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## Developing halal tourism in a rural context: The role of Islamic spiritual capital

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### Abstract

*This research aims to obtain an in-depth description of implementing the concept of Islamic spiritual capital in the development of halal tourism in a rural context. The approach used in this research is qualitative, i.e., a field research study. The results showed the importance of cultivating Islamic spiritual capital, reflected through good corporate governance and work ethic, i.e., working hard, smart, and sincerely. This work ethic involves the body, brain, and heart. Islamic leadership prioritises the traits of STAF (Siddiq/truthfulness, Tabligh/advocacy, Amanah/trustworthiness, Fathonah/wisdom). The concept of Islamic spiritual capital can achieve shared prosperity (maqashid sharia) in the community, Village-Owned Enterprises and Tourism Awareness Group, which is realised in the form of maintaining religion (hifz din), protecting the soul (hifz nafs), protecting the mind (hifz aql), protecting offspring (hifz nasl) and finally, preservation of assets (hifz maal). This research implies that better halal tourism management will increase people's economic empowerment in rural areas and create tourism facilities for Muslim consumers, which can become a means of recreation and worship.*

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### Introduction

Islamic economic development has become a new trend in the global economy, ranging from food and beverage products and finance to lifestyle. As a new trend in lifestyle, many countries

have begun introducing their tourism products with halal and Islamic concepts. Sharia tourism products are available even in non-Muslim countries like Japan, Australia, Thailand, and New Zealand. This potential is recorded from data released by the National Committee for Sharia Economics and Finance in 2018, showing the level of spending by the world community on halal food shopping reached US \$ 1,396 million, halal tourism reached US \$ 200 million, modest fashion reached US \$ 283 million. In 2018, worldwide, the value of Sharia-based transactions reached US \$ 2.2 trillion (Abdullah et al., 2020a; Hasan & Muslimin, 2019).

Indonesia has great potential for halal tourism. This was proven in 2019 when Indonesia was ranked first in the world's halal tourism, along with Malaysia, according to GMTI (Global Muslim Travel Index). In addition to Indonesia and Malaysia, the ranking of world halal tourism according to GMTI was achieved by Turkey in third position (score 75), Saudi Arabia in fourth position (score 72), and the United Arab Emirates in fifth position (score 71). Other countries that are included in the top 10 world halal tourism include Qatar (score 68), Morocco (score 67), Bahrain (score 66), Oman (score 66), and Brunei Darussalam along with Australia (score 65) (Indonesian Ministry of Tourism Public Communication Bureau, 2019; KNKS, 2019).

The Islamic economic sector that has experienced significant growth in lifestyle products in the tourism sector is Islamic tourism (Muhajir & Hasan, 2021). Tourism, in general, is one of the sectors that has a vital role in the economic development of an area. The development of the tourism sector is expected to encourage the improvement of the welfare of local communities through the provision of employment for the community. Tourism development can also grow other supporting industries to build integration between the tourism sector and other sectors in an area (Megawati et al., 2023). In addition, the tourism sector is essential for economic progress in the village, which will make the village the basis of its economic backbone in the future. One form of effort in supporting the development of the tourism sector is developing tourism villages (Rasyidah & Zamzamy, 2023).

According to the Indonesian Ministry of Tourism and Creative Economy, the number of tourist villages in Indonesia is projected to reach 4,674 by 2023. This number increased by 36.7 per cent compared to the previous year (Sutrisno, 2023). The synergy between tourism village managers and related parties, such as local governments, drives the birth of tourism destinations in Indonesia that run on sustainable principles (Nur et al., 2023). Halal Tourism Village is an implementation of the nuances of religiosity, which are included in the muamalah aspect as an embodiment of the socio-cultural and socio-economic aspects of life-based on Sharia principles (Ahyani et al., 2022). The Halal Tourism Village phenomenon in Indonesia is proof of Islamic law's flexibility at the practical level of today's lifestyle through the integration of halal and thoyyib values in the tourism sector to support the Islamic regional economy (Ahyani, 2021).

Due to its solid Muslim population support, Madura is an ideal destination for Islamic cultural tourism. Tourists can discover the abundant mosques that embellish the terrain and numerous Islamic schools (Madrasah) and boarding schools that have significantly impacted the region's religious and cultural identity. Additionally, several graves of scholars present a glimpse into the rich intellectual heritage of Madura. Madura provides many opportunities for scholars of Islamic history or visitors who are merely intrigued by this captivating island's unique culture. With a vibrant Muslim community, Madura provides an enriched experience to tourists looking for Islamic cultural tourism and experiencing its fascinating culture. The region's numerous mosques and Islamic schools (Madrasah) allow visitors to explore Madura's religious and cultural identity. Furthermore, the graves of scholars offer a glimpse into the rich intellectual heritage of Madura (Rozi & Poernamasari, 2024). Table 1 shows the places of worship, Islamic boarding schools, Islamic schools, and graves of Islamic scholars in Madura.

Table 1. Number of Places of Worship, Islamic Boarding Schools, Islamic Schools, and Tombs of Ulema in Madura

Regency	Mosque and Mushola	Islamic Boarding School	Islamic Elementary School	Islamic Junior High School	Islamic Senior High School	Tombs of Ulema
Sumenep	5,710	263	542	306	137	7
Pamekasan	5,585	204	317	191	96	2
Sampang	3,715	351	490	226	87	7
Bangkalan	1,224	208	143	128	56	5
Total	16,234	1,026	1,492	851	376	21

Source: Primary data and Central Bureau of Statistics, 2019 (data processed)

The Pamekasan Regency in Madura, Indonesia, has recently taken a significant step towards promoting Islamic law within its community. The Regency has launched the Islamic Community Development Movement, commonly known as Gerbang Salam, to facilitate the implementation of Islamic law in the region. As a part of this initiative, the city of Gerbang Salam has been selected as a model for Islamic community development and civilisation. The Regency aims to promote peace, justice, and morality while rejecting all forms of unlawful behaviour, criminal activities, immorality, and corruption. This move is seen as a step towards building a better future for the nation by promoting ethical and moral values in society. The Regency believes this effort will help create a safer and more prosperous community now and in the future (Hariyanto, 2012).

In the other hand, The Pamekasan Regency government has taken a proactive approach to regulating businesses in the area and curbing immoral activities with a series of local regulations. One such regulation is the hotel regulation, which mandates that visitors must provide a valid marriage certificate when bringing a spouse. The regulation also prohibits the sale of liquor. It enforces several other local regulations to ensure that tourism activities in the area align with the principles of halal tourism in Islam, which requires adherence to Islamic principles. These measures reflect the government's commitment to promote ethical and responsible tourism in the area and create an environment conducive to the well-being of its residents and visitors alike (Fahmi et al., 2021).

The spirit of village tourism in Pamekasan has begun to awaken at least in the last three years. It can be seen from the emergence of new tourism objects initiated and managed independently by the village, such as the tourism village of Kertagenna Daya, Kadur District. The featured one is Bukit Kehi. The destination, which stands on 8 hectares of land, was built in early 2019 and opened at the end of 2019. As the name suggests, Bukit Kehi offers a view of an uninhabited hilly area. In addition to presenting the beauty of typical highland scenery, the destination offers commodities produced by local farmers. In addition, tourists are also spoiled with several interesting spots built by the manager. These spots are a destination for visitors to relax and take pictures.

The present study aims to investigate the implementation of Islamic spiritual capital towards the development of halal tourism and its impact on the community's welfare in Pamekasan Regency, located in the Madura region. The research intends to determine how implementing Islamic spiritual capital can improve the local community's well-being and prosperity. By analysing the relationship between Islamic spiritual capital and halal tourism, the study aims to provide insights into the potential benefits of this approach for sustainable tourism development. The findings of this research could offer valuable insights into the application of Islamic spiritual capital in the context of halal tourism and contribute to the development of more sustainable and socially responsible tourism practices.

## Literature Review

### *Islamic spiritual capital*

The concept of Islamic spiritual capital, which refers to the intangible assets and resources individuals and communities can draw upon to achieve their objectives, has been a fundamental aspect of Islamic tradition since ancient times. This concept predates the emergence of conventional spiritual capital, first introduced by Western economists such as [Zohar & Marshall \(2004\)](#) and later by [Woodberry \(2005\)](#). Spiritual capital is not necessarily tied to any particular religious or belief system. However, it encompasses many non-material resources that can be leveraged for personal and societal growth. Examples of spiritual capital include trust, social networks, shared values, and a sense of meaning and purpose in life. By recognising the importance of spiritual capital, individuals and communities can tap into a powerful source of strength and resilience to help them overcome challenges and achieve their goals ([Zohar & Marshall, 2004](#)); [Woodberry, 2005](#)).

[Zohar & Marshall \(2004\)](#) explained that the meaning of spiritual capital is that it has no connection to religion or other belief systems. According to them, spirituality based on religious values or other belief systems will encounter obstacles in its non-universal nature or experience limitations when dealing with different belief systems and also with those who do not have a religious belief system. Therefore, according to them, a broader spiritual capital is needed for organisations, societies, and cultural participation in today's global and pluralist society so that spiritual capital becomes deeper and has non-sectarian meanings, values, goals, and motivations sacred to all humanity. The universality raised in this case requires spiritual capital to be based on generally acceptable values and not limited to practitioners of a particular religious belief.

Islamic spiritual capital has a more kaffah meaning than the secular understanding. Islamic spiritual capital is a concept that carries a profound significance in the Islamic faith. It encompasses a wide range of beliefs, values, and practices grounded in the Quran and Hadith of Prophet Muhammad SAW and become the basic principles that guide individuals in their relationship with Allah SWT (*hablumminallah*) and fellow human beings (*hablumminannas*). At its core, Islamic spiritual capital comprises virtues such as compassion, empathy, honesty, and humility. These virtues are meant to serve as a source of inspiration and motivation for individuals, encouraging them to strive towards excellence in all aspects of their lives. They also foster community and social responsibility, emphasising treating others with dignity and respect. Leadership is another crucial component of Islamic spiritual capital. It involves leading by example and setting a positive precedent for others. By embodying the virtues and principles of Islamic spiritual capital, leaders can inspire others to do the same, creating a ripple effect that extends far beyond their immediate circle of influence. Ultimately, Islamic spiritual capital is intended to serve as a guiding light for individuals seeking to lead a meaningful and fulfilling life in their personal and professional pursuits. By instilling these virtues in their daily lives and work, individuals can positively impact the world around them, contributing towards a more just and compassionate society ([Woodberry, 2005](#); [Zohar & Marshall, 2004](#); [Malloch, 2010](#); [Kurniasari et al., 2019](#)).

Islam is a religion that emphasises the importance of spirituality in our daily lives. As Muslims, we follow Allah SWT's guidance, which directs our Islamic spiritual capital. This spiritual capital is based on the concept of tawhid, which requires us to worship Allah SWT because there is no deity worthy of worship except Him. Therefore, everything we do as Muslims should be aimed at gaining Allah's pleasure. It is important to note that Islam does not view spirituality as separate from our daily activities and actions. Islamic spiritual capital is closely linked with Islamic values, particularly tawhid. Tawhid is our faith's foundation, guiding us in our daily lives. Muslims must live by Islamic values and principles to strengthen their spiritual capital and gain Allah's pleasure ([Kurniasari et al., 2019](#); [Hermawan et al., 2022](#)).

Islamic spiritual capital, when associated with the concept of work, implies that work is part of worship to Allah SWT as mentioned in the Quran surah At-Taubah [9] verse 105, which means: "Do [as you will], for Allah will see your deeds, and [so, will] His Messenger and the believers. And you will be returned to the Knower of the unseen and the witnessed, and He will inform you of what you used to do."

Previous research shows spiritual capital impacts business like other forms of capital. The concept of spiritual capital can be explained using the concept of social capital and the empirical example of virtues. Companies need to successfully win the competition through spiritual capital, which contains the virtues and morals of its human resources. Human faith is an integral part of the values in business organisations. Two virtues positively impact business, namely "hard" virtues and "soft" virtues. "Hard" virtues, such as leadership, courage, patience, perseverance, and discipline, are exemplified. While "soft" virtues are exemplified, such as justice, compassion, forgiveness, gratitude, and humility (Cavanagh, 2002).

The definition of spiritual capital above agrees with Islamic spiritual capital, which emphasises virtue. One of the virtues that has the most significant influence in life is faith. Faith is the core teaching of all religions. The meaning of faith, which means believing, is always positioned in the human heart (qalb). When the Prophet SAW answered the question of a man in white who came to him, he said, "Imân is believing in Allah". Because the keyword is to believe, faith is always positioned in theological teachings in the heart (qalb), which becomes the inner element (esoteric) of humans. This inner element is difficult or impossible to measure its existence without seeing the outward expression of the faith of a believer (believer) (Matondang, 2015).

#### *Sharia tourism*

Tourism is an industry that involves individuals travelling for recreational purposes to experience leisure, relaxation and enjoyment (Cretu et al., 2021). According to Law Number 10 of 2009 concerning Tourism, Chapter I states that tourism is a travel activity carried out by a person or group of people by visiting certain places for recreation, personal development, or studying the uniqueness of the tourist attraction visited temporarily. Tourism is a variety of tourist activities supported by various facilities and services provided by the community, entrepreneurs, government, and local governments.

In this decade, the term sharia tourism has become a trend in various parts of the world along with the development of technology that is growing very fast. The term Islamic tourism in the literature is generally equated with several terms such as Islamic tourism, Sharia tourism, halal travel, halal-friendly tourism destination, Muslim-friendly travel destinations, halal lifestyle, and others. Regarding industry, Sharia tourism is a complementary product. It does not eliminate conventional types of tourism as a new way to develop Indonesian tourism that upholds Islamic culture and values without eliminating the uniqueness and originality of the region (Izutsu, 2006).

Islamic tourism is a pleasurable activity that can reestablish health, comfort, calmness, and feeling. Islamic tourism can also cause a person to forget about sadness and strengthen their will by obeying Islamic rules and discipline. The concept of Islamic tourism supposedly is not contrary to the values and ethics of Islam and is closely related to the concept of halal and haram in Islam. Halal means justified, while haram is defined as prohibited. The concept of halal can be viewed from religious and industry perspectives. What is meant by religious perspective is what is allowed to be consumed by Muslim consumers according to Islamic beliefs and teachings. It brings consequences for consumer protection. From an industry perspective, this halal concept is a business opportunity for food producers. For food industries that target Muslim consumers, it takes a guarantee that halal products will increase their value in the form

of intangible value. For example, a food product with halal packaging and labelling is more attractive to Muslim consumers than others (Abdullah et al., 2020).

Islamic tourism is a unique form of tourism that has recently gained popularity. It was first introduced in 2000 by the Organization of Islamic Cooperation (OIC) during their meetings and discussions. Islamic tourism is a tourism demand that caters to the lifestyle and needs of Muslim tourists during their vacations. This type of tourism is characterised by its flexibility, rationality, simplicity, and balance. It aims to provide tourists with an experience that is not only enjoyable but also spiritually fulfilling. Islamic tourism encourages visitors to seek happiness and blessings from Allah. It provides them with opportunities through activities such as visiting historical sites, attending religious ceremonies, and engaging in charitable works. Overall, Islamic tourism offers a unique and meaningful way for Muslims to explore the world while maintaining their faith and values (Kharrazi, 2022).

Fundamentally, sharia tourism is an understanding of the meaning of sharia in all tourism activities, ranging from lodging, transportation facilities, food and beverage facilities, and financial systems to facilities and tourism service providers. For example, in terms of sharia, guest houses will not accept guest couples who will stay if the guests are non-muhrim couples who are not bound by marriage. Besides that, hotels that carry the concept of sharia certainly will not sell alcoholic beverages and food containing pork, which is forbidden in Islam (Zaenuri et al., 2021; Hariyani & Hanafiah, 2023).

## Methodology

This research is descriptive qualitative research, which is research that focuses on analysing the conditions or phenomena/events that cause consequences/impacts in society, especially on the implementation instrument of Islamic spiritual capital for the development of halal tourism on improving the welfare of the people in Madura, especially in Pamekasan Regency. In addition, this study will also analyse the impact of halal tourism development based on the village, especially on welfare issues, such as economy, education, health, social and infrastructure.

Phenomenology as an epistemology helps in finding knowledge, especially in defining phenomena. The basic assumption of secular phenomenology is that the truth of knowledge only comes from experience based on consciousness. Based on this assumption, what phenomena mean is only limited to the reality realised and entered into human understanding. The concept of truth that is understood is secular, which separates God, thought, and science issues and opposes anything that cannot be observed (revelation). For the phenomenology of Islam, God is the creator of an ideal reality. The Islamic paradigm is used to develop the methodology in this research. In addition to improving the basic assumptions of secular phenomenology based on Islamic values, the development of conceptual components as a unit of analysis of phenomenological research is also carried out, including intentionality, noema and noesis, intuition, and intersubjectivity.

The present study will adopt a field research approach, which entails collecting primary and secondary data from the research location to address the identified research problems. The primary data will be collected through direct observation and interviews, while the secondary data will be obtained through a thorough review of relevant literature. Observation in this study is conducted to observe participants and phenomena in their most natural settings. This enables the subjects to choose and react to situations in their natural setting.

## Results and Discussion

### *Development of bukit kehi tourism village*

In the development of Bukit Keki Tourism Village, on the instructions of the Village Head, it was discussed with village institutions and the community that the development of tourist villages needs the contribution and role of all parties. The role of the Kertagena Daya village

community is essential in local economic development, especially in the development of tourist villages, because with the presence of the community, local economic development will be able to run well. Therefore, the Kertagena Daya Village Government includes the community in every development and management of the Bukit Kehi Tourism Village.

Upon interviewing Mrs HZ, it was evident that the development of Bukit Kehi Tourism Village was a collaborative effort involving all community members. However, it is worth noting that specific individuals expressed apprehension regarding the project, citing concerns that the tourist destination would promote activities that counter religious and moral tenets.

The main factor that causes the tourism industry to develop is adequate and feasible infrastructure to attract tourists. Facilities and infrastructure in tourism are the most significant component and aim to determine the achievement of the results of the tourist attraction. One tourist attraction must have complementary facilities with provisions such as facilities for recreation whose function is not just to complement the main facilities of the tourist attraction. The thing that must be considered is a vital function to make tourists able to visit comfortably at a place where the object is visited. The objects in Bukit Kehi Tourism include ponds, parks, photo spots, and prayer rooms.

From interviews with the Village Head in the context of making photo spots, parks and land levelling, the Village Head issued a budget of Rp100,000,000 (one hundred million Rupiah) for initial development as explained by Mrs HZ as follows:

"There is still 100,000,000 (one hundred million Rupiah) left for infrastructure funds; I made this selfie spot and the love you spot; with 100,000,000 (one hundred million Rupiah), I can only level the land."

#### *Role of Village-Owned enterprises through village business units*

Bukit Kehi tourism has the potential to foster community economic development. Village-owned enterprises (VOEs) are community-level institutions comprised of business actors who actively support the growth and development of the region. These actors play a pivotal role in creating a conducive environment for growth and development and increasing benefits for the welfare of the surrounding community. As per [Law No. 10/2009](#) on Tourism, community-initiated and aware groups play a crucial role in maintaining and preserving tourist attractions to promote tourism development in the surrounding area. Through the tourism village business unit, VOEs develop tourism based on the village's strengths and potentiality. This stimulates us to explore the village's potential. As the driving institution in tourism, VOEs play a significant role in community economic development efforts in Bukit Kehi tourism. VOEs are the key institutions that facilitate the creation of a conducive environment for growth and development, leading to increased regional development and benefits for the welfare of the surrounding community. Thus, VOEs are instrumental in supporting the creation of local tourism industries that spur economic growth and development. The village's strengths and potential should be harnessed through VOEs to create an enabling environment for growth and development, leading to community economic development.

VOEs are business entities formed by the village government and have a critical role in developing the village economy to overcome economic problems. Melati VOEs was formed in 2017 in a village meeting which aims to develop the surrounding community's economy by utilising the local potential in the village. The business unit that is the focus of its development is the Tourism Village business unit. In its development, VOEs play a role in infrastructure development and promotion, management, developing knowledge through business unit training, and supporting the utilisation of tourism villages.

### *Development of halal tourism based on creative economy*

Tourism is a critical sector that plays a pivotal role in the economy of any country. The tourism industry can generate new employment opportunities, positively impacting the economy. [Law Number 10 of 2009](#) governs tourism; it encompasses diverse tourist activities supported by an array of facilities and services provided by the community, entrepreneurs, managers, government, and local authorities. The tourism industry is a significant source of foreign exchange earnings for many countries, and it contributes to the growth of other industries such as hospitality, transportation, and retail. Additionally, it helps to develop the infrastructure and increases the standard of living of the local people. However, the tourism industry is also subject to various risks, such as political instability, natural disasters, and global pandemics, that can severely affect the economy and society. Thus, it is essential to have a robust regulatory framework that promotes sustainable tourism development. The government, in collaboration with the private sector, should create policies that balance economic, social, and environmental objectives to ensure the long-term sustainability of the tourism industry.

One of the current industries that has increased is halal tourism. Halal tourism is a tourism activity that prioritises and facilitates tourism needs for Muslims and non-Muslims. Halal tourism also presents a series of trips guided by the rules of life of Muslims, both in terms of manners in travel and determining a destination from tourism, accommodation, and food. The concept of halal tourism is Sharia tourism, which is an activity supported by various facilities and services provided by the community, entrepreneurs, government, and local governments that meet the provisions of Sharia. The potential of halal tourism is currently huge in capturing the market needs of the world community, which has begun to turn to the Islamic economy either based on Islamic understanding or because of the taste and comfort alone.

### *Creative Economy-Based halal tourism development strategy in Kertagena Daya village Events at Bukit Kehi tourism*

According to interview results with Mr MA, Bukit Kehi Tourism offers visitors an extensive range of tour packages, allowing them to explore and appreciate the breathtaking scenic beauty of Bukit Kehi while enjoying unforgettable experiences such as rides and photo opportunities. Bukit Kehi Tourism offers three packages for those interested in camping: VIP, medium, and economy. The VIP package is the most exclusive and costs Rp.100,000 per person. This package includes all the facilities that Bukit Kehi offers, an exquisite meal, and a souvenir package of brown sugar, siwalan fruit (a local species of fan palm), and legend (a traditional Javanese beverage made from Palm trees). The medium package is priced at Rp.50,000 per person and provides free entry to all rides at Bukit Kehi, along with typical souvenirs. The economy package is the most affordable at Rp.35,000 per person and includes free entry to all rides at Bukit Kehi.

Additionally, Bukit Kehi Tourism offers edu-tour packages for visitors not inclined towards camping. These packages provide an opportunity to learn about the traditional process of making brown sugar and harvesting siwalan fruit. Visitors can observe and gain insight into the process of making brown sugar from siwalan fruit, and are sure to leave with a newfound appreciation for the local culture and traditions. Bukit Kehi Tourism is dedicated to providing a memorable and safe experience for all visitors, and their team of experts is always on hand to ensure that visitors have everything they need to enjoy their trip to the fullest.

### *Accessibility*

Tourism development heavily relies on the accessibility of tourist sites. To support tourism growth, the village community and local government must collaborate to ensure adequate and easy access to these sites. Based on the results of interviews, it has been found that the Bukit Kehi tourism destination in Kertagena Daya village is currently accessible. However, there is



room for improvement, as the road leading to the Bukit Kehi tourism site needs to be widened slightly to accommodate four-wheeled vehicles. The road currently narrows down at intersections, making it difficult for two vehicles to pass each other. As a result, one of the vehicles has to stop first to let the other one pass. This issue can be resolved by widening the road, and tourists can experience a smoother and more enjoyable journey to the Bukit Kehi tourism site.

#### *Amenity*

Bukit Kehi is a popular tourist destination that offers a range of amenities to ensure the comfort and safety of visitors. These facilities are managed by the Village-Owned Enterprises and Tourism Awareness Group, who work tirelessly to improve the overall experience for tourists. As the Head of the Tourism Office, Mr AH has conveyed that the team is dedicated to enhancing these amenities. Visitors can expect to enjoy a wide range of supporting services, such as comfortable accommodation, well-maintained roads, and high-quality food and beverages. The team is committed to providing a memorable experience that will leave a lasting impression on visitors.

"In terms of facilities at Bukit Kehi, it is almost complete because the development is quite good because there are already available trader stalls, gazebos, halls for meetings, toilets, sports fields, and other tourism supporting facilities, such as photo spots, miniature hot air balloons, hanging bikes, so for the development of Bukit Kehi it is more rapid, besides these facilities, maybe if as a support for halal tourism, there are worship facilities, places that sell food and drinks and accommodation."

#### *The role of the community in creative Economy-Based halal tourism development*

In the development of Bukit Kehi Tourism in Bukit Kehi, the community has a vital role in every aspect. Based on the interviews with related parties, the community is also directly or indirectly involved in developing Bukit Kehi tourism. In this involvement, the community does not only lead to management. Nevertheless, Mr MA explained how they get creative to get income from tourism, such as selling their merchandise.

"Well, the role of the community itself is the most important here because we work together with the community. We need anything also supported by the community, so the role of community involvement in the development of Bukit Kehi tourism is very influential because the Bukit Kehi Tourism spot is also close to the community environment."

The role of the community in the development of Bukit Kehi tourism is as explained by Mr MA that the management of this tourism is indeed the community is directly involved because of the cooperation in the development of this Bukit Kehi tourism with the people of Kertagena Daya village. The development of Bukit Kehi tourism involves the community, especially Kertagena Daya village's youth, managing tourism and providing infrastructure facilities to support it. This was conveyed by the Village Head, Mrs HZ, as follows.

"Alhamdulillah, the community is also supportive, and now in Bukit Kehi, it does not only sell the view of its natural beauty, but we also have the potential in it. There are featured products. Our featured products are siwalan sugar, legen, and corn featured products in the village, and I pack them for a typical souvenir package from Bukit Kehi. In addition to the community in the development of Bukit Kehi tourism, I prioritise the management of the youth because I see many young people in this village who are still unemployed, so I decided to consult with village officials to form an organisation called Tourism Awareness Group, whose purpose is to recruit young people to manage the tour".

Based on an interview with the village head, the community's role is to support the development of Bukit Kehi tourism; the community can sell featured products, such as siwalan sugar, legen, and corn. In addition to the community's role, the village head also explained that the development of Bukit Kehi tourism was prioritised by the youth of Kertagena Daya Village, where the village head saw that many village youths were still unemployed. After deliberations with village officials, a Tourism Awareness Group was formed to manage Bukit Kehi tourism. The members of the Tourism Awareness Group consist of village youths who have their respective duties, which are to guard the counters and souvenir stands.

#### *Implications of halal tourism development in creative economy-based tourism villages for community welfare*

##### *Implications for welfare*

As per [Law No. 10 of 2009](#), which focuses on ensuring the welfare of citizens, the term welfare refers to the state of being in which the citizens' material, spiritual, and social needs are met satisfactorily. It is a condition that enables them to lead a decent life, pursue their personal growth, and carry out their social responsibilities efficiently.

Tourism development can have a significant impact on the welfare of a community. It can create many business opportunities for the locals, such as selling their wares, offering services, and showcasing their culture. The income earned through tourism helps uplift the locals' standard of living and helps them access better facilities and resources. Furthermore, tourism development creates job opportunities for the locals, increasing their income levels and improving their overall welfare. As more people find employment, the crime rate decreases, the health and education standards improve, and the community's social and cultural values are preserved.

##### *Implications for welfare in Islamic perspective*

###### *Preservation of religion (Hifz al-din)*

The first welfare is maintaining religion, so providing proper worship facilities and infrastructure is the most important thing. Based on the results of an interview with the village head related to the development of halal tourism based on the creative economy at Bukit Kehi Tourism, this can still guarantee the preservation of religion. The tourism manager has provided worship facilities and infrastructure for the needs of tourists in tourist destinations. This was conveyed by the Head of the Village, Mrs HZ, as follows:

"For supporting worship, we have provided a prayer room, so tourists do not need to worry about finding a place of worship, and for the prayer room, we have also renovated it too, so it is good enough."

During the interviews with the village head, it was clarified that a prayer room is available for worshippers, and the facilities are pretty decent. Therefore, the promotion of halal tourism is sufficient to ensure the preservation of religious values for the tourists who visit the place.

###### *Preservation of the soul (Hifz An-Nafs)*

The second welfare in the perspective of Islam is the preservation of the soul. This welfare has been fulfilled when the needs of the soul include food, drink, clothing and shelter or, in other words, the fulfilment of clothing and food. The development of halal tourism based on a creative economy can guarantee the fulfilment of basic needs such as clothing and food, namely by increasing the creativity of business actors so that later, they can provide business opportunities for the community.

Based on the results of interviews with Mrs HZ as the Head of Kertagena Daya Village, the development of creative economy-based Halal Tourism guarantees the fulfilment of the needs for clothing, food and shelter that business actors obtain.

"Thank God, the income of the people here is also helped because, well, if it is usually a holiday for the Bukit Kehi tourism, it is sure to be busy, so there are lots of people selling here, besides the community, yes, there were young people who worked here, so it was not too much of a burden for their parents".

#### *Preservation of mind (Hifz Al-Aqli)*

In Kertagena Daya Village, the majority of the population are Muslims, and their beliefs play a significant role in shaping their values. One of Islam's core teachings is to prioritise adab or good behaviour over knowledge. This means that while knowledge is essential, more is needed. It must be accompanied by good morals that benefit society as a whole.

The people of Kertagena Daya are known for their friendly and helpful nature. They are quick to greet and assist others, and this reflects the values they hold dear. Their actions are a testament to the importance of adab in Islam, and they serve as a positive example to others. By prioritising adab, the people of Kertagena Daya Village have created a knowledgeable but also compassionate and empathetic community. This has resulted in a society that is more harmonious, cooperative, and supportive of one another. Ultimately, this benefits everyone and is a testament to the power of good morals and their impact on society.

#### *Preservation of offspring (Hifz Al-Nasl)*

Heredity and the younger generation are the most critical factors in maintaining civilisation. Therefore, the younger generation must have strong spiritual, mental, and physical qualities to face life's increasingly sophisticated challenges. In protecting the offspring, it is necessary to improve the quality of the younger generation concerning the development of creative economy-based halal tourism to improve the quality of the younger generation or look after their offspring. This can be seen by comparing village youth activities before and after tourism development. Before the development of Bukit Kehi Tourism, most of the youth of Kertagena Daya Village were still unemployed, and these youths only did useless things in their daily lives, such as playing games. However, after Bukit Kehi tourism's development, the Kertagena Daya village youth were recruited to become tourism managers, employees of business actors, and other jobs. The youth finally have income and valuable activities, previously unemployed, and now can be minimised with the development of Bukit Kehi Tourism. This was conveyed by the village head, Mrs HZ, as follows:

"In the past, many young people in this village were still unemployed before the development of Bukit Kehi tourism. I was also worried because these young people had not yet received income, so I was afraid that they would also do negative things because it was difficult to get a job, but thank God, now this Bukit Kehi tourism can help. However, not too much income, thank God, is enough for their pocket money. At least it is not too much of a burden on their parents".

Based on the explanation from the head of the village, before the development of Bukit Kehi tourism, many village youths were still unemployed; they only played games and did not have income, but after the development of Bukit Kehi tourism, they were able to minimise village youth unemployment, they had received income from wages managing Bukit Kehi tourism. So, the development of halal tourism in Kertagena Daya Village can be said to protect offspring and guarantee the preservation of offspring (Hifz al-nasl) because they can leave bad habits that waste their time.

#### *Preservation of assets (Hifz al-maal)*

The Bukit Kehi tour has provided direct benefits to the community and indirectly impacted the community by boosting local economic activities. The arrival of tourists has been a boon for

the community, as it has increased sales of siwalan fruit, legen, and palm sugar, some of the locally produced items. The income generated from these sales has helped the community improve their living standards by meeting their basic needs, such as food, clothing, and shelter.

Furthermore, the tourism industry is also promoting cultural exchange and preserving local traditions. Visitors to Bukit Kehi get to experience the local way of life, including traditional dances, handicrafts, and cuisines. This cultural exchange further enhances the local community's pride in their heritage and promotes a sense of belonging. Thus, tourism development in Bukit Kehi positively impacts the community by providing job opportunities, boosting the local economy, and promoting cultural exchange. This sustainable development approach is an example of how preserving assets can be achieved by promoting economic growth while meeting basic needs and preserving local traditions.

#### *Halal tourism development model with the concept of islamic spiritual capital*

This study provides a concept of an Islamic spiritual capital model in the context of the development of Halal tourism. A comprehensive framework has been formulated that considers the various dimensions of Islamic spirituality, such as faith, ethics, and morality, and their impact on the Halal tourism industry. The model presented in this study is depicted in Figure 1, and it provides a roadmap for Halal tourism destinations to leverage Islamic spiritual capital in their development strategies. By cultivating an environment that fosters Islamic values and spirituality, Halal tourism can meet the needs and expectations of Muslim travellers and attract non-Muslim visitors looking for a more authentic and meaningful travel experience.

The tourism industry, which is currently becoming a trend in society, is halal tourism, which is generally almost similar to tourism in general, but what distinguishes it is the concept. The concept of halal tourism refers to elements of Islamic Sharia. Monotheism as a basis in Islamic spiritual capital. Tawhid is faith or belief in the oneness of Allah. Tawhid is the main root of the faith that supports all Islamic buildings. The Qur'an uses the word *Laailaha ilallah* (there is no god but Allah), spoken in the creed as a *thayyibah* sentence (a good youth sentence).

The potential development of Bukit Kehi tourism is in line with the objectives of the development of Bukit Kehi tourism, which is expected to impact the Kertagena Daya village community. One of the impacts of the development of Bukit Kehi tourism is that the facilities and infrastructure are well managed. Likewise, the impact on the economic sector is opening up employment opportunities and creating business opportunities to increase income for the people of Kertagena Daya Village.

The development of halal tourism must be appropriately managed by village governance rules (good governance). The leadership of the village head, Village-Owned Enterprises head and Tourism Awareness Group head in carrying out the mandate work can be trusted and convey brilliant ideas/ideas for the progress of the Kertagena Daya tourism village. This follows the exemplary characteristics of Rasulullah SAW, namely *siddiq*, *tabliq*, *amanah*, and *fathonah*. Capital for developing this tourist village also involves the community, especially Kertagena Daya village's youth, managing tourism and providing tourism support infrastructure. The village youths certainly have a high work ethic, i.e., they work hard, innovatively, and sincerely. Islamic spiritual capital that has been adequately implemented will impact mutual welfare (*maqhasid sharia*) so that the welfare of the Kertagena Daya village community is increasing both from a spiritual and material aspect.

This research aligns with previous research linking spiritual capital, business governance, and ethics. [Dsouli et al. \(2012\)](#) compare liberal market economies' corporate governance business practices, coordinated market economies, and Islamic countries' economies within an ethical framework for liberal market economies. Furthermore, [Shaikh et al. \(2019\)](#) provide an expanded description of the three characteristics of Arabic business relationships and how they align closely with the dimensions of social capital. Previous research also shows that Islamic

leadership is positively and significantly associated with the perception of leader effectiveness and innovation outcomes. In addition, the findings revealed that Islamic leadership is positively correlated with transformational, ethical, and authentic leadership and not with the transactional leadership style (Galanou & Farrag, 2015).

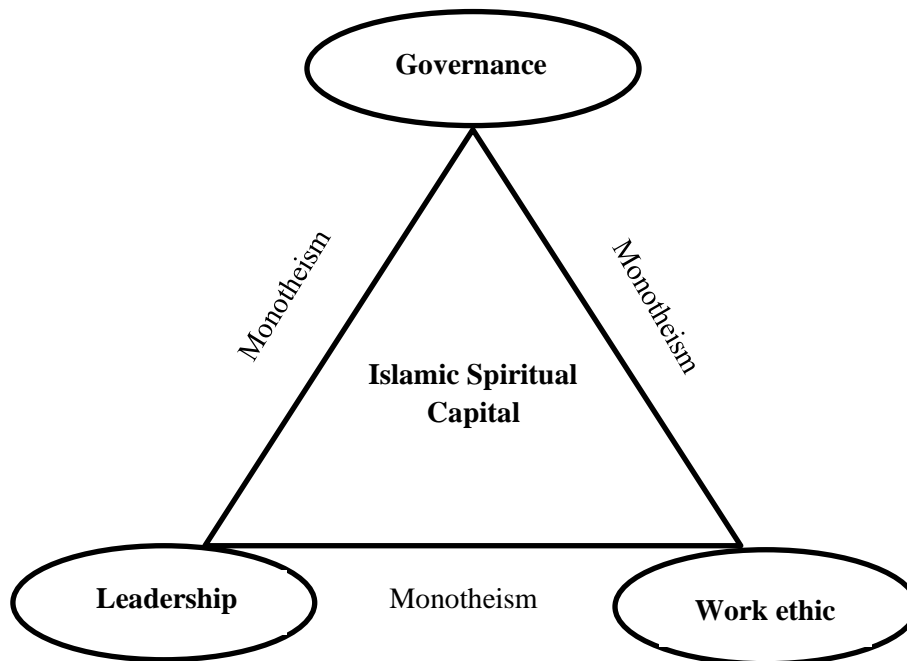


Figure 1. The concept of an Islamic spiritual capital model in the development of halal tourism

## Conclusion

Islamic spiritual capital that has been implemented in the development of tourist village, i.e., good corporate governance, Islamic leadership that is implemented following the exemplary characteristics of Rasulullah SAW (siddiq, tabliq, amanah, and fathonah), and the work ethic of village officials, tourism managers and the community so that it has an impact on shared welfare (maqhasid sharia) and this welfare is not only from a material aspect but also from a spiritual aspect. The proposed spiritual capital model offers a holistic approach to rural tourism development, which focuses on the spiritual well-being of the community in addition to economic prosperity. The model considers the importance of Islamic values, such as honesty, integrity, and accountability, in promoting ethical and sustainable tourism practices. However, it is essential to note that this research is a qualitative case study that provides a preliminary framework for understanding the role of spiritual capital in rural tourism development. Further research is needed to refine and complete the model and to test it quantitatively by incorporating relevant dimensions. Nonetheless, the proposed model presents a promising framework to guide policymakers and tourism practitioners in creating sustainable and socially responsible tourism practices that benefit the community and the environment.

## Author Contribution

Widita Kurniasari: Writing the draft, Literature review, data collection and analysis and result discussion and translator.

Zakik: Data collection and analysis.

All authors have read and agreed to the published version of the manuscript.

### Declaration of Competing Interest

We declare that we have no conflict of interest.

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