Bias or Reality: Rethinking of Halal Tourism in Indonesia

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Abstract
Lately, the term halal or sharia has become a trend in Indonesia caused that the term is identical to Islam and most Indonesian citizens are Muslim. Besides being a weapon to sell commodities on the market, halal labels are also used to promote tourism resorts. Indonesian Council of Religious Scholars (MUI) issues fatwa to regulate halal tourism and has the authority to issue halal tourism certificates. This study addresses academic anxiety, whether tourism that has received a halal certificate following the MUI fatwa is natural halal tourism or it is only a formality...
of marketing bias. This article uses the field study method that results from direct observation and literature study to ascertain the meaning of halal. The study results showed that no tourism in Indonesia deserves a halal label even though it has obtained a halal certificate from the MUI. It is observed that in many tourism locations, disobedience and neglect occur. The term halal is a tourist object limited to marketing bias and is not confirmed in the field.

[Dewasa ini istilah halal atau syariah sedang menjadi trend di Indonesia, karena istilah tersebut identik dengan Islam dan sebagian besar warga negara Indonesia beragama Islam. Selain sebagai senjata untuk menjual komoditas di pasaran, label halal juga digunakan untuk mempromosikan tempat wisata. Majelis Ulama Indonesia (MUI) mengeluarkan fatwa untuk mengatur wisata halal dan berwenang menerbitkan sertifikat wisata halal. Kajian ini membahas tentang kecemasan akademik, apakah pariwisata yang telah mendapat sertifikat halal mengikuti fatwa MUI merupakan wisata halal alami atau hanya bias pemasaran formalitas. Artikel ini menggunakan metode studi lapangan yang dihasilkan dari observasi langsung dan studi pustaka untuk memastikan makna kehalalan. Hasil kajian menunjukkan bahwa tidak ada pariwisata di Indonesia yang layak mendapatkan label halal meskipun telah mendapatkan sertifikat halal dari MUI. Terlihat bahwa di banyak lokasi wisata terjadi ketidaktektaatan dan penelantaran. Istilah halal merupakan objek wisata terbatas pada bias pemasaran dan tidak terkonfirmasi di lapangan.]

Keywords: halal tourism; marketing bias; reality

Introduction

Halal tourism labels have become a binding force for tourists both from domestic and abroad. The use of the term halal tourism illustrates to the listeners that this tour follows the system and principles set out in the Islamic religion, especially after the emergence of the decision of the Indonesian Council of Religious Scholars (MUI), which has provided halal tourism standardization.1 The existence of Fatwa


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MUI is the only certification agency in the field of halal tourism business, so halal tourism must meet the outcome of the ruling. Thus, tourism in Indonesia can be categorized as halal tourism if it complies with the requirements and procedures set forth. If it is inappropriate, it cannot be called a halal trip. Halal tourism in Indonesia is different from halal tourism in other States, where it is possible that halal tourism in other countries does not have the exact requirements as in Indonesia. Therefore, it is not surprising that in one of their articles, Ahmed and Akbaba explained that there are misconceptions and misunderstandings among stakeholders and scholars on the concept of Halal tourism. Neither a clear definition is given for Halal tourism. Moreover, the study also approved that Ethiopia has potential opportunities and challenges to develop Halal tourism.² Multi-interpretive definition of halal tourism in Ethiopia does not apply in Indonesia, as it is in Indonesia against the authority that certifies halal tourism.

Halal tourism means the location has no immorality or forms of haram. It seems very difficult to realize, so in writers’ minds, halal tourism is just a term to attract tourists or just limited to marketing. Siti Halimah Ab Hamid explains the importance of halal words in tourism: “The Halal concept has become a market force, quality manifestation, and choices for Muslims as it provides a sense of security that they have followed what is asked by Sharia.”³

The term halal is the opposite of the word haram. Something can be said haram if it violates the principles of sharia, not only limited to the existence of worship facilities, halal food locations, and hotels that have halal standards.⁴ If the standardization of halal tourism is limited

⁴ iNews.id, Ma’ruf Amin: Wisata Halal Bukan Mengubah Destinasi Menjadi Halal (Halal Tourism Is Not Changing Destinations Into Halal), 12 October 2019.

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to the availability of places of worship, halal food, or hotels with a halal standard, then the term halal tourism is not appropriate, and even the term halal tourism can damage the essence of halal itself. The words halal and sharia have become a trend lately to be a charmer in the marketing world, like the emergence of the term sharia housing, sharia schools, sharia tourism, and others. Therefore, it is not wrong if Firdausa Sari explained, “the better the attitude of the community towards halal tourism, the higher the public interest in halal tourism.”

From Firdausa’s explanation, something that is halal is expressed as limited to human perception, even though the word halal does not indicate the essence of halal or sharia itself. The term halal tourism illustrates tourism consisting of halal food, proper worship facilities, services during Ramadan, toilets that provide water, recreational facilities that provide privacy, and no non-halal activities.

It is feared that the improper use of the halal or sharia label will lead to the lowering or even loss of the halal essence or the sharia itself. Moreover, in the hadith, the Prophet Muhammad has explained that something lawful (halal) is clear and that which is forbidden (haram) is also clear. In between, there is something called mutasyabih.

In principle, Islam comes with the vision of eliminating neglect and disobedience. Therefore, Islam imposes limits on humanity. The purpose of formatting tourism with this halal concept is a step aspired by the teachings of Islam when tourism follows the corridors set in the Islamic religion. However, if halal tourism, in reality, is just a term and

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marketing bias, then this needs to be justified and needs to be corrected regarding the existence of the term.

Research from 2015 to 2019 regarding halal or sharia tourism focused on regional economic development issues, except for a study by Fahadil Amin Al Hasan. In this study, Fahadil analyzed the MUI fatwa on the concept of halal tourism, which resulted in the conclusion that the MUI fatwa needed to be discussed again. MUI fatwa, according to Fahadil, has not provided clarity because many sentences are multiple interpretations, and many terms are used without clarity or limitation.9 Similarly, with articles written by Riyan Pradesyah and Khairunnisa in 2018. They tried to re-analyze the MUI fatwa on halal tourism with the concept of sharia hotels in Medan. In conclusion, they explained that the hotels in Medan met the halal standards, as stated in the MUI fatwa.10

Besides, two articles discuss the issue of halal tourism written by Sri Wahyulina and Sri Darwini. They concluded that halal tourism was sufficient with the availability of toilet facilities, rubbish bins, and places of worship.11 Likewise, the results of research conducted by Firdausa Kumala Sari and Novita Safitri explained that halal tourism lies in its facilities, according to the people’s perception.12 The last two writings show halal tourism is only limited to the existence of facilities or infrastructure. Whereas the word halal should cover all aspects that do not contain haram. Therefore, a question arises as to whether halal tourism is only limited to marketing labels or whether the nature of

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12 Firdausa Kumala Sari and Novita Safitri, Persepsi, Sikap dan Minat Pariwisata Halal, 137.
tourism that is genuinely Islamic or halal brand is limited to using mere terminological meanings?

From the elaboration above, it is necessary to re-examine the term halal tourism, especially those in Indonesia, from the perspective of Islamic law. This research is essential; lately, the term halal or sharia is massive. It is expected from this research that the notion of halal is used appropriately, especially in marketing, since the term has been standardized in the teachings of Islam.

Methods

There are two methods of completing this article to bring up accurate results: the field research method. The purpose of this method is that researchers observe directly. Simply put, observations can now define this research to obtain the necessary information. The second is the method of library research. These two methods are needed in this article because the first method can be found in actual conditions in tourist destinations labeled halal, and the second method serves as a differentiator of the term halal in the view of Islamic Sharia.

Result

The Term Halal or Sharia Tourism

Most previous studies regarding halal or sharia tourism include the definition of halal or sharia. From all the reviews that contain the meaning of the word halal, it boils down to the sense of “going on a tour by upholding the principles of Islamic teachings.”\(^{13}\) Besides this, another study revealed by Rahmat Soleh that “halal tourism is basically offering and promising everything that reflects Islamic values, from even the smallest to the availability of Muslim-friendly services and

facilities.”¹⁴ On the other hand, some articles explain in detail the different definitions of *halal* and Islamic tourism from researchers. The authors’ conclusion explains that all of the definitions of *halal* tourism have the same meaning: “conformity with Islamic teachings.”¹⁵

Not as a Muslim-friendly destination as Alfonso Vargas-Sanchéz and Mirko Perano stated in one of their articles.¹⁶ One of the articles written by Mohamed Battour emphasizes that Muslim-friendly destinations do not fall into the halal tourism category. Muslim-friendly destinations offer plenty of ‘halal’ services (such as Halal food and beverages, sex-segregated swimming pools, and others) and comfortable places for Muslims to perform their daily prayers. Finally, the case of non-Muslims traveling to destinations in Muslim countries to visit Islamic historical religious and cultural sites could be an argument. Is it Islamic tourism? It is suggested not to be referred to as Islamic tourism but rather ‘Islam-related tourism.’¹⁷

The definition that the most recent researchers have revealed, as listed above, is in no way contrary to the terms of *halal* or *sharia*, which Muslim scholars have defined. Al-Marâghî defines *halal* as “everything that is legalized by Allah and His Messenger, while *haram* is something

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¹⁷ Mohamed Battor, “Muslim Travel Behavior in Halal Tourism,” In *Mobilities, Tourism and Travel Behavior Contexts and Boundaries*, ed. Leszek Butowski (Poland: University of Technology Poland. 2018), 7.
that is forbidden by both.”

Ayyûb al-Aïnusainî defines *halal* as “something which has obtained permission from al-Syârî’ (Allah). While haram is an act that the culprit is entitled to get sin.”

Besides, there is also a definition stating that *halal* is everything that contains no disobedience to God. Some other Muslim scholars interpret *halal* more simply as the opposite of the meaning of haram. To arrive at the definition of *halal*, one must first understand the meaning of haram itself. According to the term, haram is everything that is demanded by *Shâri*’ from the *mukallaf* to leave it clearly and compulsorily either by using the language of prohibition, impunity, or orders to leave it.

From the above explanation, it can be concluded that *halal* tourism is tourism that follows Islamic teachings or does not violate the principles of Islamic teachings. From here, a question arises on whether tourism in the form of beaches, mountains, markets, and parks can be principled with Islamic teachings or not violate Islamic ethics? The tour is worth getting a *halal* or *sharia* tour label if it can be realized. However, if that does not happen, then it can be said that language and terms are abused. Thus, it can be said that *halal* or *sharia* in tourism is only a marketing bias to reap profits, not applying Islamic principles. It is necessary to have a re-study of tourism to solve this problem that falls into *halal* or *sharia* tourism following the Islamic legal perspective.

**Tourism that can be categorized as *halal* tourism in the perspective of Islamic law**

There is no doubt that the religion of Islam legalizes sightseeing and tourism to nourish the body from business and fatigue in the soul. Tourism, in the eyes of Islamic law or *fiqh*, has two legal provisions.

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First, the law of tourism universally. The law of tourism universally is allowed (ibâhah). It is reviewed that the fundamental law of traveling is permissible. The provision is based on the principles of fiqh state that the fundamental law of everything is permissible until there is an argument forbidding it, does not violate the objectives of establishing law (al-Maqâd al-Syari‘ah), or it is not related to something al-Shâri has forbidden. The legality of tourism is explained in the Koran as it is stated in Surah al-Ankabût [29]: 20.

"Say (O Muhammad): Travel in the land and see how He originated creation, then Allah bringeth forth the later growth. Lo! Allah can do all things".23

Regarding the above verse, Sa‘îd Ḥawwâ interprets that "this verse shows a command to walk on God’s earth to take a lesson."24 Thus, the wisdom of this verse is a command to walk all over the world to take advantage of every beauty that God has created. The legality of this excursion is expected that humanity can draw closer to its creator in gratitude for the pleasure that God has created for all humans.

Second, the law on tourism in detail. The purpose of this second legal discussion is the legal position of sharia, which is determined by the nature of the tourist, the location to which it is headed, the accommodation used, and the event attended. Judging from these aspects, the law of tourism, according to Muhammad Khâlid Manshûr is divided into three provisions: 1) if the aim is to preach, seek knowledge, expand knowledge, and others, then the law is sunnah

23 Departemen Agama RI, Al-Qur’an dan Terjemahnya (Bandung: CV Diponegoro, 2008), 398.
24 Sa‘îd Ḥawwâ, Al-Asâs fî Tafsîr (Kairo: Dâr al-Salâm, 1424), 8/4196.
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(recommended). 2) if the objective is to just joke around without any purpose to gain knowledge, then the law of it is wrong. 3) if the destination location is a place that often indicates forbidden things such as drinking alcohol, prohibited entertainment, mixing the opposite sex, opening genitals (aurat), and containing disobedience, then the tour is haram (forbidden). 25

Judging from the legal division of tourism as explained above, it can be concluded that all tourism and tourism objects are halal. However, if in the tourist location there are things that cause interdiction, then the law turns to haram. This law also applies to tourism, which is fundamentally legal, but if it is polluted with things that cause it to be haram, then the law is also haram. It is known by the term ushūl fiqh (principles of Islamic jurisprudence) with ḥarām lighairihi. Wahbah al-Zuhaylī defines ḥarām lighairihi as something which is legalized by the sharia because there is no mafsadah (damage) and mudarat (harms). But other things cause it haram because of mudarat (harms) and mafsadah (damage). 26

Traveling to these locations is fundamentally legal if tourist sites include beaches, mountains, and parks. However, suppose there is disobedience in the tourist sites such as mixing the opposite sexes, opening genitals, and other types of disobedience. In that case, the tour cannot be categorized as halal tourism. Tourism in the perspective of the principles of Islamic Jurisprudence can be categorized as a tourist destination called ḥarām lighairihi; for that basis, the tour is not feasible to use the term “halal or sharia tourism”.

MUI, in its fatwa decision, explained that to be categorized as halal tourism must have two criteria, namely: 1) avoid polytheism, disobedience, disobedience, neglect, and isráf (extravagance). 2) create advantage and benefit both materially and spiritually. 27 Besides, MUI

also requires tourist destinations to avoid polytheism, immorality, adultery, pornography, pornography, liquor, drugs, and gambling and to avoid cultural arts contrary to Islamic principles.\textsuperscript{28} Whereas relating to tourists, MUI provides requirements to categorize tourism as \textit{halal} tourism. There are four conditions, namely: 1) adhere to the principles of \textit{sharia} by avoiding \textit{shirk}, immorality, \textit{munkar} (evils), and damage. 2) Maintain worship obligations. 3) Maintain a noble character. 4) Avoid tourist destinations that are contrary to Islamic principles.\textsuperscript{29}

From the criteria and requirements that the MUI has decided, both are related to tourist destinations or tourists above. The anxiety arises in whether or not all of that may be realized in a tourist location. The criteria and conditions set by the MUI are, of course, difficult to realize or even impossible to fulfill, especially if the tourist destination is in the form of a beach, mountain, or park. Regarding this MUI fatwa, Fahadil Amin al Hasan, in his article, responded by stating that the two general principles of the MUI fatwa in organizing Islamic tourism could result in the limited space for \textit{halal} tourism actors in Indonesia.\textsuperscript{30}

The criticism of Fahadil at the MUI was not only limited to the general principles of the implementation of \textit{sharia} tourism but also criticized almost all provisions. However, unfortunately, the critic seems not to understand the diction expressed by the MUI “for the sake of preserving \textit{sharia} tourism”, as stated in the MUI fatwa. It is illustrated that Fahadil wants a more loose \textit{fatwa}. Thus, Fahadil does not understand the definition of \textit{halal} or \textit{sharia} tourism itself.

Apart from the discussion above, long before the issuance of the MUI fatwa regarding \textit{halal} tourism, there was research discussing the legality of traveling for Muslims. In the study, several criteria must be met for Muslim tourists. These criteria are divided into two parts, namely, general and particular criteria. General criteria are as follows: 1) adhering to \textit{sharia} principles. 2) Consistently maintaining obligations

\begin{itemize}
\item \textsuperscript{28} Fatwa of the National \textit{Sharia} Council-Indonesian Council of Religious Scholars, 7-8.
\item \textsuperscript{29} Fatwa of the National \textit{Sharia} Council-Indonesian Council of Religious Scholars, 7.
\item \textsuperscript{30} Fahadil Amin, Penyelenggaraan Pariwisata \textit{Halal} di Indonesia, 72.
\end{itemize}
as Muslims. 3) Well-Behaving ethically. 4) The tour results produce benefits for the goodness in the world and the hereafter. While specific criteria are: 1) do not spend time on useless things. 2) There is no *isrāf* (extravagance). 3) The destination is in the Islamic state. 4) The location is not a place known for immorality. 5) The purpose of traveling is to gain knowledge. 6) The purpose of traveling is to get closer to God. 7) Travel with good friends.31 Fauzi al-Shâdiq agrees with these criteria in his article published in 2017.32

There is a difference between the MUI fatwa ruling with the two articles above. In the MUI *fatwa*, it seemed to insist on giving a *halal* label to tourist sites without thinking about reality in the field. Thus, *halal* tourism is only limited to certificates and is not happen in the field. Khâlid Manshûr who try to regulate Muslims when they travel and are required to meet the correct criteria.

Judging from the existing tourism in Indonesia, which has been categorized as *halal* tourism, no single tourism meets the requirements set by the MUI regarding *sharia* tourism. Thus, it is not wrong if the writers believe that Islamic tourism *fatwa* is limited to political fatwa and marketing bias. The authorities should not have given the *halal* label by request without carefully reviewing the conditions on the ground. It is not enough to provide training within a few days or hours regarding the sectors supporting *halal* tourism, then give a *halal* certificate regardless of the tourism location's disobedience or neglect. Written criteria for *halal* tourism should not contain disobedience and neglect.

The immorality and evil that often occur in tourism sites, especially beaches, mountains, and parks, which include opening genitals and mixing non-mahram sexes and others, are clearly in conflict with Islamic principles, as previously explained. Therefore, it is no exaggeration if Hafizah Awaliah, in his article, raises the question, “Is it true that the government will commit to creating a religious and *halal*..."

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tourism environment or just jargon or a term modified by interest groups?"³³ and this question arises due to the existence of not the following reality.

The argument for rejecting the term *halal* tourism cannot be blamed because of the many previous studies concerning *halal* tourism more focused on the discussion of improving the regional economy and attracting domestic and foreign tourists. Also, the existence of a *halal* or *sharia* label that MUI has given to tourism sites may not necessarily meet the standards in its fatwa decision. Thus, it can be guessed that the course of the emergence of *halal* tourism is only limited to the marketing bias, not occurs in real.

Regional Regulations (PERDA) regarding the provisions of *halal* tourism, in principle, return to the policy of the MUI fatwa, which has the authority to issue *halal* tourism certificates. The PERDA Konawe Kepulauan Regency, for example, is stated in chapter 1, article 1 Number 14, which reads that the National Sharia Council-Indonesian Council of Religious Scholars. In the future, referred to as DSN-MUI, is part of the MUI institutional structure, which acts as a Certification institution in halal tourism affairs.³⁴ Likewise, it is expressed using the same statement in Regional Regulations (PERDA) of the Province of West Nusa Tenggara (NTB) listed in chapter 1, article 1, number 6.³⁵ *Halal* tourism depends on the MUI's decision, which has exclusive rights in its authority. Logically, the MUI cannot issue a *halal* certificate if the tourism proposed as a *halal* tourism destination does not meet the conditions set by the MUI in its fatwa. Suppose the MUI issues a *halal* certificate at one of the tourist destinations, even though the tourist site does not meet the criteria. In that case, MUI violates the regulations that it has made. If that happens, then the MUI fatwa is only limited to formalities that are merely seen to exist. Thus, in the end, it can be

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³⁴ PERDA of Konawe Kepulauan Regency, No. 9, 2019, Regarding *Halal Tourism*, 4.
³⁵ Regional Regulation of the Province of West Nusa Tenggara, Number 2, 2016, Regarding *Halal* Tourism, 2.
ascertained that the MUI fatwa is useless, and each tourist destination can categorize itself as halal tourism without passing the MUI formality.

If what is meant by halal tourism is just a tourist destination that is friendly to Muslim tourists,\textsuperscript{36} then clearly, this statement does not review the MUI fatwas and the Regional Regulation (PERDA) on existing halal tourism. Thus, after considering that the halal tourism requirements in the MUI fatwa must adhere to the principles of Islamic law.

The Reality of Halal Tourism in Indonesia

Several tourist destinations are well-known as halal tourist destinations in Indonesia. Tourist destinations that have been famous for halal tourism are divided into several sections in the form of beaches, markets, parks, mountains, mosques, and others. As in West Nusa Tenggara (NTB), which is famous as a halal tourist destination for its beaches, either in the west, east, or central Lombok.

The term halal tourism in tourist attractions such as beaches, mountains, and parks in NTB and Banyuwangi is undoubtedly inappropriate because of the non-fulfillment of specified standards. The MUI standard’s statement “there is no disobedience and evil deeds” regarding halal tourism will be hard to achieve because it is impossible for tourists who visit the beach to wear clothing without exposing genitals (aurat). Seeing that the purpose of tourists to the beach is to play water and sunbathe, it is clear that there are elements of immorality and disobedience. It is different if the MUI argument regarding the limitation of genitalia follows the opinion of Muhammad Shahrūr, which only needs to cover up to two genital organs.\textsuperscript{37}

Besides, it is unavoidable in tourist sites to eliminate the element of ikhtilāth or mixing of the opposite sexes. Ikhtilāth is a natural thing for tourists. Even since leaving for tourist destinations, most tourists have committed ikhtilāth, especially when tourists are from the youth


\textsuperscript{37} Muhammad Sya ḥrūr, \textit{Al-Kitāb wa al-Qur’ān} (Siria: al-Aḥālī lī al-Thabā’ah wa al-Nasyr wa al-Tawzi’, n.d), 604.
groups. All fiqh schools hold that **ikhtilāth** is *haram* (forbidden).\(^{38}\) If sharia principles are indeed applied, then there should be a barrier or boundary between the locations of men and women. Even as much as possible, the opposite sexes can not see and hear each other. In addition, tourist destinations such as beaches, mountains, parks, and other identical sites, are strategic locations to visit for dating people.

Thus, evil and disobedience occur in the tourist site and no longer meet the requirements of *sharia* principles. Some steps that can be taken to prevent these are the presence of guards or supervisors who always supervise and separate the two different gender with no marital bond. However, the existence of these guards is not found in tourist sites labeled as *halal* or *sharia* because if this is realized, then the tourist destinations will have no visitors. Therefore, it is not excessive if the *halal* or *sharia* label is limited to marketing, not reality.

If *halal* tourism with the definitions and conditions that have been set cannot be realized correctly, then it is very inappropriate for such a tour to be called *halal* tourism. Thus, the word *halal* in tourism can impact two factors: abuse of the term *halal* in Islamic law and fraud against tourists for being motivated by Islamic terms. So, it can be ascertained that the term *halal* tourism is only limited to the sale of the *halal* brand as a lure and makes people curious, but inappropriate with reality. The argumentation is based on research observations. Moreover, research explains that the *halal* tourism sector in the types of sites in NTB has not fully implemented the concept of *sharia* tourism.\(^{39}\) It is because *halal* tourism will not increase tourists but rather be the cause of customers away.

The emphasis point on the discussion of *halal* or *sharia* tourism that emerged and was widely discussed by researchers was more inclined to the discussion of the regional economic sector and the

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increase in tourists rather than on the discussion of *sharia* principles. The purpose of *halal* tourism is not to implement tourism based on *sharia* principles but to sell the word *halal* or *sharia* to captivate tourists and improve the local economy. Thus, the term *halal* tourism is only a marketing bias.

**Discussion**

Popular in Indonesia is the inclusion of Islamic-based terms such as school places. Not to be missed from the inclusion of the term Islami in Indonesian tourist destinations. Areas with natural beauty and tourist places are vying to include the term Islami as the tail of the destination name. MUI is a policy holder in issuing fatwas, providing criteria, rules, and restrictions in naming tourist destinations in Indonesia that fall into the category of halal tourist destinations. Tourism criteria categorized as halal tourist destinations must meet stringent requirements. On the other hand, a tourist destination is termed halal tourism if late to get certification from MUI.

From here comes academic anxiety to research more deeply about tourist destinations that have obtained halal certificates from MUI. The question in this article is How is the concept of halal in the Islamic perspective? Is halal tourism that has obtained a certificate following the MUI fatwa, or certificate is limited to formalities only? These two questions are often the source of polemics between scholars, researchers, and intellectuals.

A uniqueness when looking at scientific journals published when researching halal tourist destinations is more likely to be the discussion of improving the economy and the number of tourists. The results of the study ruled out that the criteria of a destination can be categorized as a halal tourist destination as stated in the regulations set by MUI. From this comes the suspicion that *halal* labels in tourist destinations are only limited to marketing bias, not following the conditions set.

Mohamed Battor wrote an article that reveals that what is meant by halal tourist destinations does not mean halal in Islamic terms but is interpreted as a tourist destination suitable for Muslims. Thus, it can be ensured that there are no halal tourist destinations and the only tourism that remains suitable for Muslims. In the end, after conducting field
observations found that tourist destinations labeled halal in Indonesia do not meet the criteria of halal tourist destinations as stipulated in the MUI fatwa. Is evidenced by the no difference between tourist destinations that are not halal certified and tourist destinations that have been certified halal; in other words, sin and evil are still found. As stated in the MUI fatwa, sin and evil are the essential points that must be avoided in halal tourist destinations. It also reinforced that researchers focus more on improving the economy and are open to regulatory substances.

**Conclusion**

There is no single halal tourism in Indonesia, especially when discussing tourist destinations like beaches, mountains, and parks. Even though some of the tourist sites have been named halal or have received a halal tourism certificate from the MUI, in reality, those sites do not match the given standard of MUI regarding halal tourism. The tourist sites still have a lot of disobedience and immorality.

Tourism must be avoided from immorality and disobedience to be categorized as halal. The emergence of the term halal or sharia tourism is only a marketing bias to attract the hearts of visitors. It can be proven from the many previous studies that examine halal tourism, which only focus on improving the economy, not on the standardization of halal tourism.

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