governance Dan Maqashid Syari'ah Dalam Keberlanjutan Bank Syari'ah Indonesia Tahun 2020-2023. Journal of Management and Sharia Business, Vol. 2 No. 2 (2024): https://doi.org/10.30983/krigan.v2i2.9094

[15] Siti Fariha Muhamad, *et, al.* (2022) Measuring Sustainable Performance of Islamic Banks: Integrating the principles of Environmental, Social and Governance (ESG) and Maqasid Shari'ah, 4th International Conference on Tropical Resources and Sustainable Sciences 2022, IOP Conf. Series: Earth and Environmental Science, doi:10.1088/1755-1315/1102/1/012080

isolation, which is precisely where this current research differs from the aforementioned studies. This separation creates a significant gap for developing a novel approach that unites the ESG framework with the distinctive values of maqasid.

Therefore, this study offers novelty by proposing an integrative model that aligns ESG principles with the objectives of maqasid within the context of halal tourism development. This approach not only addresses a theoretical gap in the literature but also presents a practical, contextual, relevant, and applicable method for the policy and management of halal tourism destinations in Indonesia. By selecting two leading halal tourism destinations—Lombok (West Nusa Tenggara) and West Sumatra—as case studies, this research is expected to provide empirical and conceptual contributions to the development of a sustainable halal tourism model that is value-based and has positive social and environmental impacts.

RESEARCH METHOD

This study employs a qualitative approach with an exploratory design and case study method to thoroughly examine the integration between Maqāṣid al-Sharīʿah and the ESG framework in the development of sustainable halal tourism. This approach was chosen to enable an in-depth investigation of the social, cultural, and governance contexts on the ground. The research focuses on two leading halal tourism destinations in Indonesia: Lombok (West Nusa Tenggara) and West Sumatra, regions renowned for actively developing tourism based on Islamic values.

Data collection was carried out through three primary techniques. First, in-depth interviews were conducted with various stakeholders directly involved in halal tourism management, including destination managers, local Tourism Offices, Micro, Small, and Medium Enterprises (MSMEs), and local religious leaders. The interviews aimed to explore their understanding of sustainability principles and maqāṣid values in their daily practices. Second, a document study was performed on national and local regulations concerning halal tourism, destination ESG reports, and other relevant local policies. These documents were analyzed to identify the extent to which ESG and maqāṣid principles have been accommodated in formal policies. Third, direct observation was conducted at various tourist locations to assess the implementation of halal principles and sustainability practices in the field. The observations covered infrastructure, services, environmental management systems, and social interactions at the tourist sites.

The collected data were then analyzed using a thematic analysis approach. This process involved coding the data based on main themes related to the five dimensions of Maqāṣid al-Sharīʿah *(ḥifẓ al-dīn, ḥifẓ al-nafs, ḥifẓ al-ʿaql, ḥifẓ al-nasl, and ḥifẓ al-māl)*, supplemented by *ḥifẓ al-bī'ah* (environmental preservation) as a support for the five maqāṣid, and the three main pillars of ESG (Environmental, Social, and Governance). The results of this analysis were used to formulate a conceptual model for integrating maqāṣid and ESG within the context of sustainable halal tourism development.

RESULTS AND DISCUSSION

The Concept of Maqāṣid al-Sharī'ah

The concept of *maqāṣid al-sharī'ah* is considered to have genealogically originated from al-Juwaynī (d. 478 H) and was later developed by his student, Abū Ḥāmid Muḥammad ibn Muḥammad al-Ghazālī (d. 505 H), in his seminal work *al-Mustaṣfā min 'Ilm al-Uṣūl*. Al-Ghazālī introduced the understanding of *maqāṣid al-sharī'ah* through the notion of *al-maṣlaḥah* (public interest). For al-Ghazālī, *al-maṣlaḥah* refers to the preservation of the objectives of the Sharī'ah (*maqāṣid al-sharī'ah*), not merely the pursuit of benefit or the avoidance of harm. The objectives of the Sharī'ah (*maqāṣid al-sharī'ah*) are divided into five categories: the protection of religion (*ḥifẓ al-dīn*), life (*ḥifẓ al-nafs*), intellect (*ḥifẓ al-'aql*), lineage (*ḥifẓ al-nasl*), and property and wealth (*ḥifẓ al-māl*). According to al-Ghazālī, safeguarding these five essentials leads to the realization of public welfare (*maṣlaḥah*), whereas neglecting them results in corruption or harm (*mafsadah*).[16]

This concept was later expanded by al-Shāṭibī (d. 790 H) in his work *Kitāb al-Muwāfaqāt*. In this treatise, al-Shāṭibī categorized these five essentials within the framework of *ḍarūriyyāt*—that is, the necessities that are absolutely required to secure both religious and worldly welfare. If the *ḍarūriyyāt* principles are not fulfilled, worldly affairs will not function properly and will instead lead to disorder, corruption, and the loss of life. In the hereafter, failure to uphold these necessities results in the loss of salvation and eternal bliss, ultimately leading to ruin.[17]

Beyond the five *ḍarūriyyāt al-khams* mentioned by al-Ghazālī and al-Shāṭibī, a new dimension has emerged that is considered equally essential: the protection of the environment (*ḥifẓ al-bī'ah*). This concept was introduced by Yūsuf al-Qarḍāwī in his work *Ri'āyah al-Bī'ah fī Sharī'at al-Islām*. To construct this argument, al-Qarḍāwī reinforced it within the framework of *uṣūl al-fiqh*, asserting that the ultimate purpose of *maqāṣid al-sharī'ah* is the attainment of welfare in both this world and the hereafter.[18] For al-Qarḍāwī, environmental protection (*ḥifẓ al-bī'ah*) is part of the preservation of religion (*ḥifẓ al-dīn*), as environmental degradation undermines the very essence of religion itself. Such destruction contradicts humanity's role as God's vicegerent (*khalīfah*) on earth and defies the divine command to safeguard His trust.[19]

From this exposition of the *maqāṣid al-sharī'ah* concept, it can be concluded that environmental preservation constitutes an inseparable part of the *ḍarūriyyāt al-khams*. Therefore, in the development of halal tourism, the concept of *ḥifẓ al-bī'ah* is highly relevant for promoting sustainable tourism growth under the overarching framework of *maqāṣid al-sharī'ah*.

Implementation of Maqāṣid al-Sharī'ah in Halal Tourism Practices

To examine the extent to which the principles of *maqāṣid al-sharī'ah*—such as *ḥifẓ al-dīn* (preservation of religion), *ḥifẓ al-nafs* (protection of life and safety), *ḥifẓ al-māl* (protection of

[16] Abī Ḥāmid Muḥammad ibn Muḥammad al-Gazālī, *Al-Mustaṣfā min 'Ilm al-Uṣūl,* Madinah: Al-Jāmi'ah Al-Islāmiyah, t.t., vol. 2, p. 328.

[17] Abī Isḥāq al-Syāṭibī, (2017) *Kitāb al-Muwāfaqāt,* Maroko: Maṣūrāt al-Basyīr Bin'aṭiyah, vol. 3, p. 12-13.

[18] Yūsuf al-Qarḍāwī, (2001) *Ri'āyah al-Bī'ah fī Syarī'ah al-Islāmī,* Kairo: Dār al-Syurūq, p. 44.

[19] Yūsuf al-Qarḍāwī, *Ri'āyah al-Bī'ah fī Syarī'ah al-Islāmī,* p. 47.

property), *ḥifẓ al-nasl* (Protection of Lineage), and *ḥifẓ al-bī'ah* (protection of the environment)—have been implemented in halal tourism practices, a series of interviews were conducted. These interviews also analyzed how ESG values, including environmental protection, social responsibility, and good governance, have been adopted by actors within the tourism industry.

Table 1. Interview Results

No.	Informant	Interview Excerpt	*Maqāṣid al-Sharī'ah* Analysis	ESG Analysis
1	Sharia Tourism Manager, Lombok (18/04/2025)	"We provide prayer rooms, halal-certified food, and maintain a clean environment."	*Ḥifẓ al-Dīn*: Provision of worship facilities and halal food *Ḥifẓ al-Bī'ah*: Maintaining environmental cleanliness	**Environmental**: Cleanliness and environmental conservation
2	NTB Tourism Office (20/04/2025)	"We organize training for local tourism actors so they understand the importance of good governance and social sustainability."	*Ḥifẓ al-Māl*: Strengthening the local economy *Ḥifẓ al-Nafs*: Community well-being	**Governance**: Management of tourism actors **Social**: Community empowerment
3	Muslim Tourist (21/04/2025)	"I feel at ease with the availability of prayer facilities, but waste management is still lacking."	*Ḥifẓ al-Nafs*: Sense of safety and comfort *Ḥifẓ al-Dīn*: Provision of worship facilities	**Environmental**: Critique of waste management
4	Sharia Homestay Entrepreneur, West Sumatra (24/04/2025)	"We involve the local community, apply interest-free services, and uphold Sharia norms."	*Ḥifẓ al-Māl*: Interest-free economic practices *ḥifẓ al-nasl*: Upholding moral and ethical values	**Social**: Community involvement **Governance**: Compliance with Sharia principles

Integration of Maqāṣid al-Sharī'ah and ESG Pillars

The implementation of *maqāṣid al-sharī'ah* principles within the ESG framework in the halal tourism sector demonstrates a mutually reinforcing synergy. In the dimension of *ḥifẓ al-*

nafs (protection of life), which closely corresponds to the social pillar of ESG, the study in Lombok found that visitor health and safety are primary concerns in destination management. Local governments, together with tourism managers, have developed emergency response systems and provided medical facilities as well as safety infrastructure. In addition, disaster preparedness for events such as earthquakes and tsunamis is facilitated through community-based training programs, reflecting a strong collaborative effort among local communities, government authorities, and tourism industry stakeholders.

Meanwhile, the aspect of *ḥifẓ al-māl* (protection of wealth), which aligns with the governance pillar of ESG, has been effectively implemented in West Sumatra. In this region, MSME actors and destination managers have adopted Sharia-based governance principles, including in accounting systems, financing, and business partnerships. Transparency and honesty serve as core values in transactions, which not only strengthen trust among economic actors but also attract investors and Muslim tourists seeking destinations with high ethical integrity. The adoption of Sharia-compliant financial systems, such as partnerships with Baitul Maal wat Tamwil (BMT) and Islamic banks, further reinforces an inclusive local financial structure.

As for the aspect of *ḥifẓ al-bī'ah* (environmental preservation)—though not part of the classical *maqāṣid*—it has been recognized as an essential element of contemporary *maqāṣid* by Yūsuf al-Qarḍāwī. In Lombok, environmental issues have become a central concern in halal tourism management. A notable example of Lombok's commitment to environmental protection is the establishment of a waste management facility in Sandubaya. Supported by the Integrated and Sustainable Tourism Development Program (P3TB), the Sandubaya Waste Processing Site (TPST) successfully transforms waste materials into paving blocks. Moreover, the facility utilizes larvae for processing organic waste; household waste is recycled and converted into larval feed with significant economic value. The local community is also actively involved in the management of this facility, reflecting an integration between Islamic principles of stewardship (*amānah*) toward nature and the environmental indicators of the ESG framework.[20]

Challenges of Implementation

There are several key challenges in implementing the integration of *maqāṣid al-sharī'ah* and ESG principles within Indonesia's halal tourism sector. First, the lack of awareness among tourism practitioners regarding ESG remains a significant obstacle. Many industry players—particularly MSMEs and local tourism managers—do not yet fully understand the concept of ESG, leading to a short-term economic orientation focused primarily on profit. The absence of adequate training, sustainability literacy, and government incentives exacerbates this condition. Consequently, social and environmental sustainability values aligned with *maqāṣid* are often neglected in day-to-day operational practices.

[20] Worldbank, "Pariwisata Terpadu Indonesia Mendukung Ribuan Usaha dan Masyarakat di Danau Toba dan Lombok", accessed via https://www.worldbank.org/in/news/feature/2025/03/19/indonesia-integrated-tourism-improving-livelihoods-for-thousands-in-lake-toba-and-lombok?utm_source=chatgpt.com

Second, the absence of standardized indicators for measuring *maqāṣid* in tourism presents a major limitation in assessing the substantive implementation of *sharī'ah* principles. Currently, there are no national or international benchmarks available to evaluate the extent to which *maqāṣid* principles have been realized within the tourism industry. This lack of measurable standards complicates data-driven evaluations and restricts the potential for comparative research across destinations. Therefore, the development of contextual and measurable operational indicators for *maqāṣid* is crucial to bridge the gap between normative ideals and practical application.

Third, regulatory inconsistencies between central and regional government institutions often create overlapping policies and ambiguity in local-level implementation. For instance, policies issued by the Ministry of Tourism and Creative Economy are not yet fully harmonized with those of the Ministry of Religious Affairs or regional governments concerning halal certification and sustainability. As a result, tourism stakeholders face regulatory confusion and administrative burdens, which ultimately hinder integrative initiatives combining ESG and *maqāṣid*. Cross-sectoral and intergovernmental regulatory harmonization is therefore urgently needed to ensure policy alignment and effective support for sustainable halal tourism development.

Proposed Integrative Model

This study formulates an integrative framework for sustainable halal tourism as follows:

Table 2:
Integrative Model of Sustainable Halal Tourism

Maqāṣid al-Sharī'ah	ESG Pillar	Operational Indicators in Halal Destinations
Hifẓ al-Nafs (Protection of Life)	Social	Visitor health and safety
Hifẓ al-Māl (Protection of Wealth)	Governance	Economic governance and transparency
Hifẓ al-Dīn (Protection of Faith)	Social	Worship facilities and Islamic value education
Hifẓ al-'Aql (Protection of Intellect)	Social	Halal tourism education and inclusivity
Hifẓ al-Nasl (Protection of Lineage)	Social and Governance	Policies to preventing sexual exploitation, promoting family values, and providing child-friendly facilities for traveling families

Hifẓ al-Bī'ah (Preservation of the Environment)	Environmental	Waste management and nature conservation

The findings of this study reveal that the integration of *maqāṣid al-sharī'ah* and the ESG framework in halal tourism management offers a new direction for developing destinations that are more inclusive, sustainable, and value-driven. In Lombok and West Sumatra, the application of *maqāṣid* principles such as the protection of life (*ḥifẓ al-nafs*), wealth (*ḥifẓ al-māl*), and the environment (*ḥifẓ al-bī'ah*) aligns closely with the social and governance dimensions of ESG. This demonstrates that Islamic values can effectively coexist with global sustainability principles. From a social perspective, Lombok highlights the vital role of local communities in managing tourism that caters to Muslim visitors. Safety and disaster preparedness are key priorities, consistent with the principle of *ḥifẓ al-nafs* and the social pillar of ESG. The community's and tourism actors' awareness of providing services that are both safe and spiritually comforting represents a unique strength in creating an authentic halal tourism experience.

Meanwhile, West Sumatra shows significant progress in strengthening *sharī'ah*-based governance. MSMEs in the tourism sector have begun implementing principles of transparency, honesty, and equitable collaboration. The adoption of Islamic financial systems and cooperative business models reinforces *ḥifẓ al-māl* while simultaneously supporting the governance aspect of ESG. This indicates that governance principles in Islam and ESG can complement one another, mutually strengthening the local tourism business ecosystem.

Other *maqāṣid* dimensions also demonstrate meaningful connections with ESG. *Ḥifẓ al-bī'ah*, though not part of the classical *maqāṣid*, has been recognized within contemporary interpretations. Environmental protection initiatives—such as coastal conservation and waste management in Lombok—represent the operationalization of this value and align with the environmental pillar of ESG. *Ḥifẓ al-dīn* is reflected in the provision of adequate worship facilities and the promotion of Islamic values to both tourists and tourism operators. This not only reinforces the spiritual identity of the destination but also provides psychological and religious comfort to Muslim visitors. Lastly, *ḥifẓ al-'aql* relates to the importance of education about halal tourism and inclusivity principles, ensuring that tourism serves not merely as entertainment but also as a means of learning, aligned with Islamic moral and ethical values.

The articulation of *Maqāṣid al-Sharī'ah* principles and their correlation with ESG pillars in the form of operational indicators for halal destinations can be outlined as follows. **First**, *ḥifẓ al-nafs* (social dimension) emphasizes the importance of protecting the lives and safety of tourists. In practice, this is manifested through the provision of adequate healthcare facilities, the availability of emergency evacuation protocols, and disaster-response systems integrated with local communities. These efforts demonstrate a strong commitment to ensuring both the physical and psychological well-being of visitors.

Second, *ḥifẓ al-māl* (governance pillar) reflects responsible governance in the economic management of tourism destinations. Tourism business actors are expected to operate transparently, accountably, and in accordance with Islamic financial principles. Honesty in

pricing, transparency of information, and accurate bookkeeping practices represent key implementations of this *maqāṣid*.

Fourth, *ḥifẓ al-dīn* (social dimension) underscores the importance of maintaining and facilitating the worship and spiritual life of Muslim travelers. The availability of clean and comfortable prayer facilities such as *mushollas* and mosques, along with educational activities on Islamic values, serves as a concrete reflection of this principle. This aspect also strengthens the destination's image as a space that nurtures religious identity within the context of tourism.

Fifth, *ḥifẓ al-ʿaql* (social dimension) is closely related to the intellectual, moral, and critical empowerment of both tourists and tourism practitioners. In this context, education on the concept of halal tourism, training for tourism operators on *maqāṣid* and ESG principles, and the inclusion of vulnerable and marginalized groups in tourism services serve as relevant indicators. The aim is to ensure that tourism functions not merely as a form of entertainment but also as a medium for intellectual enrichment and social awareness.

Nevertheless, several significant challenges remain. First, the limited understanding of ESG among tourism actors has resulted in many programs being merely symbolic, lacking systematic and measurable implementation. Second, the absence of standardized indicators for assessing the achievement of *maqāṣid* within the tourism industry complicates evaluation and the formulation of value-based policies. Third, inconsistencies in regulations between central and local governments have led to a lack of synergy in the development of halal tourism destinations.

These findings affirm that the development of halal tourism should not be limited to *sharīʿah* certification or the fulfillment of Muslim ritual needs alone. The integration of *maqāṣid al-sharīʿah* and ESG offers a more holistic approach—one that balances spiritual, social, economic, and environmental dimensions. This model is not only applicable to Indonesia but also provides a reference framework for other Muslim-majority countries currently developing halal tourism. Accordingly, this discussion underscores the need to reposition halal tourism from a purely market-oriented perspective toward the development of ethical, inclusive, and sustainable destinations. Regulatory support, education, and institutional capacity-building are the key determinants for the successful implementation of this integrative model in the future.

CONCLUSION

This study demonstrates that the principles of *Maqāṣid al-Sharīʿah* are strongly interconnected with the ESG framework in the development of halal tourism. The integration of these values can foster a form of tourism that is not only compliant with Islamic law (*sharīʿah-compliant*) but also sustainable in social, economic, and environmental dimensions. The proposed integrative model serves as a valuable reference for policymakers, industry practitioners, and academics in formulating strategies and programs for halal tourism destinations.

Accordingly, several key recommendations arise from this study. First, the government should develop standardized *halal-sustainability* indicators based on *maqāṣid al-sharīʿah* and ESG principles that can be applied nationally to evaluate halal destinations. Second, systematic training and capacity-building programs for halal tourism stakeholders are essential to enhance their understanding and practical implementation of ESG values. Third, collaboration among

academics, religious scholars, and tourism entrepreneurs is crucial to strengthen a contextual and applicable understanding of *maqāṣid* in the sustainable development of halal destinations. By implementing these recommendations, the development of halal tourism in Indonesia can become more strategic, globally competitive, and aligned with both universal sustainability principles and Islamic ethical values.

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