

ANALYSIS OF THE COMPLIANCE OF SELABINTANA TOURIST PARK MANAGEMENT WITH THE DSN-MUI FATWA ON SHARIA TOURISM

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Abstract: Selabintana Tourism Park has the potential to become a sharia-compliant tourism destination as per DSN-MUI fatwa No.108/2016. Although it does not have binding legal force, this fatwa remains the main reference in the development of halal tourism in Indonesia. This study aims to analyze the implementation of the sharia tourism fatwa at Selabintana Tourism Park, Sukabumi Regency. The study uses a qualitative method with an empirical juridical approach. Data collection techniques were carried out through observation and interviews with tourism managers. The study reveals that Selabintana Tourism Park has implemented several principles of sharia tourism, including the provision of worship facilities, halal culinary products, environmental cleanliness, separate of sanitation facilities for men and women, and efforts to avoid activities that conflict with sharia. However, implementation has not been fully optimized due to the limited understanding of managers and the community regarding the concept of halal tourism, the absence of regional policies supporting halal tourism certification, and the lack of integration of sharia values into the destination management system. Collaboration with the Halal Product Guarantee Agency (BPJPH) is necessary to strengthen education, collaboration, and branding strategies in realizing sharia tourism.

Keywords: fatwa of the Indonesian ulema council (mui), sharia tourism, selabintana tourist park

Abstrak: Taman Wisata Selabintana berpotensi menjadi pariwisata syariah yang berpedoman pada fatwa DSN-MUI No.108/2016, meskipun tidak memiliki kekuatan hukum yang mengikat, fatwa ini tetap menjadi referensi utama dalam pengembangan wisata halal di Indonesia. Penelitian ini bertujuan untuk menganalisis implementasi fatwa pariwisata syariah di Taman Wisata Selabintana, Kabupaten Sukabumi. Penelitian menggunakan metode kualitatif dengan pendekatan yuridis empiris. Teknik pengumpulan data dilakukan dengan observasi dan wawancara terhadap pengelola wisata. Penelitian menunjukkan bahwa Taman Wisata Selabintana telah menerapkan sebagian prinsip pariwisata syariah, antara lain penyediaan fasilitas ibadah, kehalalan produk kuliner, kebersihan lingkungan, pemisahan fasilitas sanitasi antara laki-laki dan

perempuan, serta upaya menghindari aktivitas yang bertentangan dengan syariah. Namun, implementasi belum sepenuhnya optimal karena keterbatasan pemahaman pengelola dan masyarakat mengenai konsep wisata halal, belum adanya kebijakan daerah yang mendukung sertifikasi wisata halal, serta belum terintegrasinya nilai-nilai syariah ke dalam sistem manajemen destinasi. Kolaborasi dengan Badan Penyelempara Jaminan Produk Halal(BPJPH) diperlukan untuk penguatan edukasi, kolaborasi serta strategi branding untuk mewujudkan pariwisata syariah.

Kata Kunci: *fatwa dsn-mui, pariwisata syariah, taman wisata selabintana*

INTRODUCTION

Indonesia is one of the countries with the largest population in the world, with approximately 207 million people out of a total projected population of 281.6 million in 2024. With such a large population, Indonesia has tremendous potential for developing the halal industry, including the tourism sector (BPS Indonesia, 2024). The dominant Muslim population makes Indonesia a strategic and promising market for halal tourism, not only in economic terms but also in terms of shaping an inclusive tourism system based on Islamic values (Rahayu, S., Wahyuningsih, S., Jaenudin, J., & Hidayat, 2024). This is evident from Indonesia's achievement in the Mastercard-CrescentRating Global Muslim Travel Index (GMTI) 2024 report, which once again ranks Indonesia first as the top destination for Muslim travelers worldwide. This achievement was announced at the Halal in Travel Global Summit 2024 in Singapore, reflecting a significant increase since 2022, when Indonesia was still in third place after Malaysia and Saudi Arabia (*Indonesia Juara Satu Global Muslim Travel Index 2024 – Muslim Travel News*, n.d.). The consistency of rankings over the past two years is an encouraging indicator of progress reinforcing Indonesia's position as one of the top destinations in the global halal tourism sector.

Geographically, Indonesia is an archipelagic country with abundant natural resources and cultural diversity, giving it vast potential for developing the halal tourism sector (Susilawati, 2019). The contribution of the tourism sector to the Gross Domestic Product (GDP) also shows an improving trend, increasing from USD 7.61 trillion to USD 11.51 trillion in 2023. Meanwhile, the global Muslim tourist population is estimated to reach 230 million people by 2030 (Wahyudhi et al., 2019). This reinforces the need to develop halal tourism in Indonesia.

In essence, the concept of halal tourism is not exclusively intended for Muslim tourists. Halal tourism in Indonesia also appeals to non-Muslim tourists who appreciate clean, safe, and ethical service standards and are interested in the richness of local culture. According to the World Tourism Organization (WTO), the concept of halal tourism is becoming increasingly

widely accepted because it offers a comfortable experience without compromising the principles of diversity and tolerance (Husni Pasarela et al., 2022). Along with advances in science, the tourism sector has also developed towards the realm of Sharia, which in Indonesia is better known as Sharia tourism. This concept has even been implemented by many countries around the world under various terms, such as halal tourism, Islamic tourism, halal travel, and Muslim-friendly destinations (Firdaus, 2020).

Halal tourism in Indonesia is also supported by various relevant legal regulations, including Law No. 33 of 2014 concerning Halal Product Guarantee (Brintnall, 1999), which forms the legal basis for advancing the halal tourism sector in Indonesia, as regulated by the Ministry of Tourism (Putri et al., 2023). Public understanding of the concept of halal tourism is still minimal, often misinterpreted as an attempt at Islamization. In fact, this concept aims to provide tourism services that comply with Sharia principles, such as worship facilities, hygiene standards, and an environment free from immoral elements (Rachman et al., 2022). Therefore, government involvement plays a crucial role in promoting awareness, establishing regulations, and guiding industry players to ensure compliance with the provisions of DSN-MUI Fatwa No. 108/2016 on Guidelines for Tourism Based on Sharia Principles as a form of commitment to promoting the development of sharia tourism in Indonesia (Rahayu, S., Wahyuningsih, S., Jaenudin, J., & Hidayat, 2024).

One province that has great potential for developing halal tourism is West Java Province (Nufianingsih Suryaman, 2019). Sukabumi Regency, especially the Selabintana area, offers rapidly developing natural attractions supported by a variety of recreational facilities. Selabintana Tourist Park, located on the slopes of Mount Gede Pangrango, is one of the most popular destinations for tourists thanks to its natural beauty and good accessibility. It is located about 7 kilometers from the center of Sukabumi City. Selabintana Tourism Park offers a cool mountainous landscape, a green open space spanning approximately 3 hectares, a water park, camping areas, Selabintana Resort accommodations, and various supporting recreational facilities. The area holds historical significance as it developed as a colonial Dutch resort during the 20th century.

The Selabintana area has a history closely linked to the Dutch East Indies government in the late 19th century. The area became known after its discovery by A.A.E. Lenne, who built a retreat and established the Selabintana Hotel in the early 1900s. Its natural advantages, including cool temperatures, plantation landscapes, and panoramic views of Mount Gede Pangrango, made this area a recreational center for Dutch plantation officials. Today, Selabintana Tourist Park is still managed by the family that inherited it during the colonial era,

with the third generation of managers preserving its historical value while developing it into a modern tourist area (Wondo, 2025).

This study is an extension of several previous studies, Abdul Rachman Rachman et al (2022), In his research, he emphasizes the importance of public understanding of the concept of halal tourism as being inclusive, not merely Islamization, but rather as an additional service that can be accepted by all parties. According to the results of research by M. Farhan Al Firdaus (2020), shows that the implementation of the Sharia Tourism Fatwa related to the implementation of sharia tourism in Sukabumi Regency is not yet fully in accordance with sharia principles, due to the lack of understanding among the community. However, support from tourism potential, accommodation, infrastructure, and the role of local government can help.

The research by Arisy Abror Dzukroni and Ahmad Fathan Aniq (2023) revealed that the MUI and Nahdlatul Ulama (NU) are exclusive, while Muhammadiyah is more inclusive. The dominance of sharia tourism fatwas in various regional regulations reflects the strong influence of the MUI in sharia law, making halal tourism policies tend to be exclusive. In the Research of Achmad Mabrun and Nur Aini Latifah (2021) found that the development of religious tourism in Kediri Regency has benefited managers, local residents, and visitors. The impact of this development has proven to be positive for the community's economy, despite obstacles such as a lack of managers and a lack of public awareness about the potential of religious tourism, and research by Suyoto Arief et al (2024) found that the implementation of solo tourism in Magelang is not yet optimal in accordance with the Sharia tourism fatwa, due to several factors. First, there is no sharia financial institution in the management of the business, and second, the standardization of food and beverages in Sobo Kali does not yet have halal certification from the DSN-MUI.

To date, there has been no research specifically examining the suitability of the Sharia Tourism Fatwa in the management of Selabintana Tourism Park, so this research provides an initial picture of the readiness of local destinations in implementing halal tourism standards. Based on this description, the researcher is interested in determining the extent to which the Sharia Tourism Fatwa can be applied as a guideline for tourism based on sharia principles in the management of the Selabintana Tourism Park, as well as to identify the various factors that drive or hinder its implementation. Ideally, the tourism available should refer to the principles of sharia tourism, given the fact that the majority of the population and most likely the visitors to the tourist area are Muslims.

LITERATURE REVIEW

Tourism Concept

The term “tourism” comes from the Sanskrit word VIS, which means a place to rest and sit. This term then changed to Vicata in ancient Javanese Kawi, which refers to the act of traveling. Subsequently, the term tourism was defined as a trip or part of a trip undertaken voluntarily and temporarily to enjoy tourist attractions and places of interest. Tourism in general refers to voluntary and temporary travel to enjoy these attractions. On the other hand, religious tourism involves travel aimed at gaining experience and insight (Ibrah) and consists of individual or group visits to important places and institutions related to the dissemination of Islamic teachings and education (Mabruin & Latifah, 2021).

Various definitions of tourism have been provided by experts. Hunziger and Krapf from Switzerland, in their work “Grundriss Der Allgemeinen Femderverkehrslehre,” describe tourism as a system and phenomenon related to the presence of foreigners in a location, as long as these individuals are not involved in activities that generate permanent or temporary profits. Austrian economist Norval defines tourism as all activities, primarily economic in nature, directly related to the arrival, stay, and movement of foreign tourists within and outside a particular country, city, or region (Isdarmanto, 2017).

Sharia Tourism

Sharia tourism is tourism activities that are in accordance with sharia provisions, while halal tourism areas are areas that have tourist attractions, worship facilities, public facilities, accessibility, and a supportive community, all of which operate in accordance with sharia principles (Hasbi, 2025). Sharia tourism is considered an innovative approach to boosting Indonesian tourism by prioritizing Islamic culture and values. Traditionally, sharia tourism has been associated with visits to holy sites (ziarah) or mosques. However, it is more accurately defined as tourism that arises from natural, cultural, or man-made attractions that are in harmony with Islamic principles. This includes supporting facilities such as restaurants and hotels that provide halal food and prayer rooms.

Offers in sharia tourism, such as products, services, and destinations, reflect those in conventional tourism, as long as they remain in line with sharia values and ethics. The concept of sharia tourism is rooted in pilgrimage and religious tourism. In 1967, the World Tourism Organization (UNWTO) held a conference in Cordoba, Spain, with the theme “Tourism and Religion: Contributions to Cultural, Religious, and Civilizational Dialogue.” Pilgrimage tourism includes travel motivated by specific religious beliefs, including Hinduism, Buddhism, Christianity, Islam, and other religions. Over time, this tourism trend has evolved to include

broader themes of universal values, such as local wisdom, community benefits, and educational aspects. As a result, this has opened up opportunities for Muslim tourists to emerge as a growing and significant demographic (Mabruin & Latifah, 2021).

According to Chookaew, as quoted by Fitratun Ramdhany and Ahmad Ajib Ridlwan in the Muslim Heritage Journal, there are four important aspects in the implementation of sharia tourism: the application of Islamic principles at tourist sites, a sharia-compliant transportation system, halal food and beverages, and hotel operations that are in line with sharia provisions. The application of these principles requires the availability of proper worship facilities, gender-based sanitation separation, halal-certified food and beverages, and the use of sharia-compliant contracts in tourism business practices (Suroso & Husin, 2022).

In general, the principles of sharia tourism as stipulated in the fatwa emphasize that a destination must be free from elements of polytheism, immorality, corruption, as well as wasteful and excessive behavior. Conversely, sharia tourism destinations are able to bring goodness and benefits, both physically and spiritually, to all parties concerned (Afrilian & Hanum, 2020).

Substance of Fatwa DSN-MUI Number 108/DSN-MUI/X/2016

The management of tourism in accordance with sharia principles issued by DSN-MUI through the Sharia Tourism Fatwa is an important foundation in ensuring halal tourism practices in Indonesia. In this provision, tourism is described as traveling activities carried out by an individual or group for the purposes of recreation, self-development, or enjoying tourist attractions at a certain time.

A fatwa is an opinion or statement of Islamic law issued by a mufti or an authorized institution in response to a specific issue. Excerpt from an article published by Al Fitri Johar, according to Hamdan Zoelva (2024) A fatwa is a legal ruling according to Islamic teachings issued by scholars, either individually or collectively, regarding an issue that has arisen. Based on the explanations of several scholars above, it can be concluded that the DSN-MUI fatwa is a legal ruling issued by the DSN-MUI in response to various issues that have arisen in society. This decision is the result of an agreement (*ijma'*) among scholars obtained through a process of *ijtihad*.

The issuance of the Sharia Tourism Fatwa was motivated by the rapid growth of the global sharia tourism industry. Reports from Crescentrating and Dinar Standard show that Muslim tourist spending has increased significantly, even surpassing the growth of tourists from the United States, China, and France. At that time, there were no specific guidelines regarding the implementation of sharia-based tourism from either the government or Islamic

organizations, so the DSN-MUI compiled the fatwa to provide legal and operational standards (Rohman, 2023).

After considering input from participants at the DSN-MUI Plenary Meeting on October 1, 2016, in Bogor, the DSN-MUI issued a Sharia Tourism Fatwa containing provisions on the basic principles of sharia tourism (2024), namely the obligation to keep tourist destinations free from idolatry, immorality, corruption, and immorality, while promoting interests and benefits that encompass both material and spiritual aspects. It provides guidelines on managing contracts between tourism industry players, such as cooperation agreements between hotels and travel agencies, sharia travel insurance, and the management of tourism funds through contracts in accordance with sharia principles, ensuring that tourism operations are conducted in compliance with Islamic jurisprudence and applicable laws and regulations (Susilawati, 2023)

RESEARCH METHODS

The research was conducted qualitatively using an empirical juridical approach, which is a combination of normative studies on regulations governing sharia tourism and empirical analysis of their implementation in the field (Sugiyono, 2008). This approach was chosen because it is suitable for assessing the extent to which the provisions in the DSN-MUI Fatwa are implemented in the management of Selabintana Tourist Park. Therefore, this study does not merely examine the normative aspects of the regulation, but also the operational realities that take place at this tourist destination.

The research data includes primary and secondary data. Primary data was collected through direct contact with informants, namely two managers of Selabintana Tourist Park, one business operator in the tourist area, one café employee, and five visitors who were purposively selected based on the relevance of the information. Secondary data was obtained from various supporting documents such as DSN-MUI fatwas, laws and regulations, scientific publications, official reports, field photos, and archives related to tourism area management. These two types of data were used complementarily to strengthen the research findings.

Data collection methods include observation, interviews, and document recording. Field observations are conducted directly to review the physical conditions of tourist areas, worship facilities, sanitation, visitor activities, and operational practices related to the principles of sharia tourism. Interviews are conducted in a semi-structured manner using a set of questions so that researchers obtain in-depth but focused data. Documentation is used to

collect visual evidence and written records that serve to reinforce the validity of the research findings (Djaddang, 2024).

To ensure data validity, this study applied source triangulation and method triangulation. Source triangulation was conducted by verifying information from various parties through interviews, while method triangulation was carried out by correlating the results of observations, interviews, and documentation that had been conducted with the main informants to ensure that the data and interpretations of the researchers were in accordance with the facts presented by the informants (Bambang Arianto., 2024).

This research was conducted at Selabintana Tourist Park, located in Sukabumi District, Sukabumi Regency, West Java. This location was chosen purposively because it is one of the natural tourist attractions that has the potential to be developed in accordance with the concept of sharia tourism, as well as being a center for studies on the application of Sharia Tourism Fatwa.

RESULTS AND DISCUSSION

Potential and Existing Conditions of Selabintana Tourist Park

Among the regions in West Java Province known for their wealth of natural tourist destinations, Sukabumi Regency is an area that offers a variety of leading tourist attractions. One of the most prominent areas is Selabintana, which is known as a favorite destination for people to enjoy recreational activities, such as Pondok Halimun, Cakrawala, the Old Town area, and tea plantations. Selabintana Tourism Park is one of the top choices for tourists because it offers a cool mountain atmosphere with panoramic views of green vegetation, especially rows of pine trees that dominate the area.



Picture 1. Camping Area (Researcher Documentation, 2025)

Selabintana Park, located on the slopes of Mount Pangrango, particularly in the Kampung Cakrawala area, is a natural tourist attraction that offers various activities, such as a camping area better known as the Bawah Bintang Selabintana area, outbound activities, family gatherings, and attractive selfie spots (Gita, 2025). The grass field area is one of the favorite locations, especially for school groups holding camping activities. Admission tickets to this area range from IDR 10,000 to IDR 15,000.



Picture 2. Selabintana Resort (Researcher Documentation, 2025)

This area also provides accommodation facilities through the Selabintana Conference Resort. Based on an interview with one of the managers, Mas Wondo, this resort implements policies that support the comfort and safety of visitors, including not providing non-halal food and requiring family guests to show valid identification. There are various accommodation options available, depending on the type of services and facilities offered.



Picture 3. Water Boom Swimming Pool (Researcher Documentation, 2025)

Other recreational facilities include Waterboom and a swimming pool. Although the water temperature is relatively cold due to its location in the mountains, these facilities remain a major attraction, especially for children. Several water slides add to the excitement for visitors. To enjoy Waterboom, visitors are charged an additional fee of IDR 15,000 per person, but this facility is included for guests staying at Selabintana Resort.



Picture 4. Cafés and Restaurants (Researcher Documentation, 2025)

Selabintana Tourist Park also features a culinary area and cafes that have halal certification. This statement is supported by an interview with one of the cafe employees, who said that the area offers a comfortable and safe atmosphere. The cafe has a separate space from other vendors and provides an entertainment stage used for specific activities, including iftar gatherings during Ramadan. Sanitation facilities, such as proper toilets and a prayer room, are available around the cafe area and other public areas.

Observation results (2025) This shows that Selabintana Tourist Park has provided various public facilities that support visitor comfort, including a prayer room, toilets, a cafe, seating areas, trash bins, and parking areas for two-wheeled and four-wheeled vehicles. On the other hand, there is a culinary center managed by local MSMEs that sell food and beverage products, some of which are halal-certified. More than just a guarantee of halal status, halal certification has a dual role. First, it serves as a form of protection for Muslim consumers from contamination by haram ingredients. Second, it acts as a tool to enhance trust and global market competitiveness. Thus, this certification ensures compliance with religious beliefs while providing legal certainty (Nasrudin Nasrudin, 2025). The existence of this facility improves service quality while supporting the economy of the surrounding community.

Analysis of the Potential Application of Sharia Tourism Principles at Selabintana Tourism Park

Tourist attractions are one of the main points of interest for tourists who want to go on vacation, because they can enjoy the natural scenery and various attractions available at a destination (Harahap, 2023). The presence of rows of palm trees in the Selabintana Tourist Park area even has educational potential that can be developed as part of the diversification of tourist attractions. The development of tourism potential is basically aimed at improving the quality and attractiveness of destinations, both through the facilities and activities offered, so that they are able to attract more visitors (Djaddang, 2024).

Nationally, Indonesia has vast opportunities to promote sharia tourism thanks to its natural wealth and culture, which have not been fully publicized (Hasbi, 2025). This can also be seen at Selabintana Tourist Park in Sukabumi Regency, which offers the charm of mountainous nature, green open spaces, lodging, and continuously developing recreational facilities. With its beautiful environment and cool highland air, Selabintana has strong potential to be developed into a tourist area based on sharia principles.

In line with the Sharia Tourism Fatwa regarding sharia tourism guidelines, Selabintana Tourism Park has fulfilled several key aspects. In terms of social values and local wisdom, the management has opened up space for the community to be involved in tourism development, provide input, and maintain local customs. The relationship between the community, management, and visitors is harmonious, creating mutual comfort (Al Mustaqim, 2023).

In terms of cleanliness and environmental sustainability, the Selabintana area maintains sanitation, green open spaces, and the preservation of vegetation and ecosystems. A clean and well-maintained environment is proof of the management's commitment to maintaining the sustainability of the tourist area. The Sharia Tourism Fatwa also emphasizes the importance of adequate and accessible worship facilities, as well as the availability of food and beverages, some of which are halal-certified. Halal certification has a dual role, beyond simply guaranteeing halal status. First, as a form of protection for Muslim consumers from contamination by haram ingredients. Second, as a tool to enhance trust and global market competitiveness. Thus, this certification ensures compliance with religious beliefs while providing legal certainty.

In Selabintana, prayer room facilities are available and easily accessible to visitors. Culinary products have also obtained halal certification, providing a sense of security for Muslim tourists. However, the fatwa provisions have not yet explained in detail the ideal form of worship facilities that fully meet sharia criteria, so there is still room for improvement (Syariah et al., 2001).

Interviews with several visitors revealed that some people are not yet familiar with the term "sharia tourism." Four visitors (Nurmala, 2025 ; Mutia, 2025; Bilqis, 2025), stated that they did not yet understand the concept and believed that the implementation of halal tourism could raise concerns about certain restrictions for non-Muslim tourists. Meanwhile, for the other visitors (Dila, 2025) stated that the concept of halal tourism is attractive and important to implement, considering that the majority of the local community is Muslim, thereby supporting a sense of security and comfort for visitors.

The findings show that Selabintana Tourism Park has great potential to implement the concept of sharia tourism, but more intensive socialization is still needed so that the public understands that halal tourism is not a form of restriction, but rather a guideline for services that are more trustworthy, sterile, and communicative for all tourists.

Study on the Compliance of Selabintana Tourism Park Management with DSN-MUI Fatwa Number 108/DSN-MUI/X/2016

Based on the Sharia Tourism Fatwa, this provision plays a strategic role in stimulating the expansion of sharia-based tourism areas. The fatwa contains legal provisions related to the procedures for organizing tourism activities based on sharia provisions (Arief et al., 2024). The provisions that have been implemented by Selabintana Tourist Park based on the fatwa are as follows:

Table 1. Compliance of Selabintana Tourism Park Management with DSN-MUI Fatwa Number 108/DSN-MUI/X/2016 Based on Field Observations

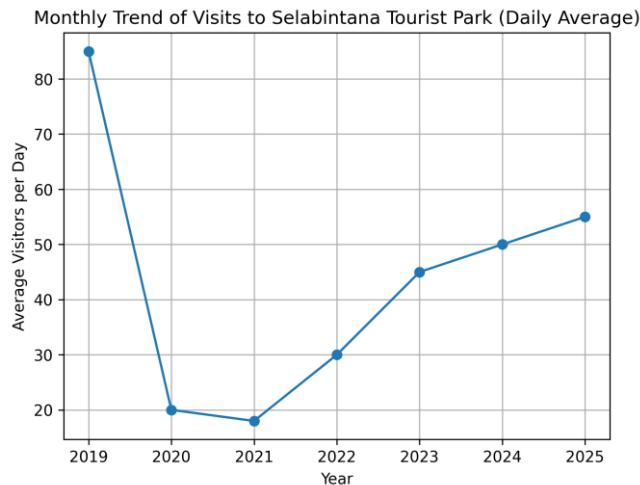
Fatwa Aspects	Provisions in the DSN-MUI Fatwa	Field Findings	Implementation Status	Notes
1. General Principles	Avoiding polytheism, immorality, corruption, wastefulness, and wrongdoing	No immoral activities were found; the environment was relatively conducive.	Implemented	Written SOPs are necessary so that sharia principles do not depend solely on the habits of managers.
2. Benefits	Tourism should bring material and spiritual benefits	Tourism provides economic benefits for MSMEs and the community	Implemented	There is no spiritual education in the tourist experience yet.
3. Cleanliness & Environment	Preserving nature, sanitation, cleanliness	Well-maintained park, lots of green space; toilets are reasonably clean	Partially implemented	Some public areas need improved cleanliness
4. Worship Facilities	Must provide proper worship facilities that are easily accessible and comply with Islamic law.	There is a prayer room near the cafe; a proper place for ablution.	Implemented	The wudhu area needs to be expanded.

Fatwa Aspects	Provisions in the DSN-MUI Fatwa	Field Findings	Implementation Status	Notes
5. Halal Food & Beverages	Must be certified by MUI/BPJPH	All MSME culinary products are halal certified.	Partially implemented	Halal labels need to be more visible
6. Tourism Management	Management refers to sharia principles	Friendly, polite manager	Partially implemented	A standard operating procedure for sharia services is needed to ensure consistency.
7. Local Wisdom	Respecting local cultures that do not conflict with Sharia law	Selabintana is culturally friendly and participatory	Implemented	The strengthening of the community's role needs to be formalised.
8. Prohibited Activities	Adultery, pornography, alcohol, drugs, and gambling are prohibited.	No activities violating Sharia law were found.	Implemented	An official prohibition sign is required in accordance with the fatwa.
9. Family-Friendly Destinations	Safe, comfortable, free from negative activities	Family-friendly area, with water park and green space	Implemented	Sharia-based security SOPs are needed
10. Halal Tourism Education	Stakeholder understanding is part of implementation	Many visitors and managers do not yet understand the concept of halal tourism.	Not yet implemented	A socialisation programme for BPJPH & Local Government is needed.

(Data Processing of Researcher Observations, 2025)

The results of the analysis of the table show that most of the fatwa provisions have been implemented, although some aspects still need to be strengthened, particularly in terms of the cleanliness of certain areas, sharia service SOPs, and halal education for visitors and managers. These findings were obtained from field observations and interviews with several visitors and management, which provided an objective picture of current management practices. However, the findings regarding the compliance of management with sharia principles need to be examined more deeply in the context of the operational challenges and economic sustainability

faced by the tourist park. The number of visitor data from interviews with the security management of the tourist park area is as follows (Yusuf, 2025):



Picture 5. Visitor Chart (Researcher, 2025)

Interviews with Mr Yusuf, a security officer and ticket manager, revealed a significant decline in visitor numbers at Selabintana Tourist Park following the COVID-19 pandemic. On weekdays (Monday to Friday), average visitor numbers exceeded 50 people per day, while at weekends (Saturday to Sunday) they could exceed 100 people per day. However, this situation changed drastically after the pandemic. Currently, the number of daily visitors is still far below pre-pandemic levels. Based on analysis from informants, there are three main factors causing this decline: increased competition with new tourist attractions, unpredictable weather, and a decline in people's purchasing power. This decline in visitor numbers creates an opportunity to optimise the application of sharia principles in tourism management. Strengthening aspects of cleanliness (an-nazhafah), Sharia service SOPs, and halal education, which still need to be improved, can be strategies for recovering visitor numbers. Sharia destinations that emphasise the values of cleanliness, safety, honesty, and environmental sustainability have the potential to build competitive appeal amid competition from other tourist attractions.

Some visitors (Dani, 2025) who were interviewed admitted that they did not fully understand the concept of sharia tourism. Some argued that as long as the tourist area was safe and comfortable, they did not feel the need for sharia tourism to be specifically labelled, as they were concerned that this would restrict tourist activities. However, there were also visitors who saw the concept of sharia tourism as a positive opportunity, especially since the majority of visitors were Muslim, so this approach was believed to increase their sense of safety and comfort.



Picture 6. Prayer room and toilet (Researcher Documentation, 2025)

Conceptually, to deepen understanding of the implementation of the Sharia Tourism Fatwa at Selabintana Tourism Park, this research analysis also reviews the suitability of field practices with the principles of *maqāṣid al-syarī‘ah* (Rahmat Husein Lubis, 2022). This is relevant because the provisions in the fatwa substantially reflect the objectives of Sharia law in protecting fundamental elements such as faith, life, reason, offspring, and property (Nisa, 2022).

Field observations show that some of the values in the fatwa have been implemented by the managers of Selabintana Tourist Park. Worship facilities are adequately available, such as a prayer room, a place for ablution, and hygienic sanitation facilities with separate areas for men and women. Some culinary businesses in the tourist area have been certified as halal, both in terms of their products and processing facilities. The tourist environment is also kept clean, safe, and comfortable for both Muslim and non-Muslim tourists (Cafe, 2025). The management also instils the principles of friendliness, responsibility and ethical service in interactions with visitors.

However, the findings of the study also reveal that the implementation of halal tourism at Selabintana Tourism Park is not yet fully optimal. Some of the obstacles that have arisen include limited awareness among the community and managers regarding the comprehensive concept of halal tourism, as well as the absence of regional policies that specifically support the certification and standardisation of food and beverages for MSME products. Destination management still focuses on natural recreation and economic aspects, while the sharia approach has not yet become an integral part of the overall management system.

To that end, strategic steps are needed to realise sustainable halal tourism in Selabintana Tourism Park. First, strengthening education and socialisation to the community and tourism stakeholders regarding the principles of halal tourism. Second, cooperation with BPJPH, which has a crucial role as the authority on halal tourism policy (Faridah, 2019). Third, improving

human resource capacity to raise awareness of service based on Islamic values. The potential of the 'Halal or Sharia Tourism' branding strategy should be able to become a new attraction that increases the competitiveness of these destinations, both nationally and globally.

Thus, the development of halal tourism in Selabintana Tourism Park not only aims to increase economic value and the number of tourist visits, but also to integrate spiritual, social, and environmental aspects into a unified concept of sustainable tourism that is ethical and fair in accordance with Islamic sharia law.

CONCLUSION

This study shows that Selabintana Tourism Park has implemented most of the sharia tourism guidelines as stated in the DSN-MUI Fatwa. This implementation is reflected in the availability of adequate and easily accessible worship facilities, the provision of MUI-certified halal food and beverages, clean and separate toilet and wudhu facilities, and the maintenance of environmental cleanliness and sustainability. The management also demonstrates good, friendly service ethics and opens up opportunities for local community participation.

However, this implementation is not yet optimal. Interviews show that some visitors and managers still have a limited understanding of the concept of halal tourism. In fact, some people view the terms 'halal tourism' or 'sharia tourism' as overly exclusive concepts or potentially giving the impression of Islamisation, which is considered to limit the number of tourists. On the other hand, the absence of regional policies that specifically support halal tourism certification and standardisation is also an obstacle to comprehensive implementation.

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