Halal Tourism Based on Islamic Economy Perspective of Hadith

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**Abstract:** This research is motivated by the tendency of literal understanding of hadith texts regarding the concept of halal tourism based on sharia economics. This study aims to analyze and describe the text of the hadith which is the basis for the concept of halal tourism. This study uses a qualitative approach through literature study and the interpretation method used in the discussion of this research uses content analysis. The results of this study indicate that the application of the text of hadith requires contextualization so that it does not narrow the concept of universal halal tourism with a sharia label, especially sharia economic imperatives. This study also shows that Indonesia is a conducive country through moderate understanding that links Islamic texts between universal values and local values so as to ensure that the homeland can become a center for halal tourist destinations in the world.

**Keywords:** hadith, halal, tourism, perspective

**Abstrak:** Penelitian ini dilatarbelakangi kecenderungan pemahaman literal terhadap teks hadits 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 menunjukan 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.

**Kata Kunci:** hadits, halal, perspektif, wisata

1. Introduction

Halal tourism is becoming an international issue (Peristiwo, 2020). The tourism sector 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 is projected to contribute 35% or USD 300 million to the global economic sector (Katuk, 2021). The government strongly encourages the development of halal tourism in Indonesia (Suharko, 2018). As a population with the largest Muslim majority population in the world, Indonesia has the opportunity to become a world destination center (Junaidi, 2020).

The tourism sector is a supporting factor for economic growth in Indonesia which can contribute significant foreign exchange to the country (Mohsin, 2016). In fact, halal tourism is growing rapidly in Indonesia. The trend of Indonesian destinations continues to increase, especially travelers from the Middle East (Sofyan, 2022). In fact, Indonesia can display excellence until it is chosen to be the best halal tourism destination in the world in 2019 (Slamet, 2022). Indonesia was chosen as a country that excels in halal tourism compared to other Muslim countries and was awarded the 2019 Global Muslim Travel Index (GMTI) award (Suhartanto, 2021b).

Indonesian halal tourism is seen as having problems. There is a view that Indonesian halal tourism is considered unclear and still weak in the regulatory aspect (Adinugraha, 2021) and in the aspect of releasing halal tourism with the application of the sharia economy (Rhama, 2022). In this regard, it is stated that Indonesia does not yet have a specific regulation related to halal tourism, except for the 2009 law on tourism (Aji, 2021). It was also mentioned that the practice of halal tourism basically cannot be separated from the sharia economic system (Nurjaya, 2021). 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 sharia hotels, food and beverage guarantees in the restaurant area, and transportation for syar'i tourism travelers (Suhartanto, 2021a).

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

A number of researchers have conducted previous research related to halal tourism. Research on opportunities and prospects for halal tourism was carried out (Battour, 2022b; Rahman, 2020; Suhartanto, 2022). The state of halal tourism in various countries (Izudin, 2022; Mas’ud, 2022; Marlinda, 2022). Application of technology to support halal tourism (Battour, 2022b; Battour, 2022a; Feizollah, 2021). Stakeholder support in the success of halal tourism (Adinugraha, 2021; Nuraini, 2021; Nurjaya, 2021). Halal food as part of halal tourism (Han, 2021; Bhoola, 2020; Addina, 2020).

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). 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 social life of the community, including economic life and the tourism sector (Luthfi, 2021).

It is clear that understanding the text of hadith requires contextual interpretation, namely positioning the text of hadith between locality and universality (Masruhan, 2019). With regard to economic life and halal tourism, hadith is required to be able to dialogue with universal values that apply in the international world and hadith dialogue with local values (Jamal, 2017). This study understands that local wisdom always has a universal side and plays a major role in creating goodness for citizens. Thus, the hadith that is the basis of halal tourism based on sharia economics needs to be dialogued with aspects of locality in Indonesia and aspects of 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 discussion to conclusion (Ridwan, 2020). The three schools of Islamic economics, namely iqtishaduna, mainstream, and critical schools, still influence the course of implementing the sharia economic system, including in the halal tourism sector.

There are two views regarding halal tourism based on sharia economy. The first view states halal tourism as a necessity in the application of sharia economics (Warsito et al., 2021). 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). This last view prefers to explore the feasibility of ecological development of local areas as the main 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 sharia economics (Setiawan, 2021). The Hadith and its analysis are based on the context of Indonesian halal tourism. This study aims to analyze halal tourism based on sharia economics according to the hadith of the Prophet. The results of this study are expected to be useful, especially for halal tourism economic actors in Indonesia.

This study uses a qualitative approach through library research (Balmer, 2022; Weckesser, 2022). 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; Gaur, 2018). This analysis was carried out on the basis of the concept of halal tourism based on sharia economics to draw conclusions from the research.

This library research seeks to find answers to the problem of halal tourism based on sharia 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 that was in accordance with the research theme. Second, collect data in the form of policies on halal tourism and its development. Third, conduct analysis 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, draw conclusions from the discussions that have been carried out.

1. Hasil Penelitian
	1. Halal Tourism Hadith

Hadith indicating tourist activities such as the hadith narrated by Ibrahim Abu Isma'il As-Saksaki in which the Prophet narrated It was narrated that he 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 Allah's Apostle 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). 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).

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. The reward of the guest is: Giving him better food for one night and one day and a guest being entertained with food for three days, and what is slaughtered outside of that, is considered a charity. And 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).

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.).

* 1. Contextual Hadith

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). The concept of halal tourism in Indonesia, which is based on a sharia economy, still needs improvement. The role of government, entrepreneurs, consumers and other stakeholders is needed. The togetherness of all parties in the management of halal tourism has finally off paid. In 2019 Indonesia won the Global Muslim Travel Index (GMTI) award, beating other Muslim countries (Maharani, 2021). This proves that Indonesia with the largest Muslim population in the world has an advantage in the halal tourism sector (Wibawa, 2021).

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

The hadith narrated by Imam Tirmidhi can be used as the basis for the concept of sharia-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 it was said by the Prophet. Understanding of hadith should be generated through contextual interpretation (Thohari, 2021). The contextualization of the hadith above can be related to the compliance of halal tourism which is integrated and based on the sharia economy.

There is an assumption that halal tourism means applying Islamic principles, this is the view of Islamic political groups. This view is not appropriate because then halal tourism in the sense of Islamic principles will have a collision with the issue of tolerance with followers of other religions. In fact, halal tourism does not only apply to Muslims but also to non-Muslims (Said, 2022).

Halal tourism does not only mean religious tourism, for adherents of Islam. Halal tourism is broader than religious tourism. Halal tourism is understood as health tourism to better guarantee visitors. Thus, halal tourism in this understanding applies to all religious communities because all religious teachings apply the principles of healthy behavior, healthy services, and healthy facilities (Huda, 2022).

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, sharia swimming pools, prayer buildings, archery recreation areas. There is even the term sharia hotel, sharia travel, and sharia karaoke. This fact indicates the halal tourism sector is being brought into a narrower segmentation. 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).

Halal tourism is basically a universal concept. It grows along with other concepts, such as halal lifestyle, halal food, halal cosmetic. Islamic texts should be in harmony with universal concepts in the sense that they are not brought into a narrow area that is limited by the views of the school of though (Abbasian, 2021).

The meaning of sharia-based halal tourism in his expectations will depend on the group of thought. Fundamental groups usually collide with liberal groups. The first group wants sharia economics to be based on the holy texts, namely the Qur'an and hadith through literal, literal, and or textual reasoning. The second group tends to ignore the text by prioritizing a liberal view. The struggle of 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).

There is also a view that halal tourism regulations are unclear and still weak in Indonesia. In this regard, regulation is very important. 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). However, this should not be rushed 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 an important requirement in the formation of regulations. For example, exploration of ecological tourism in local areas (Faidah, 2021). This allows Indonesia to be able to display its uniqueness and excellence. Through exploration, Indonesia can strengthen the image of the destination as a center for world halal tourism. For the Islamic world, the condition is an attempt to dialogue the hadith texts between locality and universality.

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

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 definitely been hit, and this blow is taking place all over the world. However, several things can be developed, such as the promotion of halal tourism through digital applications. Right now is the momentum to improve the world of halal tourism around the world, so that the effectiveness of post-Covid-19 will be found later (Wardi, 2022).

Based on the explanation above, it is clear that halal tourism does not need to be confined to a narrow label of Shari'a. Moreover, there is the idea of halal tourism compliance being suppressed by the application of sharia economics. This is not necessary in the sense that it is not urgent considering that Indonesia has been conducive to the role of moderate Islam as a representation of Ahlu Sunnah Wal Jamaah understanding. This school tries to connect universality and locality in Indonesia. It is understood that local wisdom in addition to acting as a glue for the nation and is one of the pillars of realizing Indonesian halal tourism (Adinugraha, 2021).

1. Conclusion

Hadiths have been used as the basis for the view of compliance with halal tourism based on sharia economics. It is very necessary contextualization in the application of the text of the hadith. In order to avoid literal understanding of hadith. Contextualization of hadith plays a role in positioning hadith in the middle between universality and locality. It is understood that halal tourism is a universal concept. The universal aspect will certainly not conflict with local wisdom values. Indonesia is very rich in local wisdom so that it has the opportunity to become a specialty and advantage to become a center for halal tourism destinations in the international world.

This research is expected to have beneficial implications, especially for the management of halal tourism in Indonesia. This study has the limitation of not finding the cause of the wurud of hadith texts that are used as the basis for compliance with halal tourism based on sharia economics. Also this research has limitations without doing the syarah hadith. So that this limitation is expected to be an opportunity for further research in more depth in the future. This study recommends Islamic higher education institutions to develop contextual interpretations in understanding hadith texts regarding halal tourism. Also recommends in particular for halal tourism managers to explore and promote local uniqueness as an advantage in order to leverage Indonesia as a world destination center.

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