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## Table of Contents:

1	<b>Environmental Safety and Legal Regulation of Medical Waste Management: International Experience</b> Roza SEILKASSYMOVA, Daniya NURMUKHANKYZY, Aktoty RZABAY, Zhangali BAKTYKHOZHAYEV, Indira NESSIPBAYEVA	1817
2	<b>A Comparative Analysis of Green Finance Awareness in Poland and Romania</b> Małgorzata SIEMIONEK-RUSKAŃ, Błażej LEPCZYŃSKI, Mina FANEA-IVANOVICI	1825
3	<b>The Role of the Public Administration in Protecting the Environment from Pollution</b> Noor ALHENDI, Muamar Hasan SALAMEH	1835
4	<b>Bird Diversity as a Support of Ecotourism Activities in the Mangrove Ecosystem of Lembongan Island Bali</b> I Ketut GINANTRA, I Ketut MUKSIN, Martin JONI, Luh Putu Eswaryanti Kusuma YUNI	1840
5	<b>Criminal Behavior as a Basis for Criminal Responsibility for the Crime of Introducing Substances Hazardous to the Environment in Jordanian Legislation</b> Abdullah ALKHSEILAT, Tareq AL-BILLEH, Majd ALMANASRA, Naji ALWERIKAT	1851
6	<b>Resource Endowment of Rural Areas: Indicators, Assessment Procedures</b> Talgat KUSSAIYNOV, Sandugash TOKENOVA	1859
7	<b>Culture-Based Landscape Concept of the Sea Tribe Old Kampong of Batam City</b> Nabila Tamaya CHANET, Andi GUNAWAN, Aris MUNANDAR	1867
8	<b>Criminalization of the Transmission of the Coronavirus COVID-19 and Its Impact on the Right to a Healthy Environment</b> Noor AL-KHAWAJAH, Abdullah ALKHSEILAT, Tareq AL-BILLEH, Majd MANASRA, Naji ALWERIKAT	1881
9	<b>Features' Enterprises Related to Environmental Protection and Environmentally Friendly Products for Sustainable Industries of Kazakhstan</b> Gulmira DAMBAULOVA, Andrey KOVAL, Aigul MUKATAY, Saida KAI DAROVA, Aziza DAULETOVA, Gulnara KURMANOVA	1888
10	<b>Sustainable Development Prediction of Start-ups in Ukraine</b> Oleh SOKIL, Nazar PODOLCHAK, Sviatoslav KNIAZ, Yana SOKIL, Lesia KUCHER	1901
11	<b>Environmental Concerns in the Framework of General Sustainable Development and Tourism Sustainability</b> Eka PURWANDA, Willya ACHMAD	1911
12	<b>Opportunities for Using Green Bonds to Finance Environmental Projects in Developing Countries: Experience of the Republic of Kazakhstan</b> Aliya M. NURGALIYEVA, Zhanar S. KAZBEKOVA, Laura K. BOKENCHINA, Dana BEKNIAZOVA, Kazbek K. BOKENCHIN	1918
13	<b>Environmental Education - A Commitment Assumed by Elementary School Teachers</b> Melba Rita VÁSQUEZ TOMÁS, Maruja Dionisia BALDEÓN DE LA CRUZ, Judith Soledad YANGALI VICENTE, Delsi Mariela HUAITA ACHA, Enaidy REYNOSA NAVARRO	1927

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**Dan Selişteanu**

University of Craiova, Romania

**Lesia Kucher**, Lviv Polytechnic National  
University, Ukraine

**Laura Ungureanu**

Spiru Haret University, Romania

- 14 **Agri-Food Industry and Environmental Impact to Ensure Sustainable Development. Factors and Threats' Awareness in the Post-Pandemic Period** 1937  
Gulnar KASHAKOVA, Murat AIMURZINOV, Akzhan YEGINBAYEVA,  
Zhamilya MIZAMBEKOVA, Dariga KHAMITOVA, Gulmira NAKIPOVA
- 15 **Criminal Responsibility for the Crime of Discharging Polluting Substances for Water Sources in Jordanian Legislation** 1948  
Majd ALMANASRA, Abdullah ALKHSEILAT, Tareq AL-BILLEH, Naji ALWERIKAT,  
Ahmad Hussein ALSHARQAWI
- 16 **Innovative Potential of Regional Economic Systems under Conditions of Variability of Ecological and Economic Processes** 1955  
Gulzira AKZHANOVA, Aigul BAKIRBEKOVA, Talgat DEMESSINOV,  
Halina SHMARLOUSKAYA, Zubirash SMAGULOVA
- 17 **Is Mandatory Ecological Information Disclosure Linked with Real Ecological Performance? Evidence from Gauteng Local Government, South Africa** 1970  
Thomas NYAHUNA, Mishelle DOORASAMY
- 18 **Environmental Approaches for the Benchmarking of International Experience in the Use of Scientific Research in State Strategic Planning for a Sustainable Development** 1978  
Ayapbergen TAUBAYEV, Zhadyra ARKENOVA, Assemgul MUSSATAYEVA
- 19 **Development of Ecosystem Stability as a Tool for Managing Agricultural Areas in the Republic of Kazakhstan: Problems and Opportunities for Their Resolution** 1993  
Aiyim SEIDAKHMETOVA, Daniyar KALDIYAROV, Stefan DYRKA, Assel BEDELBAYEVA, Alimzhan KALDIYAROV
- 20 **Using Tools to Regulate the Transition to a Green Economy and Preserve the Environment for Countries Exporting Raw Materials** 2002  
Aida TATIBEKOVA, Marat ALTAY, Almas KURALBAEV, Bayanslu A. MARKHAYEVA,  
Alma KARSHALOVA
- 21 **Reporting of Endangered Animals at Tourist Destination Locations using Self-Reporting Applications** 2010  
Marvin Chandra WIJAYA
- 22 **Ecologization: Barriers and Opportunities to Overcome Them in the Conditions of Post-War Recovery** 2017  
Bohdana KOSOVYCH, Kateryna VASKIVSKA, Anatolii KUCHER
- 23 **Marketing Strategy and Performance in Tourism Industry: SMART Tourism Development in Madura Island** 2029  
Muh. SYARIF
- 24 **Mapping Analysis of the Research Trends on Digital Technologies and Circular Economy in Tourism** 2048  
Samaigul NASSANBEKOVA, Gaukhar YESHENKULOVA
- 25 **Halal Tourism Governance Based on the Fatwa of the National Sharia Council on Tourism Improvement** 2058  
Moh. BAHRUDIN
- 26 **Examining the Development of Sustainable Tourism on Phuket Island: A Literature Review with Implications for Tourism Planning** 2069  
Kevin FUCHS

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## Halal Tourism Governance Based on the Fatwa of the National Sharia Council on Tourism Improvement

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### Abstract

This study aims to determine the governance of halal tourism in Lampung based on the Fatwa of the National Sharia Council (DSN) of the Indonesian Ulema Council (MUI) No 108/DSN-MUI/X/2016 concerning Tourism Improvement. The research method uses an empirical qualitative approach, as well as legal and doctrinal approaches. Data collection methods include observation, interviews, and literature study. The results of the analysis reveal two things. First, the management of halal tourism based on the DSN-MUI Fatwa consists of 11 (eleven) general provisions and 15 (fifteen) definitions. Four objects are the focus of general provisions, namely tourism, sharia tourism, tourism, and sharia tourist destinations. There are six subjects, namely tourists, sharia travel agencies, tour guides, tourism entrepreneurs, and therapists. Second, the implementation of the concept of Halal Tourism Governance towards increasing Sharia Tourism in Lampung is realized in five components. It can be concluded that the management of halal tourism and its implementation cannot be separated from the sources of fiqh law (ushul al-fiqh). The implication highlights the importance of central and local government efforts to encourage the development of laws on effective halal tourism governance. The private sector and the public as actors in the halal tourism industry must pay attention to the DSN MUI fatwa. So, halal tourism can make a significant contribution to the welfare of the community, especially in Lampung Province.

**Keywords:** governance; halal tourism; Fatwa MUI; tourism improvement.

**JEL Classification:** R11; Z32; O16.

### Introduction

The halal industry after the COVID-19 pandemic faces various new challenges. On the one hand, it is a challenge for service providers to create more effective innovations and technology integration into halal tourism travel marketing. On the other hand, the increasingly diverse demands of tourists make the halal industry have to go the extra mile to outline a roadmap for a perfect recovery (Rehman 2022).

What is clear today is that countries that are centers of the halal industry continue to improve their reputation so that the halal industry can increase every year and have a major impact on economic growth. For example, Malaysia has maintained and commodified its halal industry for five decades (Salahuddin, Salahuddin, and Khamarudin 2021). South Korea is also interested in the halal industry. Although it is still in its early stages, there are opposing groups that support and oppose the policy of developing the country's halal industry potential (Marlinda *et al.* 2022). Conditions differ in Asian and European countries where the halal industry is growing. These countries are attempting to improve quality and meet halal standards to increase the trend in demand for halal products and tourism (Atiko Putri *et al.* 2021). Recent studies reveal that the global halal market is growing rapidly due to increasing demand for products and services as well as digital media users. More deeply, the systematic review highlights the importance of an effective strategy in facing the challenges for a business to operate sustainably (Yul Zamrudi and Il-Hyun 2022).



The halal tourism sector is one of the halal industries that has seen positive growth. The achievements of halal tourism over several decades demonstrate that global tourists' trust continues to this day. Such a phenomenon cannot be separated from the global increase in the Muslim population, which is mediated by perceived value and halal-friendly attributes (Sodawan and Hsu 2022). The challenge is that the development of halal tourism must get support from various parties. The central government, local governments, business actors, and the community must work together to explore the potential of sustainable halal tourism. Another challenge for Muslim-majority countries with large halal tourism potential is to compete with non-Muslim countries that can take advantage of this opportunity. For example, South Korea, Thailand, and Japan have been quite successful in developing halal tourism (Muhd Kharrazi 2022).

The CrescentRating Global Muslim Travel Index (GMTI) places Indonesia second in The Global Travel Muslim Index 2022 (Mastercard-CrescentRating 2022). Thus, it means that Indonesia has risen in rank from the previous year to the fourth position. This achievement shows that Indonesia's halal tourism potential is very large and able to compete globally. While the first position was still achieved by Malaysians in 2016, the Indonesian Ulema Council's National Sharia Council (DSN MUI) issued Fatwa Number 108/DSN-MUI/X/2016 on Guidelines for Organizing Tourism Based on Sharia Principles. The presence of this fatwa undoubtedly aids the development of halal tourism in Indonesia. Previous research has shown that the DSN MUI Fatwa is critical in promoting good halal tourism governance. This is because there are no clear regulations in Indonesia regarding halal tourism guidelines. Based on the Fatwa of DSN MUI Number 108/DSN-MUI/X/2016, the implementation of halal tourism is still not optimal in terms of good governance. For example, blue sand beach tourism in Marangkayu (Darmawati and Nuryadin 2022) and religious tourism in the Pringsewu district (Basrowi, Fauzi, and Utami 2020). Other findings explain that this fatwa is not sufficient in building the concept of halal tourism governance in Indonesia. More deeply, the findings explain that good halal tourism governance requires structural strength and law enforcement as well as compliance with sharia principles (Mashuri 2020).

Halal tourism in various provinces to the district level is starting to move towards world-class halal tourism. However, some of them have not shown significant progress. One of them is Lampung Province. Lampung Province has quite capable halal tourism potential, for example, the West Coast, Pesawaran, and Pringsewu. In 2021, the number of star hotel accommodations in Lampung Province will reach 29 units with an occupancy rate of 43.38% and the number of non-star hotel accommodations will be 362 units with an occupancy rate of 25.07%. The number of restaurants/restaurants has increased from 2017 to 1,769 units, of which 29.22% are in downtown Bandar Lampung (BPS Lampung Province 2022). The large potential for halal tourism has not been able to be developed properly by the local government of Lampung Province. It hasn't even made a significant contribution or had a significant impact on the community's economy. Previous research indicates that the potential for halal tourism in Lampung Province is difficult to develop due to issues with infrastructure availability and access to travel that is quite far from the city center of Bandar Lampung (Suryanto, Hayati, and Susanti 2022).

The literature reveals that the competition in the global halal tourism industry is getting tighter. Indonesia needs to make breakthroughs so that the performance of halal tourism can increase rapidly. The main thing is how to build satisfaction and build public trust in generating the image and loyalty of tourists (Al-Ansi and Han 2019). Therefore, it is important to make improvements and fix all obstacles and face various challenges that hinder the development of halal tourism. Previous findings explain that one way that can be done is to carry out good halal tourism governance and the development of a strong legal framework (Yusuf *et al.* 2021; Halim *et al.* 2022). Other findings recommend the development of technology-based information system capabilities to build governance in halal tourism applications (Dwi Iriani and Hanum 2021). The implementation of *Maqasid Sharia* is also said to have a significant impact on halal tourism management (Yuliafitri, Nurhayati, and Amrania 2020). Recent studies have found that environmental and non-environmental factors influence the development of halal tourism in Indonesia (Zulvianti, Aimon, and Abror 2022). Based on previous research, this study is unique in that it focuses on the concept of halal tourism governance in Indonesia through the lens of sharia values contained in the fatwa of DSN MUI Number 108/DSN-MUI/X/2016. Previous research has not extensively investigated studies on the implementation of halal tourism governance and identifying the challenges.

According to the literature review, the low contribution of halal tourism to the community's economy is because halal tourism is not listed in regional regulations and there has not been good cooperation between the government and the community in realizing their area as productive halal tourism (Ahmed and Akbaba 2018; Ahmad, Hermintoyo, and Maghfiroh 2021; Pasarela, Soemitra, and Nawawi 2022). The Fatwa of DSN MUI Number 108 concerning Guidelines for Tourism Implementation Based on Sharia Principles and its implementation in Lampung Province was thoroughly researched in this study. The goal is to understand the concept of good implementation based on sharia values, as well as the challenges faced by the development of

halal tourism potential in Lampung Province, which is expected to serve as a model for future halal tourism development.

## 1. Literature Review

Halal tourism is an activity supported by a variety of facilities and services provided by stakeholders such as communities, business actors, and central and regional governments that are governed by Sharia law. Because of its universal characteristics in terms of products and services, halal tourism is used by the majority of halal tourism business actors. This means that this tour is not only for Muslims but also for non-Muslims who want to obtain Sharia-compliant services (Battour and Ismail 2016).

According to Muhd Kharrazi (2022), halal tourism is tourism that can provide friendly facilities and services to tourists. This tourism also aims to motivate Muslim tourists to obtain happiness and blessings from God. Another opinion was expressed that not all attributes of halal tourism can be developed in non-Islamic countries. There are at least seven needs of Muslim tourists include; worship facilities, halal food and beverages, lodging, transportation, entertainment and shopping, toilets, and service staff (Jia and Chaozhi 2020).

The cooperative relationship that exists between global halal authorities can benefit halal tourism actors by expanding their halal business throughout the year. Most of the factors that are the main obstacles in the halal industry are the costs of policy structuring, information risk, and halal certification fraud (Salahuddin, Salahuddin, and Khamarudin 2021). Mohammed *et al.* (2022) developed factors influencing halal tourism development with a focus on expanding the theory of planned behavior. These findings show that halal planned behavior, which includes halal attitudes, subjective norms, halal images and values, security, and information trustworthiness, has a positive impact on the Muslim diaspora's intentions to recommend halal tourism.

Halal tourism governance is not dissimilar to tourism management in general, which employs the concept of organizational management by balancing the application of ethics, aesthetics, economy, and locality to create a quality travel experience. To create quality tourism perfection, the halal tourism governance model requires exploration of the order of sharia values, locality, balance, championship, effective leadership, and adequate accountability. At the same time, it transforms into a tourist's choice and preference as a future tourism destination (Halim *et al.* 2022).

The Fatwa of the National Sharia Council (DSN) of the Indonesian Ulema Council (MUI) is a set of non-binding life rules, and there is no legal coercion for the target of the fatwa to follow the fatwa's provisions (Adinugraha *et al.* 2021). The literature reveals that to understand the character of halal tourism as a whole, it is necessary to view it from the point of view of religion as the source of its legal basis. The DSN MUI fatwa offers a solution to build integration and a halal ecosystem (Pasarela, Soemitra, and Nawawi 2022). The DSN MUI fatwa arose against the backdrop of the world's halal tourism industry, which is expanding rapidly, particularly in Indonesia. As a result, guidelines for implementing tourism based on Sharia values are required. These management provisions are then codified in the DSN MUI fatwa and can be applied to all halal tourism activities (Darmawati and Nuryadin 2022).

## 2. Research Methodology

The study employs empirical qualitative research methods. Empirical qualitative research is descriptive and uses analysis to highlight the subject. This method is used methodically and is predicated on field data, semi-structured interviews, and written documents gathered by researchers (Patton 2005).

The purpose of this research is to determine the concept of implementing halal tourism from the standpoint of the DSN-MUI Fatwa, as well as the challenges encountered in organizing halal tourism. The Statute Approach and Doctrinal Approach were used in the research. The statute approach examines the theme of government regulations related to halal tourism governance in DSN-MUI Fatwa No. 108/DSN-MUI/X/2016. The Doctrinal Approach or library research investigates previous literature on the topic of halal tourism and its implementation. This study employs data collection techniques such as library research, interviews, and field studies to collect and present data. The research was carried out in the Indonesian province of Lampung.

## 3. Result and Discussion

### Guidelines for Halal Tourism Governance based on DSN-MUI Fatwa No 108/DSN-MUI/X/2016

The first findings reveal that the guidelines for halal tourism governance based on the DSN-MUI Fatwa No. 108/DSN-MUI/X/2016 refer to sources of Islamic law. This means that the implementation of halal tourism cannot be separated from fiqh law (*ushul al-fiqh*). Fiqh law is one of the intellectual treasures of Islamic civilization which contains sharia laws through the *ijtihad* method. The *ijtihad* method is research and thought to get something

closest to the book of Allah (*syara*) and the Sunnah of the apostle or others to get *ma'qu* texts; so that mankind obtains a way of life in worshipping Allah. This term has been explained by Imam Abu Ishak As-Shirazi in the book *Al-Luma'fi Ushulil Fiqh*. The implementation of halal tourism based on the DSN-MUI fatwa No. 108/DSN-MUI/X/2016 is divided into 11 (eleven) sections including; (1) general provisions; (2) legal provisions; (3) general principles of operation; (4) provisions related to the parties and the contract; (5) provisions related to sharia hotels; (6) tourist provisions; (7) provisions for tourist destinations; (8) Spa, sauna, and massage services are available; (9) provisions related to Sharia Travel Bureau; (10) provisions concerning Sharia Tour Guides; and (11) closing conditions.

The first is about general provisions. In summary, this fatwa includes 15 (fifteen) definitions that are an important part of the implementation of halal tourism including; 4 objects (tourism, sharia tourism, tourism, sharia tourism destinations); 6 subjects (tourists, sharia travel agencies, tour guides, tourism entrepreneurs, therapists); and 5 related to activities carried out in the implementation of halal tourism (sharia hotel business, sharia hotel business criteria, *ijarah* contracts, *wakalah bil ujah* contracts, and *ju'alah* contracts). More details can be seen in Table 1.

Table 1. General Provisions for Sharia Tourism Governance in Indonesia based on DSN-MUI fatwa No 108/DSN-MUI/X/2016

No.	General Provisions of Guidelines for the Implementation of Halal Tourism
1.	<p>Object definition:</p> <ul style="list-style-type: none"> <li>a. Tourism is a form of travel in which an individual or a group of individuals travel to specific locations for leisure, personal development, or to study the uniqueness of tourist sites that are only frequented for a short time;</li> <li>b. Sharia tourism is tourism based on Islamic principles;</li> <li>c. Tourism encompasses a wide range of tourism activities that are supported by a variety of facilities and services provided by the community, businesspeople, government, and local governments;</li> <li>d. Islamic jurisprudence tourism refers to tourism based on Islamic principles;</li> <li>e. Shari'ah Tourism Destinations are geographical areas in one or more offices with tourist attractions, worship and public spaces, tourism facilities, ease of access, and communities that are interconnected and supplement tourism revelation through Sharia doctrine.</li> </ul>
2.	<p>Definition of the subject (the stakeholders who are dedicated to halal tourism implementation):</p> <ul style="list-style-type: none"> <li>a. Travelers are individuals who go on tours;</li> <li>b. Shari'ah Travel Bureau (BPWS) is a commercial business activity that regulates and offers services for an individual or a group to travel with the original aim of traveling according to Sharia doctrine;</li> <li>c. A tour Guide is an individual who leads in halal tourism;</li> <li>d. A tourism Entrepreneur is an individual or a group who brings out tourism business activities;</li> <li>e. The therapist is the party who performs the spa, sauna, and/or massage.</li> </ul>
3.	<p>Halal Tourism Activities:</p> <ul style="list-style-type: none"> <li>a. Shari'ah Hotel Industry is the daily requirement of housing in the form of room accommodation in a construction that can be equipped with food and beverage services, fun activities, and or other facilities to generate profits by Shari'a;</li> <li>b. Sharia Hotel Business Standards are requirements and/or categorizations that include commodity, customer support, and key principles;</li> <li>c. An <i>ijarah</i> contract is a contract for the transmission of easement rights (benefits) on a product or service within a specified period in exchange for payment or salaries and benefits;</li> <li>d. <i>Wakalah bil ujah</i> deal is a power of lawyer agreement with an <i>ujrah</i> from a sharia hotel to BPWS to make investigations;</li> <li>e. A <i>ju'alah</i> contract is a company's promise or commitment (<i>iltizam</i>) to provide certain rewards (reward/<i>iwadh/ju'</i>) to workers (<i>'anil</i>) for the outcomes achieved (achievement/<i>natijah</i>) decided from a job (contract object/<i>ju'alah</i>).</li> </ul>

Source: DSN-MUI fatwa No 108/DSN-MUI/X/2016

From Table 1, it can be understood that in terms of general provisions, the DSN MUI fatwa has clearly stated the definition of objects, subjects, and halal tourism activities. So that it is hoped that there will be no misperceptions in understanding objects, subjects, and activities as well as contracts that exist in the implementation of halal tourism in Indonesia. In addition, the general provisions have also explained that in its implementation, halal tourism requires various facilities, services, and good cooperation between the community, business actors, and the government. Previous results reveal that the accessibility of infrastructure, transport systems, and cooperation between the government and private sector actors is required for the development of



better halal tourism. This strategic step can also be used as a starting point to promote halal tourism around the world (Prajasari 2022).

Second, rule of law. The main legal basis for the management of halal tourism is the holy book of Islam, namely the Koran, as explained in the DSN-MUI Fatwa No 108.

"According to legal provisions, halal tourism may be implemented under the terms and conditions outlined in this fatwa. Sharia-compliant tourism guidelines refer to the legal framework established by the holy book of the Koran. There are five words of Allah *Subhanahu wa ta'ala* in the Qur'an related to halal tourism. First, Surah Al Mulk (67), verse 15, says, 'It is He who made the earth easy for you; therefore, walk in all directions and eat some of His sustenance.' And only to Him will you (return after being resurrected).' Second, Surah Noah (71) verses 19-20 state, "And Allah created the earth as a stretch for you, so that you may travel in the wide earth. Third, Surah al-Rum (30) verse 9, which means 'And did they not travel on the earth and see how the consequences (afflicted) on those before them? those people are stronger than they (themselves) and have cultivated the earth (soil) and enriched it more than what they had spent. And the mastermind behind them their messengers with clear evidence. So, Allah never does wrong to them, but they do wrong to themselves. Fourth, surah al-ankabut (29) verse 20, says, 'Say: Walk on the ground, then pay attention to how Allah created (humans) from the start, then Allah created them again.' Allah has complete control over all things. Fifth, surah al-Jumu'ah (62) verse 10, says, 'When the prayer is fully met, then you are scattered on the earth; seek Allah's bounty and remember Allah frequently so that you may be successful.'"

Based on data 1, it can be understood that the Koran has provided instructions based on Islamic law that allow travel according to the Shari'a as related to halal tourism. The second basis of Islamic law is to refer to the hadith. Hadith in terms of *syara'* means things that come from the *Rasulullahsallallahu 'alaihi wa sallam*, be it words, deeds, or confessions (*taqirir*).

"There are four hadiths that are used as references in the DSN-MUI fatwa No. 108. First, the hadith narrated by Ahmad, which means 'From Abi Hurairah, that the Prophet saw. said: 'You travel, you will be healthy and fight, you will have enough.' Second, the hadith narrated by al-Baihaqi, which means "From Ibn Abbas ra. Said, that the Messenger of Allah said: Travel, you will be healthy and fulfilled. Third, Abdu al-Razzaq related a hadith that said, "From Ibn Abbas ra. Said, that the Messenger of Allah said: "Travel, you will be healthy and fulfilled. Fourth, the hadith narrated by al-Bukhari and Muslims means "Do not enter the place of a people who are punished unless you are in a state of crying (in that place). If you cannot cry, then do not enter them, so that the calamity that befalls them (*Tsantud*) does not afflict you."

Based on data 2, it is clear that the hadith instructs on the permissibility of traveling for a Shari'a-compliant purpose that is expected to be a destination for halal tourism tourists. The third legal basis is to refer to the rules of fiqh and the opinions of scholars. One of them is the opinion of the scholar Ibn 'Abidin in the book Radd al-Muhtar which means, "(The original law) traveling is permissible unless it is caused by other conditions such as *Hajj* or *jihad*, then it becomes worship (obedience), or for robbing then traveling is a sin." *Mubah* is an act that gives the *mukalaf* the choice to do it or leave it. If it is done, it is not promised a reward, even if it is left it will not get sin or punishment. According to this statement, the DSN-MUI fatwa No. 108 compiles four basic Islamic laws in compiling the implementation of halal tourism, including the Koran, hadith, fiqh rules, and the opinions of scholars. The basis of Islamic law as a source of Islamic teachings is a reference, guideline, and basis for carrying out Islamic law. Therefore, the management of halal tourism must be guided by the basis of Islamic law. According to the literature, it is critical to understand the relevance of halal tourism to the Koran and Sharia law, particularly to raise awareness about the growing halal market segment and identify tourist needs, particularly for Muslim tourists (Mohsin, Ramli, and Alkhulayfi 2016). It is also necessary to pay attention to three previous MUI fatwas when implementing halal tourism: (1) MUI fatwa No. 287 of 2001 concerning Pornoaction; (2) MUI fatwa No. 6/MUAS VII/MUI/10/2005 concerning Benefit Criteria; and (3) MUI fatwa on massage parlors dated July 19, 1982.

*Third*, the general principles of sharia tourism implementation. Two main principles are carried out in developing halal tourism governance based on the DSN-MUI fatwa No. 108, namely, "the implementation of halal tourism is obliged to avoid polytheism (associating laws or teachings other than God's law), immorality (human behavior). which violates the moral law and is contrary to God's commandments), *kemafsadatan* (poverty), *tabzir/israf* (excessive and wasteful), and *munkar* (everything that is considered bad by the Shari'a and the law is haram). Haram law means every prohibited and despicable act that is required by the *syar'i* to be abandoned with firm and definite arguments and there must be a benefit." According to Battour *et al.* (2010), Halal tourism is defined by certain standards, including the absence of alcohol and gambling, as well as the availability of halal food and beverages. This characteristic denotes Sharia compliance in the Muslim - friendly tourism sector.

*Fourth*, whose provisions relate to the parties and the contract (*al-Aqd*). The parties to the contract consist of; tourists, halal travel bureaus (BPWS), tourism entrepreneurs, sharia hotels, tour guides, and therapists. Contracts between parties consist of seven types including; '(1) the labor contract between tourists and BPWS is an *ijarah* contract; (2) the agreement between BPWS and the Tour Guide is an *ijarah* or *ju'alah* contract; (3) the agreement between tourists and tourism employers is an *ijarah* contract; (4) this same contract between sharia hotels and tourists is an *ijarah* contract; (5) the agreement between the sharia hotel and BPWS for ads is the *wakalah* (7) Agreements for the application of tourist insurance, storage, strategic planning, and tourism fund projects shall be based on the fatwa and relevant laws and regulations. The importance of the contract in transactions based on sharia principles is because sharia sees the validity of an agreement through a contract made by both parties. The contract is also useful for resolving when there is an agreement dispute in halal tourism activities. The contract's implementation includes ten principles (*al-qiyam al-asasiyah*), which include the principles of worship, legal freedom, collaboration, binding pledge, balance, advantage, justice, personnel, and written fundamentals.

*Fifth*, Sharia-compliant hotel management provisions According to DSN-MUI fatwa No. 108/DSN-MUI/X/2016, sharia hotels have seven provisions that must be carried out by business actors in their implementation. "(a) Shari'ah hotels may not provide access to pornographic material and immoral acts in any form; (b) Amusement parks that promote polytheism, immoral behavior, pornography, and/or immoral activities are not permitted in Sharia hotels; and (c) Amusement parks that promote polytheism, immoral behavior, pornography, and/or immoral activities are not permitted in Shariah hotels.; (c) Sharia hotels must obtain a halal certificate from the MUI for their food and beverages; (d) provide adequate facilities, equipment, and infrastructure for the implementation of worship, such as basic hygiene; (e) hotel employees and managers must wear sharia-compliant clothing, and (f) Sharia hotels must have rules and/or suggestions for hotel service standards to guarantee that shari'a hotel services are implemented."

Halal certification provisions on food and beverages can increase Muslim tourists' confidence that the food and beverages provided are halal for consumption. This halal certification can be one of the guarantees for food quality, making it a great opportunity to meet Muslim tourists' high demand for halal food (Ardiani Aniqoh and Hanastiana 2020). The implementation of worship, especially the five daily prayers for Muslim tourists. Hotel employee clothing refers to the dress code for Muslim men and women. Studies reveal that Islam stipulates that clothing must be clean, cover the genitals, be polite, and by the morals of a Muslim. According to jurists, the *aurat* of men is from the center to the knees. A woman's *awrah* is all her body parts, except the face, palms, and soles of her feet (Mustafa Busu, Tasir, and Mat Jusoh 2018). This fatwa does not go into depth concerning the Sharia-compliant standards and/or guidelines for hotel service operations, such as the Current Operating Procedures (SOP). Services for Islamic Financial Institutions, such as Indonesian Islamic Banks, in providing services.

*Sixth*, protections regarding tourists: Tourists must "(1) adhere firmly to sharia fundamentals by avoiding shirk, immorality, *munkar*, and damage (*fasad*); (2) maintain the obligation of devotion during the trip; (3) maintain good character, and (4) avoid tourist destinations that are contrary to sharia principles." Predicated on the tourist provisions in DSN-MUI fatwa No. 108, it is clear that the provisions for tourists are more about suggestions for continuing to worship, behaving as Shari'a recommends, and avoiding the restriction of doing things that are not laudable while planning to travel.

*Seventh*, Provisions for tourist destinations Halal destinations must meet three requirements. "Halal tourism destinations must focus on the six important aspects listed below: a. realizes the public benefit; b. insight meditation, refreshment, and pacification; c. preserving trust, protection, and comfort; d. manifesting universal and inclusive goodness; e. maintaining a clean environment, natural conservation, sanitation, and the environment; and f. respecting socio-cultural values and local wisdom in a way that does not contradict Sharia principles." Halal tourism sites must have conveniently accessible worship facilities that fulfill Sharia regulations. Additionally, halal food and beverages must be certified as halal by a MUL Halal Certificate. All types of *musyrik* and religious dogma, as well as immorality, adultery, pornography, porno-action, wine, drugs, and gambling, as well as artistic and cultural accomplishments that are antithetical to Sharia principles, must be avoided in Halal tourism sites. This same general benefit in question is actions that promote human goodness, specifically the preservation of religion, reason, property, soul, and lineage/honor. This fatwa does not go into depth concerning Sharia-infringing art and cultural acts and attractions

*Eighth*, there are a beauty salon, sauna, and massage facilities provided. Spas, saunas, and massages must follow the following guidelines: "(1) Using halal and non-najis equipment that is guaranteed to be halal with MUI Halal Certificates; (2) Preventing pornography and pornographic material; (3) the preservation of tourists' honor; (4) Male therapists may only provide spa, sauna, and massage to male tourists; and female therapists

may only provide bath, sauna, and massage to female tourists; and (5) This fatwa does not go into depth about the processes that person must take to safeguard the honor of tourists.

*Ninth*, the Halal Tourism Travel Bureau's provisions "(1) organizing tour packages according to Sharia principles; (2) having a list of accommodation and tourist destinations according to Sharia principles; (3) having a list of halal food and beverage providers who have a MUL Halal Certificate; (4) using the services of Islamic Financial Institutions in providing tourism services, such as banks, insurance, financing institutions, assure institutions, or pension fund." Sharia, financial institution services can collaborate with Bank Syariah Indonesia, Jasindo Syariah, Jamkrindo Syariah, Muamalat Syariah Financial Institution Pension Fund, and other fiqh service units.

*Tenth*, provisions concerning sharia tour guides Shari'ah tour guides must meet the following four requirements: "(1) Understand and be able to apply sharia values in carrying out their duties, particularly those related to tourism fiqh; (2) Noble character, communicative, friendly, honest, and responsible; (3) Work expertise as evidenced by a certificate; and (4) Polite and attractive appearance by sharia principles. The definition of looking polite and attractive following sharia values and principles seems to need to be given a detailed explanation so that tour guides have guidelines that are by ethics and dress code in Islam. Of course, clearer provisions or guidelines regarding a polite and attractive appearance based on sharia principles will avoid possible negative impacts such as immoral acts and sexual harassment. The findings explain that an appearance that shows modesty in Islam means an appearance that can show identity as a Muslim (Mossière 2012).

*Eleventh*, closing provision. The closing provisions in the DSN-MUI fatwa No. 108 explain three things, namely, "(1) The implementation of this fatwa is further regulated in the Fatwa Implementation Guidelines; (2) If there is a dispute between the parties in the implementation of tourism based on sharia principles, the settlement is carried out through a dispute resolution institution based on sharia by the prevailing laws and regulations after no agreement is reached through deliberation; (3) This fatwa is effective as of the date of stipulation, and will be amended and perfected as appropriate if in the future it turns out that there is an error." The date for the fatwa is October 1, 2016, or 29 Dzulhijah 1436 H.

Based on the DSN-MUI fatwa No. 108, which explains 11 (eleven) provisions related to halal tourism governance. Such provisions are guidelines or the basis for trying to implement halal tourism based on Sharia principles. This means that the DSN fatwa is legally enforceable because it has been incorporated into the legislation. If simply one of them violates the fatwa's provisions, the laws and regulations can impose sanctions on the parties committed to the implementation of halal tourism. It is, for example, related to halal certificates, the details of which are contained in Law Number 33 of 2014 concerning Guaranteed Halal Products, also known as the JPH Law. According to the law, sanctions for halal tourism business actors who fail to maintain the halalness of halal-certified products include up to 5 years in prison or a fine of 2 billion rupiahs.

### **Implementation of Halal Tourism Governance Implementation Concept based on DSN DSN-MUI Fatwa No 108/DSN-MUI/X/2016 in Halal Tourism Development in Lampung**

The second finding revealed that the implementation of the concept of implementing Halal Tourism Governance based on the DSN-MUI Fatwa No. 108/DSN-MUI/X/2016 in the Development of Sharia Tourism in Lampung was realized in five components including halal hotels, halal transportation, halal-certified food, and drinks, halal tour packages, and halal finance. In its implementation, halal tourism in Lampung Province requires serious handling. From the observations, this serious handling is caused by several agendas that must be carried out by the regional government in collaboration with business actors, and the community.

According to data published by Lampung Province in 2022 figures published by the Central Statistics Agency (BPS) Lampung, the tourism industry has not recorded several projects and domestic investments approved by the regional government between 2019 and 2021.

Furthermore, the most recent official data on the mapping of areas in all villages/districts with the potential for halal tourism and the number of subjects is not yet available (tourists, sharia travel bureaus, tour guides, tourism entrepreneurs, therapists). The tourism development office in Lampung Province does not yet have a Halal Standard Operating Procedure (halal SOP) that supports activities to accelerate the development of halal tourism in its area. Official data on the number of sharia hotel accommodations and halal-certified restaurants/restaurants in Lampung Province following the COVID-19 pandemic are also unavailable. As a result, it may be difficult to develop an effective strategy for implementing sustainable sharia hotel development.

The Provincial Government and the Halal Product Guarantee Agency (BPJPH) 2020 have provided halal certification facilitation to more than 274 business actors and business actors. Implementing these 11 provisions is not easy. However, related institutions such as MUI and Menparekraf support efforts to implement halal tourism

governance in Indonesia, especially in Lampung Province and other areas that have considerable potential for halal tourism. There are various challenges and obstacles in its implementation as stated in the interview results as follows.

“MUI Lampung has encouraged the realization of halal tourism in Lampung Province. Likewise, the Minister of Tourism and Creative Economy (Menparekraf). Quoting from the Menparekraf statement, there are three concepts of expanding halal tourism services, namely; (1) Need to have (a destination has proper facilities for places of worship, up to halal food); (2) good to have with the aim that tourists get a memorable and different experience); (3) nice to have (must be able to compete with other countries). The concept of expanding this service is explained through five important components of halal tourism (Muslim - friendly hotels, public transit, food, tour packages, and financial services are all available). Among them that have great potential are Pesawaran and West Coast districts. It is critical to demonstrate genuine development actions by paying attention to the Lampung people's cultural roots, the central government's seriousness, and the local government's readiness to realize halal tourism governance that can benefit the people.”

From data 3 it can be understood that the relevant institutions in this case MUI and Menparekraf support the implementation of the Halal Tourism Governance Implementation Concept. It's just that implementing these 11 provisions is certainly not easy. There are various challenges and obstacles in its implementation as stated in the interview results as follows.

“In implementing the provisions for the implementation of halal tourism based on the DSN-MUI Fatwa No. 108 facing various challenges and obstacles, especially in accessibility, amenities, and halal tourist attractions. These three aspects are also related to the government's readiness to provide funds for the development of halal tourism. In addition, socialization and community support in increasing the potential of halal tourism for the regional economy.”

The literature review reveals various opinions about the challenges in implementing Halal Tourism Governance based on the DSN DSN-MUI Fatwa No 108. What is clear, the halal tourism industry needs to integrate with Islamic finance to create a strong halal ecosystem to face global uncertainty. In this case, the awareness of stakeholders to use Islamic finance is one of the main capital (Chebab, Hassan, and Rabbani 2021).

Based on the findings of interviews and observations, the local government and halal tourism industry players in Lampung Province have taken four strategic steps to increase the potential of the halal tourism industry in their region. First, synergize between the central and local governments. This synergy is believed to accelerate efforts to become the world's halal tourism mecca. Local governments have encouraged tourism industry players in their areas to continue to improve facilities and services. Areas that have begun to show progress towards halal tourism, such as Pringsewu, Pesawaran, and West Coast Regencies, can become pilot areas for other regions in developing halal tourism. Second, improve infrastructure. Adequate infrastructure is also a success factor in advancing the halal tourism industry (Huda *et al.* 2022). Of course, not just road infrastructure, but facilities that are friendly for Muslim tourists such as places of worship (*mushalla*) must also be available. Local governments and tourism actors plan to build various facilities that support the needs of tourists after the COVID-19 pandemic. Third, utilize digital technology.

In the industrial era, 4.0 technology is the key to developing halal tourism. In promoting, marketing, and building brands, the halal tourism industry players utilize digital media. The spread of information is made possible by digital technology. All types of halal tourism information presented digitally will make it easier for tourists to access. Fourth, outstanding service. Service requires attention as well. This service excellence includes the availability of hotels and restaurants that serve halal food which is indeed a need for Muslim tourists (Aji, Muslichah, and Seftyono 2021). That way, Muslim tourists who come to Lampung Province do not have problems related to halal food and facilities which are indeed basic needs for them. The concept of implementing Halal Tourism Governance Based on the Fatwa of the MUI National Sharia Council No. 108 is expected to increase the tourism industry in Indonesia. The expected implication is that in the future the Indonesian halal tourism industry will be even better and able to outperform Malaysia, which this year is in the first position. This is not impossible if stakeholders want to be more serious about exploring the existing potential together.



## Conclusion

This research reveals two important points. First, the management of halal tourism based on the DSN-MUI Fatwa No. 108/DSN-MUI/X/2016 has 15 (fifteen) general definitions which are grouped into three components. The three components that are the focus of the fatwa are the objects, subjects, and activities of halal tourism actors. In addition, in the DSN-MUI fatwa, 11 provisions become the basic concept of implementing halal tourism. These provisions are binding because they are absorbed into the legislation. Second, the enactment of the DSN-MUI Fatwa No. 108 to boost Halal Tourism in Lampung, focusing on five areas consisting of Muslim-friendly hotels, halal public transportation, halal-certified food, halal tour packages, and halal finance.

To realize the potential of halal tourism in Lampung, three challenges must be overcome, namely: (1) the unavailability of the latest official data related to mapping the area of all villages that have the potential to be halal; (2) the tourism office in the field of tourism destination development in Lampung Province does not yet have a Halal Standard Operating Procedure (halal SOP); and (3) Official data on the number of sharia hotel accommodations and the number of halal-certified restaurants/restaurants after the COVID-19 pandemic in Lampung Province is not yet available.

Based on these findings, it can be concluded that the management of halal tourism in Lampung supports the increase in halal tourism. However, it still requires significant efforts from local governments to develop it. In this case, the central and local governments must be able to overcome the challenges of implementing halal tourism in areas that have high development potential.

This research is limited to one province in Indonesia. Further research can expand the scope of studies and aspects of halal tourism governance to face future challenges.

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