



Halal Tourism Based on Islamic Economy Perspective of Hadith

Fathan Budiman^{1*}, Naqiyah Mukhtar²

1 Universitas Islam Negeri Prof. K.H. Saifuddin Zuhri, Purwokerto, Indonesia; fathan7680@gmail.com

2 Universitas Islam Negeri prof. K.H. Saifuddin Zuhri, Purwokerto, Indonesia; naqiyah.mukhtar@uinsaizu.ac.id

*Correspondence: fathan7680@gmail.com

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Abstract: This research is motivated by the tendency of a literal understanding of hadith texts regarding halal tourism based on shari'a economics. This study aims to analyze and describe the hadith texts that form the basis for the concept of halal tourism. Using a literature review as the method, a qualitative approach will be employed to achieve this, with content analysis as the interpretation method utilized in this research. The study results indicate that the application of the hadith text requires contextualization to avoid limiting the concept of universal halal tourism with a shari'a label, particularly about shari'a economic imperatives. This study also shows that Indonesia is a conducive country, thanks to its moderate understanding that links Islamic texts with universal and local values, making it an ideal center for global halal tourist destinations. It is important to note that halal tourism is based on three fundamental principles: good intentions as the primary foundation, good service as a spirit, and wise spending (thrifty) as the primary value.

Keywords: Hadith, Halal, Tourism, Perspective

Abstrak: Penelitian ini dilatarbelakangi kecenderungan pemahaman literal terhadap teks hadis berkenaan dengan konsep wisata halal berbasis ekonomi syariah. Penelitian ini bertujuan untuk menganalisis dan mendeskripsikan teks hadis yang menjadi dasar konsep wisata halal. Penelitian ini menggunakan pendekatan kualitatif melalui studi pustaka dan metode interpretasi yang digunakan dalam pembahasan penelitian ini menggunakan analisis isi. Hasil penelitian ini menunjukkan bahwa penerapan teks hadis diperlukan kontekstualisasi sehingga tidak mempersempit konsep wisata halal yang bersifat universal dengan label syariah terlebih keharusan ekonomi syariah. Penelitian ini juga menunjukkan bahwa Indonesia merupakan negara kondusif melalui paham moderat yang menghubungkan teks Islam di antara nilai-nilai universal dan nilai-nilai lokal sehingga memastikan tanah air dapat menjadi pusat destinasi wisata halal di dunia. Konsep wisata halal tidak dapat dipisahkan dari tiga hal yang menjadi landasannya, yakni niat yang baik sebagai landasan pokok, pelayanan yang baik sebagai menjadi ruh dan bijak dalam pembelanjaan (hemat) menjadi nilai pokok dalam wisata halal.

Kata Kunci: Hadis, Halal, Perspektif, Wisata

1. Introduction

Halal tourism is becoming an international issue (Peristiwo, 2020, p. 9). Tourism plays a vital role in the world economy as a contributor to employment and the country's economic growth. In 2022, the halal tourism contribution target was projected to contribute 35% or USD 300 million to the global economic sector (Katuk, 2021, p. 1044). The government strongly encourages the development of halal tourism in Indonesia (Suharko, 2018, p. 336). As a population with the largest Muslim majority population in the world, Indonesia has the opportunity to become a world destination center (Junaidi, 2020, p. 1760).

The tourism sector is a supporting factor for economic growth in Indonesia which can contribute significant foreign exchange to the country (Mohsin, 2016, p. 160). Halal tourism is overgrowing in Indonesia. The trend of Indonesian destinations continues to increase, especially among travelers from the Middle East (Sofyan, 2022, p. 131). In 2019, the best halal tourism destination in the world was awarded to Indonesia, which demonstrated excellence in the field (Slamet, 2022, p.10). The 2019 Global Muslim Travel Index (GMTI) award was given to Indonesia, which outperformed other Muslim countries in halal tourism (Suhartanto, 2021b, p. 1470).

Observers have noted problems with Indonesian halal tourism, citing its unclear and weak regulatory aspects (Adinugraha, 2021, p. 669) and in releasing halal tourism with the application of the shari'a economy (Rhama, 2022, p. 1498). In this regard, observers have stated that Indonesia needs to establish specific regulations related to halal tourism in addition to the 2009 law on tourism (Aji, 2021, p. 1560). Observers also noted that halal tourism should be separated from the Shari'a economic system (Nurjaya, 2021, p. 501). Several experts emphasized that the development of the concept of halal tourism in Indonesia is still focused on technical aspects related to the fulfillment of infrastructure facilities, such as shari'a hotels, food and beverage guarantees in the restaurant area, and transportation for shari'a tourism travelers (Suhartanto, 2022, p. 1470).

A shari'a economic approach is needed to comply with halal tourism based on the hadith of the Prophet. This view states that shari'a rules have consequences for various activities and actions of legal objects, which must then be accounted for (Nurjaya, 2021, p. 504). This view is considered literal in understanding the text of the hadith. Therefore, this research finds that it is necessary to study the hadith texts used as the basis for halal tourism based on shari'a economics (Basuki & Naqiyah, 2021, p. 77).

Some researchers have conducted previous research related to halal tourism. Research on opportunities and prospects for halal tourism was carried out (Battour, 2022b, p. 890; Rahman, 2020, p. 580; Suhartanto, 2022, p. 1468). The state of halal

tourism in various countries (Izudin, 2022, p. 40; Mas'ud, 2022, p. 260; Marlinda, 2021, p. 256). Application of technology to support halal tourism (Battour, 2022b, p. 870; Battour, 2022a, p. 890; Feizollah, 2021, p. 15). Stakeholder support in the success of halal tourism (Adinugraha, 2021, p. 670); Nuraini, 2021, p. 2; Nurjaya, 2021, p. 501). Halal food as part of halal tourism (Han, 2021 p. 10; Bhoola, 2020 p. 290; Addina, 2020 p. 3).

The framework of thinking needs to be designed as a logical flow that becomes the flow of the concept of this research. This research is based on the contextualization of hadith texts. Hadith, as a source of Islam in addition to the Qur'an, is not understood textually but is analyzed according to the situation and conditions (Thohari, 2021, p. 715). The contextualization view still has to be in dialogue with the situation and conditions, especially if the hadith is related to the problems of the community's social life, including economic life and the tourism sector (Luthfi, 2021, p. 289).

Understanding the text of hadith requires contextual interpretation, namely positioning the text of hadith between locality and universality (Masruhan, 2019, p. 485). Regarding economic life and halal tourism, hadith must be able to dialogue with universal values that apply in the international world and hadith dialogue with local values (Jamal, 2017, p. 200). This study understands that local wisdom always has a universal side and plays a significant role in creating goodness for citizens. Thus, the hadith, which is the basis of halal tourism based on shari'a economics, must be dialogued with aspects of locality in Indonesia and world universality.

The presentation of the literature review in this study is used as a theoretical basis that will be used as an analytical knife from the discussion to the conclusion (Ridwan, 2020, p. 1182). The three schools of Islamic economics, namely *iqtishaduna*, mainstream, and critical schools, still influence the course of implementing the shari'a economic system, including in the halal tourism sector.

There are two views regarding halal tourism based on the shari'a economy. The first view states halal tourism is a necessity in the application of shari'a economics (Warsito et al., 2021, p. 2570). Halal tourism, in the second view, is used as a health destination in the form of providing food and beverages, healthy advertising, and green tourism that pays attention to the practical protection of the ecological environment (Aziz & Sunhaji, 2018, p. 50). This last view prefers to explore the feasibility of ecological development of local areas as the primary destination for Indonesian halal tourism destinations.

Based on the phenomena, theories, and previous studies that have been described above, this research problem formulation focuses on the hadith, which is the argument for halal tourism based on shari'a economics (Setiawan, 2021, p. 167). The hadith and its analysis are based on the context of Indonesian halal tourism.

This study aims to analyze halal tourism based on shari'a economics according to the hadith of the Prophet. The results of this study are expected to be helpful, especially for halal tourism economic actors in Indonesia.

This study uses a qualitative approach through library research (Balmer, 2022, p. 281; Weckesser, 2022, p. 1608). This qualitative research analyzes the hadiths that are the basis for halal tourism. The interpretation of the contextual meaning of halal tourism hadith in this study uses content analysis (Xie, 2019, p. 701).

This library research seeks to find answers to the problem of halal tourism based on shari'a economics from a hadith perspective. To explain the problems raised, the author uses a qualitative approach. Sources of data are obtained from various relevant literature, expert opinions, and various other supporting information, thus giving birth to a more in-depth elaboration of ideas.

The study of the raised theme was reviewed with the first step, tracing information sourced from print and electronic media under the research theme. Second, collect data through policies on halal tourism and its development. Third, analyze to describe and interpret the data. In particular, the study of halal tourism as part of the religious practice of Muslims will methodically be described based on the perspective of hadith. Fourth, conclude the discussions that have been carried out.

2. Halal Tourism Hadith

Hadith indicated tourist activities such as the hadith narrated by Ibrahim Abu Isma'il As-Saksaki. The Prophet said: "I heard Abu Burda accompanying Yazid bin Abi Kabsha on a journey. Yazid used to fast on his way. Abu Burda said to him, "I heard Abu Musa several times say that *Rasulullah* said, When a slave falls ill or travels, then he will get the same reward as he gets for good deeds done at home when in good health" (Imam Muslim, 2000, p. 2774). The hadith of the Prophet Muhammad said, "Verily deeds depend on intentions, and indeed everyone will get according to what he intended" (Al-Bukhari, 2002, p. 4682).

Hadith from Abu Shurayh Al-Ka'b, where the messenger of Allah said: "Whoever believes in Allah and the Last Day should serve his guests generously. According to the hadith, the reward for a guest is providing them with better food for a night and a day and entertaining them with food for three days, while anything slaughtered beyond that is considered a charitable act. Furthermore, it is not lawful for a guest to stay with his host for such a long time that it puts him in a critical position" (Al-Bukhari, 2002, p. 5995).

At-Tirmidhi's narration in Sunan At-Tirmidhi states that Abdullah bin Abdurrahman has told us Al-Aswad bin 'Amir has told us Abu Bakr bin Ayyash

from Al-A'masy from Sa'id bin Abdullah bin Juraij from Abu Barzah Al Aslami said, Rasulullah said, "The soles of a servant's feet will not move on the Day of Resurrection until he is asked about his life for what he spent, about his knowledge for what he practiced, about his wealth from where he earned and where he spent and about his body for what he uses." He said this hadith is hasan sahih; as for Sa'id bin Abdullah bin Juraij he is a Basrah man, and he is Abu Barzah's slave, while Abu Barzah's name is Nadlah bin' Ubaid (Tirmidzi, n.d., p. 2341).

Contextual Hadith

The literal understanding of hadith texts must be shifted to contextual interpretation. If we look at the existing reality, the development of the concept of halal tourism in Indonesia is still limited to technical aspects (Lestari, 2022, p. 940). The concept of halal tourism in Indonesia, which is based on a shari'a economy, still needs improvement. The role of government, entrepreneurs, consumers, and other stakeholders is needed. All parties' togetherness in halal tourism management has finally paid off. In 2019 Indonesia won the Global Muslim Travel Index (GMTI) award, beating other Muslim countries (Maharani, 2021, p. 295). This proves that Indonesia, with the largest Muslim population in the world, has an advantage in the halal tourism sector (Wibawa, 2021, p. 3).

The hadiths above emphasize that travel activities, according to Islam, are considered as acting in the way of Allah (fi sabadilla). A form of submission to the ways of Allah (Hajj and Umrah). Raise awareness of the smallness of man and the greatness of God. They were encouraging and strengthening friendships (Muslim brotherhood) and doing business. Muslims are encouraged to achieve physical, social, and spiritual goals by traveling (tourism).

Imam Tirmidhi narrated a hadith that forms the basis for shari'a-based halal tourism. This hadith, in its application, will bring reckoning consequences for everything that humans do. There is accountability for all actions and activities carried out by humans. Human actions are objects of law that God made to judge humans.

It is ideal when the hadith is seen from the context of the situation when the Prophet said it. Understanding hadith should be generated through contextual interpretation (Thohari, 2021, p. 715). The contextualization of the hadith above can be related to the compliance of halal tourism, which is integrated and based on the shari'a economy.

There is an assumption that halal tourism means applying Islamic principles. This is the view of Islamic political groups. This view is inappropriate because halal tourism, in the sense of Islamic principles, will have a collision with the issue of

tolerance with followers of other religions. Halal tourism applies to Muslims and non-Muslims (Said, 2022, p. 829).

The Foundation Intention of Halal Tourism

Halal tourism is tourism carried out by a person or group in a way that follows Islamic law. Halal tourism includes various activities, such as sightseeing, staying at hotels, shopping, and tasting food and drinks. The primary purpose of halal tourism is to seek happiness and relaxation in a way permitted by Islam. Therefore, halal tourism in Islam refers to holiday activities carried out by observing Islamic law and not violating predetermined rules.

Every person's practice will be judged based on his intentions. Therefore, when doing halal tourism, one must have good and sincere intentions to visit halal places that do not violate the rules of Islamic law. In halal tourism, a Muslim can take advantage of the opportunity to learn and increase knowledge about culture, history, and natural beauty in the places visited.

Good intentions are significant in the context of halal tourism because they can determine whether the tourism undertaken is halal. Halal tourism is carried out by fulfilling Islamic shari'a principles, such as not being involved in activities prohibited by religion, paying attention to the safety and health of oneself and others, and not stealing other people's rights.

This tour can be considered halal tourism for someone who intends to travel to find peace, learn about Islamic culture, and strengthen friendships. However, if someone intends to travel to do things prohibited by religion, such as drinking alcohol or gambling, then the tour cannot be considered halal tourism.

In this case, the hadith of intention is very important because it can help a person to improve his intention and ensure that the tour is halal. By having good intentions, one can ensure that Allah SWT accepts the practices carried out during the tour and can benefit oneself and others.

Tour operators must intend to provide services and facilities following Islamic shari'a principles and pay attention to the needs of Muslim tourists, such as providing halal food, places to pray, and tourism activities that follow religious values. Meanwhile, tourists must intend to travel by paying attention to Islamic shari'a principles, such as choosing tourist destinations that follow religious values, consuming halal food, and avoiding activities that conflict with religious values.

By having a clear intention to develop halal tourism, halal tourism can be carried out correctly and following the principles of Islamic shari'a. This will make it easier for Muslim tourists to travel safely and comfortably and follow religious values.

Good Service as The Spirit of Halal Tourism

Good service is one of the critical factors in the success of the tourism business, including in the context of halal tourism. Good service can become the spirit of halal tourism because it can create a positive and memorable experience for tourists and fulfill their needs and expectations related to halal principles.

Honoring guests in halal tourism must be a top priority on every trip. Some ways to glorify guests in halal tourism include: 1) Provide excellent and friendly service to guests. Always speak politely and smile when interacting with guests; 2) Pay attention to guest needs. Respond to guest needs such as halal food, prayer rooms, etc. Remember to provide accurate information about what guests need; 3) Provide clear and accurate guidelines regarding halal tourist attractions around the area guests will visit; 4) Provide a memorable travel experience. Ensure to provide a different and enjoyable travel experience for guests; 5) Maintain the cleanliness and comfort of the tourist environment. Ensure the tourist environment remains clean and comfortable for guests; 6) Listen to input and suggestions from guests. Always listen to input and suggestions from guests to improve the quality of the halal tourism services provided; 7) Availability of information. Hotels and tourist attractions must provide clear and easily accessible information about the facilities and services. Information about the nearest places of worship, prayer schedules, and a list of the nearest halal restaurants must also be available; 8) Halal activities. Hotels and tourist attractions must provide Muslim guests with Halal activities, such as tours to historic sites or natural attractions that are environmentally friendly, and avoid activities that conflict with Islamic shari'a principles.

By paying attention to these things, guests will feel valued and respected when traveling halal, so they will feel happy and return to the place or recommend it to others. Providing good service for tourists will make them feel satisfied and valued as consumers. This can increase the awareness and interest of tourists to return to halal tourist destinations while increasing the reputation and competitiveness of the halal tourism industry.

Save as a Wise Value for Halal Tourism

How to use excellent and right assets is closely related to halal tourism. As Muslims, we must ensure that our source of income is halal and that the way we use our wealth is also halal. If not, then the tourism we do will not be considered halal.

Suppose our source of income comes from unlawful activities such as gambling or businesses that are not lawful. In that case, the tourism we do use the money generated from these activities will not be considered halal. This is because the income comes from non-halal sources.

In addition, the way we use wealth must also follow Islamic teachings. For example, we have to make sure that we do not spend money on things that are not permissible in Islam, such as buying liquor or food that is not Halal.

Therefore, before going on a tour, we must ensure that the income used for the tour is halal and that we use our assets also following Islamic teachings. In this way, we can ensure that our tourism is genuinely halal and gets blessings from Allah.

Saving in the context of halal tourism can be interpreted as a wise value in managing expenses while traveling according to halal principles. Saving means reducing spending and considering halal values such as not wasting money, not buying haram things, and not harming others.

Several reasons why saving is a wise value in halal tourism include; Following Islamic principles, which encourage people to live frugally and not be wasteful in spending wealth; Can minimize unnecessary expenses and ensuring that the money spent during the tour remains following halal principles; Can enable tourists to enjoy the same tourist experience without having to pay a high price; It can raise tourists' awareness of the importance of frugality in everyday life and help them to apply these values when returning to everyday life.

In halal tourism, saving can be done by choosing accommodation that fits the budget, buying food and drinks from halal and affordable places, choosing economical transportation that does not harm the environment, and avoiding wastage in buying souvenirs or other unimportant goods. By applying the wise value of saving in halal travel, tourists can enjoy a satisfying travel experience that follows halal principles without incurring high costs or harming others.

3. Dexterity of Halal Tourism

Halal tourism does not only mean religious tourism for adherents of Islam. Halal tourism is broader than religious tourism. We understand halal tourism as a form of health tourism that ensures a better experience for visitors. Thus, in this understanding, halal tourism applies to all religious communities because all religious teachings apply the principles of healthy behavior, healthy services, and healthy facilities (Huda, 2022, p. 890).

The term halal tourism based on Islamic law requires the basis of Islamic law in the concept of halal tourism. This, in turn, will be trapped in terms such as Islamic education visits, pilgrimage routes, shari'a swimming pools, prayer buildings, and archery recreation areas. There is even the term shari'a hotel, shari'a travel, and shari'a karaoke. This indicates that the halal tourism industry is narrowing its focus to a smaller and more defined market segment. The segmentation is only the market scope (market) for Muslims. So there is no doubt that the view of halal

tourism based on Islamic law means withdrawing to a narrower area (Akter, 2022, p. 938).

Halal tourism is a universal concept. It grows with concepts such as a halal lifestyle, food, and cosmetics. Islamic texts should align with universal concepts and should not be limited to a narrow perspective dictated only by the views of a specific school of thought. (Abbasian, 2021, p. 5).

The meaning of shari'a-based halal tourism in his expectations will depend on the group of thought. Fundamental groups usually collide with liberal groups. The first group advocates for shari'a economics to be rooted in the holy texts, namely the Qur'an and hadith, using literal, contextual, and textual reasoning. The second group tends to ignore the text by prioritizing a liberal view. The struggle between these two schools of thought can be mediated by moderate understanding. In this case, moderate Islam understands the sacred text by exploring the content of the text's intentions. Then the meaning of the text is related to the situation and conditions that occur (Preko, 2021, p. 1689).

There is also a view that halal tourism regulations need to be clarified and still need to be stronger in Indonesia. In this regard, regulation is significant. It will regulate compliance for entrepreneurs, consumers, and apparatus related to the implementation of halal tourism. Of course, Indonesia, as a legal state, requires relevant halal tourism regulations (Faidah, 2021, p. 120). However, this should be completed on time because universal principles can be found in international rules regarding halal tourism. These international rules are accessible for the management of halal tourism in Indonesia.

In line with international regulations, local excellence is essential in forming regulations and, for example, exploring ecological tourism in local areas (Faidah, 2021, p. 125). This allows Indonesia to be able to display its uniqueness and excellence. Through exploration, Indonesia can strengthen the destination's image as a center for world halal tourism. For the Islamic world, the condition attempts to dialogue the hadith texts between locality and universality.

The halal tourism sector in 2022 is targeted to contribute 35%, equivalent to USD 300 million, to the global economic sector. The advantages of halal tourism in Indonesia will significantly contribute to our beloved country's foreign exchange, employment, and economic growth (Rhama, 2022, p. 1495).

Indonesian halal tourism needs to be promoted with efforts to ensure satisfaction for foreign visitors. With the Covid-19 pandemic, the halal tourism sector has been hit, and this blow is taking place worldwide. However, several things can be developed, such as promoting halal tourism through digital applications.

Right now is the momentum to improve the world of halal tourism worldwide so that the effectiveness of post-Covid-19 will be found later (Wardi, 2022, p. 1097).

Based on the explanation above, it is clear that halal tourism does not need to be confined to the narrow label of Shari'a. Moreover, the idea of halal tourism compliance is being suppressed by the application of shari'a economics. This is optional because it is not urgent, considering that Indonesia has been conducive to the role of moderate Islam as a representation of Ahlu Sunnah Wal Jamaah's understanding. This school tries to connect universality and locality in Indonesia. We understand that local wisdom is one of the pillars of achieving Indonesian halal tourism, as it acts as a binding agent for the nation and supports the concept (Adinugraha, 2021, p. 668).

4. Conclusion

The primary foundation of halal tourism lies in good intentions. In this case, good intentions are to travel lawfully or follow Islamic principles, such as not consuming unclean food, avoiding alcohol, not behaving indecently, and so on. In addition, good service is also the spirit of halal tourism. This includes friendly, professional service and follows Islamic principles—for example, providing prayer facilities, halal food, Etc. In addition, saving is also a fundamental value in halal tourism. This is because most halal tourists are tourists with a limited budget. As a result, halal tourism service providers should offer reasonably priced options while maintaining a balance in the quality and range of facilities and services provided. By paying attention to good intentions, good service, and thrifty in providing halal tour packages, it is hoped that it will provide a pleasant travel experience following Islamic principles for tourists.

This research is expected to have beneficial implications, especially for the management of halal tourism in Indonesia. This study is limited in not identifying the reasons behind the occurrence of hadith texts that serve as the foundation for complying with shari'a-based halal tourism. Also, this research has limitations without doing the *syarah* hadith. This limitation will allow more extensive research. This study recommends that Islamic higher education institutions develop contextual interpretations in understanding hadith texts regarding halal tourism. It also recommends, in particular, halal tourism managers explore and promote local uniqueness as an advantage in order to leverage Indonesia as a world destination center.

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