

Development of Halal Tourism Destinations on Lombok Island in Six Features Perspective of Jasser Auda's *Maqasid Syari'ah*

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ABSTRACT

This study aims to reveal how the implementation of the development of halal tourism destinations on the island of Lombok, Nusa Tenggara Barat (NTB). Researchers used parameters *maqasid syari'ah* of Jasser Auda to measure whether the goals can be achieved. This qualitative research applied case studies because the research object was limited to the island of Lombok. This study concluded that the motive for developing halal tourism destinations was a negative perception about tourism among Muslims in Lombok-NTB. The implementation of halal tourism development that complies with Sharia values was apparent in 4 components: attractions, accessibility, facilities, and support services. In this respect, a new perspective of *maqasid al-syari'ah* offered by Jasser Auda can be applied to improve people's welfare towards *maslahah*.

Keywords: Halal Tourism, *Maqasid Syari'ah*, Lombok Island, Halal Destination, Maslahah

Introduction

Halal tourism is now a global trend that has become the branding of the tourism sector in various countries because it has a positive impact on increasing Muslim and tourist visits income for the community and government in a region. The halal tourism industry is increasingly in demand and has promising prospects. In the global tourism competition, big cities in countries with a majority Muslim population are still the main tourist destinations, such as Saudi Arabia, Turkey, UAE, Malaysia, and Indonesia.¹

According to a Mastercard-Crescent Rating GMTI 2019 report, international Muslim tourist visits amounted to 140 million traveling to various countries in 2018 and will continue to increase to 156 million in 2020. Global Muslim tourist arrivals are predicted to increase to 230 million in 2026 and are estimated to spend USD 180 billion to purchase travel packages online.²

The concept of halal tourism offered by several countries seems to be the antithesis of conventional tourism. This is reflected in the concept of halal tourism, which emphasizes conformity with the teachings of religious values. When tourism intersects with religion, various terms arise, including the concept of halal tourism, Islamic tourism, Sharia tourism, and other terms.³ These various terms are of interest to European and Asian countries, so many use the term halal tourism in branding the tourism sector in the country.

Through the above opportunities, the NTB provincial government is building momentum to design global tourism destinations. The seriousness of the NTB provincial government as the first province in Indonesia was manifested by the issuance of Regional Regulation (Perda) no. 2 of 2016.⁴ The existence of this regulation is a regional creativity to respond to global tourism developments. This business opportunity is evidenced by the number of tourists visiting the province of NTB increasing every year. Data on the increase in tourists since 2014 amounted to 1,629,122 to 3,508,903 at the end of 2017.⁵ This sector has positively impacted the growth of the tourism services business sector offered, such as hotels, restaurants, travel agencies, and other supporting industries. This is a good breakthrough for the provincial government of NTB. However, on the other hand, there are a number of problems that have not been resolved optimally.

These problems, among others, are seen from the government's perspective in implementing Regional Regulations for the Lombok halal tourism sector that has not been optimal.⁶ Another research by Hidayat et al. stated that there are inhibiting factors related to the lack of destinations that reflect halal nuances and the lack of awareness of parties and stakeholders involved in realizing the development of halal tourism in the province of NTB. Another problem is the development of halal tourism, which is in a new process at the stage of the availability of halal-certified food and beverage products and hotel facilities that separate male and female tourists.⁸

Halal tourism destinations on the island of Lombok, until 2019, stated that there was no declaration of the destination object/special attraction for halal tourism itself. Another statement was reinforced that the NTB provincial government did not yet have a pilot model design for halal tourism destinations, especially on the island of Lombok. The NTB provincial government needs to format a pilot design for a halal tourism destination so that it can become a role model for the halal tourism destination area.¹⁰

Seeing various existing research results, the development of halal tourism destinations in the province of NTB finds potential as well as problems. The potential for beautiful natural wealth and various cultures is enormous. However, the performance of the government, services, and management has not been maximized. Starting from the opportunity and potential for halal tourism, the NTB provincial government is responsible for encouraging the readiness of infrastructure and infrastructure to provide a sense of comfort and security for Muslim tourists visiting the island of Lombok. The motive for compiling the Regional Regulation made by the NTB provincial government in implementing the development of halal tourism destinations contains an alignment of objectives to realize *maslahah* for the common good.

The contradiction between the two things, namely the unsupported infrastructure and local regulations that have been enacted, has sparked the skepticism of researchers to explore aspects of the implementation of halal tourism in a broader context. Researchers use the perspective of *maqasid al-syari'ah* by Jasser Auda because he has a more modern paradigm and can be used to study new problems in the modern world. In connection with this halal tourism, there are at least five study features *maqasid al-syari'ah* Jasser Auda, whose study has been expanded, can read precisely the implementation of regional regulations on halal tourism in Lombok, West Nusa Tenggara so that he can realize benefits.¹¹

Therefore, this study analyzed the following issues: *First*, what are the motives for developing halal tourism destinations offered by the NTB provincial government, especially on the island of Lombok? *Second*, how is the implementation of the development of halal tourism destinations on the island of Lombok through the Halal Tourism Regional Regulation? *Third*, whether the motives and implementation of the development of halal tourism destinations on the island of Lombok have been categorized as *masalah* in view of Jasser Auda's *maqasid al-syari'ah*?

Method

This study used a qualitative research approach that discusses the development of halal tourism destinations in Lombok, West Nusa Tenggara Province. This type of case study research locus is on the island of Lombok. Through this approach and type of research, researchers tried to describe the concept and implementation of halal tourism in the view of Jasser Auda's *maqasid syari'ah* to find the attainment of goals problem on the development of halal tourism destinations on the island of Lombok.

Maqasid al-syari'ah through the six features of the system proposed by Jasser Auda, namely cognition, wholeness, openness, hierarchical thinking, interplay, multidimensional influence, and meaning, it is expected to become a comprehensive parameter in analyzing the implementation of halal tourism in Lombok. The purpose and intent of the system approach are to realize *masalah* of people and maintain the principle of preventing/avoiding damage/difficulties as well as achieving the benefit of good both in this world and in the hereafter (*dar al-mafasid wa jalb al-masalih*).¹⁴

Literature Review

A study on the concept of halal tourism was presented by *Aan Jaelani*,¹⁵ and discovered that halal tourism is in line with the concept of global tourism. In the Indonesian context, it is done by various groups of people in the form of pilgrimage, hajj, and Umrah activities, all of which are motivated by religious motivation. Mohamed Battour¹⁶ believes halal tourism is all activities, facilities, actions, and objectives permissible according to Islamic law. Studies conducted by Hatem El-Gohary¹⁷ and Hafizah Awalia¹⁸ declared halal tourism as a brand, characteristic, and meaning to describe tourism products or activities according to compliance with Islamic Sharia rules.

Studies on the implementation of halal tourism can be read, including the research of Siti Daulah Khoiriati et al.,¹⁹ which discusses the concept of halal tourism in the study of the implementation of values and branding in Lombok. Another study by Rahmad Hidayat,²⁰ I Gusti Ngurah Suwetha, and Usman Munir explained that implementing halal tourism in the province of NTB was based on regional regulations, which had been going well. However, there needed to be improvements, not just food and beverage products and hotel management.

Research conducted by Raddana et al. mentioned 4 determinants of the policy regarding the implementation of halal tourism in the province of NTB. Another research by Rozita et al. showed the potential attraction of sharia tourism on the island of Lombok. Mohamed M. Battour et al. proved the implications of obedience to Sharia: "Sharia-compliant". In the halal tourism and Islamic hospitality industry, which refers to Sharia values, they only provide halal food, drinks, and activities. Geetanjali Ramesh Chandra mentioned halal tourism products and services in fulfilling the Muslim market for pilgrimages to Mecca and Medina. Another opinion Izza Firdausi, in his study, mentioned that Lombok has branded Halal tourism as one of the prides of Indonesia so that it becomes the center of attention for Muslim tourists and also attracts foreign investors to invest in new tourism businesses in Indonesia. Adrian Adi Hamzana disclosed similar research regarding the factors that serve as service standards for

the halal tourism concept in the province of NTB, namely regional regulatory policies, law enforcement, supporting service infrastructure, cultural aspects, and community involvement.

The next aspects of the study was regarding the development of halal tourism in perspective *maqasid syari'ah*. Some of the literature found by researchers include Lucky Nugroho et al., who are trying to examine the business scope in the halal tourism sector for the availability of adequate services and infrastructure according to the principles *maqasid syari'ah*. Also, research by Mulyono Jamal et al. showed that the application of the Lombok Sharia tourism concept had a relationship between *maqasid syari'ah* in the application of Sharia tourism in the maintenance of religion (*hifz al-din*), the human soul (*hifz al-nafs*), reason or intelligence (*hifz al-aql*), descent or lineage (*hifz al-nasl*), and property or wealth (*hifz al-mal*). The implementation of Sharia tourism should contain five aspects of guarding *maqasid syari'ah*. Research on halal tourism leading to benefits is investigated by Strong Ismanto et al., who stated that halal tourism is carried out in order to realize religious benefits (*hifz al-din*), namely applying Islamic teachings in tourism activities carried out can improve people's welfare according to the concept of *maqasid syari'ah*.³¹

The latest research by Surwandono et al. concluded that the development of the halal tourism sector is not just a jargon to improve the economic sector and other temporary technical sectors. If so, then halal tourism will distort the values of its substance. In addition to the infrastructure developed to guarantee a troubled tourism environment, legal drafting also needs to be consistently implemented.³²

The novelty of this research focuses on the development of halal tourism destinations on the island of Lombok, NTB province, which is analyzed using an approach *maqasid syari'ah* Jasser Auda regarding through the framework of concept analysis and implementation for the welfare of the people of the province of NTB. The results of this research are expected to provide offers and practical thoughts for owners of authority, business people, and the public participating in developing halal tourism destinations in the province of NTB.

Discussion

Halal Tourism Destination Development Concept

The concept of developing halal tourism destinations conceptualized by the NTB provincial government is contained in the Regional Regulation of NTB Province No. 2 of 2016. Halal tourism is defined as a tourist destination that provides products, services, and tourism management in accordance with the Sharia objectives. The concept of developing halal tourism destinations in the province of NTB aims to realize visits and obtain convenience for Muslim tourists in NTB. The design of halal tourism destinations according to the NTB Regional Regulation (Perda) involves several elements: (1) halal products relating to tourist destinations, (2) halal service as a way of serving Muslim tourists, and (3) halal management is a way of controlling the tourist attraction.

Halal products in question are to provide a tourist destination in accordance with Sharia in the form and demand of Muslim tourists (Muslim travelers) who visit the province of NTB. This is clarified by the DSN-MUI Fatwa, which states that destinations are in accordance with Sharia values and must be protected from polytheism and superstition, as well as disobedience, adultery, pornography, pornography, alcohol, drugs, and gambling. Halal products must provide halal food and drinks, service facilities, and places of worship such as mosques, worship equipment (sarongs, mukenas, prayer mats, Qur'anic manuscripts), and purification facilities with Sharia standards.³⁶

Halal service is a way of serving to meet the needs of Muslim tourists by providing various halal service facilities that aim to welcome, satisfy, and provide comfort for tourists visiting the province of NTB. Halal services have been described by the DSN Fatwa, namely as excellent service available (excellent service) according to the Sharia values, which are reflected in the noble character of 5 S culture (smiles, greetings, salam, courtesy, and being polite), friendly, honest and responsible.³⁷

According to the Sharia rules, halal management is a way of controlling or managing various resources in tourist destinations/attractions in the form of infrastructure assets and human resource development (HR). Management of tourist destinations/attractions in applying a tourism sector management system will not provide products and services that conflict with Sharia values. Sharia guide value in the management of tourist destinations/attractions provides both material benefits and good rewards. The pattern of halal management in the development of human resources (HR) to support the development of halal tourism destinations and map halal zones in tourist destinations/attraction areas intended for tourists. Forms of management as a support by conducting seminars, training, and various training/workshops regarding halal tourism in collaboration with academics, sharia practitioners, and Islamic boarding school figures.³⁹

Implementation of Development of Halal Tourism Destinations

The NTB provincial government in developing halal tourism destinations has been described by Andrianto & Sugijama and Muchamad Zaenuri et al. to have 4 components: Attraction, Accessibility, Amenity, and Ancillary.

1. Attractions

Halal tourism destinations refer to 4 Regional Tourism Strategic Areas (KSPD) Lombok island - NTB province, including Hubbul Wathan Grand Mosque - Islamic Center, Senggigi Beach - West Lombok, Sembalun Destination - North Lombok and Kuta Mandalika - Central Lombok, as follows:

a. Great Mosque of Hubbul Wathan - Islamic Center

The development of the Great Hubbul Wathan Mosque - Islamic Center in Mataram - Lombok serves as a civilizational milestone in the center of the provincial capital of NTB. This mosque is the center of the Halal area on the island of Lombok, specifically in the city of Mataram. Hubbul Wathan Grand Mosque - Islamic center in Mataram was designated as the center destination of halal (halal special area) by the NTB provincial government. The Islamic Center building is equipped with a 99-meter-high tower corresponding to the 99 names of Allah (*Asma'ul Husna*).⁴³

Hubbul Wathan Great Mosque - Islamic center provides halal services for foreign tourists as a form of excellent service which is reflected in noble character such as greetings for officers at the front door of the Islamic center. Other services include wearing bajukuning for foreign tourists who are not wearing long/short clothes, whether women or men, to be allowed to enter the Great Mosque of HubbulWathan.⁴⁴

The construction of an Islamic Center in West Nusa Tenggara is a public space that supports the development of halal tourism in the province of NTB. This place can be used for public spaces such as the 2019 Pesona Khazanah Ramadan (PKR) event, officially starting every year as the Islamic Fashion Show, PKR Masjid Hubbul Wathan Bazaar Arena with opening ceremony Islamic Book Fair & Book Review. These events function as centers of worship, education, teaching, and social worship in the form of ZISWAF, and celebrations of other Islamic holidays.⁴⁵

b. Senggigi Beach – West Lombok

Lombok Island's regional tourism strategic area (KSPD) maps out leading destinations as an example of Senggigi beach destinations located in West Lombok. Senggigi Beach is a halal product that prepares destinations that do not violate Sharia values in fulfilling the needs of Muslim tourists. The Senggigi beach destination also provides Muslim-friendly hotels/inns, halal food, and drinks in various restaurants/eateries accompanied by a halal certificate from LPPOM - MUI, which was later repaired by the BPJPH (Halal Product Guarantee Organizing Agency) of the Ministry of Religion. Halal-certified restaurants/eateries include Warung Menega, Senja Restaurant, Warung Amalia, Sate Rembiga Utama, and Nungs Coffee. This destination also provides facilities for places of worship (mosques) and facilities to complete the basic needs of Muslims, such as sarongs, mukenas, prayer mats, and Qur'anic manuscripts.⁴⁸

Halal services provided at Senggigi Beach are greeted with smiles, greetings, salam, politeness, and courtesy for officers at the main gate by providing information or guidance to visiting tourists. Excellent service should be adjusted by Sharia values which is reflected in noble character, friendly, and responsible. The involvement of community parties such as Pam Swakarsa and Pokdarwis carries out halal management in the form of services by mapping the halal area zones on Senggigi Beach. Senggigi beach destinations have been mapped out for non-Muslim tourists, especially foreign tourists from the Netherlands, China, Germany, and France, to be in several areas according to their wishes.⁴⁹

c. Sembalun destination – North Lombok

The Sembalun destination is at the foot of Mount Rinjani - North Lombok, showing the beauty and natural aesthetics with cool weather. Sembalun has panoramic aesthetics and the beauty of Lake Segara Anak, located in the middle of the mountain. The natural beauty of the mountains in the tourist village of Sembalun also has a Sembalun rest area for tourists visiting the destination.

Tourist destinations in Sembalun that provide halal products are available in restaurants/eateries such as the RG Sembalun Restaurant. Other supporting facilities are available in mosques and worship equipment for the needs of Muslim tourists. In the Sembalun rest area, local people become vegetable farmers, so there are agro-tourism destination facilities such as areas for making fresh vegetables, fruits such as strawberries, selected carrots, and potatoes. The halal service carried out by the local community embodies a culture of politeness, courtesy, and hospitality in welcoming the arrival of tourists.

d. Kuta Mandalika – Central Lombok

The central government and the NTB provincial government continue to improve this access because this area was built, one of which was the Mandalika Circuit 2021 to hold major events such as MotoGP and WSBK in the Special Economic Zone (KEK) of Kuta Mandalika.⁵² Kuta Mandalika Beach is included in the Special Economic Zone (KEK) – Kuta Mandalika, where there are halal products with halal food and drinks served. Restaurant/eatery facilities around the Kuta Mandalika area serve halal food and drinks, including El Bazar Café and Restaurant.⁵³

Kuta Mandalika at the entrance to the destination and the availability of other supporting facilities, namely the mosque in the Kuta Mandalika area called "Nurul Bilad Mosque", which was inaugurated on October 20, 2017, by the president of the Republic of Indonesia. The Nurul Bilad Mosque in Kuta Mandalika is part of the implementation of the development of halal tourism destinations that are being prepared on the island of Lombok. The Nurul Bilad Mosque provides supporting facilities for Muslim tourists to worship in tourist destinations. This area is also enlivened by the performances event world, such as the Mandalika circuit packed with Islamic nuances in collaboration with the Indonesian Islamic Tourism Association community.⁵⁴

2. Accessibility

The NTB provincial government has mapped out all the various opportunities. Two main routes as 'gates' leading to Lombok are airports and ports. Lombok International Airport (LIA) is the 'gateway' for air routes through flights to and from Lombok. Sheet Harbor serves as the route to or from Lombok as the entry point for tourists from Bali to Lombok. In addition, the Kayangan port is the entrance to and from Sumbawa Island to Lombok Island. The NTB provincial government has provided the Pemenang port as a special route to serve tourist boats from Bali Island and vice versa.⁵⁵

Lombok International Airport is a strategic step in the above objectives and now provides direct international flights to Jeddah – Lombok. The addition of a route in Lombok also built direct flights from Kuala Lumpur (Malaysia) - Lombok, Perth (Australia) - Lombok. The process continued with the opening more direct flight routes, especially from Melbourne and Sydney (Australia). Another policy to strengthen land transportation is that the NTB provincial government provides adequate transportation options that have been supported by services such as conventional taxis and online taxis such as Grab and Gojek. There are also buses, motorbikes, and ships.

3. Amenity

Ecosystem components that provide facilities to meet the needs of Muslim tourists, including:

a. Halal Hotels/Accommodations

The NTB provincial government has partnered with hotel/accommodation businesses to prepare standardized facilities and services with Sharia standards. This must meet the terms and conditions covering aspects of halal products and services that are appropriate in meeting the needs of Muslim tourists. Development of the number of hotels/accommodations in West Nusa Tenggara in 2018–2019. The number of hotels/accommodations in 2018 was recorded at 1,372 units by providing details of 76-star hotels and 1,296 units of non-star hotels. The NTB province needs to work hard because every year, the need for the number of hotels/accommodations continues to grow. In 2019, there were 83 star-rated hotels, while the number of hotels/accommodations increased by 379 units.⁵⁸

The results of interviews with the owner of the Grand Legi Hotel stated that they are serious about encouraging the development of halal tourism destinations in NTB from the aspect of halal products and halal services. The form of seriousness carried out by Hotel Grand Legi-Mataram has carried out aspects of halal products. This has been proven since 2010. The restaurant (Hotel Grand Legi) provides halal food and drinks and does not sell alcoholic beverages in its kind. In 2012, he obtained halal certification for halal food and beverages from LPPOM - MUI, which BPJPH, Ministry of Religion, later revised. The latest report for 2019-2020 is that the hotels on the island of Lombok have 10 (ten) halal-certified kitchens and 255 (two hundred and fifty-five) hotels that do not serve alcohol. One-of-a-kind Sharia hotel in the city of Mataram is also the Grand Madani Hotel, which is serious about improving governance in halal products and halal services even though the process of applying for certification halal must go to the Central DSN-MUI.⁶¹

Halal service practices were carried out at Grand Legi hotels and Grand Madani hotels, such as the use of the hijab/veil for female employees and prayer times for employees. The existence of a hotel for comfortable rest and worship, such as the availability of directions for prayer in the room, places of worship/mosques, prayer equipment (such as prayer mats, sarongs, mukena), the Koran, providing halal food and drinks as well as other cleanliness. The form of implementation of halal management at the Grand Legi – Mataram Hotel and the Grand Madani Hotel – Mataram on the issue of preventing adultery by implementing check-in for unmarried/non-mahram hotel users that the Grand Legi Hotel

and the Grand Madani Hotel have so far been carried out the rules of showing KTP before hotel visitors stay or check in at the hotel. This policy should be followed up by other hotel management in the province of NTB who support the Sharia standard hotel concept.⁶²

b. Restaurant (Hotel) and Restaurant / Restaurant

In developing halal tourism destinations, it is mandatory to have restaurants (hotels) and restaurants to provide halal food and drinks because this has become a basic need for Muslim tourists. Indonesia has a law regarding Halal Product Guarantee (JPH), the legal umbrella for halal food and beverages. The joint commitment of the NTB provincial government is to work with various hotels, restaurants (hotels) and restaurants/restaurants, small business actors, the Ministry of Religion, the industry, and the trade office to make halal certification successful in the NTB province.⁶³

The stages carried out by the Indonesian Ulama Council (MUI) in the province of NTB are still conducting outreach, coaching, and coordination. The Central Indonesian Ulema Council (MUI) gives more authority to certify food products, medicines, and cosmetics as an extension of the authority to speed up the process as a representative from the center, namely the provinces of NTB, East Java, and Central Java provinces. Halal certification activities for food and beverages, medicines and cosmetics are certified by LPPOM-MUI NTB province and are now taken over by BPJPH. Other parties invited to cooperate by the NTB province LPPOM-MUI are the Industry and Trade Service, the Cooperative Service, Non-Governmental Organizations (NGOs), Stakeholders, and community involvement.⁶⁵

c. Travel agency

After Regional Regulation (Perda) No. 2 of 2016, the first program related to a travel agency carried out by the NTB provincial government carried out outreach and marketing through lectures from academics and religious leaders in certain areas. The Indonesian Travel Bureau Association (ASITA) has a program implemented by travel agents in the province of NTB. Halal service with excellent service that is implemented like the A & T travel agency Holiday Tour and Travel in Mataram. The implementation applied when traveling pays attention to the prayer times on the tourism schedule, and the routes of the places of prayer/mosques are adjusted on the way, requested or unsolicited. This shows part of hospitality and noble character, shown by a culture of smiles, greetings, salam, courtesy, and politeness in service to provide comfort and safety for Muslim tourists in worship. Travel bureaus carry out halal management by using the services of Islamic financial institutions to manage funds and investments in halal tourism packages. The NTB provincial government cooperates with travel agents to offer tour packages that comply with Sharia principles to make it easier for Muslim tourists.⁶⁷

d. Guide

NTB Regional Regulation (Perda) no. 4 of 2016 is a legal umbrella for tour guides to protect the tour guide profession in carrying out its functions and duties. This policy applies protection to tour guides because this profession is at the forefront of the tourism sector as ambassadors of the nation who are directly in contact with domestic and foreign tourists. The tour guide is tasked with wearing official attributes from the NTB provincial tourism office, such as a tour guide uniform equipped with a valid badge, membership card, and license to account for what is done. Halal services displayed by tour guides are reflected in noble character, being communicative (smile, greeting, salam, courtesy, politeness), friendly, and responsible.⁶⁹

The main principle used by guides NTB province attaches great importance to brotherhood-based halal services (brotherhood and sisterhood). This principle is evident in interactions between Muslims who greet each other by using the word my brothers (brother and sister) and saying 'Assalamualaikum Wr. Wb.' exemplified by Prophet Muhammad SAW, which means peace. This social ethic is

recommended in standard policies, especially related parties, namely ASITA and the Indonesian Tourism Guide Association (HPI) in the province of NTB.

4. Support Services

The NTB provincial government cooperates and builds partnerships with Pam Swakarsa (Security Swakarsa) and Pokdarwis (Tourism Awareness Group). The supporting services are described as follows:

a. Pam Swakarsa (Swakarsa Security)

The initial tourism travel process has a negative perception for the community, especially Muslims on the island of Lombok-NTB. Besides that, there is a perception that the people of NTB do not feel they are getting any part in relation to their presence in the halal tourism industry. Some policies to overcome perceptions of the negative aspects of tourism include drugs, alcohol consumption, obscenity, gambling, immodest dress, open affection between men and women, promiscuity, and prostitution, all of which are prohibited by Islamic law. Therefore, the NTB provincial government formed a tourism pamswakarsa, which aims to build a safe and comfortable tourism destination by preventing the practice of commercial sex or all kinds of forms of exploitation and harassment of anyone, especially women.⁷²

The behavior of foreign tourists sometimes ignores local customs and takes photographs that offend many Muslims in the province of West Nusa Tenggara. Tourists sometimes do not understand local cultural ethics when entering sacred places such as ancestral tombs and mosques while still wearing shoes or wearing minimal clothing. Pam Swakarsa NTB carries out halal management, using a uniform typical of the Sasak tribe and mapping halal zones in several designated destinations. Building safe and comfortable halal tourism destinations, Pam Swakarsa oversees and maintains security and order in the environment in collaboration with the local community in providing tourism facilities and infrastructure that it manages, such as places of worship, purification facilities, equipment rental, lodging rental and others.⁷⁴

b. Pokdarwis (Tourism Awareness Group)

The NTB provincial government is involved with pokdarwis (tourism awareness groups) in the framework of concern for the existence of tourist villages. Pokdarwis carries out activities to become a motivator and communicator for the tourism village community to always succeed in the success of Sapta Pesona by demonstrating aspects of friendly halal service and greeting politely to support visiting tourists who come. The work program is in order to advance halal tourism destinations. The NTB provincial government designed the destination to realize the vision and mission of NTB Gemilang. NTB Gemilang's vision and mission by creating programs is the formation of 99 Tourism Villages in cooperation and synergy with the Pokdarwis in their village. The tourism village program can raise potential and provide equal distribution of business opportunities and employment opportunities that can encourage optimization of economic potential. The form of the village tourism program is in line with empowering village communities that can increase their productivity.⁷⁷

The halal management pattern carried out by the NTB provincial government seeks each village to form one of the Pokdarwis' tasks to manage Sharia tourist attractions in their respective villages. The implementation step is establishing regulations regarding the collection of fees to enter the provided tourist attractions. The levy is intended to develop destination infrastructure and guarding/supervision to provide a sense of security and comfort for Muslim tourists. Destination infrastructure development can be assisted by management and financing with Bank NTB Syariah and other Islamic banks. Pokdarwis are tasked with ensuring the existence of places of worship, the availability of halal food and drinks, and other purification facilities.⁷⁹

Jasser Auda's Views on the Development of Halal Tourism Destinations

Development of halal tourism destinations in the province of NTB with the system approach offered by Jasser Auda, as follows:

1. Cognition

The concept of developing halal tourism destinations is stated in Regional Regulation (Perda) no. 2 of 2016, a tourist destination that provides products, services, and tourism management with appropriate Sharia value. Policies from regional regulations concerning products, services, and management of tourism that are in accordance with the Sharia objectives became part of the NTB provincial government's *ijtihad* against *nash* to capture its hidden meaning. In the end, the concept of realizing goodness in the form of everything lawful and good is implemented by the NTB provincial government to realize the benefit and welfare of the people of NTB.

Evidence in implementing the development of halal tourism destinations according to Sharia values intended as a way to change the negative stigma to tourism activities in general. The concept is in order to implement *sadd az-žarī ah* as the purpose of legal instruments is to maintain social stability, which will cause damage/immorality (*mafsadah*) from tourism activities. It was further emphasized that tourism activities in the NTB destination area were previously perceived as businesses whose activities violated/immoral (*mafsadah*), alcoholic beverages, selling private parts, and contrary to religion/morality.

In the view of Islam, when a negative side appears towards tourism activities in the destination area, then the rule of avoiding evil (*mafsadah*) is more important than taking benefit (*maslahah*). If so, then logically, *maqasid al-syari'ah* also denied the occurrence *mafsadah* on tourism activities. The rules of *ushul fiqh* stated:⁸¹

دَرءُ الْمَفَاسِدِ مُقَدَّمٌ عَلَى جَلْبِ الْمَصَالِحِ

It means:

"Avoiding (the occurrence of) evil is preferable to taking benefit".

The regional regulations passed by the NTB provincial government and the NTB provincial people's representative council (DPRD) present a cognitive dimension of understanding, belief, and desire to implement some Islamic law to fulfill the goals of justice, freedom, rights, public interest, and religious tolerance in the halal tourism sector in the province of NTB. The approach conception of *maqasid syari'ah* is intended as much as possible for the benefit of human life in this world and the hereafter.

2. Whole and Multidimensional

Regional Regulation (Perda) regarding halal tourism, the NTB provincial government continues to coordinate with all stakeholders to integrate one unit to realize the Sharia values in implementing the development of halal tourism destinations in the province of NTB. Integration of Sharia values in the implementation of halal tourism destinations leads and provides convenience, safety, and comfort to Muslim tourists who come to the province of NTB.

The NTB provincial government created a design for the development of halal tourism destinations in principle allowed (*mubah*) as long as there are no prohibited practices in Islamic teachings. This is explained in the rules of *fiqh* which reads:⁸²

الأَصْلُ فِي الْمَعَامَلَاتِ إِلاَّ بِإِثْبَاتِ الدَّلِيلِ لِنُجُوعِ النَّهْيِ

It means:

"The original law of the activity (which is) mu'amalah is mubah (permissible) until there is evidence that prohibits it".

The *mubah* context in implementing the development of halal tourism destinations will create convenience in tourism activities provided by Islam. This means that the destinations/objects of attraction offered by the provincial government of NTB meet the needs of Muslim tourists and can prevent bad values from general tourism practices. The implementation of the development of halal tourism destinations is related to the Islamic economic and business sector, which originates from Islamic teachings so that they do not conflict with the Qur'an and *as-Sunnah*.⁸⁴

The whole (whole) into a running unit in implementing the development of halal tourism destinations must be able to explore Islamic values and perfect Islamic economic and business practices that are developing in the people of the province of NTB in order to realize *mas}lah}a>h*. The NTB provincial government together with business actors, are committed to running a service business that is implemented according to Islamic values, especially hotels/accommodations, restaurants/restaurants, travel agencies/travel agents, and others. In the service business sector, the involvement of Islamic banks in the service business in the field of destination management avoids something forbidden in Islam. The goal of togetherness is to provide benefits and justice and prevent tyranny in the Sharia economic business by prohibiting usury through conventional banking. The involvement of Islamic banks in the tourism sector in the service business aspect of destination management avoids something forbidden in Islam. The issue of usury is actually not only prohibited by Islam but also in the teachings of other religions. In this way, the true concept of banking, which emphasizes the prohibition of usury, unites all elements of religion.

What is more important to maintain integrity in strengthening the goals of halal tourism is to convince all stakeholders of the potential of the halal tourism business in Lombok, West Nusa Tenggara, and its efforts to realize benefit based on Islamic values. The purpose of this is so that stakeholders can work hand in hand and have no doubts about supporting the development of halal tourism infrastructure and its outreach to the wider community.

3. Openness

Maqasid syari'ah universal in the development of halal tourism destinations in order to realize various economic and social interests stakeholder. The existence of a Regional Regulation regarding halal tourism has an aspect of openness in an effort to provide an understanding of the interpretation of Islamic law, which is expected to benefit the entire tourism ecosystem in the province of NTB. In fact, this can foster a culture of genuine tolerance, caring for each other, and accepting differences in ethnicity, culture, and regardless of religious background.

In its development, the concept of halal tourism has become a more open concept. This can develop the economy for social welfare (*hifz al-mal*) and safeguard, protect, and respect freedom of religion/belief (*hifz al-din*) in Jasser Auda's terms. Referring to the verses of the Qur'an that guarantee people to freely believe in Q.S. *al-Baqarah*; 256, which means "no compulsion in religion".

Suitability of *maqasid syari'ah* is actually an open concept that can cover all human needs in the world. In fact, Sharia values are highly correlated with equality of human rights, gender justice, ecosystem balance, applying ethical values, and others, including in matters of business services and financial institutions. Implementation of business will produce benefit, certainty, and justice in various aspects of life.

4. Interrelated Hierarchy

Application of Sharia principles in the development of halal tourism destinations carried out by the NTB provincial government to realize the common good (*mas}lah}a>h*). In contrast, implementing halal tourism destinations is contrary to values *masalah* and, therefore, contains *mafsadah* value. Destination development of halal concepts in tourism that influences each other includes primary/basic

needs (daruriyyah), secondary needs (hajjiyyat), and complementary needs (tahsiniyyat), especially among Muslim tourists.

The existence and interrelationships of five primary needs (ushul-khamsah) are a necessity when seeking tourist destinations. The presence of halal tourism in the province of NTB is expected to be able to provide all the needs of tourists, especially for Muslim tourists. This is in accordance with the rules of *ushul fiqh*:

مَا لَا يَتِمُّ إِلَّا بِالْوَجِبِ فَإِنَّهُ إِذَا جَاءَ بِهِنَّ وَاجِبٌ

It means:

"Something that is a condition for an obligation, then the law also becomes obligatory".

By referring to the principles of ushul fiqh, the NTB provincial government is responsible (responsible leadership). It is very serious about providing halal products, services, and management for tourists by implementing Sharia values in tourism activities in the province of NTB. Implementation goals maqasid syari'ah in completing aspects of the needs of domestic and foreign tourists in the province of NTB so that the policies that have been implemented have a positive impact in order to realize the benefit and improve the welfare of the people of NTB.⁸⁷

5. Meaning

The Regional Regulation regarding halal tourism offers a concept implemented by the NTB provincial government and stakeholders, which ultimately produces a positive impact for the benefit of society. This policy intends to realize the public interest (maslahah 'ammah) for the ecosystem of the halal tourism industry and tourists visiting the province of NTB.

In the end, the presence of the regional regulation opened the way/media/intermediary (fath az-zarī ah) to achieve mas}lah}ah and manfa'ah (benefits and goodness) in encouraging the growth of various social, economic, and other sectors. The development of halal tourism destinations in the province of NTB is appropriate maqasid syari'ah to serve one purpose that carries out Sharia in order to realize the benefit of religion (hifz al-din) by applying Islamic teachings in managing tourism destinations.

Forms of implementing the development of tourism destinations to maintain Islamic teachings include providing Muslim tourists with places of worship, halal food, sharia lodging/hotels, provision of halal financial services, and others. NTB provincial government and business people/stakeholders utilize all the natural resources (SDA) and human resources (HR). The development of halal tourism destinations must be balanced with management based on Sharia values, including managing natural and human resources.

Discussion

Initially, conventional tourism had negative perceptions, such as uncovering private parts, drinking alcohol, free ethics and manners, and others. However, on the other hand, the development of the tourism industry has become a promising business opportunity for improving the economy of a region/nation. These opportunities and challenges, the NTB provincial government, in collaboration with the Regional People's Representative Council (DPRD of the province of West Nusa Tenggara), passed Regional Regulation (Perda) No. 2 of 2016 concerning halal tourism. The regional regulation policy is designed to provide benefits, justice, and legal certainty for the ecosystem of the halal tourism industry. The halal tourism industry ecosystem includes the tourism agency representing the NTB provincial government, LPPOM-MUI NTB province, business people/entrepreneurs, and the involvement of the NTB community.

The concept and implementation of the development of halal tourism destinations carried out by the NTB provincial government involving business people and the community have shown seriousness in marketing halal tourism on a global stage. As the world's best halal tourism destination, Indonesia has won the achievement of being included in the list of 130 tourist destinations, including OIC and non-OIC countries. Global Muslim Travel Index (GMTI) data shows that halal tourism will continue growing rapidly.

The policy for developing halal tourism destinations is intended to create a sense of comfort and security for Muslim and non-Muslim tourists visiting the province of NTB. This embodies the guarantee of the rights of humans and stakeholders to confidently create *maslahah*. Even so, not all business activities provide benefits to humans because it could be that a business based on materialism and egoism is the cause of business failure to seize the opportunity to gain these benefits.

The concept and implementation of the Regional Regulation (Perda) policy meant that the tourism industry in the province of NTB wanted the application of values *syariah* in the tourism business, which has the goal of stability, social and economic resilience to create a strong and stable community order and realize prosperity (*maslahah*) which can be enjoyed by the people of NTB. One form of the NTB provincial government's seriousness in maintaining equal human rights is that Muslim and non-Muslim tourists who visit get healthy and fresh food and drinks to meet primary needs. All halal products circulating and traded in Indonesia must be halal certified. This greatly encourages the development of halal tourism destinations in the province of NTB as stipulated in Article 4 of Law No. 33 of 2014 concerning the Halal Product Guarantee and reaffirmed in Article 2 Paragraph 1 of Government Regulation no. 39 of 2021 concerning the Implementation of the Halal Product Assurance Field.

Conclusion

The concept and implementation of the development of halal tourism destinations in the province of NTB has shown improvements in presenting products, services, and tourism management according to Sharia values. The concept applies *sadd az-zarī'ah*, which is to prevent the occurrence of damage/disobedience (*mafsadah*) from conventional tourism activities. This concept is a primary/basic need (*daruriyyah*) for Muslim tourists, creating mutual benefit.

In principle, the concept and implementation of primary/basic needs (*daruriyyah*) are allowed (*mubah*) as long as there are no forbidden practices in Islam. The provincial government of NTB is responsible for implementing the Sharia values in the development of halal tourism destinations to realize benefits (*maslahah*) for prosperity or welfare for the people of NTB.

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