



Halal Tourism in Indonesia: Maqashid Syariah Perspective

Sawqi Saad El Hasan¹, Muhammad Salman Al Farisi^{2*}, Rizky Ari Sandi³
^{1,2,3} Sharia Business Management, STEBIS Bina Mandiri Bogor, Indonesia

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Abstract

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Halal tourism has become a prominent topic in Indonesia in recent years. Some Indonesians find the idea of halal tourism in the country, often associated with sharia tourism, to be quite unfamiliar. The term "halal tourism," along with similar designations related to sharia tourism, is contentious, whether it entails a philosophical basis closely linked to Islamic teachings or is merely an economic strategy. It constitutes a framework aimed at organizing competitive tourism and fostering recognition of foreign Muslim visitors within the community. This study employed a qualitative research approach based on a literature review to investigate the concept of halal tourism in Indonesia. However, the management of halal tourism in Indonesia still exhibits deficiencies in certain aspects and overlooks Maqasid sharia principles. The government should prioritize the establishment of a legal framework rooted in Maqasid Sharia standards and values for the effective implementation of halal tourism.

✉ Corresponden Author

(*) Muhammad Salman Al Farisi

Email:

sawqi@binamandiri.ac.id¹, salman@binamandiri.ac.id^{2*},
sandi@mhs.binamandiri.ac.id

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INTRODUCTION

Indonesia has become part of several countries that are quite advanced in developing the concept of halal tourism. Indonesia is noted to have progressed in a very specific order on the GMTI (Global Muslim Travel Index) sequence chart. Indonesia ranked 6th in 2015, and has soared in the last four years. Until 2019, Indonesia held the first place with a total score of 78 (Index, 2019). The increasing enthusiasm of Muslim tourists for halal tourism cannot be separated from the progress of the economic welfare of the community. This is due to the emergence of the need for travel for the community as a secondary need or even a tertiary need. Currently, people carry out tourism activities after getting basic needs such as eating, shopping and housing activities that have been fulfilled (Ismanto et al., 2021). Economic growth, which is an increase in output per capita in the long term, can increase Muslim tourists' interest in halal tourism even though economic

progress is also occurring. This is due to the emergence of the need for travel as a secondary or tertiary need for society (Wildan et al., 2021). Increasing the economic welfare of the Muslim community will provide an opportunity to increase the number of Muslim tourists in Indonesia. Likewise, improving the economic welfare of the Muslim community in the Middle East and Southeast Asia will also provide opportunities for tourism business actors with Islamic concepts (Fahham, 2017).

Halal tourism in Indonesia has its own characteristics compared to some other Muslim countries, considering that Indonesia is a country with the largest Muslim population in the world. The trend of halal tourism so far is analogous to religious outings, namely vacationing by visiting spiritual tourist sites, such as carrying out Hajj, Umrah, or visiting graves. But with the progress of the design and style of tourism, the development of halal tourism has now become wider. Halal excursions are no longer considered as mere religious or spiritual excursions. Halal tourism is used for various purposes, including knowledge, healing, history, culture, or sports that promote some of the characteristics and symbols of Muslims (Jaelani, 2017).

Some Muslim communities in Indonesia have diverse cultures and their own characteristics. The province of Aceh, for example, as a province that has the privilege of implementing sharia or Islamic law has several historical sites and a distinctive Islamic culture. In addition, Riau Province has also arranged for existing halal tourism destinations, such as the history of the Islamic kingdom in Riau which is very interesting. Likewise, some areas on the island of Java, which have an interesting history of Islamic kingdoms, include East Java, Central Java, Yogyakarta, West Java and Jakarta. Even some areas in Nusa Tenggara, such as Lombok in NTB, have become areas that advocate the existence of halal tourism destinations, so a large number of tourist visits from outside the country want to visit Lombok.

With a ranking system created by the IMTI (Indonesia Muslim Travel Index), Indonesia has ten halal tourism destinations that are excellent for Muslim tourists, including Lombok, Aceh, Riau and Riau Islands, Jakarta, West Sumatra, West Java, Yogyakarta, Java. Central, Malang (East Java), and South Sulawesi. Lombok Island got the highest score with a total score of 70, on the contrary the lowest score was achieved by South Sulawesi Province with a score of 33 (Index, 2019).

Indonesia is rich in natural resources and human resources, and has a lot of land and sea. Apart from that, this country has ten halal tourist destinations that are very popular with Muslim tourists, including Lombok, Aceh, Riau Islands and Riau, Jakarta, West Sumatra, West Java, Yogyakarta, Central Java, Malang (East Java), and South Sulawesi. Lombok Island received the highest score with a total of 70 while South Sulawesi Province received the lowest score with 33.(Wildan, M. A. et al., 2021).

In the view of Islam, tourism activities have suggestions to invite tourists to things that are commanded by Allah SWT and also convey the teachings of Islam that have been revealed to the Prophet Muhammad SAW to all mankind.(Imron, 2018). This was also the mission of the apostles and companions. The companions of the Prophet Muhammad SAW conveyed the teachings of Islam to all corners of the world, taught goodness and invited mankind to practice the truth. The definition of tourism according to an Islamic perspective is allowed as long as it does not violate the laws that have been determined by Islamic sharia. Therefore, if the Al-Quran and Hadith have become the basis for implementing tourism, then this is what is called the concept of halal tourism (Fisol et al., 2019).

Halal tourism is a type of tourism that meets halal requirements, or conforms to Islamic principles. This concept covers all aspects of tourism, such as

food, drink, accommodation, and tourism activities in accordance with Islamic rules. Halal tourism is increasingly popular in the world because more and more Muslim tourists need tourism services that are in accordance with Islamic principles (Adinugraha et al., 2021). Halal tourism not only provides benefits for Muslim tourists, but also for the country's economy. The halal tourism industry can be an important source of state revenue, because more and more Muslim tourists visit a country. Therefore, several countries such as Malaysia, Indonesia and Turkey have promoted halal tourism as part of efforts to improve their economies (Adinugraha et al., 2021).

Halal tourism is a form of tourism that follows Islamic sharia principles, thus providing assurance that all facilities, services and activities provided are halal or in accordance with Islamic rules. Several important aspects of halal tourism include is halal culinary tourism, namely culinary tourism that only serves halal food, or food that complies with Islamic rules (Fu et al., 2020). A halal hotel is a hotel that provides halal facilities, such as clean bathrooms, no liquor and halal food. Muslim-friendly tourist objects: tourism objects that have facilities that are in accordance with Islamic principles, such as clean toilets, prayer rooms, and places for ablution. Sharia compliant clothing is Muslim tourists who wear clothing that conforms to Islamic rules, such as the hijab for women and loose fitting clothing for men (Agussalim & Jan, 2018).

Indonesia Ulama Council or MUI has issued a fatwa to implement tourism based on sharia principles number: 108/DSN-MUI/IX/2016 according to the DSN-MUI Fatwa, sharia tourism is tourism that adheres to sharia principles. DSN Fatwa Statement of MUI is related to halal tourism, sharia tourism organizes various activities contractual requirements or agreement, hotel requirements, tourist sites, spa, saunas, massages, offices, excursion rules, guided tours. Fatwa MUI 108/DSN-MUI/IX/2016 is a fatwa issued by the Indonesian Ulema Council (MUI) regarding sharia tourism. The fatwa provides guidance and recommendations on various aspects of sharia tourism in Indonesia. The fatwa defines sharia tourism as a form of tourism that adheres to Islamic principles and values. It emphasizes the importance of providing services and facilities that are in accordance with Islamic teachings (Jaelani, 2017). The fatwa states that sharia tourism should prioritize the provision of halal-certified products and services, including food, beverages, and accommodation. It encourages businesses in the tourism sector to obtain halal certification from recognized authorities. The fatwa emphasizes the need for sharia tourism to comply with Islamic principles, including dress codes, behavior, and entertainment activities. It advises against offering or promoting activities that are considered haram or prohibited in Islam, such as gambling, consuming alcohol, or engaging in immoral behaviour (Mohammad & Quoquab, 2016).

The fatwa recommends the implementation of gender segregation in various tourism facilities and activities, including separate areas for accommodation, prayer rooms, and recreational facilities for men and women. It emphasizes the importance of maintaining modesty and avoiding situations that may lead to moral or ethical issues. The fatwa highlights the importance of providing prayer facilities and accommodating the needs of Muslim tourists for performing their religious obligations. It recommends the availability of prayer rooms in hotels, restaurants, and other tourism-related establishments (Moshin et al., 2020). The fatwa encourages the promotion of Sharia tourism through education and awareness programs. It suggests the dissemination of information about Sharia tourism principles and the benefits of providing services that cater to the needs of Muslim travelers. It's important to note that fatwas are specific to the country or region where they are issued and may have varying interpretations or implementations. This particular fatwa issued by MUI provides guidance for Sharia

tourism in Indonesia and serves as a reference for businesses and individuals involved in the tourism industry (Astuti & others, 2021).

Halal food and drinks are food and drinks served must be halal, that is, they do not contain ingredients that are forbidden in Islam, such as pork and alcohol. Halal accommodation is a hotel, villa or other place to stay that must meet Islamic sharia standards, such as not having gambling and alcoholic facilities. Apart from that, halal hotels usually also provide prayer facilities such as prayer rooms and the holy book Al-Quran. Halal Transportation is Transportation used in halal tourism must follow Islamic standards, such as not using symbols or images that are considered inappropriate. Halal Tourism Activities are Activities offered in Halal tourism must also comply with Islamic principles, such as not containing elements that are considered inappropriate or violate Islamic rules. Halal tourism is becoming increasingly popular around the world, especially in countries with a majority Muslim population. Apart from providing guarantees for Muslim tourists, halal tourism is also expected to be a significant source of income for countries that develop the tourism industry (Vizano et al., 2021).

The point of halal tourism is to meet the requirements of Muslim visitors who need to carry out their supplications and have occasions concurring to halal standards. A few particular destinations of halal tourism incorporate drawing in Muslim sightseers from different nations to visit Indonesia as a halal tourism goal. Growing the Indonesian tourism advertise by advertising halal administrations and items, both in terms of nourishment and refreshments, convenience, transportation, to tourism exercises. Increment understanding of neighborhood culture and intelligence, particularly in terms of Islam (Nurhayati & Hendar, 2020). In arrange to attain these objectives, the government and tourism industry players in Indonesia proceed to create halal tourism items that are inventive and alluring to Muslim visitors. A few illustrations of halal tourism items that are as of now accessible in Indonesia incorporate halal tourism, halal culinary, and halal settlement. Empowering the advancement of the halal tourism industry in Indonesia (Rhama, 2022).

The concept of maqashid sharia has an important role in studying and developing the tourism industry in accordance with Islamic religious values and the benefit of mankind. Al-Quran verses related to halal tourism can be seen in several chapters of the Koran which discuss tourism in accordance with Islamic sharia. The discussion related to tourism according to Islam is QS Surah al-Hajj verse 46 which reads "So do they not walk on the earth, then do they have hearts with which they can understand or have ears with which they can hear? For verily it is not the eye that is blind, but that which is blind, is the heart that is in the chest."

The meaning contained in this verse is, "Then do they not walk on the earth?" with body and mind to witness the footsteps of the former people, what has God done to them and what sorrow and torment have befallen their hometown? "Then they have a heart with which they can understand, or have ears with which they can hear" and then take lessons from it?" For verily it is not the eyes that are blind, but that which is blind is the heart which is in the chest." That is, their eyes are not blind, the blind are the eyes of the heart.

Meanwhile, the hadith related to halal tourism can be found in the Hadith narrated by al-Bukhari: Vol.4 Book 52, Hadith number 239, "It has been told to us Mathar bin Al-fadhl, has been told to us Yazid bin Harun, has told us Al-awwam, has told us Ibrahim Abu Ismail As-Saksaki said: "I heard Abu Burda was with Yazid bin Abi Kubsha on a journey where Yazid kept fasting on the way. Then Abu Burda told him, "I used to hear Abu Musa several times say that the Messenger of Allah said, "When a servant is sick or on a trip and then he does charity, a reward will be

written for him as if he did good deeds as a person who stays and is in good health."

Maqashid sharia is a goal that has been set by Allah SWT in every sharia law that has been revealed by Him. The general purpose of the maqashid sharia concept is to preserve nature on earth and preserve life in it, create benefit and carry out what is obligatory on it fairly, istiqomah, clean of mind and clean work, make improvements on the earth and preserve the earth. for all mankind. According to Abdul Wahhab Khalaf, the general purpose of maqashid sharia is to establish God's law for the realization of human benefit by fulfilling the needs of dharuriyah, hajiyyah, and tahsiniyah (Abdullah & others, 2021).

The concept of maqashid sharia itself is divided into three kinds of needs. The first is the dharuriyyah needs, namely the needs that are the basis for the survival of human life. The point is that if this need cannot be met, then the person cannot carry out his duties as a servant of Allah on this earth. The second is the needs of hajiyyah, namely the needs needed by a person in realizing the ease of living life and to eliminate the difficulties that result in the emergence of dangers and threats in the future, so that if these needs cannot be met, it will not harm and also damage human benefit. . The third is the need for tahsiniyyah, namely the needs that become additional in one's life (Nugroho et al., 2019).

The concept of maqashid sharia has an important role in studying and developing the tourism industry in accordance with Islamic religious values and the benefit of mankind. Halal tourism must reflect Islamic religious values in every aspect. Maqasid al-Shariah helps emphasize the main principles in Islam, such as the maintenance of religion, soul, mind, property and offspring. By understanding and implementing these principles, halal tourism can respect and promote Islamic religious values. This paper aims to analyze the concept of halal tourism which is implemented in Indonesia. Does the concept of halal tourism that is practiced in tourist destinations in Indonesia refer to the management of halal tourism by using service governance and by using an Islamic approach, namely the value of maqashid sharia.

RESEARCH METHODS

This research is a qualitative research using an exploratory descriptive approach based on literature study. Descriptive research is research conducted to provide an explanation and describe a phenomenon or situation that is currently happening by using the scientific method in order to answer actual problems based on a certain concept or view, so that an exploratory approach is appropriate to use in discussing an object of study and answering a problem. to find the objectives of a research to be achieved.(Sugiyono, 2017).

Sources of data are obtained from a number of document books, articles and library sources which are traced using library research, which aims to photograph a number of facts about halal tourism in Indonesia in general or in a number of areas that have wisdom about halal tourism. The way of understanding the symptoms of halal tourism is analyzed using the maqashid sharia approach.

RESULT

Halal tourism in Indonesia alludes to the tourism industry that meets Halal prerequisites or follows to Islamic standards. Halal here incorporates nourishment, drink, settlement, and tourism exercises that don't damage Islamic law. Indonesia has one of the largest Muslim populaces within the world, so the potential for Halal tourism in Indonesia is colossal. Prevalent halal visitor goals in Indonesia are

popular for its lovely shorelines, Lombok has numerous halal tourism alternatives such as: Halal eateries and lodgings that give halal offices. Aceh is the as it were area in Indonesia that upholds Islamic law. So Halal tourism in Aceh can be found exceptionally effortlessly as takes after. Lodgings that offer halal nourishment visits and halal offices. Other than having numerous historical and social traveler attractions, Yogyakarta moreover incorporates a wide assortment of halal nourishment, both in eateries and road nourishment slows down. Known as the city of blossoms, Bandung moreover has numerous halal eateries and Muslim-friendly lodgings.

The concept of halal tourism in Indonesia is basically still in the form of participation compared to socialization to the community. This matter is stated in Law no. 10 of 2009 concerning tourism does not form at all the definition of the meaning of halal tourism, sharia or what has a proper meaning with it. The wisdom of halal tourism is even found in the regulation of the province of West Nusa Tenggara (NTB) number two of 2020. This regulation discusses regional productivity in response to universal progress in the world of tourism, where a number of countries have designed and practiced tourism designs or concepts with the tagline of Muslim-friendly tourism, up to halal tourism.

The Province of NTB alleges the existence of halal tourism diction, as stated in first article paragraph 16, "Halal tourism is an activity of tourist visits to destinations and the tourism industry that prepares product facilities, services, and tourism management that meets sharia." When compared with the description of the excursion in paragraph 14 which sounds; "Tourism is a variety of tourism activities and is supported by various facilities and services provided by the community, businessmen, government and local governments." Some areas in Sumatra are also serious about promoting halal tourism, such as West Sumatra, Aceh, Lampung and Riau. This is stated in the Governor's Regulation Number 18 of 2019. Several provinces in Java also show the same thing to raise the concept of halal tourism. Although in the end, until 2019, only one regional regulation was successfully enacted, on the other hand, others still left some discussions.

The most interesting discussion is the use of halal and sharia word choices contained in the regional regulations in NTB Province. This choice of words raises several serious issues, both in the position of advice, habituation of rules and governance, to the issue of transformation of issues for distribution. For the first case, connected with the habituation of moral rules and regulations, the halal label is applied as a formalist wisdom in the form of Islamization. Even within the framework of the ordinance, the very powerful position of the MUI is not given sufficient loopholes to implement a halal tourist permit.

Some provinces in Indonesia, such as Bali, East Nusa Tenggara, and North Sumatra, discussed this diction because they were worried that it would bring about various cases. The labeling of halal tourism is even seen as being unfavorable for tourists to take in the area. Halal diction, if identified as a marketing of tourism services that are in accordance with Islamic law, even causes various well-known and favored tours to lose the market. Halal tourism diction, is understood as a design that clashes with factual principles, which then means diplomatic tradition. For the Balinese, who are predominantly Hindu, it becomes a bit difficult to understand if they apply the values of other religions as legitimate. The Balinese and Hindu personalities are inseparable. This situation immediately gave birth to different views. For example, the acceptance of halal values as valid, is interpreted as part of the dominance of the minority to the majority (Farhan & Sutikno, 2022).

In fact, differences of opinion can occur in areas with Muslim-majority communities. The diversity of the Muslim population in Indonesia causes the exposition of the "Islamic" or "sharia" design from one member to another that can be different. The close influence of cultural patterns on the habits of Muslims in Indonesia, resulting in what is understood as "religious tourism" is not always considered as "Islamic tourism," especially for tourists from the Middle East who have a different Islamic style from some Muslims in Indonesia. Until the promotion of "halal tourism" for foreign tourists only focuses on hospitality, services, and halal food, rather than religious tourism (Yousaf & Xiucheng, 2018).

This incident is very different from some countries in East Asia which really choose the diction of halal tourism. This diction does not pose a value problem in Japan and South Korea, where halal tourism is more understood as a mere economic sign and not a sign of special characteristics. Halal is more defined as the meaning of cultural spread, cultural ties alone and not serious, not as a relationship that teaches the acquisition of external taste as strong for residents. Until the fact that halal is better understood as a sign of offering transformation for marketing needs amidst the increasing number of Muslim tourists (Khan & Callanan, 2017).

This situation has resulted in the internalization of halal tourism designs for mere marketing purposes to be counter-productive with capacity. Many Muslim visitors who come to Japan, are thought to have been on a halal holiday, but in fact some of the basic needs of a Muslim are hard to find. For example, the limited number of restaurants that really recommend halal food and not mixed with non-halal food. The need to perform prayers as anxiety is related to the availability of flowing water or blocked water and sufficient conditions for ablution.(Oktadiana et al., 2016).

On the other hand, the second case is the finding of inconsistencies in the copy with the basic design. The draft regional regulation on halal holidays owned by the NTB regional government does not formulate much detailed halal tourism, except for a brief statement. The stakes in tourism management also do not produce detailed results, for example regarding the rules for visitors related to the way of carrying out excursions, and strongly related to the recommended tourist destinations. The rules only focus on services or services from stakeholders through the certification and supervision process (Al Farisi et al., 2022).

DISCUSSION

This discussion becomes important when using the tagline for halal tourism, because from the theme something like charity can be judged. The end of this discussion made the halal tourism plan unclear, giving rise to some not-so-good assumptions. Criticism as a non-commodity sign of religion or political drafts of religion for economic purposes is becoming increasingly infertile. Triggering unreasonable tourism by using the exposure of Islam to the form of halal actually hurts the draft of Islam. As Baharudin's opinion, the halal design contains a very deep meaning, namely healthy and safety. Because it is the situation of the heavy equipment that causes something to be halal. While non-halal commodities want to destroy the halal label itself (Tseng et al., 2022).

Halal tourism in the perspective of maqashid sharia in Indonesia is a tourism destination that applies five aspects of maintenance. What is meant by such maintenance are as follows: Maintenance of religion is the necessity of vacations or tourist trips within the framework of maintaining religion, such as tourism bureaus providing activities for visiting tourist destinations to historical places and

having high spirituality values, such as visiting mosques, historical places of worshipers, prophets and pious people, relics of the prophet Muhammad SAW, a historic place for the mission of Wali Songo in Indonesia. In addition to tourist destinations, halal tourism also requires tourism actors such as sharia hotels and the like who maintain religious norms in their management, such as providing spacious and comfortable places of worship, providing halal food and other halal services. Tour guides can also convey various information about tourist objects or destinations that can arouse faith and pride in religion. Maintenance of the Soul, Halal tourism with its actors requires security and order so that tourists and tourism activities in general still maintain the preservation of the human soul.

Such as not providing activities that pose a danger to the soul. The role of the government can also increase the rule of law to protect tourism activities from life-threatening crimes such as murder and others. So that halal tourism also provides evidence that Islam can realize the protection of the soul by preventing tourists from activities that can take lives and legal guarantees if something unwanted happens. Maintenance of offspring, Halal tourism must ensure that there are no tourist destinations or services that can damage human nasab and descendants, such as not allowing unmarried couples to stay in one hotel room, eliminating adultery and all facilities that protect it such as localization and cafes.

Maintenance of assets, Halal tourism requires that tourism activities can provide protection and security for assets by maintaining security so that no tourism business actors' assets or tourist assets are lost or stolen by anyone. Also protecting tourist activities from fraudulent tourism promotions, gambling, games in ponzi schemes and all elements of prohibition that can endanger the property of halal tourism actors. This includes ensuring that the economic transactions that occur have complied with sharia-compliant contracts such as rental contracts at lodging places, tourist guide service rental contracts, buying and selling contracts for souvenirs and tourist attraction fees and so on. Maintenance of the mind, Halal tourism requires the goods and services offered while maintaining the health and preservation of the human mind. Such as the prohibition of providing khamr drinks, narcotics and other psychotropic drugs that can damage the mind. Halal tourist destinations must provide halal food and drinks for Muslim tourists. One of the sources of human glory and what distinguishes humans from other creatures is their intellect (Ridho et al., 2021).

CONCLUSION

Based on the description above, it can be concluded that the concept of halal tourism is a concept to manage tourism objects into a space for meeting the needs of dharuriyah, hajiyah and tahsiniyah together. Halal tourism management is not merely an economic, technical, and temporary issue. The management of halal tourism which only follows the economic trend, and is reactionary, actually causes a number of distortions to the concept of halal tourism. In the context of the practice of halal tourism governance in Indonesia with the maqashid sharia approach, it shows that the practice of halal tourism management has not fully fulfilled the maqashid sharia principles. So it is necessary to carry out a visionary legal drafting process in managing halal tourism in a measurable, professional and sustainable manner.

The differences in halal tourism in Indonesian regions such as North Sumatra, Aceh, Bali, West Nusa Tenggara and several other areas may be due to differences in cultural context, community customs and implementation of policies in each province. Halal tourism in Aceh can follow more conservative Sharia rules and regulations. Meanwhile, other provinces such as West Nusa Tenggara also

have Muslim-majority populations, but may have a more lax approach in introducing halal tourism in their areas. There are differences in other regions in terms of halal tourism, but there are similarities. Among the provinces in Indonesia that have adopted the Halal tourism concept based on the needs of Muslim tourists who want facilities and experiences that are in line with Islamic teachings.

The realization of maqashid sharia in halal tourism in Indonesia can only be achieved if all halal tourism actors in various elements of halal tourism such as tourist destinations, services, infrastructure, government regulations work hand in hand to realize sharia provisions in relation to halal tourism. Because maqashid sharia will only be achieved if the implementation of sharia in halal tourism is carried out. Various standards formulated by related institutions should also be measured for compliance with sharia to ensure the running of the halal tourism industry that can provide benefits to tourists in particular and humans in general in the form of achieving maqashid sharia.

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