



## **MAQASHID AL-SHARIAH APPROACH IN THE STRATEGY FOR DEVELOPING HALAL TOURISM IN INDONESIA**

**Aulia Febri Khairani<sup>1</sup>, Ahmad Wira<sup>2</sup>, Duhriah<sup>3</sup>**

<sup>1,2,3</sup>Universitas Islam Negeri Imam Bonjol Padang

\*Corresponding Author Email: [aulia.febri.khairani@uinib.ac.id](mailto:aulia.febri.khairani@uinib.ac.id)



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**Abstract:** The halal phenomenon has evolved into a global trend that significantly influences the growth of the tourism sector. Halal tourism refers to travel activities guided by Islamic Sharia principles, encompassing all aspects of services, facilities, and tourism experiences. This study aims to examine the strategy for developing halal tourism in Indonesia through the lens of the maqashid al-syariah framework. The method used in this study is a qualitative method with a literature review approach drawn from various scholarly sources. The findings reveal that Indonesia possesses substantial potential for halal tourism development, supported by its large Muslim population and favorable government policies. However, several challenges remain, including inadequate infrastructure and the lack of comprehensive halal standardization. By applying the maqashid al-syariah principles which emphasize the preservation of religion (hifz al-din), life (hifz al-nafs), intellect (hifz al-'aql), lineage (hifz al-nasl), and wealth (hifz al-mal) the development of halal tourism is oriented not only toward economic growth but also toward sustainable social, spiritual, and environmental well-being.

**Keywords:** halal tourism; maqashid al-syariah; islamic economics; development strategy

**Abstrak:** Fenomena halal kini menjadi tren global yang turut mendorong perkembangan sektor pariwisata. Pariwisata halal merupakan kegiatan wisata yang berlandaskan prinsip syariah Islam, mencakup aspek layanan, fasilitas, dan aktivitas wisata. Penelitian ini bertujuan untuk menganalisis strategi pengembangan pariwisata halal di Indonesia melalui pendekatan maqashid al-syariah. Metode yang digunakan dalam penelitian ini adalah metode kualitatif dengan pendekatan studi pustaka dari berbagai sumber ilmiah. Hasil penelitian menunjukkan bahwa pengembangan pariwisata halal di Indonesia memiliki potensi besar seiring dengan dukungan demografi Muslim dan kebijakan pemerintah, namun masih menghadapi kendala seperti keterbatasan infrastruktur dan standardisasi halal. Melalui pendekatan maqashid al-syariah yang menekankan nilai hifz al-din, al-nafs, al-'aql, al-nasl, dan al-mal pengembangan pariwisata diarahkan tidak hanya pada

*pertumbuhan ekonomi, tetapi juga pada kemaslahatan sosial, spiritual, dan lingkungan secara berkelanjutan.*

**Kata Kunci:** *pariwisata halal; maqashid al-syariah; ekonomi syariah; strategi pengembangan.*

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## INTRODUCTION

At present, the halal phenomenon has evolved into a global trend that influences various aspects of life, particularly within the tourism sector. The term *halal tourism* refers to travel activities that are aligned with Islamic Sharia principles and values, encompassing all aspects of services, supporting infrastructure, and tourism-related activities offered (Rasyid & Hatta, 2025). This concept is not exclusively intended for Muslim tourists; it can also be enjoyed by non-Muslim travelers who prioritize safety, cleanliness, and ethical considerations while traveling. This is because halal tourism is not limited to religious activities or pilgrimage alone, but also includes general tourism destinations that provide facilities supporting religious observance, such as prayer spaces and the availability of halal food in accommodations and restaurants (Febtian, Putra, & Tucunan, 2021). Consequently, halal tourism broadens market reach and enhances the inclusivity of tourism destinations (Fauzi & Battour, 2024).

With the increasing awareness among Muslims regarding the halal status of products and services in accordance with Islamic law, the development of halal tourism has also become evident at the regional level in Indonesia. Several provinces, such as West Nusa Tenggara, Aceh, and West Sumatra, have taken early initiatives to develop Muslim-friendly destinations through the provision of halal-certified hotels, adequate worship facilities, and the strengthening of local regulations to support the halal tourism ecosystem (Qital, 2022). According to the 2019 *Global Muslim Travel Index* (GMTI) report, Indonesia's halal tourism market recorded a growth rate of 18%, with the number of international Muslim tourists reaching 2.8 million, generating foreign exchange earnings of more than IDR 40 trillion (Maghfira, Fasa, & Suharto, 2022).

As the country with the largest Muslim population in the world, Indonesia holds substantial potential for the development of halal tourism. This potential is further reinforced by its rich natural and cultural resources, as well as the high level of religiosity among its population (Monoarfa, Andriana, & Shahril, 2025). In 2019, Indonesia gained international recognition as one of the world's leading halal tourism destinations, with Lombok emerging as a major highlight based on the GMTI assessment (Rahmawati,

Hidayati, & Achmad, 2022). This achievement further affirms Indonesia's position within the global halal tourism industry (Adriani & Francoise, 2024). Furthermore, the *Global Muslim Travel Index* 2022 ranked Indonesia second after Malaysia as the most preferred halal tourism destination worldwide (Septiani & Samatan, 2023).

Within the economic landscape, the tourism industry plays a crucial role as a primary driver of national economic acceleration. In 2014, the contribution of the tourism sector to the growth of exports of goods and services increased from 10% to 17%, generating foreign exchange earnings of approximately USD 10–11 billion. Data from the Ministry of Tourism indicate that tourism rose to become the fourth-largest contributor to national foreign exchange revenue, following oil and gas, palm oil, and rubber (Yakup & Haryanto, 2021). Tourism has also been the only service sector that has consistently generated a surplus in Indonesia's services trade balance (Hariyani, 2018). Furthermore, halal tourism has emerged as a strategic option capable of strengthening Indonesia's position within the global Islamic economic framework. In addition to supporting national revenue growth, the expansion of halal tourism offers substantial opportunities for job creation and investment stimulation in related sectors, including hospitality, culinary services, transportation, and the creative economy (Yazid, Kamello, Nasution, & Ikhsan, 2020).

In 2023, a study released by Mastercard Crescent Rating ranked Indonesia at the top globally in the category of the best halal tourism destinations, surpassing more than 140 listed countries (Senja et al., 2024). This achievement underscores Indonesia's commitment to developing a tourism sector that not only emphasizes economic benefits but also prioritizes the implementation of *maqāṣid al-sharī‘ah* principles. These principles stress the importance of maintaining harmony in the protection of religion, life, intellect, lineage, and wealth (Ismail & Mas, 2022). Therefore, the revitalization of halal tourism in Indonesia serves a dual purpose: enhancing national income while simultaneously strengthening spiritual values, social cohesion, and ecological sustainability.

Nevertheless, the progress of halal tourism development in Indonesia continues to face various challenges. These obstacles include, among others, limited understanding of halal standards within the tourism industry, the insufficient availability of adequate facilities for Muslim tourists in several regions, and suboptimal marketing efforts as well as the dissemination of information to travelers (Dwi Wulandari et al., 2022). Furthermore, a noticeable gap persists between the expectations of Muslim travelers and

the actual quality of services provided at tourism destinations, which requires serious attention (Ustadz et al., 2024). Consequently, the implementation of a holistic development strategy becomes essential, encompassing policy frameworks, infrastructure development, digital marketing, and synergy among multiple stakeholders in order to position Indonesia as a leading halal tourism destination on the global stage.

Given the substantial potential and the various challenges accompanying it, an in-depth discussion on the implementation of *maqāṣid al-sharī‘ah* principles in formulating strategies for halal tourism development in Indonesia becomes crucial. By mapping existing potentials and constraints and integrating *maqāṣid al-sharī‘ah* values into operational practices, it is expected that the halal tourism sector in Indonesia can achieve sustainable growth while simultaneously generating meaningful positive impacts on the economic and social well-being of society.

## LITERATURE REVIEW

Conceptually, Islamic tourism can be understood as the provision of travel products and services that are grounded in Islamic principles. The core elements of this concept include Sharia-compliant accommodations, halal-certified food and beverages, destinations with Islamic attributes, and travel programs that adhere to Islamic values and ethics. This framework is not limited to countries with Muslim-majority populations but can also be applied in non-Muslim regions seeking to offer Muslim-friendly tourism experiences (Winedar et al., 2023).

From the perspective of Islamic economics, the concept of halal extends beyond mere legal compliance under Islamic law to encompass the broader dimension of economic welfare (*maṣlahah*). This implies that all activities of production, distribution, and consumption must align with Sharia principles while generating benefits for both individuals and society at large (Irmawanti et al., 2025). Accordingly, halal tourism within the framework of Islamic economics reflects an ethical, equitable, and welfare-oriented economic model through tourism practices that do not contradict Islamic teachings. To date, halal tourism continues to face challenges due to the absence of standardized international benchmarks for regulating and measuring its implementation. The term is also closely associated with related concepts such as Islamic tourism, Muslim-friendly travel destinations, halal travel, halal-friendly tourism destinations, and the halal lifestyle (Boğan & Sarışık, 2019). Therefore, tourism destinations aiming to develop halal tourism must provide various facilities that support the needs of Muslim

travelers, including the availability of halal food and beverages, worship facilities such as prayer rooms and ablution areas, and services that reflect hospitality toward Muslim tourists.

In Indonesia, the development of halal tourism aims to provide travel experiences that align with the spiritual and social needs of Muslim tourists. Key aspects considered include the provision of Sharia-compliant food, adequate worship facilities, clean toilets with sufficient water, social contributions to surrounding communities, special activities during the month of Ramadan, environments free from non-Sharia-compliant activities, and recreational areas that ensure tourists' privacy (Pasarela et al., 2022). As an illustration of implementation at the destination level, Lombok is frequently cited as a model for halal tourism development in Indonesia, as it has successfully integrated Muslim-friendly accommodations, halal-certified restaurants, the availability of prayer rooms and mosques within tourist areas, and tour packages that combine natural landscapes with strong religious nuances. Lombok's experience demonstrates that when halal service standards are consistently fulfilled, destinations not only attract domestic and international Muslim tourists but also strengthen Indonesia's image as a country that is seriously committed to developing the halal tourism segment.

## RESEARCH METHOD

The research method employed in this article adopts a qualitative approach with a library research design. This approach is chosen because the primary objective of the study is to gain an in-depth understanding of the concepts, regulatory frameworks, and development strategies of halal tourism in Indonesia through textual and conceptual analysis, rather than to test hypotheses quantitatively. The research setting is conceptually situated within the Indonesian context as a country with a Muslim-majority population. Accordingly, the research subjects consist of ideas, findings, and arguments presented in scholarly works and official documents related to halal tourism in Indonesia, while the research object focuses on the development of halal tourism in Indonesia from the perspective of *maqāṣid al-shari‘ah*. These subjects are selected purposively, as Indonesia is regarded as an important laboratory for halal tourism development, supported by favorable demographics, policy orientation, and dynamic regulatory frameworks, making it highly relevant for normative analysis.

The focus of this study is directed toward halal tourism development strategies, the forms of implementation at both policy and practical levels, and the extent to which

these are aligned with the five dimensions of *maqāṣid al-sharī‘ah*, namely the protection of religion (*hifz al-dīn*), life (*hifz al-nafs*), intellect (*hifz al-‘aql*), lineage (*hifz al-nasl*), and wealth (*hifz al-māl*). Data collection was conducted through a systematic review of relevant journal articles, books, research reports, and policy documents. The data were analyzed using qualitative content analysis, involving stages of data reduction, thematic categorization, and the formulation of normative conclusions, with *maqāṣid al-sharī‘ah* serving as the evaluative framework for assessing the direction of halal tourism development in Indonesia.

## RESULTS AND DISCUSSION

### Potential of Halal Tourism in Indonesia

Regulation of halal tourism in Indonesia continues to face challenges due to the absence of a comprehensive and nationally binding legal framework. Existing regulations are still primarily based on Law Number 10 of 2009 on Tourism and the National Sharia Council–Indonesian Ulama Council (DSN–MUI) Fatwa No. 108/DSN-MUI/X/2016 concerning Guidelines for the Implementation of Sharia Tourism. However, these instruments lack strong implementative power unless further stipulated through ministerial regulations or specific legal provisions. Regulatory initiatives at the regional level, such as Regional Regulation of West Nusa Tenggara Province Number 2 of 2016 on Halal Tourism, demonstrate positive efforts but remain limited in scope and cannot be applied nationally. The absence of uniform regulations has the potential to create confusion among business actors and hinder the development of a halal tourism ecosystem, despite its significant economic impact and market potential. Therefore, the formulation of national-level regulations is an urgent necessity to ensure that the development of halal tourism is more structured, standardized, and competitive on a global scale (Ramadhani, 2021).

Indonesia demonstrates remarkable potential in the development of halal tourism, stemming from a combination of abundant natural resources, a large Muslim demographic, and policy as well as industrial orientations that are increasingly shifting toward the Islamic economy. With more than 17,100 islands and linguistic diversity encompassing up to 742 languages, along with a vast geographical expanse stretching from west to east (5,120 km) and from north to south (1,760 km), Indonesia possesses an exceptionally rich and diverse natural landscape that can be explored as a competitive halal tourism destination (Bagaskara & Rohmadi, 2024). From a demographic

perspective, approximately 88% of Indonesia's population adheres to Islam, and the country accounts for around 12.7% of the global Muslim population. This condition indicates that demand for halal tourism has significant potential to grow. Consequently, the development of halal tourism in Indonesia is not only internally relevant but also holds strong global appeal (N. Sayekti, 2020).

A survey study conducted by Ferdiansyah (2020) reveals that the concept of halal tourism is relatively well accepted by Indonesian society: approximately 48% of respondents expressed agreement with the concept of halal tourism, 68% perceived a high level of urgency for its implementation, and 60% considered the concept to be compatible with Indonesia's social conditions (Nurjaya et al., 2020). Another key driving factor is the growth of the Muslim middle class, which demonstrates a higher awareness of halal products and services, thereby increasing demand for Muslim-friendly tourism services. The combination of market potential (demand) and resource advantages (supply) serves as a positive signal that halal tourism in Indonesia has a strong foundation for further development.

From an institutional and policy perspective, Indonesia has established multi-stakeholder cooperation—such as among the Ministry of Tourism, the National Sharia Council, the Indonesian Ulama Council (MUI), and Business Certification Bodies—to promote the development of halal tourism through regulatory frameworks, human resource training, and marketing initiatives (N. Sayekti, 2020). In addition, the government has designated 13 priority provinces for the development of halal tourism destinations, including Aceh, Banten, West Sumatra, Riau, Lampung, DKI Jakarta, West Java, Yogyakarta, East Java, South Sulawesi, Central Java, West Nusa Tenggara, and Bali (Zulvianti et al., 2022). The designation of these provinces as halal destinations indicates that the government recognizes geographical and demographic potential as strategic advantages in advancing Muslim-friendly tourism.

Furthermore, an examination of industry data reveals that halal tourism has experienced significant growth. For instance, during the period 2015–2017, the average annual growth rate of international Muslim tourists visiting Indonesia was approximately 18%, increasing from around 2 million in 2015 to 2.4 million in 2016 and 2.7 million in 2017 (N. Sayekti, 2020). In 2019, Indonesia even achieved joint first place alongside Malaysia in the *Global Muslim Travel Index* (GMTI) with a score of 78, indicating that Indonesia's halal tourism market has become increasingly competitive at the global level.

These data confirm that market opportunities are substantial and that demand continues to grow.

Moreover, within the context of the national economy, tourism constitutes one of the main pillars driving foreign exchange earnings. The tourism industry was targeted to contribute up to USD 20 billion in foreign exchange revenue by 2019, with the sector's contribution in 2017 reaching USD 12.5 billion out of a total national foreign exchange income of USD 15.2 billion (N. W. Sayekti, 2019). The *Wonderful Indonesia* branding, which ranked 47th globally—surpassing neighboring country brands such as *Truly Asia Malaysia* (ranked 96th) and *Amazing Thailand* (ranked 83rd)—further enhances Indonesia's comparative value in attracting both halal and non-halal tourists. Accordingly, Indonesia possesses sufficient competitive and comparative advantages to position halal tourism as a broader driver of the Islamic economy (MacroTrends, 2020).

Despite its considerable potential, Indonesia's halal tourism sector continues to face various challenges that must be anticipated. Survey results indicate that the availability of Sharia-compliant hotels and halal-certified restaurants remains relatively limited. For example, in early 2013, only 37 certified Sharia hotels and 303 out of 2,916 restaurants were halal-certified, while approximately 1,800 others were in the process of certification. Uneven provision of Muslim-friendly facilities across destinations constitutes a major challenge. In addition, the quality of human resources, suboptimal global promotion, and insufficient connectivity and infrastructure must be strengthened to fully capture market potential. Although Indonesia's halal tourism sector is developing rapidly, several strategic constraints continue to hinder its optimization. Therefore, its development trajectory needs to be examined through the *maqāṣid al-sharī'ah* framework to ensure that economic success does not come at the expense of spiritual and social values. In this context, *maqāṣid al-sharī'ah* serves as an ethical guideline that directs policy to remain aligned with the principle of *maṣlahah* (public welfare).

Overall, the potential of halal tourism in Indonesia is substantial, driven by unparalleled natural resources, a large base of potential Muslim tourists, rapid market growth, and strong national policy support. To optimally harness this potential, synergistic strategies are required, including the enhancement of halal standards and certification, the development of Muslim-friendly products and destinations, the strengthening of human resource capacity, the expansion of digital marketing efforts, and increased investment in infrastructure. When these elements are effectively integrated, Indonesia can position itself not only as a major player in the regional halal tourism

market but also as a leading global destination distinguished by excellence in Muslim-friendly tourism services. The success of halal tourism should therefore be measured not solely by visitor numbers and revenue generation, but also by the extent to which the sector upholds *maqāṣid al-sharī‘ah* in safeguarding religious values, moral integrity, and the social welfare of communities surrounding tourism destinations.

### **Maqāṣid al-Sharī‘ah Values in Halal Tourism**

The *maqāṣid al-sharī‘ah* approach emphasizes the protection of five fundamental objectives of Islamic law: religion (*hifz al-dīn*), life (*hifz al-nafs*), intellect (*hifz al-‘aql*), lineage (*hifz al-nasl*), and wealth (*hifz al-māl*). In the context of halal tourism, these values function as both ethical and operational foundations. For instance, the protection of religion entails the provision of worship facilities and tourism activities that respect Islamic teachings; the protection of life and intellect involves ensuring the safety, health, and comfort of tourists; while the protection of lineage and wealth implies supporting the well-being of tourists' families as well as local entrepreneurs. Accordingly, the halal tourism sector serves not merely as a means of recreation, but also as an instrument of Islamic economics that promotes a balance between individual welfare and broader societal *maslāḥah* (public benefit) (Arsyad et al., 2022).

As the country with the largest Muslim population in the world, Indonesia ranked at the top of the *Global Muslim Travel Index* (GMTI) 2023 as the world's leading halal tourism destination. To further clarify Indonesia's position at the global level, the following section

**Table 1. Comparison of Halal Tourism Destination Rankings**

Position	Country	Score GMTI (2023)
1 (together)	Indonesia	73 / 100
1 (together)	Malaysia	73 / 100
3	Saudi Arabia	72 / 100
4	Uni Emirat Arab (UAE)	71 / 100
5	Turkey	70 / 100

(GMTI, 2023)

This position highlights both the significant potential and the challenges involved in fully implementing *maqāṣid al-sharī‘ah* principles. For instance, Dede Al Mustaqim (2023) finds that halal tourism grounded in a *maqāṣid*-based approach has strong potential to promote sustainable economic development, which is highly relevant to

national development targets. At the local level, a study conducted in Banda Aceh—specifically at the Baiturrahman Grand Mosque—demonstrates that integrating halal tourism development with mosque-based economic activities can generate new sources of economic growth by optimizing the potential of the congregation (Amri et al., 2022).

This case illustrates how religious values (*hifz al-dīn*) and community empowerment (particularly among communities surrounding mosques) can synergize within the Indonesian context. Moreover, Dede Al Mustaqim (2023) emphasizes that halal tourism incorporating halal food, Muslim-friendly accommodations, and interactions aligned with religious norms creates an environment consistent with the objectives of *maqāṣid al-sharī‘ah*. Such an approach not only fosters economic growth but also simultaneously upholds social justice and environmental sustainability. In other words, the ideal development of halal tourism should achieve a balance between material (economic) objectives and the spiritual-social goals prescribed by religion. Accordingly, the application of *maqāṣid al-sharī‘ah* provides a relevant framework for guiding halal tourism policies and practices in Indonesia, ensuring that industry growth remains aligned with Sharia objectives and local needs.

### **Policies, Challenges, and Strategies for Halal Tourism Development**

The literature indicates that Indonesia's halal tourism sector has been developing rapidly in line with the substantial potential of both domestic and international markets. The government has implemented various strategic policies to support this growth. Sayekti's study notes that since 2015 the government has emphasized three main pillars: the development of marketing, destinations, and halal industry institutions (N. W. Sayekti, 2019). Other SWOT-based analyses recommend strategies such as public and stakeholder education, the integration of infrastructure development with improved destination accessibility, the formulation of regulatory frameworks, as well as community empowerment and the facilitation of business operations. These strategies are further supported by the findings of Al Mustaqim, who identifies three key factors: the development of infrastructure that supports halal principles, appropriate destination promotion, and innovative financing mechanisms, such as Islamic crowdfunding (Mustaqim, 2023).

However, a number of challenges continue to hinder the development of halal tourism. The literature highlights issues related to institutional readiness and human resource capacity, limited public understanding, low levels of community participation,

constrained promotional innovation, and inadequate facilities and infrastructure. These obstacles also include the lack of widely recognized halal certification and security concerns, such as incidents of pickpocketing in certain destinations (Rizqi, 2023). To address these challenges, scholars recommend a range of initiatives. For example, training and mentoring programs for stakeholders and local communities are necessary to enhance understanding of halal tourism. The provision of halal certification for tourism products and services is also crucial for building tourist trust. Moreover, the development of distinctive halal destination branding that aligns with Sharia fatwas such as DSN-MUI Fatwa No. 108/2016—can increase market appeal. The adoption of digital technologies and smart tourism concepts has also been proposed, including Smart Tourism initiatives that enhance information provision, accessibility, interactivity, and personalization for Muslim travelers. Digital promotion through social media, websites, and engaging visual content (such as photos and videos of halal facilities) has proven effective in reaching global audiences and stimulating local economies (Hidayat, 2023). Through an integrated strategy involving cross-sector collaboration among government, industry, and communities, these efforts are expected to overcome existing challenges and capitalize on the opportunities for halal tourism development in Indonesia.

The development of halal tourism requires the involvement of multiple stakeholders to ensure that it is not only strong in regulatory terms but also robust across social, economic, and religious dimensions. Beyond sectoral, programmatic strategies, cross-institutional collaboration frameworks are needed to enable each actor to play complementary roles. Central and local governments serve as the primary drivers in establishing legal frameworks, standards, certification systems, and basic infrastructure such as accessibility, public facilities, and Muslim-friendly tourism support services. Without clear policy foundations and adequate infrastructure, efforts to strengthen other aspects of halal tourism will struggle to achieve broad and sustainable scale (Kusumawardani, 2025).

On the other hand, tourism industry actors—including hotels, restaurants, travel agencies, creative economy practitioners, and destination managers—play a practical role in delivering products and services that genuinely meet halal standards and are Muslim-friendly. Industry stakeholders must ensure the availability of halal-certified food, adequate worship facilities, transparent information, and tourism experiences that respect Islamic norms. Religious institutions such as the Indonesian Ulama Council (MUI) and halal product assurance authorities function both as supervisors and as providers of

legitimacy through halal certification and fatwas, ensuring that the entire tourism value chain remains within Sharia boundaries. At the grassroots level, local communities play a critical role in preserving cultural values and local wisdom while also becoming the primary beneficiaries and drivers of economic gains, ensuring that halal tourism does not marginalize local residents but instead empowers them (MES, 2025).

The roles of academia and the Islamic financial sector further complete the halal tourism ecosystem. Academics and researchers contribute conceptual foundations, empirical data, and policy evaluations, enabling destination development recommendations to be accountable and responsive to market dynamics and societal needs. Meanwhile, Islamic financial institutions can develop inclusive financing schemes for halal tourism micro, small, and medium enterprises (MSMEs), while zakat, infaq, sadaqah, and productive waqf management institutions can be mobilized to strengthen the social and economic capital of small-scale entrepreneurs in tourism destinations. It is this comprehensive synergy among government, industry, religious institutions, local communities, academia, and Islamic financial institutions that enables the formation of a globally competitive, sustainable halal tourism ecosystem aligned with the objectives of *maqāṣid al-shari‘ah*—the protection of religion, life, intellect, lineage, and wealth (Online, 2025).

## CONCLUSION

In efforts to develop the halal tourism sector, Indonesia possesses very significant opportunities, supported by its abundant natural resources, Muslim-majority population, and increasingly well-directed government policies. These advantages are further reinforced by Indonesia's achievement as the world's leading halal tourism destination in the *Global Muslim Travel Index* (GMTI), as well as the growing public awareness of halal lifestyles. Nevertheless, despite these accomplishments, the sector continues to face various challenges, including limited Muslim-friendly infrastructure, uneven halal standardization and certification, and insufficient literacy and human resource capacity within the halal tourism industry. By adopting a *maqāṣid al-shari‘ah* approach, the development of halal tourism should not merely focus on increasing tourist arrivals and foreign exchange earnings, but should also prioritize the realization of *maṣlahah* values encompassing the protection of religion (*hifz al-dīn*), life (*hifz al-nafs*), intellect (*hifz al-aql*), lineage (*hifz al-nasl*), and wealth (*hifz al-māl*). These values serve as ethical and

spiritual foundations to ensure that tourism activities do not solely generate economic benefits, but also uphold human dignity, strengthen public morality, and foster social and ecological responsibility.

Accordingly, the success of halal tourism should not be measured solely through economic indicators such as visitor numbers and foreign exchange revenues, but also by the extent to which the sector upholds *maqāṣid al-sharī‘ah* in safeguarding religious values, moral integrity, and the social welfare of communities surrounding tourism destinations. This approach is essential to ensure that halal tourism functions as an instrument of sustainable development balanced between material and spiritual dimensions—and capable of creating harmony among tourists, local communities, and the environment.

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