

THE EXISTENCE OF HALAL TOURISM IN INDONESIA ISLAMIC BUSINESS ETHICS PERSPECTIVE

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Abstract

The purpose of this research is to find out how the existence of halal tourism in Indonesia perspectives islamic business ethics, the method used is a review literature with a type of qualitative research. The findings in this study that the existence of the halal tourism industry is not a threat to the existing tourism industry, but rather an addition to Muslim tourists, all of which do not hinder the ongoing progress of tourism. In fact, many countries in the world have worked on the halal tourism industry. According to the Mastercard Crescent Rating Global Muslim Travel Index (GMTI) in 2016, the total number of Muslim travelers worldwide reached 117 million in 2015. The results of this study and halal tourism are a process of integrating Islamic values into all aspects of tourism activities. The value of Islamic sharia into a religion or belief is embraced by Muslims as a basic reference in forming tourism activities using considering the basic values of Muslims in its presentation starting based on accommodation, restaurants, to activities. Yang tourism always refers to Islamic norm.

Keywords: Existence, Halal Tourism, Islamic Business Ethics.

INTRODUCTION

The halal industry is a business opportunity in various parts of the world. Currently, country which is dominated by muslim and non-muslim communities participates in the halal industry competition because this is a great potential profit for the tourism market. Internationally already know the word halal yang has the added value of a particular product, which can be used as a lifestyle. The halal industry provides benefits for the Indonesian economy in terms of products, including: 1) providing great added value. 2) Along with the increasing demand for various products, the halal industry

produces a variety of halal products. 3) Although competition is getting tougher, the halal market is relatively simple and vibrant. Dynamism, the halal market encourages all producers in the halal industry to innovate with the dynamism of the halal market, 5) Improve the quality of standards with halal labels as a universal symbol of superior quality and ease of use.¹

The halal tourism industry is not a threat to the tourism industry today, but an

¹ Ana Toni Roby Candra Yudha, Muhammad Saifuddin, Alivia Fitriani Hilmi, Alnavi Azzahra, *Fintech Sharia deep System Industry Halal: Theory and practice*, (Aceh, Shia Kuala University Press, 2021), p. 113.

addition for Muslim tourists not to hinder the ongoing progress of tourism. In fact, many countries in the world have started the halal tourism industry. According to the Mastercard Crescent Rating Global Muslim Travel Index, the total number of muslim travelers worldwide reached 117 million in 2015. This number is expected to continue to grow and will reach 168 million tourists by 2020 with an expenditure of more than 200 billion US dollars or around Rp. 2.6 trillion. Halal tourism opportunities themselves are expected to continue to grow.²

Halal Tourism describes its development over time with a growth value of 100% faster than other tourism sectors, as well as reaching 135 billion US dollars, the value of overseas travel bookings is predicted to grow to 200 billion US dollars by 2020 and will be a large generator of direct and long-term business with maximum revenue. Compared to some other halal industries. However, the condition of Indonesian halal tourism has not reached the optimal stage, although Indonesia's geographical potential is very wide and not limited to the three states of West Nusa Tenggara, West Sumatra and Aceh as halal tourist destinations. This is a big factor in facing obstacles to accelerate the development of halal tourism as a whole.

The implementation of halal tourism still shows many technical obstacles. One of them is the certification aspect of halal products. In Indonesia, restaurants and cafes

that support halal tourism are still new at the self-claim level and have not been certified. The number of hotels and restaurants that guarantee halal food is still small. The issue of places of worship and water is a problem for halal tourism entrepreneurs, especially in luxury hotels and shopping centers. Business actors in the halal industry, especially the tourism sector, need to know the ethics and morals in doing business. Both are needed to meet global demand. Careless and unethical business people can fail to run their business properly, threatening social relationships, and even harming consumers themselves. The ethical values that succeed economic activity are not only the achievement of material values, but also of future goals. These are the ethical values that make people happy both in this world and in the future. If economic activities are carried out solely to achieve material value, it will eventually cause damage everywhere.

Religious business ethics has always been a great force in bringing people together in moral communities, motivating constructive and humanitarian behavior, and emphasizing the universal rather than the details of human existence. This is a special concern for entrepreneurs to always implement and implement halal tourism in accordance with the provisions of the Tourism Law and several state regulations on the National Tourism Development Master Plan. Therefore, this paper focuses on how the contribution of Islamic business ethics in facing the potential development of halal tourism in Indonesia. This research was written to explain the concept of halal tourism through existing regulations in Indonesia as well as efforts to confirm the extent of the development of halal tourism in Indonesia. Finally, this paper seeks to focus on the existence of halal tourism perspective of Islamic business ethics as the development

²The 2nd release of the annual report, GMTI 2016 is the most comprehensive research done on the Halal/Muslim travel, tourism and hospitality market. A collaboration between Master Card and CrescentRating, it analyses 130 destinations across the globe to create an Index to benchmark destinations in the Muslim Travel Market. <https://www.crescentrating.com/reports/mastercard-crescentrating-global-muslim-travel-index-gmti-2016.html>

of halal tourism in Indonesia in order to make an academic contribution to the future of Indonesia, especially in the field of halal tourism.

RESEARCH METHOD

The type of research used is literature studies.³ Literature studies are studies that look for data from a variety of literature and refer to discussion materials to obtain results. Therefore, the study of the development of halal tourism in Indonesia in this study used Islamic business ethics studies with document review methods and trend analysis. The research approach is carried out using a normative qualitative approach, which is the way used in the research of Islamic rules conducted using how to research existing library materials. Data collection techniques are the most strategic step in surveys, because the main purpose of surveys is to obtain data. Researchers look for various literature to carry out data acquisition techniques, namely book research, journals, and expert opinions indirectly to find concepts related to the topic of discussion. In addition, this study uses descriptive analysis techniques, namely analysis by describing data collected and arranged systematically.⁴

Sources are drawn from some related information about the findings of scientific journals and the results of previous research. This article has been widely studied by researchers and has gone through a process of analysis of the effectiveness of data sources or sources analyzed with objective facts to see the development of halal tourism in Indonesia.

RESEARCH AND DISCUSSION RESULTS

Research on the existence of halal tourism in Indonesia is not new. However, there seems to be no research that specifically addresses Islamic business ethics. Here are some works from those documented in the context of the problem studied, namely first, Izza Firdausi, et al. With the title Lombok: Halal Tourism as a New Tourism Strategy in Indonesia. The newspaper stated that the Indonesian government has so far planned to introduce 12 halal tourist destinations in Indonesia from until 2012. The destinations are Yogyakarta, Padang, Riau, Jakarta, Lampung, Banten, West Java, East, Central Java and South Sulawesi. Government policy recognizes the existence of a new tourism business opportunity called Halal Tourism or Sharia Tourism which is in great demand by foreign tourists from Muslim-populated countries such as Saudi Arabia, Brunei Darussalam and Egypt.⁵

Second, Aan Jaelani in a study entitled "Indonesia's Halal Tourism Industry: Potential and Perspectives" stated that the development of halal tourism is an interesting part of the Indonesian halal industry, along with the trend of halal lifestyle in terms of lifestyle in terms of lifestyle. The dynamics of world tourism over the past three years have been influenced by increasing interstate travel and economic growth, especially in the Asia Pacific region. As a country with a diversity of cultures and religions, consisting of tribes, languages, and customs, Indonesia has the potential for the development of Muslim tourism, especially as the majority of Indonesian people certainly have their own uniqueness.

³Moh. Nazarite, *Method Research* (Bandung: Ghalia Indonesia, 2003), 193.

⁴Jalaludin Grace, *Methodology Law* (Jakarta: Dawn Agung, 1997), 134.

⁵Izza Firdausi, et.al., Lombok: Halal Tourism as a New Indonesia Tourism Strategy. Paper presented at 4th International Conference on Humanities, Social Sciences and Education" (Dubai: Ttp., 2017), 53-56.

which is characteristic of the country in existing tourist destinations.⁶

Third, Tazbir Abdullah conducted research that took advantage of the momentum of halal tourism trends. According to Tazville, Indonesia which is vast and consists of islands, seas and oceans is considered very strategic for the development of halal tourism. Indonesia currently has three strategic and large countries that can serve more than 1.8 billion Muslims worldwide. In Indonesia has become a model of halal tourism destinations, namely in West Nusa Tenggara, West Sumatra and Aceh. In addition to the above countries, the government encourages other regions to add value to the tourism sector in halal tourism.⁷

From the three studies above, especially the researcher is different from previous studies. The difference here is the evaluation options that are in line with Islamic business ethics in the development of halal tourism in Indonesia.

Basic Concepts of Halal Tourism

Conception

The meaning of the word tourist comes from the word tourism in Sanskrit is travel, expressed by using the suffix "*an*" in Indonesian. Being a person, what is meant by a tourist is someone who is not working or on vacation and voluntarily visits other areas to get something different.⁸

From the picture of the importance of tourism, the study of halal tourism has been widely known in popular terms such as Islamic tourism, Sharia tourism, halal tourism, halal tourism, halal tourist destinations, Muslim-friendly destinations, halal lifestyle, etc. There is no difference between the terms tourism and halal tourism. This is because some terms use the term tourism or halal tourism. In other words, halal tourism. In general, Arabic terms are only known by using *syar'iyah*.

The concept that the word *Siyāhah* comes from the word *adbdharbu fil ardhi*. This means that the earth's journey is like a waterway. Furthermore, the difference between Islamic tourism and secular tourism is that Islamic tourist destinations are not only for trouble, but also to visit places that add knowledge and contribute to the spirit of Islam.

The concept of *Siyāhah* is that all inbound travel, especially economic activity, is associated with the invasion of foreign elements and their temporary maintenance, as well as the spread of transactions within and outside a particular territory. Focus on the economic sector, especially the tourism, import and export industries¹⁷

Siyāhah is outside the traveler's environment, relaxing and enjoying the fresh air, comfortable places, beautiful scenery, visits, trade, profit-making, or devotion to God.¹⁸

According to Al Jur Journey, an Arab scholar in the book *Jur Journey*, the definition of halal is the word halal using the things and things needed to meet the needs of the body, such as food, drink and medicine.^{The} halal concept includes not only food products, but also sharia-compliant products, ranging from banks to cosmetics, vaccines, and tourism. This means providing tour packages and

⁶AanJaelani, "Halal Tourism Industry in Indonesia: Potential and Prospects", MPRA Paper No. 76235 (Germany: University Library of Munich, 2017). Accessed 17 October 2018, <https://mpra.ub.unimuenchen.de/>.

⁷Tazbir Abdullah, "Utilize Momentum Trend Tourism Halal", *Halal lifestyle and Business*, Vol. 09 (2017): 34-37.

⁸Dian Kusumaningrum, "Perception Tourist Nusantara towards Power Pull Tour in the City Palembang." Thesis (Yogyakarta: Gadjah University Mad, 2009), 16-17.

destinations that are tailored to the considerations and needs of Muslims..⁹

The use of the word *halal* in alQur'anis the same *asthayyib*, which has a clean and halal meaning. *Thayyib* is an adjective that basically indicates good product quality. *Thayyib* is also used to refer to speech as a pleasant greeting for anyone.²¹

Conception of Islamic Business Ethics

The most important teaching of Islam is to first explain the moral and ethical elements of getting closer to Allah. define ethics and morals from an Islamic point of view as morals or emotional states that shape human behavior. Many teachings and examples of ethics in the Qur'an, this is as a form of ideal source of expression traditionally based on the sayings and deeds of the prophet Muhammad SAW.¹⁰

Islamic ethical system in the teachings of the Qur'an and al-Hadith. The main purpose of Islamic teachings is not only to promote materialistic values. The ethics brought about by Islam are the human concept of a good life, with brotherhood, socioeconomics, justice, the need for a balanced satisfaction of both, and spiritual values that meet the needs of all.¹¹ Ethics is the science of good and bad, the science of moral rights and obligations (morality).

Philosophy for value, another meaning of morality for good and evil.¹² Ethics is synonymous with the term law or morality and can therefore be described as economic ethics when practiced in the economic area. Economic morality leads to Islamic economic morality. As Yusuf al-Kaldawi said, Islamic economics is called moral economy.

Ethics can be defined as a set of moral principles that distinguish right from wrong. This is a normative field because it tells what to do and what not to do. Business ethics, also known as management ethics or organizational ethics, limits its scope to organizations only. In studying Islamic ethics, there are several important parameters in the Islamic ethical system, among others: 1) Actions and decisions are assessed ethically in relation to personal intentions; 2) Goodwill and subsequent good deeds are proof of faith; 3) Islam provides freedom to people to believe and act at will, but without sacrificing accountability and justice; 4) Faith in God provides individual freedom with complete freedom from all but God; 5) The decision on profits is dominated or minority all circles; 6) Islam uses an open system approach to ethics, not a closed system that is self-oriented. This leaves the selfishness of man; 7) Ethical decisions are based on knowledge from the Qur'an and Al-Hadith; 8) In contrast to other religious ethical systems, Islam encourages mankind to experience *Tazkiyah* by actively participating in this life. By being patient in the midst of the trials of this world, Muslims are in value of proving to Allah.

To explain Islamic business ethics, this article explains the approach of ethical beliefs. According to Syed Nawab Haider Naqvi, it is time for economic activity to integrate ethical values or a set of Islamic

⁹Oraphan Chanin, P. Sriprasert, H. Abd Rahman and M.S. Don, "Guidelines on Halal Tourism Management in the Andaman Sea Coast of Thailand", *Journal of Economics: Business and Management*, Vol.3, No. 8 (August, 2015): 791-794. ²¹Mohammad Hashim Kamali. "Tourism and the Halal Industry: A Global Shariah Perspective", *The World Islamic Tourism Forum 2011*, (July, 2011): 455-473.

¹⁰Mohammad Noorizzuddin Nooh, "Entrepreneurship, Ethics and Religiosity", *Journal of Business and Economic Policy*, Vol. 2, No. 4 (December, 2015): 175-178.

¹¹Gillian Rice, "Islamic Ethics and the Implications for Business", *Journal of Business Ethics*, Vol. 18, Issue 4 (February, 1999): 345-358.

¹²M. Amin Suma, *Dig Root Parse Fiber Economics and Finance Islam* (Jakarta: Kholam Publishing, 2008), 292.

beliefs about unity, balance, free will and responsibility. Another opinion is¹³ the five great creeds that govern Islamic ethics: unification (unification), balance and harmony, free will and responsibility, and virtue.¹⁴

The Existence of Halal Tourism

Halal tourism is a travel activity carried out by individuals or groups of people by visiting a particular place for recreation, self-development, or learning the uniqueness of temporary tourist attractions. Halal tourism offers a wide variety of tourist activities and is supported by various facilities and services provided by the community, entrepreneurs, governments and local governments.¹⁵

Halal tourism destinations are geographical areas that contain attractions, public facilities, tourist facilities such as reliability, affordability, accessibility, and interrelated communities that complement the realization of tourism. Halal Tourism Development is the activity of tourists visiting tourist destinations and tourism industries that provide tourism management products, services, and facilities in accordance with sharia.¹⁶

Here are the details of five major agendas that regulate Islamic ethics in Indonesian tourist destinations, including:

1. Unity

The understanding of Islamic ethics comes from the belief in the oneness of God Almighty (Tawhid). All Islamic ethical beliefs and other theological principles derive from the

concept of Oneness (Tawhid). An Islamic ethical system that embraces human life around the world, timeless in the concept of unity. The basic belief that "there is no god but God, and no one has the right to be worshipped but him."¹⁷

Islamic tawhid can be interpreted as the concept of worshipping the only god, or the concept of tawhid which is considered a moral problem. In Islam is a moral and ethical element of devotion to Allah. In every¹⁸ activity, Muslims are always guided by Aqidah Islam. No one can run away from him. Including the implementation of economic activities that must always be detained by all Muslims. This is the result of Islamic belief in Allah SWT.

They travel to the destination country primarily for commercial or business purposes, but receive security guarantees from the transit state authorities. This is a great blessing from their Lord. Therefore, it is appropriate for them to worship Allah SWT who has benefited them. Tourism norms quoted in the Qur'an in surat al-Quraysh (106): 1-4.⁴¹

The concept of halal tourism must be based on the value of worship and dowry if Muslim tourists can be grateful and appreciate the results of Allah SWT (Nature Meditation / Tafakur Alam) which can be interpreted as the meaning that exists. Allah swt remembers in accordance with the word of Allah SWT, in surat al-Ankabut (29): 20.⁴²

¹³Syed Nawab Haidar Naqvi, *Ethics and Economics an Islamic Synthesis*, (London: The Islamic Foundation, 1981), 62.

¹⁴Rafik Issa Beekun, *Islamic Business Ethics*, 20-21.

¹⁵Article 1 Perda West Nusa Tenggara No. 2 Year 2016 about Tourism Halal.

¹⁶Article 1 Perda West Nusa Tenggara No. 2 Year 2016 about Tourism Halal.

¹⁷Jawed Akhtar Mohammed, "Social Responsibility of Businesses: A Philosophical Framework in Islam", *Proceedings of the 8th London Business Research Conference*, (July, 2013): 1-28.

¹⁸S. Ahmed, *Islam Basic Beliefs* (Kuala Lumpur: U.S. Nordeen, 1999), 13.

2. Justice and Equality

Philosophically, Islam is the ethics of talking about justice. The task of justice is rooted in the essence of rationalism and, of course, enlightens and points to a task or good that begins with God's will carried out in good faith.¹⁹

Akioma equilibrium (*al-adl*) characterizes the briefly stated aspect of Islam the purpose of Islam is to combine absolute taste with balanced quality. In accordance with the concept of akioma unification as for the vertical dimension of akioma i.e. unity, balance represents the balance of power in a deeper sense of islamic dimension.

The most fundamental or essential ethical issues facing businesses are integrity and trust. A basic understanding of integrity includes conducting business in good faith and an obligation to treat all stakeholders fairly. Customers can build a high level of trust between the company and the customers who want to serve it if they realize that the company has a firm commitment to ethical business practices. The relationship of trust between a company and its stakeholders can be the most important factor in determining the performance of a company. Finally, in all activities in the business world, Islam demands to be fair, except for those who do not like it. This is in accordance with the word of Allah SWT in verse 8 of Surat Al Maidah (5).

Halal tourism needs to apply Islamic values to various tourist

attractions, restaurants and travel agencies. In addition, the characteristics of integrity, credibility, cleanliness and impartiality contained in Halal standards must be applied in various areas of our society as tourist destinations.

A suitable halal industry is the one that can be *Ramatan Lil Alamin*. In many instances, the halal industry is not narrowly defined. The halal industry should also be enjoyed only by Muslims, regardless of religion. But non-Islamic communities also feel the value of justice and high-quality products from Halal tourism, as well as touching the value of comfort and tranquility in seeking the natural beauty presented.

3. Free Will / *Ikhtiyar*

Humans were created with their own idea of "freedom", only God can be completely free, but not beyond His plans and creations. People are relatively free in their potential. In other words, you are free to choose what you want to do. But God-given free will must be in line with the basic principles of human creation and the interests of the individual, especially the common interest.

Free will (*Ikhtiyar*) is an element shared by all individuals, giving people the ability to make decisions in situations where conflict may occur. Another meaning of personal freedom is unlimited and voluntary in making decisions in the best interests and rights of the individual. This is in accordance with the word of Allah SWT in surat al-Israa' (17): 19.

The text on *Ikhtiyar* equality or equivalent is business. Another definition is that people as individuals and groups are free to think positively about

¹⁹Mohsen Javadi, "Epistemology Model in Muslim Ethics", *Journal of Religious Thought: A Quarterly of Shiraz University*, No. 11 (2004): 1-14. ⁴⁴Mohsen Javadi, "Epistemology Model in Muslim Ethics", 1-14.

maintenance or other business activities. Those who are good at using freedom in activities always apply it within the framework of tawhid and balance it according to the rules of Allah SWT.

The development of halal tourism that prioritizes and shapes economic growth, forms jobs, and eliminates poverty for the people in more or less tourism destinations. In line with using it, this becomes a pilot of mandatory projects as the primary priority of the central government as well as the region to improve the welfare of the people.²⁰

With maximum effort and effort, a significant end result has been shown. Slowly but surely brings value that continues to be brought into the unification of the Islamic Center as a beacon of tourism with an island of a thousand mosques. Values that promote religion and culture have opened the eyes of the world of international tourism.

In the development of halal tourism is encouraged to provide ideas on how to implement existing plans, publications, programs and destinations in order to create value that can be sold through halal tourism. Therefore, in order to clarify the implementation of Halal tourism and encourage future development, it is necessary to recast Sharia tourism in the form of Halal tourism guidelines. This opens up halal tourism with great development potential to keep up with the demands of the existing market. For this reason, the government improves the tourism sector with international standards, ranging from accommodation,

transportation and food to Muslim-friendly destinations.

4. Responsibility

Two axioms (free will and responsibility) come together as a balancing pair. The concept of responsibility has two components. The first is the guardian status of the individual (al'amin) of the earth, and the second is the voluntary aspect. Individuals must strive to reach the position of God's representative on earth. It aims to do something to improve the well-being of others.

Related to the will of logical freedom is the limits of duty testing. About what can be done by accountability for what is done in accordance with the word of Allah SWT in Surat al Mudatstsir: 74 Freedom must be balanced with²¹ responsibility. The power to choose between good and evil must bear its logical consequences.

Basically, halal tourism does not change destinations, but provides an option for enthusiasts to reflect the value of their faith. Halal tourism in general does not mean taking care of or clashing with tourism. But tourist destinations still need to provide panoramic beauty of tourist destinations and the comfort of tourists.

Facilities in services that satisfy tourists must then be considered, so that if the tourist sector is Muslim then the

²⁰Article 3 and 4 Law No.10 Year 2009 about Tourism.

²¹Interpretation verse this explain that (each self Responsible answer above what that already Done) Means he pawned, that is doomed at deep hell Caused charity his deeds alone. See JalaluddinAsy-Syuyuthi and Jalaluddin Muhammad Ibn Ahmad Al-Mahalliy, Interpretation Jalalain. Boarding Union Islam 91 Tasikmalaya, version 2.0 deep <http://myface-online.blogspot.com>. Accessed 21 October 2018.

rights of themuslyna are still able to be maintained through the services of local facilities of adequate prayer, selection of culinary types & yang drinks put the effect that what they get is guaranteed from the structure of their beliefs.

5. Virtue

Doing good is a treasure that must be done to achieve decisions and actions that benefit both the world and the afterlife. In a business context, kindness becomes a plus and brings the company to the goal of making improvements.

Thanks to all decisions and actions, we need to benefit both in the world and in the afterlife. According to the Word of God Almighty, Surah Jonah: These 10 things²² should not be done, Islam harms itself, society, even other creatures such as animals, plants, and nature.²³

Halaltourism is a process that integrates Islamic values into aspects of tourism. The value of Islamic sharia as an Islamic Faith and belief builds tourism activities by considering the core values of Islam in its presentation ranging from accommodation, restaurants to tourism activities that they always refer to do. This new branding reflects the spirit of the whole society united by Islamic

sharia (rahmatanlil' alamiin), a beam of light that invites the value of kindness and well-being and provides benefits and benefits for all.

CONCLUSION

Based on the above explanation, it can be concluded that the term tourism in Arabic uses the term Siyāhah and the term tourism in English. Linguistically, Siyāhah is derived from the word "attaja'wal". For example, "sāha fil ardhi" means walking or walking on the earth. Another concept is that the word Siyāhah comes from the word adhdharbu fil ardhi this means the passage of the earth like a waterway.

Siyāhah is outside the traveler's environment, relaxing and breathing fresh air, a comfortable place, beautiful scenery, a long visit, trade, profit-making, or corporate devotion to the Creator God.

Halal tourism is a process of integrating Islamic values into all aspects of tourism activities. The value of Islamic sharia becomes a religion & beliefs embraced by Muslims as a basic reference in forming tourism activities using considering the basic values of Muslims in its presentation starting from accommodation, restaurants, to tourist activities always refers to Islamic norm or norma.

The government is right in terms of the environment that allows the halal industry, the limited cost budget for the development of national tourist attractions, environmental damage due to improper development, and the lack of infrastructure such as toilets and decent locations. appropriate regulatory and institutional frameworks. The number of halal-certified accommodations and restaurants, such as worship and worship equipment, is not enough to meet market demand. Both the central and local governments synergize in the development of

²²Interpretation verse this that is tell me about what that already Created by Him (Form sustenance, then you make some of it Haram and some that Other halal), like livestock bahirah, livestock saibah and carcass. About pageing and ban this, certainly just not (or) even you already lie with Associate thing aforementioned from God. See JalaluddinAsy-Syuyuthi and Jallaluddin Muhammad Ibn Ahmad Al-Mahalliy, Interpretation Jalalain. Boarding Union Islam 91 Tasikmalaya, version 2.0 deep
<http://myfaceonline.blogspot.com>. Accessed 21 October 2018.

²³Rafik Issa Beekun, Islamic Business Ethics,

halal tourism and prepare various supporting infrastructures supported by all stakeholders.

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