

# Local wisdom as Halal tourism model in West Sumatera: an *`Urf* perspective

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DOI:10.18326/ijims.v14i2.259-287

## Abstract

The purpose of this research is to explore the uniqueness of halal tourism in West Sumatra, including the development of such locally wise-based halal tourism, its harmony with *`urf* principles, and its advantages and disadvantages. By employing a qualitative research method, this research applies a case study approach to analyse halal tourism destinations in the region. The results of this research indicated that the uniqueness of halal tourism in the province of West Sumatra is attributable to the highly-coherent integration of religion and customs. This is reflected by the use of “*gonjong*,” a horn-like curved roof, in most of the mosques in the region; the wearing of “*baju basiba*,” a traditional attire according to Islamic syariah guidance, by local women in traditional events; the tradition of “*makan bajamba*” feast, a communal dining to preserve manners and refined etiquette among the people; and the existence of traditional tourism villages with their historic and unique buildings. The evolving local wisdom forms a distinctive *`urf* that has become a living norm within the community and has developed into local regulations or laws.

Tujuan penelitian ini adalah untuk mengeksplorasi keunikan wisata halal di Sumatera Barat, termasuk pengembangan wisata halal berbasis kearifan lokal, keselarasannya dengan prinsip *ʿurf*, serta kelebihan dan kekurangannya. Dengan menggunakan metode penelitian kualitatif, penelitian ini menerapkan pendekatan studi kasus untuk menganalisis destinasi wisata halal di wilayah tersebut. Hasil penelitian ini menunjukkan bahwa keunikan wisata halal di Provinsi Sumatera Barat disebabkan oleh integrasi agama dan adat istiadat yang sangat koheren. Hal ini tercermin dari penggunaan gongjong, atap melengkung seperti tanduk, di sebagian besar masjid di wilayah tersebut; penggunaan baju basiba, pakaian tradisional menurut tuntunan syariat Islam, oleh wanita setempat dalam acara adat; tradisi makan bajamba, makan bersama untuk menjaga sopan santun dan tata krama di antara masyarakat; dan keberadaan desa wisata tradisional dengan bangunan bersejarah dan unik. Kearifan lokal yang berkembang membentuk *ʿurf* khas yang telah menjadi norma hidup di dalam masyarakat dan telah berkembang menjadi peraturan atau undang-undang setempat.

**Keywords:** *local wisdom; halal tourism; hospitality; muslim-friendly tourism*

## **Introduction**

Local wisdom has become the identity of the West Sumatra community. This wisdom, based on *Adat Basandi Syara', Syara' Basandi Kitabullah* (Customs Based on Islamic Law, Islamic Law Based on the Qur'an), serves as a strong foundation for the development of halal tourism in the region. Halal tourism was first pioneered by Riyanto Sofyan in 2011 by introducing the concept of *Syariah Hotel* in his Rang Kayo Basa Hotel.<sup>1</sup> With the majority of its population being Muslim, West Sumatra possesses a key strength for promoting halal tourism. The trend of halal tourism began to flourish since 2016 (see table 1) when West Sumatra was designated as one of the halal destinations in Indonesia in the Halal Tourism Competence Forum (*KPHN*) held by the Ministry of Tourism of the Republic of Indonesia.<sup>2</sup>

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<sup>1</sup>Riyanto Sofyan, *Prospek Bisnis Pariwisata Syariah*, Jakarta: Republika, 2012, 33.

<sup>2</sup>Eka Mariyanti and Dela Afisha, "Pengaruh Motivasi Kerja Dan Etos Kerja Islam Terhadap

**Table 1: Timeline of Halal Tourism in West Sumatera<sup>3</sup>**

2016	2017	2018	2019	2020	2021-2022
<b>Pioneering</b>	<b>Initiation</b>	<b>Developing</b>	<b>Growing</b>	<b>Confirmation</b>	<b>Impact</b>
Won 3 <i>World Halal Best Destination</i> categories in Abu Dhabi	Academic papers and seminars on halal tourism	Synergy between the Provincial Tourism Office of West Sumatera and the Tourism Offices of Regencies/Cities	West Sumatera was ranked as Top 5 Best Halal Tourist Destinations	Regional Regulation on Halal Tourism in West Sumatera Province	Each region has moved toward <i>halal integrity</i> with halal certificate

West Sumatera deserves to be a halal tourism destination due to its Muslim-majority population and the richness of its Islamic cultural heritage. The cultural philosophy ‘*Adat Basandi Syarak, Syarak Basandi Kitabullah, Syarak Mangato Adat Mamakai*’ (Customs Based on Islamic Law, Islamic Law Based on the Qur’an, Islamic Law Overrides Customs) signifies the strong influence of the Qur’an and Sunnah on daily life aspects, including tourism. This identity distinguishes West Sumatera from other regions in the archipelago. Halal tourism has been regulated by local government under Regional Regulation No. 1 of 2020.<sup>4</sup> Based on this regulation, every city and regency

Kinerja Karyawan Hotel Sofyan Inn Rangkayo Basa Kota Padang”, *Jurnal Ekonomi dan Bisnis Dharma Andalas*, Vol. 22, No. 1 (2020), 48–62.

<sup>3</sup>Dinas Pariwisata Sumatera Barat, *Statistik Pariwisata Halal Sumatera Barat*, diakses pada 14 Juli 2021, <https://dispar.sumbarprov.go.id/>

<sup>4</sup>Mohammad Lutfi and others, “Analisis Faktor Yang Mempengaruhi Partisipasi Masyarakat Dalam Pengembangan Wisata Halal Di Provinsi Sumatera Barat”, *Madani Syariah-Jurnal Perbankan Syariah*, Vol. 6, No.1 (2023), 68–80.

has the opportunity and is encouraged to operate halal tourism based on their own local wisdom and in accordance with established regulations, such as Sharia-compliant hotels, halal restaurants, certified halal culinary, and so on.<sup>5</sup> As defined, Halal Tourism is a service and facility accommodating the needs of Muslim travellers according to Sharia principles; it is based on the Fatwa of the Indonesian Ulema Council (MUI) Number: 108/DSN-MUI/X/2016.<sup>6</sup> Sari Lenggogeni views halal tourism as fulfilling all the needs of Muslim travellers, including facilities for worship, accommodation, and the availability of halal food.<sup>7</sup>

The achievement of halal tourism in West Sumatra has not yet reached the highest rankings, unlike Lombok and Aceh, despite being supported by the local wisdom of the region. Some researches indicate several obstacles related thereto. The research of Fitri Adona reveals that the city of Padang, for instance, has not consistently implemented *Padang Halal Tourism* as the city's branding, since the city still makes available the area for "non-halal" activities, even though restricted, and the promotion for halal tourism is not yet optimal. Meanwhile, Dian Amelia found in her research that to improve the promotion of halal tourism, it is necessary to have unified governance that involves all parties from the provincial government, local government, and nagari (village) government. Yeni Del Rosa also highlighted that the government and the community have not

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<sup>5</sup>Arin Fithriana and Woro Nopitasari, 'Modest Fashion: Diplomatic Creativity in Supporting Halal Tourism', in *ICHTPS (The 1<sup>st</sup> International Conference on Halal Tourism, Product and Services)*, Mataram 30-31 Oktober 2018, Universitas Muhammadiyah Mataram, 28-38.

<sup>6</sup>Hendri Hermawan Adinugraha et. al., "Halal Tourism in Indonesia: An Indonesian Council of Ulama Fatwa Board Perspective", *Journal of Asian Finance, Economics and Business*, Vol. 8, No.3 (2021), 65-73. we need rules and regulations that govern it, both rules relating to normative sharia and regulations governing implementation in a positive legal manner. The purpose of this research is to describe halal tourism in Indonesia in terms of the Indonesian Council of Ulama National Sharia Board (DSN-MUI

<sup>7</sup>Kelompok Kerja Kemenpar, *Laporan Penelitian Pengembangan Wisata Syariah*, Jakarta: Deputi Bidang Pengembangan Kelembagaan Kepariwisata Kementerian Pariwisata, 2015.

fully explored the potential of local wisdom in Pesisir Selatan (southern coast) region of West Sumatra.<sup>8</sup>

There are many similar researches about halal tourism in the regions outside West Sumatra. For instance, in Lombok region where it was found conflicting opinions about halal tourism because many people still do not understand what halal tourism is.<sup>9</sup> Dissertation of Muhammad Fikri found that halal tourism in Lombok not only preserves the culture of the local community but also embraces external culture.<sup>10</sup> Wiwit Denny Fitriana's research in 2018<sup>11</sup> found that Jombang has been a tourist village since 2015 with local cultural and artistic wisdom, as well as craftsmanship. Similarly, Damar Saputra Siregar conducted research in 2018 on the perceptions and preferences of Muslim archipelago tourists in Indonesia as a Halal Tourism Destination with a case study in West Java.<sup>12</sup> Wijayanti<sup>13</sup> and Jaelani<sup>14</sup> state

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<sup>8</sup>Yeni Del Rosa, "Pariwisata Halal Padang", *Ekonomi: Jurnal Ekonomi dan Bisnis*, Vol. 5, No.1 (2021), 83-98

<sup>9</sup>Baiq Handayani Rinuastuti Feriyadin, Akhmad Saufi, 'Pengembangan Pariwisata Halal Desa Setanggor', *Jurnal Magister Manajemen Unram*, Vol. 10, No. 1 (2021), 1-12. in the development of the tourism industry in Setanggor Village, it is inseparable from the challenges, namely the low participation of youth at the planning and decision-making stages to develop tourism, and youth prefer to seek income outside their area because of economic conditions in the village are not yet supported, so local youth are less participating in developing tourism in the environment. This shows that the readiness of human resources (especially youth

<sup>10</sup>Muhammad Fikri, *Pariwisata Syari'ah Perspektif Fikih Dan Budaya Di Lombok Nusa Tenggara Barat*, Jakarta: Universitas Islam Indonesia Press, 2022, 24-25.

<sup>11</sup>Wiwit Denny Fitriana, "Digitalisasi Kuliner Dan Wisata Halal Daerah Jombang Melalui Aplikasi "Jombang Halal Tourism"", *Jurnal Ekonomi Dan Keuangan Islam*, Vol. 6, No. 2 (2018), 153-58.

<sup>12</sup>Damara Saputra Siregar, "Persepsi dan Preferensi Wisatawan Domestik Muslim di Indonesia sebagai Destinasi Wisata Halal (Studi Kasus: Wisata Halal di Jawa Barat)", *International Journal of Humanities, Arts and Social Sciences*, Vol. 4, No. 5 (2018), 194-202.

<sup>13</sup>Ani Wijayanti and others, "Halal Tourism, Implementation and What Is Needed: Indonesia Case", *Advances in Social Science, Education and Humanities Research, Proceedings of the BISTIC Business Innovation Sustainability and Technology International Conference*, Vol. 193 (2018), 1-8.

<sup>14</sup>Aan Jaelani, *Industri Wisata Halal Di Indonesia: Potensi Dan Prospek*, MPRA Paper, Jakarta: Munich Personal RePECH Archive, 2017, 7-8

that halal tourism has become part of the national tourism industry to position Indonesia as the future world centre for halal tourism.

Tourism has a significant positive impact on the economy in various countries, as indicated by Hossain's research in 2020 in Bangladesh, which states that the tourism sector contributes 4.4% to the GDP of the country annually. However, the tourism industry has not been optimal in terms of overall socio-economic development in Bangladesh.<sup>15</sup> In Malaysia, research by Noriah and Majdah,<sup>16</sup> Adnan,<sup>17</sup> and Rahman<sup>18</sup> found that many Malaysians still seek tourist destinations abroad, despite the country having various tourism potentials, including the sea, culture, heritage, food, and adventure. Febtian and Karina found that Muslims exhibit heterogeneity in religious observance, so the needs of each individual in tourism vary, depending on their practices and religious adherence. Therefore, many parties propose the preparation of guidelines or standards regarding the minimum needs which must be made available for Muslim tourists.<sup>19</sup>

The results of several studies above show that there are a variety of views about halal tourism in Indonesia and in other countries. Therefore, this research also aims to seek the uniqueness of halal tourism in West Sumatra from `urf perspective. This includes examining the development of local wisdom-based halal tourism in the region, its harmony with `urf principles,

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<sup>15</sup>Syed Naimul Wadood Basharat Hossain, "Potential Unexplored? Tourism and Economic Growth of Bangladesh", *Journal of Tourismology*, Vol. 6, No.1 (2020), 63-77.

<sup>16</sup>Norah Ramli and Majdah Zawawi, "The Covid-19 Pandemic and Its Repercussions on the Malaysian Tourism Industry", *J. of Tourism and Hospitality Management*, Vol. 9, No.3 (2021), 135-45.

<sup>17</sup>Nur 'Atiqah Adnan and Azreen Hamiza Abdul, "The Development of Halal Tourism Industry for the Muslim Community in Langkawi, Kedah", *International Journal of Academic Research in Business and Social Sciences*, Vol. 11, No. 11 (2021), 467-74.

<sup>18</sup>Suhaimi Ab Rahman dan Siti Anis Laderlah, "Exploring Islamic Tourism in Malaysia", *International Journal of Asian Social Science*, Vol. 8, No. 9 (2018), 735-43.

<sup>19</sup>M. Febtian Syah Putra dan Karina Pradinie Tucunan, "Konsep Halal Tourism dan Pemenuhan Kebutuhan Wisatawan Muslim dalam Halal Tourism", *Halal Research Journal*, Vol.1, No.2 (2021), 56-62.

and its advantages and disadvantages. `urf, in this research, is utilized as an analytical tool to examine and analyse evolving muamalah issues.

`urf is one of the legal reasonings in Islamic jurisprudence that plays a role in determining the law for an issue, which has no established legal Islamic ruling, as stated by Imam al-Syathibi and Ibnu Qayyim Al-Jauziyah.<sup>20</sup> Moslem scholars agree that `urf can be used as a legal basis in *muamalah* (transaction-related) issues because its purpose is to preserve the welfare of the community and to support the formation of laws and the interpretation of some texts, known as the principle of *fiqh ushul fiqh al-'Adah al-Muhakkamah*. This means that customs may become a legal rule. However, according to the opinion of `Abdul Wahab Khalaf<sup>21</sup> `urf is not a stand-alone Islamic legal proposition because there is *maslahah mursalah* (general welfare or public interest) to preserve.

Society always experiences changes and developments that will certainly affect their customs. If Islamic law is formulated based on these customs, and the customs undergo changes, then with the change of customs, the law shall also follow suit. Such a change in Islamic law is not a mere amendment; rather, it must be undertaken with utmost effort and consideration, a process known as *ijtihad*, which signifies the renewal of Islamic law. Within the framework of Islamic law as the divine law of Allah SWT, besides employing *ijtihad* for making changes, legal rulings based on `urf may also be recognized as Islamic laws. This is because Islam places significant value on individuals and society, and `urf, is consequently categorized as one of the legal jurisprudences in Islam.<sup>22</sup>

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<sup>20</sup>Imron Rosyadi, "Kedudukan Al-'adah Wa Al-'urf Dalam Bangunan Hukum Islam", *Suhuf: Portal Publikasi Ilmiah Universitas Muhammadiyah Surakarta*, Vol. 17, No.1 (2005), 3-12.

<sup>21</sup>M. Noor Harisudin, "Urf Sebagai Sumber Hukum Islam (Fiqh) Nusantara", *Jurnal Ushuluddin: Media Dialog Pemikiran Islam*, Vol.20, No.1 (2017), 66-86.

<sup>22</sup>Khikmatun Amalia, "'Urf Sebagai Metode Penetapan Hukum Ekonomi Islam", *As-Salam I*, Vol. 9, No.1 (2020), 45-60.

Based on the study of the thoughts of Muhammad Arsyad Al-Banjari, *`urf* has characteristics that can adapt and regulate social changes within society. It also has the potential to strengthen enthusiasm for practicing religion and foster awareness of better implementation of Islamic law. Considering that habits performed repeatedly and continuously, even from generation to generation, are considered an ‘unwritten law’ that applies in society. If such a habit is considered good, known as ‘urf shahih, and does not contradict Islamic law, then this is where ‘urf acts as a ‘determination’ of the permissibility of that habit. Consequently, a new law is born—one that can be implemented as a righteous deed. *`Urf* is established as a legal proposition, with the aim of realizing benefits as the goal of the law, as long as it does not contradict the *khitab* (discourse) and general principles of Islamic law.<sup>23</sup>

### **The Uniqueness of Halal Tourism in West Sumatra**

West Sumatra is renowned for its traditional philosophy, “*Adat Basandi Syara’, Syara’ Basandi Kitabullah*” (Customs based on Islamic Law, Islamic Law based on the Quran), which differs from Lombok, famous for its city of a thousand mosques. The tourism in West Sumatra is based on the motto “Religious and Cultural-Based Tourism.”<sup>24</sup> The region has also fulfilled the triple A’s grade of tourism destinations: Attractions, Accessibility, and Amenities.<sup>25</sup> This uniqueness can be classified based on the areas where the halal tourism is operated, as follows:

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<sup>23</sup>Galuh Nashrullah Kartika Mayangsari Rofam, “Penerapan Konsep ‘Urf Dalam Kitab Sabilal Muhtadin (Kajian Terhadap Pemikiran Muhammad Arsyad Al-Banjari)”, *Jurnal Ekonomi Syariah Dan Hukum Ekonomi Syariah: Al-Iqtishadiyah*, Vol. 4, No.1 (2018), 1–19.

<sup>24</sup>Gubernur Sumatera Barat, *Peraturan Daerah Provinsi Sumatera Barat No 14 Tahun 2019 Tentang Perubahan Atas Peraturan Daerah No. 3 Tahun 2014 Tentang Rencana Induk Pembangunan Kepariwisata Provinsi Sumatera Barat Tahun 2014-2025*, Padang: Pemerintah Daerah Provinsi Sumatera Barat, 2019, 35.

<sup>25</sup>Khairul Anwar, “Strategi Pengembangan Wisata Syariah Di Sumatera Barat: Analisis Swot (Strength, Weakness, Opportunity, Threat)”, *Jurnal Rumpun Ekonomi Syariah*, Vol. 2, No.1 (2019), 12–22.



### *Bukittinggi City: Halal Integrity dan Muslim Family Friendly*

Bukittinggi, the Tourist City, has been well-known since 1984 for its various unique features:

Firstly, in terms of food, it offers a variety of culinary delights specific to the region, such as spicy and creamy curries, tasty and spicy rendang, traditional cakes wrapped in leaves, and various Flavors of sanjai chips, or sweet porridge with coconut milk sauce.<sup>26</sup> All these foods are made from halal ingredients, and their preparation ensures halal integrity, even though halal certification may not have been available in the past. This is what is called as *Halal Integrity*. Second, there are unique destinations that are family-friendly for Muslims. This is characterized by visitors dressing modestly and adhering to Islamic practices. The attractions provide play grounds for children, necessary amenities, and are safeguarded against inappropriate behaviour. For example, seating is only provided in crowded areas, not in secluded places. CCTV cameras are installed at every tourist destination to monitor and ensure security. Additionally, *mushalla* (prayer facilities) are available at each tourist destination. For couples staying overnight, proof of a legitimate relationship is required. Other unique features include the *Jam Gadang* (the clock tower) with its distinctive dome and Roman numeral clock, a zoo equipped with traditional carved houses with “*bagonjong*” architecture serving as a museum for ancient artifacts. The Panorama Park of the Japanese Bunkers, built underground during the Japanese occupation with a length of over 10 km, but only 4 km is accessible. The name of the proclaimer Bung Hatta, a native of Bukittinggi, is also commemorated in several important places, such as Bung Hatta Library, Bung Hatta Palace, Bung Hatta Birth House Museum, Bung Hatta Monument, and Hatta Hospital. There is a historical Dutch remnant, such as the *Fort De Kock* Fortress which is now connected to the Zoo by the Limpapeh Bridge. Another unique feature is

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<sup>26</sup>Syahrul, the owner of Hotel Ambun Suri, interview, Bukittinggi, 5 April 2020.

the name “Janjang 40” (Forty Steps) because it consists of 40 steps connecting the lower market area with the upper market area. There is also the “*Saribu Janjang*” (Thousand Steps) connecting the Ngarai (canyon) to the Agam regency. At every city intersection, there is a gate with the motto “*Adat Basandi Syara’ Syara’ Basandi Kitabullah*” (Customs based on Islamic Law, Islamic Law based on the Quran). The city is also home to five grandly renovated Jame Mosques with local carving architecture. All of these features showcase a family-friendly and Muslim-friendly tourism environment

In addition, the city has highly strategic accessibility as it serves as the central hub for traffic in Sumatra, with the Aur Kuning terminal<sup>27</sup> known as a hub for the ready-made clothing market, various weavings, embroideries, designs, which are synonymous with the second Tanah Abang market. In terms of attractions, there are various events of interest containing local wisdom, including historical values, cultural values, and artistic performances. To name a few, there are cultural festivals called *baralek gadang* featuring bajamba feast, traditional art performances, the Bung Hatta building, Hatta Library, Hatta Birthplace, *Pedati* (traditional carriages) with various local creations and products, *Tambua* art, and various traditional dances such as *Randai*, *Talempong*, *Saluang*, *Dendang*, *Indang Tuo*, *Piriang*, *Pasambahan*, *Gelombang*, and *Babi Buruan* dances. Tolerance for ethnic, religious, and racial differences has become an integral part of life in Bukittinggi, known as a laboratory for harmony among people of different religions. Additionally, the city offers the enchanting beauty of pristine natural landscapes, such as *Panorama Ngarai* (canyon panoramas), Benteng (fortress), Ngarai Maaram (Maaram canyon), Sejuta Janjang (myriad of stairs), Janjang Seribu (thousand steps), Lobang Jepang (Japanese Bunkers), and more

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<sup>27</sup>Akhmad Yusuf Khoiruddin, “Model of Halal Tourism Management in Bukittinggi City West Sumatera Province Indonesia”, *International Journal of Publication and Social Studies*, Vol. 5, No. 2 (2020), 115-130

Similarly, in terms of amenities, each destination is equipped with various facilities and comfortable necessities such as hotels, homestays, restaurants, culinary options, parking areas, rest areas, public toilets, health clinics, and places of worship.<sup>28</sup> Some foods already have halal certification,<sup>29</sup> and several hotels also meet Sharia criteria, such as Bunda Hotel, Dimens Hotel, Mersi Hotel, Al Barra Hotel, Graha Muslim Hotel, Sultan Syariah Hotel, Aedo Hotel, and Sianok Hotel, even though they may not be certified yet.<sup>30</sup> The zoo has rules for visitors not to engage in sinful activities, with strict supervision by the Municipal Police (Satpol PP) and CCTV installation in Panorama to monitor tourists. On New Year's Eve, the area around *Jam Gadang* (the clock tower) is closed.<sup>31</sup> Hotel and homestay services adhere to religious norms, offering prayer facilities, halal cuisine, and parking spaces.<sup>32</sup> Hotel and homestay services adhere to religious norms, offering prayer facilities, halal cuisine, and parking spaces. Despite being a small city, it provides a comfortable experience with Sharia-inspired hotels or accommodations, halal restaurants, and certified halal culinary options. However, the city of Bukittinggi still needs improvement in maintaining the cleanliness of tourist attractions, cleanliness of prayer rooms and ablution places, and ensuring an adequate water supply. The prices of basic necessities can also be relatively high, especially during the Eid festival.<sup>33</sup>

### *Taste of Padang and Beach-Friendly*

Padang city is known as the beloved city. The city is equipped with halal facilities such as the Rangkayo Basa Hotel, which has been in operation

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<sup>28</sup>Rofie Hendra, Head of Bukittinggi Tourism, interview, Bukittinggi, 12 August 2019.

<sup>29</sup>Aufa Hakim, owner of Sanjai Umi Aufa, interview, Bukittinggi, 22 September 2019.

<sup>30</sup>Dewi Anggraini, Intan, "Potensi Hotel Mersi Bukittinggi Menjadi Hotel Syariah", *Menara Ilmu*, Vol.15, No.1 (2021), 32-44.

<sup>31</sup>Erwin Umar, Management of Taman Marga Satwa Kinantan Bukittinggi, interview, Bukittinggi, 13 April 2019.

<sup>32</sup>Syafroni, Hotel management and the ex of Head of Hotel Association in Sumatera Barat, interview, Bukittinggi, 27 April 2019.

<sup>33</sup>Zulhendri, leader of Desa Lawang Cadiak, interview, Lawang, 3 March 2020.

since 2014.<sup>34</sup> Padang is also famous for the legendary city of *Batu Malin Kundang* on the beautiful Air Manis Beach with its white sand and the legend of *Siti Nurbaya*, immortalized as the name of a bridge. The strategically located city of Padang acts as a magnet for people to visit.<sup>35</sup> Being situated in lowlands with an attractive hilly contour, Padang offers a diverse range of tourist attractions including beaches, waterfalls, valleys, lakes, and religious tourism.

The attractions of Padang are dominated by the beauty of its beaches, renowned as *taplau*, an abbreviation of *tapi lauik/tepi laut* (coastline). Located 23 km from Minangkabau International Airport, precisely from the Purus area to Muara Batang Arau, this beach is one of the favourite tourist destinations in Padang. The local government of Padang actively enhances the cleanliness, tidiness, and comfort of the beach, complementing it with various public facilities and infrastructure. These include the beautiful Al-Hakim Mosque for worship, the IORA (Indian Ocean Rim Association) Monument, and the Peace Dove Monument. Convenient parking spaces, various savoury culinary options, and a variety of souvenirs can be easily found along the coastline. In addition to the beach called *taplau*, there are also other beautiful beaches with white sand, such as Air Manis Beach, Mandeh Beach, Bungus Beach, Jambak Beach, and Carolin Beach. This capital city of West Sumatra province is one of the five Muslim-friendly cities in Indonesia, as it hosts many mosques, including the Grand Mosque of West Sumatra with its intricately carved calligraphy walls and iconic *bagonjong* dome. This culturally rich region is also adorned with regional art performance festivals featuring traditional dances and songs held annually.

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<sup>34</sup>Widardi, Management of Hotel Rangkayo Basa Padang Panjang, interview, Padang Panjang, 19 February 2020.

<sup>35</sup>Yudi Indra Syani, Head of Padang Tourism, interview, Padang, 12 February 2020.

From the aspect of accessibility, various transportation options are available for visitors, including those accessible through online applications, serving various tourist destinations. In terms of amenities, the city ensures the halal status of various facilities, including accommodations/cottages, restaurants, art stages, and children's playgrounds, all are halal certified. The Municipal Police (Satpol PP) intensively secures<sup>36</sup> each tourist destination to ensure safety from indecent acts by tourists, both in attire and behaviour.

### *Tanah Datar: the Authentic Minangkabau*

Tanah Datar is the ancestral land of the Minangkabau tribe and the historical site where the Minangkabau leaders devised the *Piagam Bukik Marapalam* (also known as *Sumpah Sati Bukik Marapalam*), a charter to put an end to the conflicts and disagreements and to mutually agree on the philosophy “*Adat Basandi Syara', Syara' Basandi Kitabullah, Syara' Mangato Adat Mamakai*” (Custom based on Islamic law, Islamic law based on the Quran, Islamic law guides traditional customs). Tanah Datar was recognized as the 7<sup>th</sup> best regency in Indonesia out of 400 regencies in 2003 by the International Partnership Institute from the UK. It is branded as the Authentic Minangkabau. The regency is the host of many annual events with 100 shows and attractions, including cultural arts and various culinary shows, among others: cultural arts performance and various culinary delight at *Vander Capellen* market, Pacu Jawi (Bull Racing) Festival in Priangan, Batu Sangkar Hangout Expo, Luhak Nan Tuo Fair, Sumatera Barat Cup Race, Panorama Art Stage, Dance Stalls, Lintau Expo, *Festival Takbiran* (Ied Eve Festival), Youth Art Week, Galundi Singkarak Nagari, Nagari Gendang Pagaruyung, Tanah Datar Tourism Ambassador Search, Pandan FEST, Sumbar Talent Concert, Tour De Singkarak, Pagaruyuang

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<sup>36</sup>Sapriyadi, Head of Padang Tourism, interview, 25 March 2020.

Carnival, Bungsu Rang Mudo Beauty Pageant, Wakaf Seribu Hafizh Wakaf (Qur'an Memorizers Contest), Minangkabau Charm Festival (100 Wonders of Indonesia), Nan Sakti Festival, City of Culture Talent Search.

This region, which is the origin of Minangkabau tribe, has several fascinating and unique tourist destinations, among others: Tabek Patah Panoramic Hill, which offers a view of green pine trees and various photo spots; Batu Batikam Epigraph, which is a stab mark on a stone from the royal keris (traditional dagger) of Datuak Parpatiah Nan Sabatang; Tuo Pariangan Village, a unique tourist village with ancient houses or classic buildings, and which is the oldest nagari (traditional village) in the Minang region. This village firmly preserves traditional customs, such as the well-managed nagari's traditional houses, making it selected as one of the five most beautiful villages in the world by *Budget Travel*, an international tourism magazine.<sup>37</sup> There is also Vander Capellen Fortress, a historic remnant of the Dutch colonialism in the region, and now has been transformed into a Digital Market for selling local Tanah Datar food and cuisines.<sup>38</sup>

Another interesting potential is the Sharia Tourism Village located precisely in Nagari Cubadak since 2019, marked by the presence of a Mini Kaaba. In this tourism village, various culinary delights are available, complemented by a small lake named tabek ganggam, springs, and five beautiful islets. Activities include canoe racing, archery, horseback riding, and traditional Minangkabau horse racing (Pacu Jawi). Tanah Datar boasts the small city of Serambi Mekah, host of a series of destinations such as Fantasi Minang, Asasi Masjid Sigando, Lubuk Mato Kucing, and the Minangkabau Cultural Museum. The tourism village of Kubu Gadang features a Digital Market or Traditional Market that offers unique cottages

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<sup>37</sup>Peppy Afrilan, "Implementasi Pariwisata Syariah di Nagari Priangan, Sumatera Barat Menurut DSN MUI no 108 Tahun 2016", *1st Annual Conference On Ihtifaz: Islamic Economics, Finance, and Banking 2020*, Universitas Ahmad Dahlan Yogyakarta.

<sup>38</sup>Agung Indrianto, Head of Tanah Datar Tourism, interview, Batu Sangkar, 11 April 2020.

or homestays providing activities like rice planting, eel catching, and educational tours on cattle farming.<sup>39</sup>

In terms of accessibility, the city only provides conventional transportation since online transportation services are not yet available. Amenities for tourists include various hotels and homestays, halal restaurants, and public facilities such as prayer rooms, toilets, guides, traditional attire rentals, photographers, and parking spaces. Each destination offers a variety of local culinary delights, including rendang, lamang tapai, kawa daun, randang baluik, pangek ikan lapuak, sale pisang, and more.

Unlike other areas, Tanah Datar, including the small city of Padang Panjang, possesses many unique local wisdoms. Padang Panjang<sup>40</sup> is known for its strong preservation of traditional culture; the hospitality of the local community, and resistance to foreign cultural influences. The society still adheres to a feudal system, even though its government has adopted the jorong (village) system.

### *Sawahlunto, the House of Cultures*

Sawahlunto is an exotic city that is very unique and has been recognized as the “City of Coal,” acknowledged as a world cultural heritage by UNESCO. The strong local wisdom with regional rules and hospitality serves as the main foundation. The name of this city is well-known in the Southeast Asian region. There are sufficient number of homestays in the city which is famous for its International Songket Carnival.

In 2020, the city was declared a *Cultural Mining Tourism City* with various natural, socio-cultural, historical, and heritage potentials. Destinations in Sawahlunto, such as Puncak Cemara (Cemara Hill Top),

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<sup>39</sup>Anastasia, Management of Jam Gadang Tourism, interview, Bukittinggi, 14 March 2020.

<sup>40</sup>Nurasrizal, Head of Padang Panjang Tourism, Interview, Padang Panjang, 19 March 2020.

Ransom Warehouse Museum, Kandi Zoological Park, Mbah Tambang Soero Pit Mine, Train Museum, Silo Park, Muara Kalaban Waterboom, and Garden of Fruits. In term of accessibility Sawahlunto is located in a strategic area as it lies in a crossroads of Lintas Sumatra Highway. The city is easily accessible with any land transportation facilities, either using private vehicles or travel agency tour packages, and public transportation is also readily available. The city is also famous for various cultural attractions at festival level such as New Tangsi Festival, Randai Festival, SISCA (Sawahlunto International Songket Carnival) Festival Traditional Silat Festival, and the Sawahlunto International Music Festival (SIMFest), To preserve the values of local wisdom in this cultural area, the younger generation is trained to master regional multi ethnic arts and cultures<sup>41</sup>, such as: Wayang Kulit, Randai, Kuda Lumping, Tor-Tor, Tari Piring, and others.

### **The roots of Halal tourism in West Sumatra**

The inception of Sharia tourism in Indonesia can be traced back to the year of 2012 when the term “Wisata Syariah” was first introduced. The Indonesian government further promoted this concept by organizing the first Halal Expo in 2013 in Surabaya.<sup>42</sup> The development of halal tourism in the country saw a significant milestone with the issuance of Fatwa DSN MUI No. 108 in 2016. Subsequently, the trend gained momentum with the introduction of Halal Tourism Regional Regulations in several regions, starting with Lombok in West Nusa Tenggara, followed by the province of Aceh. Initiation of halal tourism in West Sumatra can be identified with the establishment of Syofyan Hotel by Riyanto Syofyan.<sup>43</sup>

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<sup>41</sup>Luhur Budianda, Head of Sumatera Barat Tourism, Interview, Padang, 13 March 2020.

<sup>42</sup>Aan Jaelani, *Industri Wisata Halal Di Indonesia: Potensi Dan Prospek*, MPRA Paper, Jakarta: Munich Personal RePECH Archive, 2017, 7.

<sup>43</sup>Siska Lusya Putri Eka Mariyanti, Puti Embun Sari, “Persepsi



Since then, halal tourism has flourished in the province.<sup>44</sup> In 2016, West Sumatra received two awards at The World Halal Tourism Award 2016 in Abu Dhabi, winning in the categories of World's Best Halal Destination and World's Best Halal Culinary Destination.

Since 2016, West Sumatra has been consistently working to develop Sharia-compliant tourism. A draft regulation for halal tourism was prepared by the academic papers team in 2017. Before the enactment of the Halal Tourism Regulation, there was already a regional regulation (Perda No. 14 of 2019) emphasizing that tourism should adhere to religious and cultural values.<sup>45</sup> This was complemented by keen support from the Ministry of Tourism in 2019.<sup>46</sup> Finally, in 2020, the guidelines for the implementation of Sharia-compliant tourism were established with the enactment of Regional Regulation No. 1 of 2020 in West Sumatra.<sup>47</sup> The local government of West Sumatra set several criteria for the brand identity of halal tourism, encompassing cultural values, character, personality, slogan, and name.

In summary, the rich and unique values of local wisdom serve as a strong foundation for the development of halal tourism in the West Sumatra region. The realization of the integration of traditional values with religion is a source of pride for the community and plays a crucial role in the progress of the region, famously known as the *Serambi Mekah*

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Konsumen Terhadap Minat Berkunjung Pada Hotel Syariah Di Kota Padang”, *Menara Ekonomi*, Vol.4, No.1 (2018), 9-17.

<sup>44</sup>Riyanto Sofyan, “Potensi dan Model Pengembangan Pariwisata Syariah di Indonesia” *Seminar Nasional Pariwisata Syari’ah Fakultas Ekonomi dan Bisnis Islam IAIN Bukittinggi*, Bukittinggi, 24 Mei 2017.

<sup>45</sup>Fuji Rahmadi Pantun Harianja, “Halal Tourism Model Based On Local Wisdom In Bukit Lawang As One Of The Branding Efforts Towards Excellent Primadona North Sumatra”, *International Journal of Science, Technology & Management*, Vol.5, No.1 (2022), 1676-87.

<sup>46</sup>Anang Sutanto, *Panduan Penyelenggaraan Pariwisata Halal Th 2019 Deputi Bidang Pengembangan Industri Dan Kelembagaan Kementerian Pariwisata*, Jakarta: Deputi Bidang Pengembangan Industri dan Kelembagaan Kementerian Pariwisata, 2019.

<sup>47</sup>Gubernur Sumatera Barat, *Peraturan Daerah Provinsi Sumatera Barat Nomor 1 Tahun 2020 Tentang Penyelenggaraan Pariwisata Halal* (Sumatera Barat, 2020), 1-35.

(Veranda of Mecca). This integration is evident in the numerous mosques scattered throughout West Sumatra, totalling 12,074.<sup>48</sup> The social communities in the region strongly uphold social and spiritual values, as well as the principles of religious moderation, ensuring harmony and peace. Undoubtedly, cultural tourism is abundant in this Province, encompassing museums, creative economy initiatives, various businesses such as hotels, homestays, cottages, restaurants, culinary delights, handicrafts, furniture, beauty salons, and cultural villages.<sup>49</sup>

### **An ‘urf perspective on locally wise-based tourism**

“*Adat Basandi Syara’, Syara’ Basandi Kitabullah*” serves as the primary foundation for the halal tourism trend in West Sumatra. Research results have indicated that halal tourism is the leading sector in West Sumatra, with branding such as “*Taste of Padang*,” in Padang city, “*Friendly Lombok*” in Lombok, West Nusa Tenggara, and “*The Light of Aceh*” in Aceh.<sup>50</sup> Local wisdom forms the basis for tourism in West Sumatra. This implies that the evolving tourism is coloured by tradition and ‘urf. ‘Urf herein refers to traditions that have developed within a community, recognized, and accepted by common sense, and widely practiced among that community.

It can be seen herein that in general halal tourism development in West Sumatra has already been in harmony with ‘urf. Since its early development, tourism in the region has been mindful of goodness or benefits, and every tourism activity is oriented towards religious norms or

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<sup>48</sup>Iis Ismawati, “Strategi Pengembangan Taman Wisata Lembah Harau- Sumatera Barat Berbasis Kearifan Lokal: Tungku Tigo Sajarangan”, *Jurnal Sosial Ekonomi Dan Kebijakan Pertanian*, Vol. 6, No.2 (2017), 151-63.

<sup>49</sup>Sri Ramadhan, Rozalinda, Nurhasnah, “Industri Wisata Halal Di Sumatera Barat: Potensi, Peluang Dan Tantangan”, *Maqdis: Jurnal Kajian Ekonomi Islam*, Vol. 4, No.1 (2019), 45-56.

<sup>50</sup>Awafi Ridho Subarkah dan Junita Budi Rachman , “Destination Branding Indonesia as a Halal Tourism Destination”, *Journal of Tourism: Destinations, Hospitality and Travel* , Vol.4, No.2 (2020), 84-97.

Sharia. In recent years, the West Sumatra Regional Government has been earnestly implementing halal tourism with regulations oriented towards local wisdom based on “Adat Basandi Syara, Syara’ Basandi Kitabullah.” This is demonstrated through three aspects: accessibility, attractions, and amenities. Accessibility is ensured to facilitate the mobility of tourism activities. The diverse local wisdom becomes a potentially attractive feature to explore in order to enhance visitor appeal. Equally important is amenities, which involve the provision of supporting infrastructure to offer services and provide comfort to tourists, such as complete public facilities, places of worship, tourism facilities, halal cuisine, and accessibility tailored to the needs of Muslim tourists. Rules are in place at every tourist destination, and there is the availability of accommodation and dining options, dress code etiquette for visitors at all tourist destinations.<sup>51</sup> All of this has been implemented and is easily observed at each tourist destination, such as Pagaruyung Palace, Nagari Priyangan, Padang Panjang City, Harau in Payakumbuh, Bukittinggi City, Padang City, and Sawahlunto. Similarly, hotels, guesthouses and the likes provide prayer facilities and offer halal food, although not many have halal certification.

From the perspective of Islamic law, according to Abu Zahrah, if something develops within society and brings about benefits, then all forms of *muamalah* (transactions) should be in line with Sharia. Customary practices are considered permissible or allowable as long as they do not contradict the Quranic text and the Sunnah. According to the legal maxim in fiqh, “*al-‘adah muhakkamah*,” customary practices can be legislated into law. This is also in line with the principle of “*al-thābit bi al-urf ka al-thābit bi al-naṣṣ*” in which the established legal status with custom/’urf shall

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<sup>51</sup>Hendra Cipta, “Halal Tourism In West Sumatera Province: An Implementatio of Sharia Compliance and Minangkabau Custom”, *Madania: Jurnal Kajian Keislaman*, Vol. 27, No. 2 (2023), 143-154

have equal force with the established legal status with the text. It means that tradition or custom plays a significant role in the formation and development of Islamic law. 'Urf can be considered as law as long as it does not contradict the Sharia, or when there is no specific proposition expressly specified it. The existence of various schools of Islamic law throughout history is also due to the contribution of local customs.<sup>52</sup> Imam Abu Hanifah, for example, considered the customs or habits of the people of Iraq in determining its law, while Imam Malik was heavily influenced by the traditions or customs of the scholars in Medina.

Ibnu Khaldun in his *Muqaddimah*, once said:

“Indeed, the state of nature, nations, and their customs does not remain constant according to a fixed model and method only. There are changes based on time and circumstances. This occurs for a specific time and place, and it happens in the country, time, and place.”<sup>53</sup>

The Minangkabau customs, which encompass the whole region of West Sumatra, are divided into four categories:

First is “*adat nan sabana adat*,” which refers to the divine laws or rules of Allah SWT as found in the Quran and Sunnah must be obeyed by humans. For example, *baju kurung*; the traditional attire for Minangkabau women that covers the aurat, with long skirt, and headscarf.

Second is “*adat nan teradat*,” which represents the evolving customs of society in accordance with changing times and technology. For example, there are rules like “*sumbang 12*” (12 misconducts) for Minangkabau women to maintain the dignity and honour of women.<sup>54</sup> Another example is the inheritance concept manifested through ‘Pusaka Tinggi’ (ancestral

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<sup>52</sup>Imam Kamaluddin Suratman Sunan Autad Sarjana, “Konsep “Urf Dalam Penetapan Hukum Islam”, *Jurnal Peradaban Islam: Tsafaqah*, Vol. 13, No. 2 (2017), 279-96.

<sup>53</sup>Duski Ibrahim, *Al-Qawa' Id Al-Fiqhiyah*, Palembang: Noer Fikri, 2019, 92.

<sup>54</sup>Musyair Zainuddin, *ABS SBK Filosofi Warga Minangkabau*, Yogyakarta: Ombak, 2019, 63-104.

heirlooms) and 'Pusaka Rendah' (family-owned heirlooms). Pusaka Tinggi, designated as ancestral property, may not be inherited casually, as it holds a status passed down through generations along the maternal line, automatically transferring through the female lineage. In contrast, Pusaka Rendah may be inherited in accordance with Islamic law, as it comprises assets acquired by the husband and wife during their marriage.

Third is "*adat nan diadatkan*," which are commonly designed customs formulated and enacted by the ancestors of the Minangkabau people to be applied in daily life. These rules are conveyed through proverbs, expressions, poetry, and language expressions that contain wisdom.

Fourth is "*adat istiadat*," which is the customary law created by the consensus of the *niniak mamak* (clan leaders) in a *nagari* (village). This kind of law accommodates all the desires of the youths of the village that are in accordance with "*alua jo patuik*" (tradition and dignity) and "*patuik jo mungkin*" (dignity and feasibility). The customary law is often seen in the form of entertainments to accommodate the creativity of the youths such as arts, music, dance, and sports.

Halal tourism with a local wisdom nuance evolving within the people of West Sumatra is fully supported by the local government with the issuance of the Halal Tourism Regional Regulation. It certainly brings many benefits to the community. By virtue of the regulation, halal tourism can become a means to preserve traditional and cultural values, the beauty of nature, and the development of economic activities. From the perspective of Islamic law, halal tourism that preserves local wisdom is justified from the aspect of 'urf, specifically 'urf that aligns with Sharia – the Quran and Hadith. Thus, any form of activity related to tourism can be considered as '*urf shahih*. As mentioned by Jasser Auda, 'urf, as part of the social context, must be an inseparable part of legal considerations.<sup>55</sup>

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<sup>55</sup>Mukhlisi, "Konsep Maqashid Al-Shariah Sebagai Teori Pembentukan Hukum Islam

Some concrete examples related to Minangkabau customs include the stipulation of at least 12 types of “sumbang” (misconducts), known as “*Sumbang dua baleh*.” Twelve specific behaviors or actions are considered inappropriate or undesirable within the Minangkabau community namely: *sumbang duduak* (misconduct while sitting), *sumbang tagak* (misconduct while standing), *sumbang diam* (misconduct while not speaking), *sumbang bajalan* (misconduct while walking), *sumbang kato* (misconduct in speaking), *sumbang caliak* (misconduct in looking), *sumbang bapakaian* (misconduct in dressing), *sumbang bagawua* (misconduct in socializing), *sumbang karajo* (misconduct while working), *sumbang tanyo* (misconduct in asking), *sumbang jawab* (misconduct in answering), and *sumbang kurenah* (misconduct in behaviour). According to these prohibitions, women must avoid behaviours and actions that are deemed socially awkward by others and in contravention of customary ethics. This uniqueness of local wisdom in Minang society may not be found in other regions. It is also highly relevant to the goals of Islam, known as *maqashid syariah*, to safeguard the well-being of religion (*hifz al-din*). It encompasses harmony with the goal of preserving the well-being of the soul (*hifz al-nafs*) by providing a sense of security and comfort from anything that harms oneself, such as prohibitions against murder and theft, avoiding accidents, and protection from crimes in the general community. Adequate facilities are a must in halal tourism, including housing, food and beverage needs, clothing, and shelter, as well as medications and other necessities, which should be made available. In this halal tourism, the preservation of mental well-being (*hifz al-aql*) is maintained by safeguarding brain health and keeping it away from various factors that can harm it, ultimately preventing hostility. In line with the fatwa of the DSN, certified halal restaurants,

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Tak Pernah Tuntas Perspektif Jasser Auda”, *Jurnal Penelitian Dan Pemikiran Keislaman*, Vol. 1, No.1 (2014), 12-27.

cafes, malls, and hotels are aimed to prevent intellectual damage. However, this does not mean that non-halal foods and drinks are made completely unavailable. Halal tourism also guarantees the importance of preserving lineage (*hifz al-nasl*) by avoiding inappropriate relationships outside of marriage or secluded interactions with non-mahram individuals, and all activities that may lead to adultery and harm the lineage. The spirit of the goals of Islamic law is oriented towards *maslahah`ammah*, which is the common good for the interest of the nation or the broader society, not just for personal benefits, as advocated by Ibnu Asyur regarding the need for prioritizing *maqashid*, namely the interest of the “nation” or the public at large<sup>56</sup>. Similarly, Rasyid Rida emphasized “reform” and “women’s rights” in the theory of *maqashid*, and the legal expert Yusuf al-Qaradawi included criteria for “dignity” and “human rights” in *maqashid*. Contemporary scholars have expanded the scope of the meaning of *maqashid* shariah to include a broader understanding of “humanity,” encompassing society, nation, and even the entire human race.

Accordingly, the accepted *urf* is one that refers to benefits because that is the goal of Islamic law. The realization of *urf* in halal tourism in West Sumatra can only be achieved if all tourism activities, including tourist destinations, services, infrastructure, government regulations, and others can synergize to operate tourism in accordance with Sharia provisions. Because *urf* that leads to benefits and goodness is in line with the *maqashid shariah*, namely the well-being of society or humanity in general in the five essentials, namely to preserve and protect aspects of religion, intellect, soul, property, and lineage.<sup>57</sup> However, if it does not align with *urf shahih*, then tourism activities cannot be categorized as halal tourism because many

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<sup>56</sup>Bustamin Mohammad Fauzan Ni’ami, “Maqāṣid Al-Syarī’ah Dalam Tinjauan Pemikiran Ibnu ‘Āsyūr Dan Jasser Auda”, *Jurnal Ilmiah Syari’ah*, Vol.20, No. 1 (2021), 91–102.

<sup>57</sup>Harisah Afidah Wahyuni, “Konsep Al-Urf Dalam Perkembangan Society 5.0 Perspektif Fikih Kontemporer”, *Ulūmuna: Jurnal Studi Keislaman*, Vol. 9, No. 1 (2023), 66–84.

elements of tourism are not permitted by religion, such as promiscuity, sinful behaviour, clothing that reveals the aurat, accommodations that allow unmarried couples, and food that is not halal or contains alcohol.

## **Conclusion**

The diverse and unique local wisdom based on *Adat Basandi Syara' Syara' Basandi Kitabullah* in the lives of the Minangkabau people constitutes a great potential for the development of halal tourism in West Sumatra. Local wisdom that is integrated with religion becomes the identity of the Minangkabau people and West Sumatran in general. Several unique features of Minangkabau's locality are the pride of West Sumatra, namely Halal Integrity and Muslim Family Friendly, Taste of Padang and Beach-Friendly, Tanah Datar: Authentic Minangkabau, and Sawahlunto: the Cultural House. This uniqueness directly impacts the growth and development of halal tourism in West Sumatra.

This growth is supported by various local regulations regarding halal tourism activities that adopt local wisdom, halal-certified culinary offerings, rules in various tourist destinations, and hotels and accommodations that align with the values of local wisdom. When related to the aspects of Islamic law, this is in line with the existence of 'Urf that accommodates traditions oriented towards the common good as long as they do not contradict Sharia-the Quran and Sunnah.

To further enhance the development of halal tourism in West Sumatra, there are still opportunities for future researchers to explore the potential of various regions to take appropriate strategic steps for West Sumatra's growth as a centre of the halal industry in the country.

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