

IMPLEMENTATION OF HALAL TOURISM IN AN EFFORT TO IMPROVE THE COMMUNITY'S ECONOMY

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Abstract: *The implementation of halal tourism has developed in Indonesia and even other countries have also organized halal tourism. Indonesia is the majority of Muslims, of course, it has great potential for the development of halal tourism, in essence the implementation of halal tourism itself does not limit tourists with various regulations. The role of the government is very large in the development and development of halal tourism to realize the improvement of the community's economy. This paper focuses on how the challenges and opportunities of halal tourism improve the community's economy. This writing method uses the normative juridical method by collecting secondary data through primary, secondary and tertiary materials by studying various books, journals, laws and regulations, documents, websites and writings related to the object of writing. The universe created by Allah SWT needs to be maintained, maintained and managed properly, including in tourism management, in the QS Surah Al-Mulk and Al-Baqarah have explained how to take care of yourself when traveling, hence the importance of the concept of halal tourism. In positive law, the provisions of Article 5 of Law Number 10 of 2009 concerning Tourism clearly state that the relationship between religious, customary, and cultural norms in tourism in each region has its own concept. The government has an important role in the development of halal tourism to improve the community's economy, job opportunities, state and regional income. The improvement of the economy is realized by the government bringing in and offering the concept of halal tourism to investors by providing licensing guarantees and legal certainty to investors to develop halal tourism.*

Keywords: *Halal Tourism, Economy, Society*

Introduction

The concept of halal tourism can be said to be now a fashion trend in Indonesia which is the majority of the Muslim population, not only Indonesia, other countries also develop and offer halal tourism. One example of the great show of the 2022 World Cup in Qatar indirectly introducing Islamic culture to the rest of the world is a good concept towards the promotion of halal tourism throughout the country.

Indonesia is the largest archipelagic country that has the largest Muslim population, reaching 207,176,162 people more or less. Of course, with the number of hundreds of Muslims, the concept of halal tourism has enormous potential because basically the culture of the Indonesian people now has a halal lifestyle (Abrori, 2020). Neighboring Malaysia, Thailand, Singapore and Brunei Darussalam have developed various halal tourism concepts to attract national and international tourists.

Halal tourism is a fashion trend, this happens because tourists who like natural tourism with sharia nuances, such as sites of Islamic royal heritage and local customs that are thick with Islamic law. Indonesia's achievement in the field of tourism in October 2016 is *The World Halal Travel Awards 2016* which was announced by *The Emirates Palace Ballroom* (Lombok Island). Moving on from the award, the Minister of Tourism and Creative Economy (Menparekraf) saw several areas that have the potential to be used as halal tourism destination destinations, namely West Nusa Tenggara (NTB), Nanggroe Aceh Darussalam, West Sumatra, Banten, Jakarta, West Java and Yogyakarta (Puspita and Sunarti, 2018).

The implementation of halal tourism applies the values of Islamic law in traveling, especially in services, infrastructure facilities, food, beverages, and other facilities guaranteed of cleanliness, holiness and halalness. The concept of halal tourism does not aim to limit the space for tourists' activities when traveling with a number of provisions of Islamic law. However, halal tourism is more oriented to make tourists comfortable with the application of the concept of halal tourism so that tourists can still maintain their obligations as Muslims, namely not leaving the five-time worship even though they are traveling, this is supported by the culture of the local community, one example of the people of Aceh Province who implement Islamic values in life, government and regional laws including the tourism sector, Of course this is in line with the life and culture of the local community which has privileges and specificities in applying the concept of halal tourism.

In Law Number 10 of 2009 concerning Tourism (Tourism Law) the definition of tourism in Article 1 number 3 states that "a variety of tourist activities and are supported by various facilities and services provided by the community, entrepreneurs, government and local governments". The involvement of the community, entrepreneurs, government and local governments is certainly very important for the development of tourism, especially the concept of halal tourism.

If the extension is carried out in the Tourism Law, it does not straightforwardly and firmly regulate the implementation of halal tourism. However, if you study the Tourism Law carefully, Article 5 states that tourism is organized with the following principles:

- a. upholding religious norms and cultural values as an embodiment of the concept of life in the balance of the relationship between man and God Almighty, the relationship between man and fellow human beings, and the relationship between man and the environment.
- b. upholding human rights, cultural diversity, and local wisdom
- c. benefiting the welfare of the people, justice of equality, and proportionality
- d. Preserving Nature and the Environment
- e. empowering local communities
- f. ensuring the integration between sectors, between regions, between the central and regional which is a systematic unity within the framework of regional autonomy, as well as integration between stakeholders.
- g. comply with the World Tourism Code of Ethics and International Agreements in the Field of Tourism, and
- h. strengthening the integrity of the Unitary State of the Republic of Indonesia.

The basic basis of the consideration explains that the principle of organizing tourism is to uphold religious norms between humans and God Almighty and respect the cultural values and wisdom of the local community. The implementation of tourism at both the national and regional levels upholds Islamic religious norms and the wisdom / culture of the local community, therefore local and international tourists must follow the applicable provisions on the tour, of course this is in line with areas that have specialties and privileges in the fields of culture, customs and / or life of local communities around tourism.

Regarding halal tourism, it has received a good response from the public, tourists, the government and up to religious institutions in Indonesia. Where the National Sharia Council of the Indonesian Ulema Council (DSN MUI) has also issued Fatwa Number: 108 / DSN-MUI / X / 2016 concerning Guidelines for The Implementation of Tourism Based on Sharia Principles. The fatwa issued by DSN MUI can be a guideline to the government regarding the implementation of halal tourism that pays attention to Islamic sharia values, taking into account the majority of Muslims in Indonesia. Regarding the implementation of Islamic law in the tourism sector, there have also been several regulations passed by the government through the Minister of Tourism and Creative Economy by issuing Minister of Tourism and Creative Economy Regulation Number 2 of 2014 concerning Guidelines for the Implementation of Sharia Hotel Business which was later revoked by Minister of Tourism and Creative Economy Regulation Number 11 of 2016 concerning Revocation of Menparekraf Regulation Number 2 of 2014 concerning Guidelines for The Implementation of Sharia Hotel Business.

In the same 2014 the government has also passed Law Number 33 of 2014 concerning Halal Product Guarantee (JPH Law) there is also a connection with the implementation of halal tourism, because in the implementation of halal tourism related to food products, beverages and other products must be halal labeled. The following surahs in the Qur'an are related to halal tourism, as follows:

QS Al-Ma'idah (5:3) ;

"It is forbidden to you (to eat) carcasses, blood, pork, and (animal meat) that are slaughtered not in the name of (the name of) God, the strangled, the beaten, the fallen, the horned, and the pounced upon wild beasts, except those which you (had) slaughtered.¹⁹⁸ (It is forbidden also) what is slaughtered for idols. (Similarly) drawing fate with azlām (arrows),¹⁹⁹ (because) it was an ungodly deed. On this day²⁰⁰) the infidels have despaired of (defeating) your religion. Therefore, do not fear them, but fear me. On this day I have perfected your religion for you, have I sufficed My favors for you, and I have made Islam my religion. So, who is forced to be hungry, not because he wants to sin, indeed, Allah is all-forgiving and all-merciful".

The implementation of the halal tourism concept emphasizes the improvement of services provided by tourism business actors by responding to the large increase in Muslim tourist visits at the local, national and international levels. The improvement of these services is in the form of services, public facilities and places of worship, halal food and hygiene, as well as tourist attractions far from behavior or acts of *maksiat*. Data from various media sources of the Minister of Tourism and Creative Economy recommends halal tourist destinations, namely Lombok, West Sumatra, and Aceh (Fauziah, 2022).

Tourism is an important factor in the improvement and economic development of a country because it encourages the development of several economic sectors directly, namely the construction of infrastructure and facilities for the development of tourism so as to allow people to carry out economic activities from one place to another, both within the region, state and international region (Abrori, 2020).

The Central Government gives authority to local governments to manage tourism in each region in accordance with the lives of local people. These provisions are contained in Article 29 of the Tourism Law, the provincial government has the authority to compile and determine the master plan for the development of provincial tourism, coordinate the implementation of tourism in its territory, carry out registration, recording, and data collection of tourism business registration, determine provincial tourism destinations, determine provincial tourist attractions, facilitate the promotion of tourism destinations and tourism

products located in its territory, maintaining provincial assets that are the tourist attraction of the province, and allocating tourism budgets.

The Central Government gives full authority to the regions to manage the potential of existing Natural Resources (SDA) to improve the community's economy. The sector is managed by the Regional Government with the concept of halal tourism, this concept is in line with the development of the community's lifestyle that continues to advance and the increasing number of Muslim residents every year certainly has a positive impact on the development of halal tourism (Abrori, 2020).

If so far there is a perception that halal tourism is imposed restrictions on tourist activities then it has an impact on tourist visits to tourist attractions decreases which results in a fall in economy due to negative perceptions. Therefore, this writing study focuses on how the challenges and opportunities of halal tourism increase community communication.

Literature Review

In this case, the author discusses related to implementation, halal tourism, and economic improvement, namely. *First*, related to implementation, we want to know how the implementation and/or implementation of halal tourism in Indonesia and areas that have natural resources and cultural life and local community customs. This is where the role of the government as an administrative organizer and the government is able not to implement halal tourism is the main destination for tourists.

Basically, the authority, functions and responsibilities inherent in the government as a government operator are based on laws and regulations. Because the State of Indonesia is a country of law firmly stated in Article 1 Paragraph (3) of the 1945 NRI Constitution, the system of government administration must be based on regulations so that it has the authority, function and responsibility legally with attributive provisions, delegation and mandate (Mukmin, 2018).

Likewise, Regional Government has been regulated in Articles 18, 18A and Article 18B of the 1945 NRI Constitution where the State of the Republic of Indonesia is divided into provincial areas and regencies/cities each have their own government, where in the implementation of government affairs according to the principle of autonomy and auxiliary duties. Then the Law Number 23 of 2014 concerning Regional Government was born, regulating several authorities, functions and responsibilities related to Local Government. In contrast to special and special regions, they have their own regulations that are separate from the local government law in general. The principle of governance in the regions is the principle of decentralization, deconcentration and assistance tasks.

Based on these two provisions, the Central Government and Regional Governments have an important role in the implementation of government, one of which is to organize tourism optimally, because this is regulated in the Tourism Law. Implementation is seen if the government has implemented these provisions can be felt by all groups.

Second, halal tourism is any form of organizing tourism based on Islamic sharia values, meaning staying away from prohibitions and carrying out the commands of Allah SWT. Here is one of the surahs in the Qur'an related to tourism. QS Saba' (34:18) ;

"We make it between them and the lands that We endow (the Levant) some adjacent lands and We assign between those lands (distance) travel. Walk ye in those lands at night and by day safely".

Allah Almighty has created this ocean, land and natural content where mankind to enjoy this natural beauty by traveling from one place to another, from eastern countries, Europe and Asia to see the natural and cultural beauty of the local people, travel from one place to another is a form of tourism. Tourism is defined as the activity of people who travel for leisure,

business, and other purposes to places outside their usual environment and live more than one year in a row (Fauziah, 2021).

Tourism can be classified as follows, *First*, domestic tourism is a resident who visits his own country. *Second*, tourism is not residents who travel in a certain country. *Third*, outbound tourism is residents traveling to other countries (Fauziah, 2021). Based on several understandings and explanations related to tourism, researchers conclude that tourism has its own value and / or meaning for a person, therefore areas that have tourism potential to be developed so that they can improve community communication.

Third, the economy (economy) is a necessity of life by using the resources available around it, so that it can maintain its life and even improve its life better than before to achieve prosperity. The ideals of the Indonesian State are stated in the preamble to the 1945 NRI Constitution, the fourth alenia states that "... then to form an Indonesian State Government that protects the entire Indonesian nation and all Indonesians and to promote the general welfare, educate the life of the nation...". In the concept of *a welfare state*, the government is responsible for the minimum welfare of life for each of its citizens (Sukmana and et al, 2015). Welfare standards can run if the economy is good, referring to the role of the government in line with tourism objectives in Article 4 of Law Number 10 of 2009 concerning Tourism, namely to increase community economic growth that has an impact on welfare.

Method

This type of research is normative juridical, which includes research on legal principles, research on legal systematics, research on the level of legal synchronization, research on legal history and comparative legal research (Fajar and Achmad, 2010). Normative or literature research with secondary data collection through primary, secondary and tertiary materials ((Fajar and Achmad, 2010). The research approach is a statutory approach and a concept approach to explain research results, in this study using qualitative, and data collection tools in normative research, namely literature studies (documents) by reading books, laws and regulations, journals, documents and various writings related to this writing to find data relevant to the problem under study (Suteki and Taufani, 2018).

Result and Discussion

Natural resource management is both formed naturally and man-made, one of which is in the tourism sector, Allah SWT commands humans to manage and protect nature properly. Various literature has been studied that basically humans have a duty on this earth as khalifa (leaders) and as representatives of Allah Almighty in maintaining the earth (managing natural resources) that exist (available). Tourism is closely related to the management of the surrounding environment to be developed, utilized, and managed to improve the economy of the community that exists today in accordance with the provisions in the Qur'an and hadith is a guide in life.

In interacting and managing the universe, there are three things that must be considered by humans, namely: *First*, al-intifa' Allah SWT invites mankind to benefit and make the best use of natural products for prosperity and benefit. *Second*, al-i'tibar man is required to always think about and explore the secrets behind the creation of Allah Almighty while being able to take lessons from various natural events and events. *Third*, al-islah humans are obliged to continue to maintain those related to tourism management. Here are some surahs in the Qur'an related to the implementation of tourism, namely:
QS Al-Mulk (30:15) ;

"He is the one who made the earth for you in a state of ease of use. So, explore all directions and eat some of His sustenance. It is only to Him that you are (again after) resurrected".

QS Al-Baqarah (2:168) ;

"O man, eat some (food) on earth that is lawful again good and do not follow the steps of satan. Verily he is to you a real enemy."

From the two surahs, it can be explained that Allah Almighty has encouraged humans to explore this world and eat halal food and stay away from the prohibitions of Allah Almighty. Thus, the concept of halal tourism is part of spreading Islamic teachings, besides that halal tourism is one of the choices for tourists who will vacation in the area because it has guaranteed facilities and services for Muslims and is also available for non-Muslims, besides that there are many tourist attractions religious places, the history of the Islamic kingdom, and public services and facilities such as places of worship for Muslims.

In the provisions of national law (positive law) the definition of tourism in Article 1 number 3 of Law Number 10 of 2009 concerning Tourism states that "tourism is a variety of tourist activities and is supported by various facilities and services provided by the community, entrepreneurs, the Government, and Local Governments". Here the role of the government and halal tourism creative programs is needed, as well as regulations related to halal tourism are stated firmly and straightforwardly both at the national and regional levels, so that there is legal certainty for both business actors, the community, tourists, and the government so that there is their respective poksi.

The definition of halal is an act that is exempt from the provisions of Islamic law to be done or an act that Allah Almighty has done (Nashiru, 2020). Basically, the implementation of halal tourism provides facilities and services that are guaranteed cleanliness, availability of places of worship, comfort, and the absence of maksiat in tourist attractions and others that are prohibited by the provisions of Shari'a and laws and regulations.

The growth of halal tourism is accepted by all circles and the world, as can be seen from social media which is the topic of discussion on social media most often talked about, namely "halal", "travel", and "tour-ism" at the top of the list of social media hashtags. The word "halal" is most often used or referred to compared to other sentences, then followed below it with the word "tourism", this indicates that halal tourism is accepted by all circles and the world by Muslim and non-Muslim tourists (Feizollah, 2021). Based on data from the Indonesian National Statistics Agency in 2022, in the tourism sector Indonesia is ranked third in the number of tourist visits with a total of 217,613 people, while neighboring Malaysia ranks first with 1,037,450 people and is followed by Singapore with 666,697 people.

The concept of halal tourism is one of the choices for tourists who are going on vacation to Indonesia. In essence, tourists who vacation want to get to know the culture of the local community (area) indirectly the culture of the local community has its own historical values, for example in Aceh Province has a long history related to the spread of Islamic teachings, so that the concept of halal tourism is very suitable with the culture of the daily community. Along with the growth of Muslims, of course, the need for halal tourism is the main destination for tourists who vacation in Aceh Province, one of which is from the provinces in Indonesia.

Due to demographic factors and spending levels among Muslims and non-Muslims, the market for halal tourism seems to have good future potential. If you look at the world population growth rate is 0.7% in non-muslim majority countries, and 1.5% growth in Muslim-majority countries so that the muslim population has doubled over the past few decades (Yagmur, 2019).

The government in this case must have creative programs in both short-term and long-term forms for halal tourism if it does not have a program, of course, this will result in a "shrinking" visit of tourists and investors who will build their businesses in the area. In essence, government support for the development of halal tourism is able to encourage economic growth through the provision of jobs and become a *multiplier effect* for the development of other economic sectors (Arliman, 2018). Thus, the potential possessed can be developed as an economic activity in building tourism because the raw materials of the tourism industry will never run out, in the sense that it is not like other industrial raw materials that are limited and / or have a time.

The challenge of halal tourism today is the perception of someone that the concept created is only specifically for Muslims, then many restrictions in traveling mean that there is no freedom like other cultures to do certain things can not, and there are certain time restrictions in traveling this is a view for people to see the concept of halal tourism.

To eliminate this perception, what needs to be done now is that the collaboration between the government and local communities on halal tourism can run well (Fawaid and Khotimah, 2019). Because in tourism management, the main subject that should be of concern is the law and local communities because tourism is an important vehicle for human and individual development, coupled with the growth of the Muslim population and the visit of international tourists from various countries have a positive impact on economic growth.

Then, efforts that must be made as soon as possible by the government are to accelerate development, development or empowerment related to halal tourism must be supported by the acceleration of investment in the area or place of the halal tourism object (Subardi and Toersina, 2018). So it can be said that the concept of halal tourism is able to improve the economy of the regional community and become one of the investors' goals to develop halal tourism businesses in the area with various considerations and factors that affect investors. Of course, this makes the economy increase in terms of people's income, regional income and opening up jobs to the community has an impact on welfare and prosperity which is the ideal of the Indonesian State in the preamble of the 1945 NRI Constitution.

Conclusion

Natural resources both formed naturally and formed by humans must be managed properly, namely related to halal tourism managed based on Islamic sharia values as contained in the Qur'an, and pay attention to the provisions of Law Number 10 of 2009 concerning Tourism along with ministerial regulations and Regional Regulations that have the autonomous authority to manage and manage their own regions. The concept of halal tourism has great potential for development and economic improvement due to the increase in the number of Muslim population, then with the involvement of the government to promote halal tourism at the national and international levels, and can bring in investors by offering various concepts of halal tourism providing a sense of security in the form of legal legality from the national to regional levels to make it easier to manage permits to improve the community's economy, state and local revenues.

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