



IMPACT OF IMPLEMENTATION OF HALAL TOURISM IN WEST NUSA TENGGARA PROVINCE: MAQĀSĪD AL-SHARĪA PERSPECTIVE

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Abstract: This study aims to analyze the benefits and harms of implementing Halal Tourism in West Nusa Tenggara Province from the perspective of maqāṣid shariā. This study uses a qualitative method with a phenomenological approach and holistic Fiqh theory. The phenomenological approach is carried out to analyze social phenomena after implementing halal tourism. The Fiqh theory approach focuses more on Islamic law within the scope of maqāṣid al-shariā. The results of the study state that the impact of halal tourism in West Nusa Tenggara Province on the community, tourists, and the government is dominated by benefit rather than benefit. The impact of halal tourism from the perspective of maqāṣid al-shariā can be seen from indicators in maintaining religion (*hifdz al-din*) in halal tourism, namely the convenience for tourists with the availability of prayer facilities in each destination. In protecting life (*hifdz al-nafs*), local governments are increasing the number of halal certifications, localization of Halal tourism destinations, and restrictions on alcoholic beverages. In maintaining reason (*hifdz al-'aql*), the role of the community in developing halal tourism is carried out through Islamic boarding schools. In protecting offspring (*hifdz al-nasl*), tourists and the public can use several sharia-compliant lodging accommodations such as the Syariah Motel and the Grand Madani Syariah Hotel. Meanwhile, in protecting assets (*hifdz al-maal*), the community and government provide halal businesses and Islamic financial institutions such as Bank NTB Syariah. The contribution of this article is a guide for the government in making policies and regulations for the implementation of halal tourism in Indonesia.

Keywords: Maqāṣid al-Shariā; Halal Tourism; West Nusa Tenggara

Abstrak: Penelitian ini bertujuan untuk menganalisa kemaslahatan dan kemudharatan pelaksanaan pariwisata halal di Provinsi Nusa Tenggara Barat dalam perspektif maqāṣid al-syariah. Penelitian ini menggunakan metode kualitatif dengan pendekatan fenomenologi

dan teori fikih yang bersifat holistik. Pendekatan fenomenologi dilakukan untuk menganalisis fenomena sosial setelah diterapkan pariwisata halal. Pendekatan teori fikih lebih difokuskan pada hukum Islam dalam ruang lingkup maqāṣid al-shariah. Hasil penelitian menyatakan bahwa dampak pariwisata halal di Provinsi Nusa Tenggara Barat bagi masyarakat, wisatawan dan pemerintah lebih didominasi kemaslahatan dibandingkan kemafsadatan. Dampak pariwisata halal dalam perspektif maqāṣid al-syariah dapat dilihat dari indikator dalam menjaga agama (*hifdz ad-din*) pada pariwisata halal yaitu adanya kenyamanan bagi wisatawan dengan tersedia fasilitas ibadah dalam setiap destinasi. Dalam menjaga nyawa (*hifdz an-nafs*), pemerintah daerah meningkatkan jumlah sertifikasi halal, lokalisasi destinasi pariwisata halal, pembatasan minuman beralkohol. Dalam menjaga akal (*hifdz al-'aql*), peran masyarakat dalam mengembangkan pariwisata halal dilakukan melalui pondok pesantren sangat besar. Dalam menjaga keturunan (*hifdz an-nasl*), wisatawan dan masyarakat dapat menggunakan beberapa akomodasi penginapan yang berprinsip syariah seperti Motel Syariah dan Hotel Grand Madani Syariah. Sedangkan, dalam menjaga harta (*hifdz al-maal*) masyarakat dan pemerintah menyediakan bisnis halal, lembaga keuangan syariah seperti Bank NTB Syariah. Kontribusi artikel ini menjadi pedoman bagi pemerintah dalam membuat kebijakan dan regulasi implementasi pariwisata halal di Indonesia.

Kata Kunci: Maqāṣid Syariah; Pariwisata Halal; Nusa Tenggara Barat



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INTRODUCTION

Halal tourism is a segment that is very attractive and proliferating.¹ Mastercard-Crescent Rating Global Muslim Travel Index (GMTI) 2018 released data on the total spending of Muslim travelers globally, reaching approximately US\$ 220 billion in 2020. Moreover, the growth of this market is also projected to keep rising to US\$80 billion and reach US\$300 billion in 2026.² Halal Tourism has become a global trend and has potential and opportunities for business for every Nation, including Indonesia. Halal tourism benefits the Indonesian economy by boosting regional economic growth, lowering unemployment, and eradicating poverty. The halal tourism market is a future economic resource for every region in Indonesia, especially West Nusa Tenggara province.³ The progress of halal tourism in

¹ Berto Mulia Wibawa et al., "Discovering the importance of halal tourism for Indonesian Muslim travelers: perceptions and behaviors when traveling to a non-Muslim destination," *Journal of Islamic Marketing* 14, no. 1 (1 Januari 2021): 61-81, <https://doi.org/10.1108/JIMA-07-2020-0210>.

² Mastercard-Crescentrating, "Global Muslim Travel Index 2018" (Singapore: Mastercard & Crescentrating, April 2018), 3.

³ Lee Shi Yan et al., "Halal Tourism: A New World for Tourism Industry," *International Journal of Asian Social Science* 7, no. 8 (2017): 643-57, <https://doi.org/10.18488/journal.1.2017.78.643.657>.

Indonesia is faster than in any other sector. It is because of intense marketing both domestically and internationally.⁴ Indonesia and Malaysia ranked first as the World's Best Halal Tourism Destinations in 2019. The Mastercard-Crescent Rating gives a 78 score for Indonesia since Indonesia is the only Nation with the most progressive in growing its halal tourism destination.⁵

Izza Firdausi et al. stated that Indonesia had introduced several halal tourism destinations since 2012 until today. This policy is admitted as a new business opportunity for global halal tourism. Some destinations that have been introduced are West Nusa Tenggara Province, West Sumatera Province, Aceh Province, Banten Province, DKI Jakarta, Riau Province, Lampung Province, West Java Province, East Java Province, Central Java Province, Special Region of Yogyakarta, and South Sulawesi Province.⁶ Aan Jaelani stated that the halal lifestyle trend across all aspects of lifestyle, the growth of halal tourism is an attractive part of the halal sector in Indonesia. Indonesia is a Nation with a variety of Religions, ethnicities, dialects, customs, cultural diversities, historical heritage, and traditions making Indonesia a potential Nation to develop tourism. Furthermore, Indonesia has a majority of the Muslim population, which gives fresh air to the development of halal tourism.⁷

The development of halal tourism in Indonesia is not merely about economic growth but also needs a further review of the positive and negative impacts in West Nusa Tenggara Province.⁸ The beginning of developing the halal tourism concept aims to achieve people's welfare in general both in this world and the hereafter. Law No 10 of 2009 Concerning Tourism, Chapter II Article 4, is stated that tourism in Indonesia has several objectives, namely to improve economic growth, elevate people's welfare, eradicate poverty, overcome unemployment, preserve nature, environment, and natural resources, promote the culture, enhance the nation's image, develop a feeling of devotion to one's homeland, strengthen national identity

⁴ Mohamed Battour, Mohamed Salaheldeen, dan Khalid Mady, "Halal tourism: exploring innovative marketing opportunities for entrepreneurs," *Journal of Islamic Marketing* 13, no. 4 (1 Januari 2021): 887-97, <https://doi.org/10.1108/JIMA-06-2020-0191>.

⁵ "Mastercard-CrescentRating Global Muslim Travel Index (GMTI) 2019: Indonesia and Malaysia Take the Top Positions in the Fast Growing Muslim Travel Market," MasterCard Social Newsroom, accessed 3 Juni 2019, <https://newsroom.mastercard.com/asia-pacific/press-releases/>

⁶ Izza Firdausi et al., "Lombok: Halal Tourism as a New Indonesia Tourism Strategy" (4th International Conference on Humanities, Social Sciences and Education (ICHSS-17), Dubai, 2017, 53-56, <https://doi.org/10.15242/HEAIG.H0317447>.

⁷ Aan Jaelani, "Halal Tourism Industry in Indonesia: Potential and Prospects," *SSRN Electronic Journal*, 2017, <https://doi.org/10.2139/ssrn.2899864>.

⁸ Siska Lis Sulistiani, "Analisis Maqashid Syariah Dalam Pengembangan Hukum Industri Halal Di Indonesia," *Law and Justice* 3, no. 2 (27 Januari 2019): 95, <https://doi.org/10.23917/laj.v3i2.7223>.

and solidarity, as well as international goodwill.⁹ As also stated in the Fatwa of the National Sharia Council Indonesian Council of Ulama (DSN-MUI) No: 108/DSN-MUI/X/2016 Concerning the Guideline on the Implementation of Islamic Tourism on the third dictum which reads the implementation of the first Islamic tourism must be devoid of polytheism, disobedience, rebellion, *tabdzir/israf*, and *munkar*. The second is the responsibility to provide benefit, both materially and spiritually.

This research agrees with Kadri's thought that Muslims in Gili Trawangan carry out Islamic teachings tolerantly so they do not interfere with tourism activities.¹⁰ His research states that Muslims living in Gili Trawangan carry out Islamic teachings tolerantly so they do not interfere with tourism activities. This is one of the indirect promotions of inclusive Islam. This research illustrates that the existence of halal tourism does not mean that it has to be Sharia-based but friendly to Muslim tourists by not eliminating local culture and customs. Even Haerul Akmal et al., in their research *Developing Halal Tourism Guidance in Indonesia Based on Maqāṣid al-Sharīah*, emphasized that to develop halal tourism, it is necessary to strengthen religious values for tourism managers so that they can maintain Islamic religious values.¹¹

This study states that the development of halal tourism in West Nusa Tenggara Province is one of the applications of halal tourism in Indonesia, which has received a positive response from the surrounding community because the impact of halal tourism is more dominated by benefit than benefit. The impact of halal tourism for the convenience of tourists is that the obligation to worship can be fulfilled, such as the availability of prayer facilities in each destination. Through the halal tourism concept, several sharia-compliant lodging accommodations, such as the Syariah Motel and the Grand Madani Syariah Hotel, are available for tourists and the public in West Nusa Tenggara Province. Implementation of halal tourism also requires local governments to participate in increasing the number of halal-certified entrepreneurs, localizing halal tourism destinations, and limiting alcoholic beverages. Mahfuzur Rahman et al. stated that the prohibition of non-halal services and the application of halal food product services are significantly related to tourist

⁹ Indonesia, Law No. 10 of 2009 Concerning Tourism," 2009, 5.

¹⁰ Kadri Kadri, "Religion and Tourism: Promoting Inclusive Islam in Lombok Island, Indonesia," *Studia Islamika* 29, no. 2 (19 Agustus 2022): 333–57, <https://doi.org/10.36712/sdi.v29i2.14471>.

¹¹ Haerul Akmal et al., "Developing Halal Tourism Guidance in Indonesia Based on Maqāṣid al-Sharī'a Approach," *Justicia Islamica: Jurnal Kajian Hukum Dan Sosial* 18, no. 2 (29 November 2021): 243–59, <https://doi.org/10.21154/justicia.v18i2.2650>.

satisfaction.¹² Even though halal tourism can be side by side with local culture and wisdom. The implementation of halal tourism in West Nusa Tenggara Province based on the perspective of maqāṣid al-sharīa shows the values of religious moderation and tolerance of residents while maintaining local culture and wisdom while still implementing Islamic teachings. This research is corroborated by Lukman Santoso et al., that halal tourism based on the plurality of communities and responsive to local wisdom is a model of sustainable Halal Tourism because it shows a positive impact.¹³

Referring to the main objective of halal tourism per Law No 10 of 2009 concerning Tourism and Fatwa DSN-MUI No: 108/DSN-MUI/X/1/2016, then maqāṣid al-sharīa becomes the core basis of every development of Halal Tourism in Indonesia, specifically West Nusa Tenggara Province. Maqāṣid al-sharīa can provide a philosophical and rational dimension to sharia economic law products from contemporary sharia economic ijtihad activities. Maqāṣid al-sharīa's approach to halal tourism can have a positive impact on its development in West Nusa Tenggara Province so that it can respond to business opportunities and potentials that are constantly moving dynamically and provide benefits to the community, tourists, and the government. Halal tourism can be considered successful when it can make the community prosperous, and it is said as prosperous if their basic needs are fulfilled. Various products, services, accommodations, and transport on halal tourism would positively impact people's welfare so that the wealth and welfare can be evenly distributed and social justice is established.¹⁴ This research is expected to be able to analyze the benefits and harms of implementing halal tourism, which has been carried out so far in West Nusa Tenggara Province, so that it can map and find solutions regarding the potential harms that occur in the implementation of halal tourism in West Nusa Tenggara Province.

¹² Mahfuzur Rahman et al., "The impact of tourists' perceptions on halal tourism destination: a structural model analysis," *Tourism Review* 75, no. 3 (1 Januari 2020): 575-94, <https://doi.org/10.1108/TR-05-2019-0182>.

¹³ Lukman Santoso, Agus Triyanta, dan Jawahir Thontowi, "Halal Tourism Regulations in Indonesia: Trends and Dynamics in the Digital Era," *Ijtihad : Jurnal Wacana Hukum Islam Dan Kemanusiaan* 22, no. 1 (1 Agustus 2022): 73-94, <https://doi.org/10.18326/ijtihad.v22i1.73-94>.

¹⁴ Mohammad Abdullah, "Waqf, Sustainable Development Goals (SDGs) and maqasid al-shariah," *International Journal of Social Economics* 45 (8 January 2018): 158-72, <https://doi.org/10.1108/ijse-10-2016-0295>.

HALAL TOURISM DEVELOPMENT POLICY IN WEST NUSA TENGGARA PROVINCE

The potential of the global halal tourism market is estimated to reach US\$341.4 billion in 2030.¹⁵ Indonesia is a country that is very concerned about developing halal tourism even though it is lagging behind other countries. However, Indonesia's strategic steps and policies in developing halal tourism need to be appreciated because, in a short time, Indonesia has become ranked first in the 2019 version of the Global Muslim Travel Index (GMTI), equaling Malaysia. Indonesia has won First Place in the 2023 Global Muslim Travel Index (GMTI).¹⁶ This means that the development of halal tourism in Indonesia has received a positive response from the majority Muslim community, especially in areas designated as Halal Tourism destinations, especially West Nusa Tenggara Province.¹⁷

The general policy in the development of the tourism sector in West Nusa Tenggara Province is to develop tourism potential that is distinctive and has branding that can be sold as an advantage. Therefore, the regional government of West Nusa Tenggara Province chose halal tourism as a very appropriate branding¹⁸. The support of all parties is highly expected so that the development of halal tourism in West Nusa Tenggara Province can proceed according to plan. The Regional Government of West Nusa Tenggara Province as the executive, together with the DPRD of West Nusa Tenggara Province as the legislature, synergizes together to prepare legal instruments and infrastructure to build, develop and support halal tourism in Lombok, including regulatory products in the form of Governor Regulation (Pergub) No 51 of 2015 concerning Halal Tourism and Regional Regulation (Perda) No 2 of 2016 concerning Halal Tourism.¹⁹

Management of halal tourism in Lombok, West Nusa Tenggara Province, is directed at a more professional and sustainable management, especially at destinations that are used as halal tourism destinations. In managing destinations, a

¹⁵ "Alasan Wisata Halal Semakin Populer, Indonesia Ada di Posisi Dua," *Republika Online*, accessed 13 March 2023, <https://republika.co.id/share/rrg976425>.

¹⁶ "Indonesia Peringkat Pertama Destinasi Wisata Halal Terbaik Dunia," Komite Nasional Ekonomi dan Keuangan Syariah, accessed 8 June 2023, <https://kneks.go.id/berita/569/indonesia-peringkat-pertama-destinasi-wisata-halal-terbaik-dunia?category=1>.

¹⁷ Lalu Hendra Wijaya dan Maimun Sholeh, "The Impact of Halal Tourism on Regional Economic Growth in Lombok, West Nusa Tenggara, Indonesia," *Al-Iqtishad: Jurnal Ilmu Ekonomi Syariah* 12, no. 2 (31 Desember 2020), <https://journal.uinjkt.ac.id/index.php/iqtishad/article/view/15127>.

¹⁸ Ahsani Taqwiem, Harun Al Rasyid Muhammad, dan Ali Maulidi, "Halal Tourism Development Analysis in Lombok Island," *KnE Social Sciences*, 14 Juli 2020, 177-84, <https://doi.org/10.18502/kss.v4i9.7324>.

¹⁹ Fadjar Harimurti, Abdul Kadir Jaelani, dan Iswantoro Iswantoro, "Implications Of Halal Tourism Sector To Optimize Regional Own Source Revenue of Tax and Tourism Charges In East Lombok Regency," *International Journal of Advanced Science and Technology* 28, no. 15 (2019): 830-38.

collaborative approach is believed to strengthen halal tourism in West Nusa Tenggara Province. This collaborative approach involves all elements of society, local government, business people, and tourists. Several concepts for developing Halal Tourism destinations in West Nusa Tenggara Province are as follows, namely first developing destinations that have the potential to become halal tourism, such as the Islamic Center in Mataram City, Sembalun Village in East Lombok, which has unique, competitive destinations, and full of natural beauty. The second is to develop halal tourism products that are competitive and complementary to tourism products developed by other regions such as Bali, NTT, and others. The third is to develop other strategic areas, such as Mandalika, as a halal tourism development area.²⁰

As a destination for halal tourism in Indonesia, West Nusa Tenggara Province offers a variety of natural beauty, culture, charming beach destinations, volcanic mountains with beautiful views, and so on. The Tourism Office of West Nusa Tenggara Province is technically responsible for the development of halal tourism in West Nusa Tenggara Province.²¹ Therefore, the Tourism Office of West Nusa Tenggara Province seeks to accelerate the achievement of regional development goals through the halal tourism sector with several programs, including the Pesona Lombok Sumbawa Program, arrangement of destinations, increasing the quality and quantity of infrastructure facilities, increasing human resources so that they become a conscious society. Halal tourism, sustainably promoting halal tourism, increasing cultural events and Meeting Incentive Convention and Exhibition (MICE), and so on.²² The development and management of halal tourism in West Nusa Tenggara Province is directed at structuring tourist attractions (destinations) because West Nusa Tenggara Province has many attractive tourist destinations, fostering awareness of halal tourism in tourism activist groups in Lombok so that the development of halal tourism can run significantly.

²⁰ Muhammad Khozin Ahyar, "Halal Industry and Islamic Banking: A Study of Halal Ecosystem Regulation in Indonesia," *Journal of Finance and Islamic Banking* 2, no. 2 (9 Maret 2020), <https://doi.org/10.22515/jfib.v2i2.1929>.

²¹ S. D. Khoiriati et al., "Debating Halal Tourism Between Values and Branding: A Case Study of Lombok, Indonesia," *KnE Social Sciences*, 23 Mei 2018, 494–515, <https://doi.org/10.18502/kss.v3i5.2352>.

²² Mutimmatul Faidah, "Exploring Muslim Tourist Needs at Halal Spa Facilities to Support Indonesia's Sharia Tourism," *The International Journal of Religious Tourism and Pilgrimage* 9, no. 1 (2021): 118.

THE APPLICATION OF MAQĀṢID AL-SHARĪA ON THE IMPLEMENTATION OF HALAL TOURISM IN WEST NUSA TENGGARA PROVINCE

West Nusa Tenggara Province has been named a halal tourist destination since 2015 and has become Indonesia's preferred destination for developing world halal tourism.²³ Lombok has received many awards and even three awards, namely World Best Halal Beach Resort, World Best Halal Honeymoon Destination, and World Halal Travel Website. In 2019, West Nusa Tenggara Province was named Indonesia's best halal tourist destination according to the Indonesia Muslim Travel Index (IMTI 2019). In 2023, Indonesia won First Place in the Global Muslim Travel Index (GMTI).²⁴ The development of halal tourism in West Nusa Tenggara Province is supported by the socio-cultural presence of the people of West Nusa Tenggara Province, who are predominantly Muslim.²⁵

In connection with the majority of the people of West Nusa Tenggara Province being Muslim, the development of halal tourism in West Nusa Tenggara Province, when viewed from the perspective of maqāṣid al-sharīa is a need that is *hājiyyat* (secondary need) because it only provides friendly facilities to visiting Muslim tourists. The Provincial Government of West Nusa Tenggara provides places of worship, localization of halal tourism destinations, restrictions on alcoholic beverages, supervision, and security to prevent theft, rape, sexual violence, gambling, robbery, etc. Halal tourism complements existing tourism so that it can run simultaneously between halal and conventional tourism.

The concept of maqāṣid al-sharīa is fundamental for laying down Islamic law in the treasury of developments in the history of Islamic law. Substantially, maqāṣid al-sharīa contains *maslahah*. Maqāṣid al-sharīa in halal tourism is the benefit that exists in the substance of halal tourism both in terms of destinations, accommodation, food and drink, worship facilities, and others that are by Islamic religious law. The Maqāṣid al-sharīa theory offered by Jasser Auda in halal tourism in West Nusa Tenggara Province emphasizes the development of halal tourism while still paying attention to local culture and wisdom. The implementation of halal tourism in West Nusa Tenggara Province is complementary to existing tourism.

²³ Suharko Suharko et al., "Institutional Conformance of Halal Certification Organisation in Halal Tourism Industry: The Cases of Indonesia and Thailand," *Tourism: An International Interdisciplinary Journal* 66, no. 3 (28 September 2018): 334-48.

²⁴ "Indonesia Jadi Destinasi Wisata Halal Terbaik Dunia 2023 Halaman all - Kompas.com," accessed 8 June 2023, <https://travel.kompas.com/read/>

²⁵ Nurjaya et al., "Halal Tourism in Indonesia: Regional Regulation and Indonesian Ulama Council Perspective," *International Journal of Criminology and Sociology* 10 (22 Februari 2021): 497-505, <https://doi.org/10.6000/1929-4409.2021.10.58>.

However, halal tourism has a more significant positive impact because halal tourism exists to be able to meet the needs of Muslim tourists and the majority of the people of West Nusa Tenggara Province who are Muslim.

As long as the concept of halal tourism is being implemented, the community, local government, and tourists have synergized in making regulations in the form of regional regulations, governor regulations, localization of halal tourism destinations, facilities and means of worship, sharia lodging accommodations and restrictions on alcoholic beverages, and so on. Therefore, the impact of halal tourism in West Nusa Tenggara Province can be felt by tourists, the community, and the government. The development and growth of halal tourism in West Nusa Tenggara Province is through the elaboration of the five basics in *maqāṣid al-sharīa* by considering the level of human needs, namely *dharuriyyāt* (primary needs), *hājiyyat* (secondary needs), and *tahsīniyyāt* (tertiary needs).²⁶ The following are the five principles of *maqāṣid al-sharīa*:

a) Maintaining the Faith (*hifdz ad-din*)

West Nusa Tenggara Province Island is well-known as the "Island of Thousand Mosques." The island of West Nusa Tenggara Province has many mosques and magnificent and spacious buildings. The surrounding community notices the mosque's beauty; in fact, practically every village has a mosque, and every village has a prayer room. This demonstrates that *maqāṣid al-sharīa*, West Nusa Tenggara Province Location is an excellent choice as a religiously delicate island. The cooperation of residents or the community around most Muslims is essential to constructing a stunning and spacious mosque. Of course, the selection of West Nusa Tenggara Province as one of Indonesia's halal tourism destinations considers that West Nusa Tenggara Province is known as the "Island of a Thousand Mosques." In addition, because Muslims make up most of West Nusa Tenggara Province's population, the development of the halal tourism idea and its implementation is much easier than in other places such as Bali, Medan, NTT, and others. West Nusa Tenggara Province features hundreds, if not thousands, of mosques, including the *Hubbul Wathan* Grand Mosque, which is part of the Islamic Centre area and is one of the destinations for religious tourism. The Islamic Centre area is spread out over 74,749 square meters.

²⁶ Waslul Abrial, "The Formulation of Student Social Interaction Model at Halal Tourism Area on Lombok Island," *Sumatra Journal of Disaster, Geography and Geography Education* 1, no. 2 (2017): 8.

In addition to mosques, each destination chosen as a halal tourism destination has many worship services, such as a prayer room, Qibla direction, appropriate ablution places, prayer rugs, sarongs, and even the al-Quran to enhance religious beliefs. However, not all of these conveniences are provided in every destination or hotel/motel/inn, but they are available in places of worship such as prayer rooms and mosques. Indeed, in Gili Trawangan, one of the traditional tourism hotspots, a prominent mosque serves as a place of worship for Muslim tourists who wish to practice their religion by continuing mandatory worship practices like the five daily prayers. There are sharia objectives in halal tourism that can preserve religion (*hifdz ad-din*). Preserving religion is a high priority for Muslims so they can travel without abandoning their religious obligations.

b) Uphold the Soul (*hifdz an-nafs*)

Another maqāṣid al-sharīa is to look after one's soul. Protecting the soul entails maintaining one's right to live honorably and avoiding acts of persecution, promiscuity, free sex, sexual violence, alcohol, and other vices Islam prohibits. These actions and behaviors have the potential to hurt and injure a person's soul, resulting in no benefit. Tourism is associated with enjoying fun through free sex, alcoholic beverages, drugs, interning, discotheques, prostitution, and other activities that can produce disturbance and commotion that might lead to something harmful.²⁷

As opposed to halal tourism, which focuses on tourism destinations while also fulfilling religious obligations, worship facilities, no prostitution, no free sex, drugs, wine, gambling, discotheques, and other activities that contribute to pornography and polytheism are some of the conditions of halal tourism.²⁸ Halal tourism's practices and ideas are based on Islamic values in the Qur'an, Hadith, and other Islamic legal sources. In West Nusa Tenggara Province, halal tourism was developed to increase community welfare economically, socially, and culturally, minimize unemployment, eliminate poverty, and enhance regional income. Regarding this primary purpose, the term maqāṣid al-sharīa becomes critical support in the development of halal tourism in West Nusa Tenggara Province.

²⁷ Chris Ryan dan Rachel Kinder, "Sex, Tourism and Sex Tourism: Fulfilling Similar Needs?," *Tourism Management* 17, no. 7 (November 1996): 507-18, [https://doi.org/10.1016/S0261-5177\(96\)00068-4](https://doi.org/10.1016/S0261-5177(96)00068-4).

²⁸ Usep Suhud dan Noorfie Syahri Sya'bani, "Halal Sex Tourism in Indonesia: Understanding the Motivation of Young Female Host to Marry with Middle Eastern Male Tourists," 2014, 5.

Several tourist attractions are visited by local and foreign tourists, such as Ampenan Beach, the Islamic Centre, Ekas Beach in East Lombok, Sembalun, and others, which are more packed with locals. Ekas Beach is less appealing to international tourists even though it has the beauty of beach sand and the exoticism of nature and culture. Still, it is not correctly organized regarding facilities and worship facilities. Similarly, Sembalun Valley, which is more packed with local tourists and not foreign tourists, allows these locations to fulfill one of the sharia (maqāṣid al-sharīa) aims of preserving the soul. This suggests that by partaking in tourism or recreation, one's soul can be well preserved without committing any crimes or engaging in sharia-infringing activities such as bars, alcoholic beverages, or free sex.²⁹ In this scenario, maqāṣid al-sharīa is kept at a location that is indeed more packed by local or domestic tourists who still uphold local wisdom and religious values. Meanwhile, it isn't easy to approach maqāṣid al-sharīa from the sites mentioned above, such as Gili Trawangan, Gili Meno, Gili Air, Senggigi Beach, and Mandalika, because the conditions and situations in these destinations are not in conformity with sharia principles.³⁰ However, the local government continues to attempt to offer spaces for worship, as well as limitations on alcoholic beverages, monitoring, and security, so that things like theft, rape, sexual violence, gambling, and burglary do not occur.

c) Retaining one's mind (*hifdz al-aql*)

Halal tourism is a new phenomenon in the halal industry that aims to fulfill the needs of International Muslim travelers that Middle East travelers dominate.³¹ Halal tourism has linked the interaction of all stakeholders, including tourists, service provider businesses, central government, local government, associations, communities, and local society. The activity of halal tourism indeed gives logical consequences in the form of positive and negative impacts. Halal tourism positively impacts the welfare and economic condition of the people. However, it is also possible that there will be a negative impact coming from halal tourism, which is a direct or indirect shift

²⁹ Carol A. Smith, "David C. McClelland and David G. Winter. Motivating Economic Achievement. New York: Free Press, 1969. Pp. 409," *Behavioral Science* 18, no. 1 (January 1973): 64-67, <https://doi.org/10.1002/bs.3830180110>.

³⁰ Lalu Ahmad Zaenuri, "Dakwah Strategies of Sharia Tourism: The Case of Gili Air, North Lombok," *Ulumuna* 22, no. 2 (17 November 2018): 237-54, <https://doi.org/10.20414/ujis.v22i2.327>.

³¹ Alfonso Vargas-Sánchez dan María Moral-Moral, "Halal tourism: literature review and experts' view," *Journal of Islamic Marketing* 11, no. 3 (1 Januari 2019): 549-69, <https://doi.org/10.1108/JIMA-04-2017-0039>.

in religious, social, and cultural values in the community, particularly in the community surrounding the destination.³²

The function of Islamic boarding schools in maintaining and upholding the community's thinking is critical in preventing a shift in religious, social, and cultural norms. Assistance from religious educational institutions such as Islamic Boarding Schools is one of the *maqāṣid al-sharīa* upholding reasons (*hifdz al-'aql*) in halal tourism. Islamic boarding schools have significantly influenced the development of the halal tourism idea in West Nusa Tenggara Province. The West Nusa Tenggara Province is known for its religious education institutions, such as Islamic Boarding Schools. Since the locals of Lombok have high compliance with Islamic teachings, the West Nusa Tenggara Province has a large number of Islamic Boarding Schools. The role of Islamic Boarding Schools is genuinely significant in developing the concept of halal tourism in West Nusa Tenggara Province. Tuan Guru or Kyai is the title of the Islamic Boarding School's leader. Tuan Guru is a crucial figure in the Sasak community's social development.³³

According to a study by Jamaludin, the term 'Tuan Guru' emerged in the 18th century or around 1740-1935 M. Before that era, people of Sasak were unfamiliar with the term 'Tuan Guru.'³⁴ In the Sasak community, earning the title of Tuan Guru is difficult.³⁵ Because Islamic Boarding Schools are Islamic educational institutions that are full of religious education, as well as Tuan Guru, who is a resource person in every recitation, lecture, and motivation in the community, the existence of Islamic Boarding Schools and Tuan Guru in the island of West Nusa Tenggara Province has a positive impact on the community, especially in retaining the mind (*hifdz al-'aql*). In the West Nusa Tenggara Province, the role of Islamic Boarding Schools and Tuan Guru in establishing and developing Halal Tourism is significant so that *maqāṣid al-sharīa* for the implementation of the concept of Halal Tourism while

³² Mohd Hyrul Abu Karim, Rozila Ahmad, dan Noor Azimin Zainol, "Differences In Hotel Attributes: Islamic Hotel And Sharia Compliant Hotel In Malaysia," *Journal of Global Business and Social Entrepreneurship (GBSE)* 1, no. 2 (2017): 14.

³³ Mohamad Iwan Fitriani, "Kepemimpinan Kharismatis-Transformatif Tuan Guru Dalam Perubahan Sosial Masyarakat Sasak-Lombok Melalui Pendidikan," *Al-Tahrir: Jurnal Pemikiran Islam* 16, no. 1 (24 Juni 2016): 177-178, <https://doi.org/10.21154/al-tahrir.v16i1.332>.

³⁴ Jamaludin, *Sejarah Sosial Islam di Lombok Tahun 1740-1935*. Seri Desertasi, Jakarta: Litbang Kementerian Agama RI, 2011: 134

³⁵ Agus Dedi Putrawan, "Dekarismatisasi Tuan Guru Di Pulau Lombok Nusa Tenggara Barat," *In Right Jurnal Agama dan Hak Azazi Manusia* 5, no. 2 (2014): 286.

maintaining religious, social, and cultural values can be done at the same time.

The role of Islamic boarding schools is to increase individual awareness to protect the community and students from harmful external influences such as more open dressing, a much more liberal mindset, the freedom practiced by foreign tourists who are culturally different from the local community, and so on. The Master's and Islamic Boarding School's roles must be recognized and invited to collaborate to fully develop halal tourism so that all parties, including the Islamic Boarding School student environment, may experience its implementation. Similarly, to avoid a change in societal and cultural values as a result of an unintentional cultural transfer by foreign tourists from Europe, Asia, America, Australia, and even the Middle East, the Chairman of the Sembalun Customary, Mr. P. Mardisah, plays an essential role in maintaining existing cultural values and maintaining local wisdom. Traditional leaders play a critical part in reaping the benefits of the surrounding community because they serve as role models and leaders who are heard and followed by the community. *Mengayu-Ayu* is a traditional ceremony in Sembalun. The *Mengayu-Ayu* ritual is a traditional ceremony performed every three years to express Sembalun's gratitude for the earth's harvest's wealth while wishing for favors to avoid all disasters.³⁶

d) Retaining Descendants (*hifdz an-nasl*)

Things that come into contact with irresponsibility or free sex are included in regular tourism activities. The population around vacation destinations is particularly concerned about the freedom to interact with people of the same sex or different sorts. There is an economic driver within tourism, and sex becomes an inseparable association with it; there is demand and supply, and there will always be supply as long as there is demand. Chris Ryan and Rachel Kinder in '*Sex Tourism: Fulfilling Similar Needs?*' stated that the satisfaction of tourism's motivational needs would be to go to sex workers because the economy and sex drive are similar to recreational activities, which may be carried out during vacations. It is tough to differentiate between visitor intentions, especially if there's demand, as there always is. As

³⁶ Rini Kustiani, *Kenali 9 Tradisi Masyarakat NTB di Karnaval Budaya Lombok Sumbawa*, Tempo, 2 September 2019, <https://travel.tempo.co/read/1242985/kenali-9-tradisi-masyarakat-ntb-di-karnaval-budaya-lombok-sumbawa>.

a result, free sex prevention and control in tourist destinations are strengthened.

In 2017, 9.25 million tourists visited Indonesia, rising 25.68 percent from the previous year, according to Ahmad Sofyan, coordinator of Ending The Sexual Exploitation of Children (ECPAT) Indonesia. Tourism and sex are two sides of a coin alike. The presence of tourists aids the growth of state revenue. The sexual exploitation of children in tourist places is an adverse effect of many tourist visits to Indonesia.³⁷ No comprehensive research on tourism and sex has yet been conducted in West Nusa Tenggara Province. However, free sex is always present in the tourism industry, particularly in its supporting facilities.³⁸

The availability of suitable accommodations, such as hotels, motels, and inns, is one of the supporting facilities for tourism. Many hotels, motels, and similar establishments are owned or managed by locals. In the meantime, the Grand Madani Syariah Hotel is the only hotel in Mataram that follows and is standardized by Sharia standards. Sharia principles are applied to all concepts and standard operating procedures. Some laws prohibit people of the opposite sex from sharing a room.

Meanwhile, some motels and other inns give more selective services in coupling guests, even though they do not follow Sharia rules because most managers are Muslims. This implies that consumers in pairs are still questioned for some information, whether married or not. If not, the customer is respectfully declined (e.g., "the room is complete, etc.") or provided a separate room.

Accommodation based on sharia principles can help to reduce prostitution and pornographic behaviors carried out by those who use the tourism idea. Sharia-compliant hotels and inns can provide benefits, such as offspring upkeep (*hifdz an-nasl*). Free sex and promiscuity will result in harm, such as children who do not have a definite father figure, abortion, or

³⁷ "Dua Sisi Mata Uang, Pariwisata dan Suburnya Eksploitasi Seksual Anak," accessed 5 June 2020, <https://nasional.kompas.com/read/2017/12/28/16462361/dua-sisi-mata-uang-pariwisata-dan-suburnya-eksploitasi-seksual-anak>.

³⁸ Norasekin Ab Rashid dan Jamil Bojei, "The Relationship between Halal Traceability System Adoption and Environmental Factors on Halal Food Supply Chain Integrity in Malaysia," *Journal of Islamic Marketing* 11, no. 1 (22 Juni 2019): 117–42, <https://doi.org/10.1108/JIMA-01-2018-0016>.

murder.³⁹ As a result, the community's behavior in managing halal tourists in West Nusa Tenggara Province while still following the sharia principles is excellent, allowing everything to run smoothly between tourism and hotel & inn accommodations.

e) Look after the assets (*hifdz al-maal*)

Halal tourism has a lot of potential and opportunity since Muslim travelers have a lot of demand for halal food and drinks. Package tours, accommodations, transportation, food and beverages, and financing are all commercial components in the halal tourism industry that can be a business prospect for investors or the surrounding community.⁴⁰ The massive economic opportunity in the halal tourism industry is a breath of fresh air for all parties involved, especially the local community, which can take on the role of entrepreneur. The following are some of the several types of business elements:

1. Halal Hotel

Halal hotels are one of the business units of the halal tourism industry. Halal hotels can provide halal meals, no alcohol or gambling, qibla direction, availability of the al-Quran, and the position of the bed and toilet does not have to face the qibla direction, as well as separate recreational facilities for men and women.⁴¹ Grand Madani Hotel Sharia is a halal hotel committed to the Sharia standards comprehensively. The prospects and business opportunities in the halal tourism industry are pretty promising and should be pursued.

2. Halal Transport

Another business component is halal transportation, which includes air transportation (airlines), land transportation (buses, trains, travel), or sea transportation (ships, Pelni, cruise ships) that provide cleanliness, halal food, and beverages, no gambling, no pornography, porno-action, or prostitution, and the ability for tourists to pray while on the trip.

3. Halal Foods & Beverages

Because it is a basic human necessity, the halal food and beverage industry is very demanding. However, halal food and drink must meet several criteria, including that all animals must be slaughtered according to Islamic principles, that food and drinks are processed with halal raw materials and processes that

³⁹ Rininta Nurrachmi, "The Potential Industry Of Islamic Tourism In Southeast Asian (Sea) Countries," *International Journal of Islamic Business Ethics* 4, no. 2 (30 September 2019): 627, <https://doi.org/10.30659/ijibe.4.2.627-639>.

⁴⁰ Abdul Raufu Ambali dan Ahmad Naqiyuddin Bakar, "People's Awareness on Halal Foods and Products: Potential Issues for Policy-Makers," *Procedia - Social and Behavioral Sciences* 121 (Maret 2014): 3-25, <https://doi.org/10.1016/j.sbspro.2014.01.1104>.

⁴¹ Hatem El-Gohary, "Halal Tourism, Is It Really Halal?," *Tourism Management Perspectives* 19 (1 Juli 2016): 124-30, <https://doi.org/10.1016/j.tmp.2015.12.013>.

are clean, hygienic, and not mixed with contaminated food, that food and drinks are non-alcoholic, and that they are served hygienically⁴².

4. Halal Tourism Package

Halal travel packages are a fantastic way of capturing the market share of Muslim tourists, both domestic and international. Religious tourism includes pilgrimages to the tombs of scholars, visits to mosques, tours of Islamic monuments, and organizing Islamic-themed events such as the reflections of Ramadan, the prophet Muhammad's Birthday Festival, the Muharram Festival, and so on are all included in the halal tour packages.⁴³

5. Halal Financing

In Indonesia, particularly in the Province of West Nusa Tenggara, the development of Islamic finance has accelerated with the conversion of a commercial bank to a Sharia bank, namely the Sharia NTB Bank. Sharia financial institutions can indeed play a role in the halal tourism industry, allowing the province of West Nusa Tenggara to accelerate the growth of halal tourism through local government plans. The halal tourism Industry needs the involvement of Islamic financial institutions in terms of funding and investment in the manner of supporting facilities.

CONCLUSION

The application of maqāṣid al-sharīa in implementing halal tourism in West Nusa Tenggara Province is dominated by benefit rather than damage. There are sharia aims in halal tourism, which can preserve faith (*hifdz ad-din*). Preserving religious practice is a top priority for the benefit of Muslims so that they can travel without sacrificing their responsibility to worship. To protect life (*hifdz an-nafs*), the local government restricts alcoholic beverages and implements action to prevent theft, rape, sexual violence, and other crimes. Religious education institutes, such as Islamic Boarding Schools, support using common sense (*hifdz al-'aql*) in halal tourism. Islamic boarding schools have significantly developed the halal tourism concept in West Nusa Tenggara Province. Protecting descendants (*hifdz an-nasl*) in halal tourism means offering a variety of sharia-compliant accommodations. The hotel must be able to reduce the prevalence of free sex in the tourism sector. Maintaining assets (*hifdz al-maal*) in halal tourism can be done through a halal

⁴² Abdul Rachman et al., "The Urgency of Halal Tourism Literacy in Responding to Rejection of Halal Tourism in Indonesia," *Afkaruna: Indonesian Interdisciplinary Journal of Islamic Studies* 18, no. 1 (26 Juli 2022): 54-79, <https://doi.org/10.18196/afkaruna.v18i1.12770>.

⁴³ Abdul Rachman, "Halal Branding; A Religious Doctrine in the Development of Islamic Da'wah," *Journal of Digital Marketing and Halal Industry* 2, no. 2 (30 Oktober 2020): 133, <https://doi.org/10.21580/jdmhi.2020.2.2.6149>.

business such as restaurants, coffee shops, and other services. Furthermore, the existence of NTB Sharia Bank is one of the maqāsid al-sharīa in partaking throughout asset maintenance, specifically through adopting NTB Shaira Bank products and services for transactions.

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