



## Reformulasi Pendekatan Wisata Halal: Perspektif Maqāṣid Syarī'ah dalam Masyarakat Plural

*Reformulation of the Halal Tourism Approach: The Perspective of Maqāṣid Syari'ah in a Plural Society*

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### ABSTRACT

The development of halal tourism in Indonesia continues to accelerate along with increasing awareness of halal lifestyles and support from government policies. However, its implementation in plural areas such as Bali, Lake Toba, and Labuan Bajo often causes social resistance due to symbolic and non-contextual approaches. This study aims to evaluate the tension between welfare and potential marginalization in the implementation of halal tourism, using the perspective of maqāṣid shari'ah as the main analytical framework. The method used is a literature study with a qualitative descriptive approach, through a review of scientific literature, policy documents, and public opinion from online media. The research findings show that halal tourism in homogeneous areas such as Lombok has succeeded in presenting welfare through a participatory approach that strengthens the values of *hiḥf al-dīn* and *hiḥf al-māl*. Conversely, in plural areas, policies that do not involve local communities actually risk disrupting *hiḥf al-nafs* and *hiḥf al-'ird*. The conclusion of this study emphasizes the importance of an ethical-participatory approach in developing halal tourism in order to comply with the principle of maqāṣid justice. Therefore, the use of the term "Muslim-friendly tourism" and cross-community involvement are recommended in order to create social harmony and economic sustainability in plural societies.

**Keywords:** Halal Tourism, Maqāṣid Syari'ah, Plural Society, Community Participation, Social Justice

### ABSTRAK

Pengembangan wisata halal di Indonesia terus mengalami percepatan seiring meningkatnya kesadaran gaya hidup halal dan dukungan kebijakan pemerintah. Namun, penerapannya di wilayah plural seperti Bali, Danau Toba, dan Labuan Bajo sering kali menimbulkan resistensi sosial akibat pendekatan yang simbolik dan tidak kontekstual. Penelitian ini bertujuan untuk mengevaluasi ketegangan antara kemaslahatan dan potensi marginalisasi dalam implementasi wisata halal, dengan menggunakan perspektif maqāṣid syarī'ah sebagai kerangka analisis utama. Metode yang digunakan adalah studi pustaka dengan pendekatan kualitatif deskriptif, melalui telaah literatur ilmiah, dokumen kebijakan, serta opini publik dari media daring. Temuan penelitian menunjukkan bahwa wisata halal di wilayah homogen seperti Lombok berhasil menghadirkan kemaslahatan melalui pendekatan partisipatif yang memperkuat nilai *hiḥf al-dīn* dan *hiḥf al-māl*. Sebaliknya, di wilayah plural, kebijakan yang tidak melibatkan komunitas lokal justru berisiko mengganggu *hiḥf al-nafs* dan *hiḥf al-'ird*. Kesimpulan dari studi ini menegaskan pentingnya pendekatan etis-partisipatif dalam pengembangan wisata halal agar sesuai dengan prinsip keadilan maqāṣidik. Oleh karena itu, penggunaan istilah "wisata ramah Muslim" dan pelibatan lintas komunitas direkomendasikan guna menciptakan harmoni sosial dan keberlanjutan ekonomi di masyarakat plural.

**Keywords:** Wisata Halal, Maqāṣid Syari'ah, Masyarakat Plural, Partisipasi Komunitas, Keadilan Sosial



## Introduction

In the last decade, the halal tourism industry has shown significant growth both globally and nationally. This growth is driven by the increasing awareness of halal lifestyles and the increasing number of Muslim tourists who demand tourism services that comply with Sharia principles (Rahmawati et al., 2022; Senja et al., 2024). The Global Muslim Travel Index (GMTI) 2023 report by CrescentRating and Mastercard noted that the number of global Muslim tourists reached 160 million people and is projected to increase to 230 million by 2028 (CrescentRating, 2023). Indonesia is ranked second as the most competitive halal tourism destination after Malaysia, indicating a great opportunity for Indonesia to lead the halal tourism sector globally (Destyana et al., 2024; L. Santoso & Wahid, 2023).

In the literature, halal tourism is defined as the provision of tourism services that are in accordance with Islamic sharia principles. This includes aspects of halal food and beverages, accommodation that is friendly to Islamic values, tourism activities that do not conflict with religious norms, and the availability of worship facilities (Manan et al., 2023; Nurjannah et al., 2023). Organizations such as GMTI, UNWTO, and DSN-MUI have provided guidelines regarding the implementation of halal tourism. The Indonesian government through the Regulation of the Minister of Tourism and Creative Economy No. 2 of 2014 has also prepared guidelines for the development of halal destinations. The implementation of this policy is strengthened by halal certification of hotels, restaurants, and other tourism industry players to make Indonesia the world's halal tourism center (Nugraha & Pujakesuma, 2025; Rusydiana & Marlina, 2020; Sholeh & Mursidi, 2023).

As part of this effort, the Ministry of Tourism and Creative Economy (Kemenparekraf) has established formal cooperation with the Indonesian Ulema Council (MUI) in the development of halal tourism and the creative economy. This memorandum of understanding includes increasing human resource capacity, information exchange, and collaboration in activities that support the development of halal tourism in Indonesia (Kemenparekraf, 2024). In addition, the MUI Food, Drug, and Cosmetics Assessment Institute (LPPOM MUI) plays an active role in facilitating halal certification for business actors in various priority tourist destinations, including Labuan Bajo, Lake Toba, and Mandalika, to ensure the availability of halal products and services that meet sharia standards (LPPOM-MUI, 2024). In addition, the readiness of halal MSMEs is also a determining factor in supporting the sustainability of halal tourism development economically and socially (Nugraha et al., 2025).

However, the implementation of halal tourism in Indonesia is not uniform. In Muslim-majority areas such as Lombok, the development of halal tourism is running smoothly and has received community support (Kadri, 2022). On the other hand, in plural areas such as Lombok, Bali, Lake Toba, and Labuan Bajo, resistance has emerged from local communities. Several community leaders have expressed concerns that halal tourism policies could lead to the dominance of certain religious symbols and sideline local wisdom (Hapsin, 2023; Nasution & Lestari, 2024). The top-down approach without involving local communities has led to misunderstandings of the concept of halal tourism (Ahmad et al., 2023; Purba et al., 2024). In some cases, this approach can even trigger economic exclusion and inter-community tensions (Arifah et al., 2023; Priyatmoko & Maulana, 2022).

To understand the social dynamics in the plural region, it is important to refer to the theory of pluralism put forward by Furnivall (1948), which explains that a plural society is a society consisting of various ethnic, religious, and cultural groups that live side by side but live separately in terms of culture, economy, and value systems. In the context of Indonesia, especially in areas such as Lombok, Bali, Lake Toba, and Labuan Bajo, this plural configuration makes society more vulnerable to social conflict if there is a policy intervention that does not pay attention to local sensitivities. Therefore, the application of the concept of halal tourism in plural regions cannot be equated with areas that are culturally and religiously homogeneous.

Several previous studies have discussed the dynamics of the pros and cons of halal tourism development in areas with religiously and culturally pluralistic societies. Hapsin (2023) highlighted the polemic between Muslim and Christian communities regarding the implementation of halal tourism in Indonesia, showing that tensions arose due to differences in perceptions of halal tourism terminology and practices. Priyatmoko and Maulana (2022) also raised the issue of non-Muslim destinations' rejection of the halal tourism label, which is considered to be able to cause exclusivity and discrimination against local communities. Surwandono et al. (2020) examined halal tourism policies from the perspective of *maqāṣid syarī'ah* and found that although in principle well-intentioned, their implementation in diverse areas often creates resistance because they are considered not inclusive. These studies demonstrate the importance of a sensitive approach to the local socio-cultural context in the development of halal tourism so as not to cause horizontal conflict and maintain harmony between religious communities.

In contrast to Surwandono et al. (2020) who examined the halal tourism policy polemic normatively through the *maqāṣid syarī'ah* approach, this study specifically presents a contextual and empirical approach by highlighting the social

dynamics that occur in three plural tourist destinations in Indonesia, namely Lombok, Bali, Lake Toba, and Labuan Bajo. These three locations were chosen because they represent areas with a non-Muslim majority that are the meeting point between halal tourism policies and multicultural social realities. This study not only examines the resistance and acceptance of local communities to halal tourism policies but also explores the adaptation strategies of stakeholders in responding to this sensitive issue. Thus, this study fills the gap in previous studies by providing a more comprehensive and field-based picture of the challenges of implementing halal tourism in areas with pluralistic socio-cultural configurations.

To understand this dynamic comprehensively, the *maqāṣid syarī'ah* approach becomes a relevant framework. *Maqāṣid syarī'ah* aims to safeguard religion (*ḥifẓ al-dīn*), soul (*ḥifẓ al-nafs*), reason (*ḥifẓ al-'aql*), property (*ḥifẓ al-māl*), and honor (*ḥifẓ al-'ird*) (Al-Ghazali, 1997; Auda, 2008), which in the context of halal tourism must reflect justice and collective welfare, not just the welfare of certain groups (Nurjannah et al., 2023). In practice, halal tourism should not only meet the needs of Muslim tourists, but also consider the social, cultural, and economic sustainability of local communities (Dewi, 2023; L. Santoso & Tri Cahyani, 2022).

The literature shows duality of perception towards halal tourism. On the one hand, halal tourism is seen as a means of economic da'wah and empowerment of Muslim MSMEs (Manan et al., 2023; H. Santoso et al., 2023). On the other hand, there is concern that without an inclusive approach, halal tourism can lead to marginalization of local culture and exclusion of multicultural identities (Hapsin, 2023; Nasution & Lestari, 2024). In fact, several studies have shown that labeling "halal" without cross-cultural dialogue and community participation can exacerbate social tensions (Atmaja et al., 2023). Therefore, a reformulation of the policy approach is needed that is not only normative-institutional, but also ethical-participatory, as developed through *maqāṣid shari'ah* (Nurjannah et al., 2023; L. Santoso & Wahid, 2023).

In the context of a plural society, the use of the term "Muslim-friendly tourism" is more advisable than "halal tourism" which is symbolically exclusive (Priyatmoko & Maulana, 2022; Kadri, 2022). This approach supports social harmony and maintains sharia principles within a just and contextual Islamic economic framework.

Based on the explanation above, it can be identified that the main problem raised in this study is the tension between two opposing poles: first, efforts to present benefits through economic benefits and strengthening religious values in the tourism industry; and second, the potential for marginalization of local

communities, both in terms of culture and economic participation. This tension shows the importance of evaluating the concept of halal tourism, especially in plural areas, using the *maqāṣid syarī'ah* approach so that tourism development does not ignore the values of justice, inclusiveness, and social sustainability.

This study aims to analyze and evaluate the development of halal tourism in plural areas from the perspective of *maqāṣid syarī'ah*. The main questions raised are whether the concept of halal tourism applied has substantially reflected the principles of *maqāṣid*, and how the tension between *maslahat* and marginalization is represented in the literature and policy practices. The results of this study are expected to contribute to the development of a sharia economic approach that is not only normative and symbolic, but also contextual and solution-oriented in responding to the socio-cultural complexity of Indonesian society.

## **Research Methods**

This study uses a descriptive qualitative approach with a library research method. Data sources consist of secondary literature, including national and international scientific journal articles indexed by SINTA and Scopus, official reports from government institutions such as the Ministry of Tourism and Creative Economy (Kemenparekraf), the Indonesian Ulema Council (MUI), and LPPOM MUI, as well as media and public opinion studies published in articles and online media. Data analysis was carried out through two approaches. First, thematic analysis was applied to identify narrative patterns related to the concept of *maslahat* and marginalization in the discourse of halal tourism. Second, normative analysis was used by making *maqāṣid syarī'ah* the main lens in evaluating halal tourism policies and practices in plural areas. Furthermore, to clarify the literature curation process, the researcher developed a systematic selection stage using thematic classification, as shown: 1. The literature was categorized based on two main dimensions: (1) the theme of *maqāṣid shari'ah* (*maslahat*, *ḥifẓ al-māl*, *ḥifẓ al-nafs*, *ḥifẓ al-'ird*) and (2) the social context (homogeneous vs plural society). Each article was assessed based on empirical relevance, the context of the study area, and contribution to the narrative of *maslahat* or marginalization. Only literature that met at least two relevance criteria was included in the final analysis.

## **Results and discussion**

Based on the findings of this study, to understand the dynamics of halal tourism implementation in areas with different socio-cultural characteristics, this study identified four strategic locations: Lombok, Bali, Lake Toba, and Labuan Bajo. Each location represents a different policy approach and community response,

allowing for a comparative analysis of the extent to which the principles of maqāṣid sharī'ah are reflected in halal tourism practices in each region. The following table presents a summary of the comparison that forms the basis for the analysis in the following sections:

**Table 1. Summary of Halal Tourism Implementation Based on Plural and Homogeneous Locations**

Location	Implementation Approach	Local Community Response	Maqasid Syariah Indicators	Evaluation of Maqasid Syariah
<b>Lombok</b>	Participatory, Muslim community-based	Supportive and enthusiastic	1. <i>Hifẓ al-dīn</i> : Availability of places of worship and absence of discriminatory practices against other religions.	<i>Hifẓ al-dīn and ḥifẓ al-māl are achieved; local support strengthens the maṣlaḥah 'āmmah.</i>
<b>Bali</b>	Top-down, symbolic, minimal involvement of local culture	High resistance from the Hindu community	2. <i>Hifẓ al-māl</i> : Increasing the income of cross-religious MSME actors and equal access to certification programs.	Risky of violating ḥifẓ al-'irḍ and ḥifẓ al-nafs; the benefit has not yet reached all parties.
<b>Danau Toba</b>	Central instructions, not contextual	Skeptical and rejecting the "halal" label	3. <i>Hifẓ al-nafs</i> : Protection of social tranquility and the absence of	Tends to be exclusive; threatens social harmony and fails to build maṣlaḥah 'āmmah.
<b>Labuan Bajo</b>	Certification is facilitated by the government and MUI	Mixed responses, some accept symbolic		<i>Hifẓ al-dīn is limited; the normative approach has not touched on</i>



			horizontal conflict.	the aspects of ḥifẓ al-māl and social.
			4. Hifẓ al-‘ird: Recognition of local cultural symbols and practices in tourism promotion.	
			5. Hifẓ al-‘aql: Educational activities about pluralism and contextual Islamic values.	

Source: processed by researchers (2025)

Based on the table above, it shows that Lombok shows good maqāṣid integration through the involvement of local communities. A collaborative approach between local government and religious leaders facilitates broad acceptance. Bali faces high resistance due to a symbolic approach that ignores local Hindu traditions. Policies in Bali need to adopt an accommodating approach by involving traditional villages. Lake Toba reflects the rejection of the “halal” label without public education, showing the importance of recontextualizing the meaning of Muslim-friendly tourism. Labuan Bajo takes a middle path, but its approach is still normative and has not been optimal in empowering local non-Muslim business actors.

Thus, an approach that is responsive to local socio-cultural conditions tends to produce more inclusive and harmonious impacts. Conversely, a top-down approach that is too symbolic actually risks causing social resistance and can harm the principles of maqāṣid shariah, especially in terms of justice, public involvement, and protection of cultural diversity.

### 1.1 Analysis Narrative of Maslahat in Halal Tourism Literacy

In the framework of Islamic economics, *maqāṣid syarī'ah* not only functions as a normative principle, but also as the foundation of development ethics that aims to maintain the sustainability of human life in spiritual, social, and economic dimensions. As emphasized by Al-Ghazali and further developed by Jasser Auda, the concept of *maslahat* (benefit) is the core of *maqāṣid* that must be reflected in every public policy, including in the development of the tourism sector. In the context of halal tourism, *maslahat* is not only interpreted as fulfilling the needs of Muslim tourists for sharia-compliant services, but also includes empowering local communities, cultural harmonization, and economic sustainability.

The findings of this study indicate that the narrative of *maslahat* can be realized in real terms, especially in relatively homogeneous areas such as Lombok. There, halal tourism is developed in a participatory manner through the involvement of Muslim and non-Muslim communities in local economic initiatives, such as halal culinary MSMEs and the management of sharia homestays that still maintain Sasak cultural symbols. Worship facilities are provided without shifting the existence of local customs, so that the *maslahat* presented is not exclusive. This model shows that halal tourism does not have to sacrifice local wisdom, but can be a means of integrating Islamic values and cultural diversity productively. This positive narrative is supported by the findings of Kadri (Kadri, 2022) who emphasizes the importance of the concept of inclusive Islam in halal tourism practices in Lombok. He showed that the involvement of local clerics, interfaith business actors, and local governments succeeded in creating an inclusive and adaptive tourism ecosystem to local values. A similar thing was also stated by Santoso and Wahid (L. Santoso & Wahid, 2023), who viewed halal tourism as part of a spiritual economic empowerment strategy that could strengthen social cohesion, rather than creating a dichotomy of identity. The narrative of benefits built in Lombok shows the harmony between *maqāṣid* values and equitable development practices.

However, the narrative of *maslahat* in halal tourism cannot be simply replicated in plural areas without considering the inherent social and cultural complexities. As Dewi (Dewi, 2023) reminds us, the construction of *maslahat* that only relies on Islamic symbols without involving local communities tends to be normative and exclusive, so it is prone to resistance. In the context of areas such as Bali and Lake Toba, a non-dialogical approach to halal tourism can ignore the sensitivity of local identity and actually contradict the principle of *maqāṣid* itself. Therefore, *maslahat* that grows naturally in homogeneous societies, such as in Lombok, cannot simply be adopted in plural societies. A formulation of *maslahat* is needed that is built through deliberative and participatory mechanisms, by paying



attention to the balance between sharia values and cultural diversity. Based on these findings, the strategic step forward is to encourage the development of a halal tourism policy framework that not only focuses on certification and formal standards, but also integrates the principles of social justice, acceptance of local culture, and cross-community participation as the main indicators of success. Thus, the narrative of welfare does not stop at normative idealism, but becomes a real instrument that builds harmony and sustainability in a plural society.

## 1.2 Analysis Marginalization Narratives in Plural Contexts

In *maqāṣid syarī'ah*, in addition to *maslahat*, an important aspect that cannot be ignored is protection from harm (*dar' al-mafāsid*) and the enforcement of social justice as a form of collective responsibility. Marginalization, in this context, can be seen as a form of *mafsadah* (social damage) that is contrary to the basic principles of *maqāṣid*, such as *ḥifẓ al-nafs*, *ḥifẓ al-'ird*, and *ḥifẓ al-māl*. In the development of halal tourism, when the approach used fails to accommodate cultural diversity and local aspirations, the potential for marginalization is not only a secondary impact, but a structural risk inherent in the design of the policy itself.

The findings of this study indicate that in plural areas such as Bali, Lake Toba, and Labuan Bajo, local community resistance arises not only because of the substance of Islamic values, but because of the symbolic and non-contextual approach to implementing halal tourism. In Bali, for example, halal tourism policies are perceived as a form of homogenization of public space, which threatens the existence of Hindu symbols and practices that have long been a local cultural identity. Similar things happen in Lake Toba and Labuan Bajo, where the labeling of "halal" on tourist facilities is considered irrelevant to local needs and even raises concerns about the Islamization of tourism space.

This marginalization narrative is reinforced by various previous studies. Hapsin(Hapsin, 2023) noted that symbolic conflicts between Muslim and Christian communities in the context of halal tourism often arise due to the absence of equal dialogue space. Priyatmoko and Maulana(Priyatmoko & Maulana, 2022) showed that the term "halal" in the tourism sector, if not explained inclusively, can create exclusivity that is divisive, not unifying. Meanwhile, Nasution(Nasution & Lestari, 2024) found that most non-Muslim communities in North Sumatra view halal tourism as an identity project that intervenes in the existing social and economic order. All of these findings indicate that marginalization is not a product of Islamic

values, but rather a consequence of a top-down policy approach that fails to read the pluralistic landscape of society.

Thus, it is important to distinguish between universal values—such as halalness, comfort, and service ethics—and forms of symbolic imposition that arise from non-adaptive policies. Halal tourism that is not based on *maqāṣid ‘āmmah*, namely the collective welfare of all elements of society, has the potential to eliminate local actors, weaken social cohesion, and trigger ongoing horizontal fragmentation. This is an important lesson that the narrative of marginalization can arise not because of the substance of sharia, but because of the weak translation of *maqāṣid* into a real pluralistic context.

Based on these findings, the next step that needs to be taken is to redesign the halal tourism development strategy in plural areas by emphasizing an inclusive *maqāṣid syarī’ah*-based transformative approach. This includes reformulating the policy narrative from exclusive “halal tourism” to communicative “Muslim-friendly tourism”, establishing an interfaith dialogue forum in the formulation of tourism policies, and actively involving local communities across identities in the certification process, product curation, and tourism promotion. With this kind of approach, halal tourism not only avoids symbolic traps and social resistance, but also makes a real contribution to building cultural justice and social stability in a pluralistic society.

### 1.3 Analysis Evaluation through the Maqasid Sharia Perspective

*Maqāṣid shari’ah* in Islamic economics is not merely a theoretical or idealistic norm, but rather functions as an evaluative framework that can be used practically in assessing public policies, including in the development of halal tourism. The five main principles of *maqāṣid* amely *ḥifẓ al-dīn* (protecting religion), *ḥifẓ al-nafs* (protecting the soul), *ḥifẓ al-‘aql* (protecting reason), *ḥifẓ al-māl* (protecting property), and *ḥifẓ al-‘ird* (protecting honor and dignity) provide multidimensional indicators to assess the extent to which a policy brings benefits and avoids harm. In the context of halal tourism, *maqāṣid* can be used as a benchmark to evaluate whether policy implementation is not only legally valid, but also socially just, culturally relevant, and economically impactful.

Based on field findings, halal tourism practices in four strategic areas show very varied results when tested through the lens of *maqāṣid shariah*. In Lombok, the implementation of halal tourism shows the fulfillment of several main *maqāṣid*,

such as *ḥifẓ al-dīn* through the provision of adequate and non-exclusive worship facilities, *ḥifẓ al-māl* through increasing the income of interfaith MSME actors, and *ḥifẓ al-nafs* through the creation of social calm without communal conflict. The involvement of local communities in planning and implementation is the key to the success of the implementation of *maqāṣid* as a whole. In contrast, in Bali, top-down halal tourism policies risk violating *ḥifẓ al-ʿird* because they ignore the expression of Hindu culture which is the dominant identity of the local community, and open up the potential for social exclusion due to the dominance of Islamic symbols.

In Lake Toba, the halal tourism approach is not accompanied by public education and community participation, so it fails to build the dimension of *ḥifẓ al-ʿaql* as a basis for social rationalization. As a result, local communities reject the labeling of “halal” because it is considered foreign and threatens the sustainability of local culture. Meanwhile, Labuan Bajo shows achievements that tend to be normative, especially in terms of certification and provision of halal facilities, but is still minimal in terms of economic empowerment of local non-Muslim communities. This indicates that *ḥifẓ al-māl* has not been achieved evenly, as well as the lack of the dimension of distributive justice which is an important part of *maqāṣid* in a plural context.

Supporting literature emphasizes the importance of *maqāṣid* as a regulatory and evaluation framework. Nurjannah(Nurjannah et al., 2023) emphasize that halal tourism policies must be supported by *maqāṣid syarīʿah* in a substantive manner, not merely administrative formalities. Meanwhile, Surwandono (Surwandono et al., 2020) show that policies that only emphasize normative aspects without considering social and cultural realities risk ignoring the social dimensions of *maqāṣid*, such as justice, minority protection, and communal harmony. Therefore, evaluation of halal tourism policies cannot be carried out with a uniform approach across regions, but must consider the local character (locality) and socio-cultural constellation of each region. Evaluation of *maqāṣid* must be contextual, not only measuring compliance with *fiqh* law, but also considering social acceptance, economic sustainability, and cultural diversity as part of substantive justice.

Thus, the success of halal tourism should not be measured only through administrative indicators such as the number of certifications or the increase in the number of Muslim tourist visits. What is much more important is the extent to which the policy can realize the values of *maqāṣid* in a pluralistic context, such as the creation of social harmony, cross-community involvement, and equitable distribution of economic benefits. Evaluation of halal tourism policies must be based on the principles of justice and contextual collective benefit, not on a homogeneous and bureaucratic symbolic approach.

Based on this evaluation, the strategic step forward that needs to be taken is to develop a contextual maqāṣid syarī'ah-based halal tourism policy evaluation model. This model must include social indicators such as local community satisfaction, cross-religious perceptions, distribution of economic benefits, and cultural harmony as part of the monitoring and evaluation system. The local government together with academics of sharia economics and religious figures across faiths need to formulate an evaluative instrument that is able to distinguish between administrative success and substantive success. Thus, maqāṣid syarī'ah does not only become a principle of discourse, but becomes a concrete evaluation instrument in encouraging social transformation through fair and sustainable tourism.

## **Conclusion**

This study found that the implementation of halal tourism in plural areas in Indonesia, such as Bali, Lake Toba, and Labuan Bajo, shows an imbalance between the ideals of maqāṣid shari'ah and the socio-cultural realities of local communities. Although the concept of halal tourism in principle brings potential benefits, especially in supporting ḥifẓ al-dīn (protection of religion) and ḥifẓ al-māl (protection of property), the symbolic implementation that is top-down actually increases the risk of violations of ḥifẓ al-'ird (protection of the honor and dignity of local culture) and ḥifẓ al-nafs (protection of social stability).

Lombok is the only case study that reflects the harmony between maqāṣid shariah and a community-based participatory approach. In this context, the involvement of cross-actors such as local government, religious figures, MSMEs, and indigenous communities shows that maslahat can be achieved when halal tourism development is carried out contextually and collaboratively. In contrast, plural areas such as Bali and Lake Toba experience resistance due to an approach that is not accommodating to local traditions, as well as the use of sharia terms and symbols without an inclusive public communication process.

Overall, the findings of this study confirm that the success of halal tourism cannot be reduced to quantitative indicators such as certification, visitor volume, or halal physical facilities. Instead, true success must be measured through substantive maqāṣid shari'ah indicators: social justice, community involvement, recognition of cultural diversity, and equitable distribution of economic benefits.

## **Suggestion**

Based on the results of this study, it is recommended that the development of halal tourism in plural areas no longer rely solely on symbolic and structural approaches, but rather adopt a more participatory strategy that is oriented towards maqāṣid syarī'ah comprehensively. The central and regional governments need to build open dialogue spaces with all elements of society, including non-Muslim communities, local business actors, and local religious leaders, in order to create policies that are sensitive to socio-cultural diversity. In this context, the choice of terms such as "Muslim-friendly tourism" can be a more inclusive alternative to the term "halal tourism" which often gives the impression of exclusivity. In addition, strengthening local capacity and literacy of maqāṣid syarī'ah among stakeholders is important so that the tourism programs developed not only meet formal Islamic standards, but also contribute to social justice, economic sustainability, and harmony between groups. With this approach, halal tourism will be more accepted as a tourism model that brings common benefits without neglecting local values and the cultural identity of plural societies.

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Arinaldi Nugraha is actively engaged in scientific writing with a focus on Islamic economics. He is involved in various mentoring and writing support initiatives, particularly in academic and applied research related to Islamic economic issues.