



Exploring the Potential of Halal Tourism as a Solution to Muslim Tourist Demand

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ABSTRACT

Keywords:

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The high level of public interest in tourism has led to the development of tourism villages as a new industry, aimed at supporting sustainable tourism, including Muslim-friendly tourism. Further studies and research are needed to enable Indonesia's tourism sector to compete with other Muslim-majority countries that have already launched halal tourism branding. This research seeks to assess the readiness of Ketapanrame Tourism Village in offering Muslim-friendly tourism to capitalize on halal tourism opportunities. The study applies new, more comprehensive, and up-to-date assessment criteria and indicators to evaluate the destination's alignment with global halal tourism standards. The research adopts a qualitative, phenomenological approach, utilizing primary data. The results show that, while efforts have been made to provide sharia-compliant facilities, such as homestays, places of worship, and certified halal food, the village has not fully met all standards, particularly regarding swimming pool partitioning and the comprehensive application of sharia principles. Several aspects still require improvement to reach a higher standard.

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INTRODUCTION

The current need for people to engage in travel activities, or traveling, can be said to show high or increasing interest (Hermawan, 2019). Some view traveling as a life necessity that must be fulfilled. According to Telaumbanua & Baiquni, tourism can be defined as the process of temporarily traveling from one location to another within a certain period for a specific purpose, either individually or in groups (Anandhyta & Kinseng, 2020). The contribution of the growing tourism industry can support economic progress and provide benefits to the wider community, such as the creation of new jobs. This situation has triggered intense competition between regions in attracting tourists (Rahman, 2023).

Observing the current global tourism trend, a popular type of tourism is Muslim-friendly tourism. The presence of this tourism as a new market segment in the tourism industry aims to meet the needs of Muslim travelers by providing products and services that are in accordance with the principles of Islamic law. Mohsin also revealed that Muslim-friendly tourism is a type of tourism that adheres to Islamic principles, allowing Muslims to fulfill their obligations to worship Allah and consume halal food (Hasanah, 2020). From the perspective of Islamic law, a tourist trip must have a clear motivation. If the purpose is to study the universe as God's creation, the trip can be valuable as both worship and recreation (Djakfar, 2019). According to M. Quraish Shihab, religion justifies tourist destinations that do not lead to sin. People who travel in this way also receive relief in fulfilling their religious obligations, such as delaying fasting or combining and shortening prayer rakaats (Mabrurin & Latifah, 2021).

The term "Muslim-friendly tourism" refers to Islamic tourism, halal tourism, sharia tourism, and Islamic hospitality. Based on Crescent Rating's study in the Global Muslim Travel Index 2023, there is an increasing interest among travelers in finding destinations, accommodations, and activities that emphasize environmental protection, ethics, and the well-being of local communities. Muslim travelers also tend to seek environmentally friendly options that align with their religious principles regarding responsible management and environmental conservation (Mastercard-CrescentRating, 2023). The Global Muslim Travel Index 2019 states that Indonesia and Malaysia rank as the top halal destinations, scoring 78%, followed by Turkey (75%), Saudi Arabia (72%), the United Arab Emirates (71%), Qatar (68%), Morocco (67%), Bahrain and Oman (66%), and Brunei and Australia (65%). As a result, Indonesia was named the "World's Best Halal

Travel Destination" (Ramadhani, 2021). This situation brings significant benefits, particularly in advancing the tourism sector and sharia services in Indonesia. In the future, it is hoped that this will create a distinct international image of sharia tourism as being synonymous with tourism in Indonesia (Khairan & Asya, 2022).

Efforts to accelerate the growth of the tourism industry can find effective solutions in the establishment of tourism villages. Tourism villages represent one form of sustainable development, which is a global agenda. This will support equitable development across various regions, create new opportunities for halal tourism development, and promote the preservation of culture and local wisdom (Soeswoyo, 2021). Referring to the research conducted by Suryana and Utomo, it shows that the potential of the destination in Lebak Muncang Tourism Village meets the criteria for Muslim-friendly travel, including access, communication, environment, and Muslim-friendly services. Additionally, the assessment of the destination's potential based on halal tourism guidelines indicates that the elements of attractions, accommodations, and amenities in this village have the potential to be developed into halal tourism (Suryana & Utomo, 2020).

Furthermore, research conducted by Hariani and Dinitri indicates that the Bangbarung area has the potential to become a halal tourism destination in Bogor. This area is supported by various creative industries such as culinary, fashion, and spas, which have met halal tourism standards, including the provision of halal logos or certifications, prayer and ablution facilities, clean restrooms, and appropriate uniforms (Hariani & Dinitri, 2020). Moreover, research conducted by Noviarita et al. indicates that tourism destinations in Lampung Province have the potential to be developed into sharia tourism, supported by assessments of four aspects of tourist attractions: attractions, amenities, accessibility, and ancillary services. However, there are several weaknesses that need to be addressed, including a lack of assurance regarding the halal status of food products, insufficient public transportation to tourist sites, and suboptimal collaboration between the government and operators (Noviarita et al., 2021).

Mojokerto Regency has significant potential to develop halal tourism. Halal tourism is not solely intended for Muslim travelers, as its products and services possess universal characteristics. The products and services offered in halal tourism are similar to those in general tourism, as long as they do not contradict Islamic law (Ardyansyah & Nasrulloh, 2022). This research uses new assessment criteria and indicators that are more comprehensive and up to date to measure the destination's conformity with global halal tourism standards. Further studies and research are needed for tourism in Indonesia to compete with Muslim countries that have launched sharia tourism branding. This study

aims to assess the preparation of Ketapanrame Tourism Village in providing Muslim-friendly tourism.

RESEARCH METHOD

This research used a qualitative approach, where researchers will express in depth the potential of Ketapanrame Tourism Village as a Muslim-friendly tourism. The research place chosen is Ketapanrame Village, Trawas District, Mojokerto Regency. The research was conducted in December 2023 - March 2024. Data were collected through interviews, observations, and documentation. The data used in this research is primary data. Primary data refers to information obtained directly from sources through interviews which are then followed by observation or observation of the potential of Muslim-friendly tourism villages. The source of data comes from interviews with the management of the tourist village and the village community that meets the criteria set by the researcher. In this case, the research subject is the manager of the tourist village management, namely BUMDes Mutiara Welirang and the village community. The subject retrieval technique applied in this research is purposive sampling. The data analysis technique in this study follows the method described by Miles and Huberman (1984), which includes data reduction, data presentation, and conclusion drawing (Hadiwijoyo, 2018).

RESULT AND DISCUSSION

Mojokerto Regency has the potential to become a regional tourism destination due to its hilly and lush topography, which supports tourism development. To promote tourism in Mojokerto Regency, the government has provided essential infrastructure, such as road construction, to develop tourism potential, ensure tourist safety, and help local communities reduce poverty and unemployment. One of the villages serving as a pilot project (tourism village) for the Mojokerto Regency government is Ketapanrame Village, which has innovated to develop its potential into a sustainable tourism area. Ketapanrame Village is located in Trawas District, covering an area of approximately 345.462 hectares. The topography of this village is mostly highland, with an elevation between 800-1.000 mdpl, including mountainous areas. The village is divided into three hamlets: Ketapanrame, Sukorame, and Slepri with a total of 16 RW and 43 RT, and a population of 5,584 people. Of this population, 99.28% are Muslim.

The natural resource potential in Ketapanrame Village serves as the main attraction in Mojokerto and is a source of pride for the local residents. Ketapanrame Village is rich in Javanese cultural heritage and traditions. Tourists can experience authentic Javanese culture, including traditional dance and music performances. Educational tourism is also available, such as agricultural activities, plant cultivation, and

rural life experiences. The village has developed various types of accommodations, including homestays and villas that offer stunning natural views. The attractions of Ketapanrame Tourism Village include:

Table 1. Ketapanrame Village Tourism Objects

No.	Tourism Category	Tourism Name
1.	Natural and Artificial	Wisata Sawah Sumber Gempong, Taman Ghanjaran
2.	Education	Perkebunan Kopi Dlundung, Kebun Jeruk Nagami.
3.	Art and Culture	Tari Mayang Rontek, Kesenian Barongan.
4.	Souvenir	Batik Tulis, Kuliner.
5.	Homestay	Homestay Supriyatin.

Source: Kemenparekraf Youtube

All the potential encompassing natural beauty, arts, and local culture can be developed into highly promising alternative tourism products. This presents an opportunity to attract visitors from both domestic and international markets, including Muslim and non-Muslim tourists (Rasyad Al Fajar & Ifantri, 2021). Muslim-friendly tourism is a concept designed to meet the needs and comfort of Muslim travelers. Muslim-friendly tourist destinations provide various facilities and services that align with Islamic principles, such as halal food, easily accessible places of worship, and an environment that respects Islamic values. Additionally, these destinations also consider aspects such as cleanliness, privacy, and comfort for Muslim travelers. With the increasing number of Muslim tourists from various parts of the world, Muslim-friendly tourism has become increasingly important and relevant, not only to attract visitors but also to promote cultural understanding and tolerance. The significant potential for developing Muslim-friendly tourism is closely linked to Indonesia's predominantly Muslim population. The presence of Muslim-friendly tourism can serve as a reference or guideline for the development of halal tourism. Destinations that implement this concept not only offer enjoyable holiday experiences but also ensure that travelers can perform their religious duties and activities peacefully and comfortably.

In line with this, Ketapanrame Tourism Village offers Muslim-friendly homestays for visitors who wish to stay overnight at the tourist site. The management system for these homestays involves collaboration with BUMDes Mutiara Welirang, which also acts as the tourism manager. The management of the homestays, in accordance with Islamic

teachings, can be carried out under standard operating procedures for each product and service, prioritizing Muslim managers and staff (Dewi, 2022). According to Saifudin, the tourism manager, homestay accommodations refer to situations where tourists visiting a destination choose to rent lodging in residential facilities owned by local residents. Within these homes, there are empty rooms rented out to travelers with the aim of meeting and interacting with them, while also providing additional income to the homeowners from the rental fees charged to the tourists (Saifudin, Interviewed on January 13, 2024). Meanwhile, sharia homestays are accommodations that comply with Islamic law, applying management practices similar to those of sharia hotels. The sharia concept in hotel management can be implemented through adjustments to products, services, and management (Aziz & Saleh, 2019).

The concept of homestays was initially proposed by tourism managers in response to market demand. As a tourism manager, Saifudin explained the challenges faced when first establishing homestays. Some residents may have felt insecure about the varying conditions of their homes, and the management could not fault them for this, as each home has its own unique characteristics (Saifudin, Interviewed on January 13, 2024). However, through an educational approach, the tourism manager explained that this is the essence of the homestay concept. This was proven when several guests from Al-Falah, PT PLN, and other organizations expressed interest in staying in the village. What was requested were houses in the village, even if the houses were too luxurious, they preferred the simpler ones (Saifudin, Interviewed on January 13, 2024). To introduce the homestay to tourists, Saifudin promoted it through accommodation booking platforms managed by a coordinating team formed by the tourism management. This coordinating team is responsible for meeting guests or providing assistance to those who book through the accommodation websites or directly (Saifudin, Interviewed on January 13, 2024).

One of the homestays frequently visited by guests is Homestay Supriyatin. The owner of this homestay is Mr. Nadi, 53 years old. The facilities offered include bedrooms, bathrooms, and breakfast menu packages. As the homestay owner, Nadi has established rules that must not be violated by visitors. He explained that the management of the homestay follows Sharia principles, meaning guests are not allowed to stay unless they are in a lawful relationship or related by mahram. The majority of guests staying at this homestay are families, including children, as well as groups from institutions (Nadi, Interviewed on January 13, 2024). The products and services at the homestay must comply with Sharia principles. This includes separating public facilities based on gender, such as bathrooms for male and female guests, having Islamic-themed decor like calligraphy, providing prayer facilities and equipment, displaying signs indicating that non-mahram guests are not allowed, offering halal and tayyib (halal and wholesome) food

and beverages, providing information about prayer times, and making the Holy Quran available in the homestay (Dewi, 2022). When tourists first started booking overnight stay packages, the homestay owners expressed great joy in having the opportunity to meet new people and create new memories (Nadi, Interviewed on January 13, 2024).

In the context of Muslim-friendly tourism, in addition to homestays, Wisata Sawah Sumber Gempong and Taman Ghanjaran also provide facilities catering to Muslim tourists, such as prayer rooms. The prayer rooms are kept clean and equipped with prayer mats and facilities for ablution. The bathrooms are separated for male and female visitors. The cleanliness of the facilities in Ketapanrame Tourism Village is emphasized as an integral part of Islamic principles, as the majority of the residents, both tourism managers and non-managers, are Muslims. The village also provides services during the month of Ramadan, assuming that tourists may want to visit or travel after breaking their fast. These services include communal Tarawih prayers at the Taman Ghanjaran prayer room.

In tourist areas, activities that are considered haram such as drinking alcohol, indecent behavior, or immoral acts are not permitted. This aligns with the indicators of Muslim-friendly tourism, which include destinations that provide complete and maximum facilities, such as the availability of adequate worship facilities, accommodation with separation between male and female, prohibition of intoxicating drinks, and the application of halal certification to ensure that all products, including food and beverages, meet the standards of halalness. Furthermore, the importance of maintaining cleanliness and ecosystems is highly emphasized in Islamic teachings (Djakfar, 2019). However, the swimming pool facilities are still not equipped with partitions to separate female and male users.

Halal food is the most sought-after service by a traveler when traveling. The level of acceptance of different types of halal food insurance varies among Muslims, and it is also influenced by the origin of Muslim travelers. Ketapanrame Tourism Village offers a variety of halal food options, nearly all of which have been certified as halal. As a facilitator, Saifudin strives to maximize the facilities for Muslim tourists by encouraging business operators to obtain halal certification with assistance from a dedicated WhatsApp group that supports halal certification (Saifudin, Interviewed on January 13, 2024). Halal certification is a decree issued by the Majelis Ulama Indonesia (MUI) stating that a product complies with Islamic law. This certification is a requirement for labeling a product as halal, allowing it to be consumed by Muslims. Traders must meet the requirements and follow the processes set by the MUI to obtain halal certification for the products they market (Syafitri et al., 2022). The halal certification assistance process provided for free is only applicable to unprocessed meat products. However, if the product involves meat processing, such as meatballs, halal certification must be obtained

from the slaughterhouse. Halal products must meet certain requirements to receive the halal label and certification before they can be distributed. One of these requirements is that the animals must be slaughtered in accordance with Islamic law and while invoking the name of Allah (Syafitri et al., 2022).

Sometimes, food business operators do not pay much attention to halal certification, even though the production process is carried out in a halal manner, so there is no guarantee of halalness. In Ketapanrame Tourism Village, only food and beverages are halal certified from the companion of Halal Product Process (PPH). However, beyond that, there is no clear standard, leading to uncertainty about the status of this tourism village as a Muslim-friendly destination. Some tourist spots often claim to be “halal” without obtaining proper certification or verification. This can raise doubts for Muslim travelers who are looking for a travel experience that complies with the halal principles. Inconsistencies, such as unilateral claims from tourism operators, may arise because some operators believe that halal status already encompasses halal certification for food and beverages. However, this discrepancy occurs because the certification standards for food and beverages are clearly defined, while there are still no clear standards established by the authorities for tourism (Moh Farih Fahmi et al., 2023).

To address this uncertainty and ensure clarity regarding Muslim-friendly tourism, the following measurements of Muslim-friendly tourism are required:

Table 2. Indicators for assessing the halal tourism categorization.

No	Indikator	Bobot
1	More than three mosques or prayer facilities available	5
	There are less than three mosques or worship facilities available	3
	No place of worship	1
2	The food and beverages sold are Halal certified	5
	Food and beverages sold halal but not Halal certified	3
	The food and beverages sold are prohibited (haram)	1
3	There are rules for non-muhrim visitors	5
	There are no rules for visitors who are not muhrim	3
4	There are rules regarding Islamic clothing	3
	There are no rules regarding Islamic dress	1
5	There is a travel guidebook for Muslims	3
	There is no travel guidebook for Muslims	1
6	Availability of sharia hotels	5
	Unavailability of sharia hotels	3
7	Availability of sharia-based payments	5
	No sharia-based payments available	3
8	There is a tourist spot supervisor	5

	There is no tourist spot supervisor	1
9	There is an Islamic tourguide	5
	There is no Islamic tourguide	1
10	There is a ban on bringing dogs	3
	There are no restrictions on bringing dogs	5
	There are stray dogs	1
11	There is a holy place	5
	There is no sanctuary	1
12	Entertainment highlights modesty and Islam	5
	There is entertainment that highlights the sexiness of both women and men	3
13	No liquor sellers	5
	There are hard drink sellers	1
14	Clean and holy place	5
	Clean place but questionable sanctity	3
	The place is not clean and holy	1
15	The tour manager is friendly	5
	The tour manager is normal	3
	The tour manager is evil	1
16	There is a special place for breastfeeding	3
	There is no special place for breastfeeding	1
17	There is a price list of items sold	5
	There is no list price of goods sold	3
18	There are public toilets	5
	There are no public toilets available	1
19	Infaq and alms boxes are available	5
	Infaq and alms boxes are not available	1
20	Non-Muslims are allowed to enter tourist attractions	5
	Non-Muslims are not allowed to enter tourist attractions	1

Source: Fahmi 2023

The Ketapanrame Tourism Village has implemented several indicators of Muslim-friendly tourism in accordance with Djakfar's theory to meet the needs of Muslim tourists. However, it has not yet fully optimized the labeling of Muslim-friendly tourism. This is evident from the absence of specific regulations designed to apply Sharia principles in tourism. For further clarity, halal tourism measurement was conducted, and the results can be found in Table 2.

Based on the results obtained, the final evaluation score is 66, and the assessment is adjusted to the conditions of tourism in Ketapanrame Village. The evaluation is divided into three categories: green with a range of 86-100, yellow 70-85, and red 0-69 (Moh Farih Fahmi et al., 2023). From these results, it can be seen that the Ketapanrame Tourism Village falls into the red category, indicating that the tourism status is less suitable for

Muslims. This shows that, although the tourist destination meets some key aspects of halal tourism, there are still areas that require improvement to better align with Sharia principles and provide maximum comfort for Muslim tourists. Tourism is often associated with activities that are prone to misuse. The new paradigm of tourism development based on Maqashid Shariah can be categorized as part of the necessities of Ad-Daruriyyah, Al-Hajiyyah, and Al-Tahsiniyyah (Ismail & Mas, 2022).

Ad-Daruriyyah refers to essential needs for maintaining basic human life and well-being. In the context of tourism, this is applied in Ketapanrame Tourism Village by providing adequate security and healthcare facilities at the tourist site. This is crucial to ensure the safety of visitors and to offer medical care in the event of accidents or emergencies. Additionally, offering halal food options allows Muslim tourists to uphold their religious integrity. This includes ensuring that all food served at the site complies with Sharia principles, verified by halal certification. Providing prayer facilities, such as mosques or prayer rooms, that are easily accessible ensures that Muslim tourists can perform their prayers comfortably and on time.

Al-Hajiyyah are needs that, if not met, may cause hardship but do not threaten basic life. In the context of tourism, this is applied by Ketapanrame Tourism Village to include providing comfortable and decent places to stay for tourists, including Muslim-friendly accommodation options with facilities such as clean bathrooms, Qibla markers, and prayer time information. Providing easy and safe transportation access to reach Ketapanrame Tourism Village, as well as local transportation that supports tourists' mobility in exploring the village.

At-Tahsiniyyah are needs that aim to beautify and perfect human life, and improve the quality of life. In the context of tourism, this is applied in Ketapanrame Tourism Village by maintaining the cleanliness and beauty of tourist sites in order to provide a pleasant experience for tourists. This includes good waste management and maintenance of public facilities. Providing friendly and professional services to tourists, ensuring they feel welcome and comfortable during their visit.

In the context of tourism, the application of fiqh rules is very relevant to ensure that tourism activities not only comply with sharia rules but also support the main objectives of Islamic sharia (maqashid sharia). If the aim of tourism development is to provide healthy and educational recreational activities that do not violate sharia, then this is in line with maqashid sharia. Conversely, if tourism development aims to attract tourists in ways that violate Islamic principles, such as providing indecent entertainment, then this is contrary to the objectives of sharia.

Based on the rule of fiqh, which reads *الأُمُورُ بِمَقَاصِدِهَا* which means all affairs are judged based on their purpose. This rule teaches that actions and decisions must be judged

by their intentions and ultimate goals, not just by their form or manifestation. In terms of tourism development, Ketapanrame Village has complied with the rule of الْأُمُورُ بِمَقَاصِدِهَا (As-Suyuthi) (Al-Zarqa, 2020). By ensuring that there are no elements that lead visitors into things that are prohibited by religion, such as prohibiting non-mahram guests from staying at the homestay. This is in accordance with the hadith from Umar bin Al-Khattab r.a which states:

عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: "إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ، وَإِنَّمَا لِكُلِّ امْرِئٍ مَا نَوَى. فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ، فَهَجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ، وَمَنْ كَانَتْ هِجْرَتُهُ لِدُنْيَا يُصِيبُهَا أَوْ امْرَأَةٍ يَنْكِحُهَا، فَهَجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ

“Verily, deeds depend on their intentions, and every person will be rewarded for what they intend. Whoever makes hijrah for the sake of Allah and His Messenger, their hijrah is for Allah and His Messenger. And whoever makes hijrah for the worldly gain they wish to achieve or for the woman they want to marry, their hijrah is for what they intend.” (HR. Bukhari and Muslim).

This hadith emphasizes the importance of intention in every action. The development of tourist attractions in Ketapanrame Village, which is carried out with the intention of maintaining religious values and avoiding prohibited things, is a form of application of this rule.

However, there are still doubts about categorizing this tourism village as an absolute halal destination. Such a situation reflects the legal principle الْأَيْقِينَ لَا يُرَالُ بِالشَّكِّ (As-Suyuthi), which asserts that certainty cannot be eliminated by doubt (Al-Zarqa, 2020). Almost all traders and Small and Medium Enterprises (SMEs) in Ketapanrame Tourism Village have obtained halal certification from the relevant authorities; this certainty should be respected and not questioned unless there is strong evidence to the contrary. Rumors or hearsay without clear evidence should not be used as a reason to doubt the halal status of the place. Tourism managers should continue to promote locations based on the existing certainty. This is in accordance with the hadith from Abu Hurairah r.a, which states:

دَعْ مَا يَرِيْبُكَ إِلَى مَا لَا يَرِيْبُكَ، فَإِنَّ الصِّدْقَ طُمَأْنِينَةٌ، وَإِنَّ الكَذِبَ رِيْبَةٌ

“Leave what makes you doubt for what does not make you doubt, for indeed, honesty brings tranquility, while dishonesty brings doubt.” (HR. Tirmidhi and Nasa’i).

This hadith teaches us to leave behind doubt and hold firmly to reassuring beliefs. In the context of halal certification, this means not to question the halal status that has been confirmed by the relevant authorities unless there is valid evidence.

Moreover, many people believe that tourist destinations are places where individuals from all walks of life gather, including young people who want to enjoy leisure activities. However, it is also possible that these young people may be engaged in relationships that are forbidden by religion, such as dating. Based on this principle, one must believe that public places are intended for good purposes, and as visitors, we should trust that such activities do not occur at tourist sites. This is in accordance with the hadith from Abu Hurairah r.a, which states:

إِيَّاكُمْ وَالظَّنَّ، فَإِنَّ الظَّنَّ أَكْذَبُ الْحَدِيثِ، وَلَا تَحَسَّسُوا، وَلَا تَجَسَّسُوا، وَلَا تَنَافَسُوا، وَلَا تَحَاسَدُوا، وَلَا تَبَاغَضُوا، وَلَا تَدَابَرُوا، وَكُونُوا عِبَادَ اللَّهِ إِخْوَانًا

“Avoid suspicion, for suspicion is the most false of speech. Do not seek out the faults of others, do not spy on one another, do not compete with one another in unhealthy ways, do not envy one another, do not hate one another, do not turn your backs on one another, and be like brothers among the servants of Allah.” (HR. Bukhari and Muslim).

This hadith emphasizes the prohibition of harboring bad assumptions. In the context of tourism, one must believe that tourist destinations are designed for positive purposes and should not doubt them based solely on assumptions or suspicions without clear evidence.

Furthermore, the management of Ketapanrame Tourism Village has applied the principle of الضَّرُّ يُزَالُ (As-Suyuthi), which emphasizes that harm should be eliminated (Al-Zarqa, 2020). In this context, the tourism management takes precautions in emergency situations, such as placing warning signs for attractions that are designated for adults only and using warning signs to mark sacred areas in places of worship that are usually respected as holy sites. These measures are implemented to ensure the safety, comfort, and security of tourists. This is in accordance with the hadith from Abu Sa’id Al-Khudri r.a, which states:

لَا ضَرَرَ وَلَا ضِرَارَ

“It is not permissible to cause harm, nor to respond to harm with harm.” (HR. Malik in Al-Muwaththa’, Ibn Majah, and Ahmad).

The hadith emphasizes that no actions should cause harm to others, which is relevant to the actions taken by the management of Ketapanrame Tourism Village to ensure the safety and comfort of tourists.

CONCLUSION

Ketapanrame Tourism Village has several aspects that support it as a Muslim-friendly destination. The homestays in this village are managed according to Sharia principles, ensuring that guests do not violate Islamic regulations. Additionally, tourist facilities such as prayer rooms and separate bathrooms for men and women are available.

Most of the culinary businesses in the village are halal-certified, with support provided for the certification process. However, Ketapanrame Tourism Village has not fully met the halal tourism standards. Some aspects, such as pool partitions and stricter regulations, still need improvement. Although many culinary establishments have halal certification, the overall standards for halal tourism have not yet been fully achieved. With ongoing development and management, this tourism village has the potential to meet halal tourism indicators in the future.

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