Formulating policies for halal tourism in Indonesia based on Islamic law

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This research aims to examine the implementation of Islamic law, the role of *ulama's* thoughts and authority, and the appropriateness of government policies on halal tourism in Indonesia. A qualitative method was employed to gather primary data, specifically through a one-day symposium on "Halal Tourism and Hospitality" held by Ministry of Tourism and Creative Economy in Semarang, Indonesia. This symposium invited 100 participants from various sectors, including the tourism and hospitality industry, government representatives, community leaders, and politicians. The data underwent content analysis utilising word cloud and narrative analysis for the preliminary and Leximancer and narrative analysis for the panel discussion. The study shows that the implementation of Islamic law in formulating halal tourism policies in Indonesia involves several steps and practices

aimed at ensuring compliance with Islamic principles within the tourism industry. Furthermore, the thoughts and authority of *ulama* play a pivotal role in shaping and influencing policies related to halal tourism. Lastly, the Indonesian government has established policies consistent with Islamic principles, such as regulations on the management and provision of halal food, the development of family-friendly tourist destinations, the promotion of spiritual tourism, the prohibition of practices and services conflicting with sharia, the development of sharia-based ecotourism, and the utilisation of Islamic language and symbols in tourism promotion. The study contributes to identifying gaps and opportunities for further incorporating Islamic principles into tourism policies.

Penelitian ini bertujuan untuk mengkaji penerapan hukum Islam, peran pemikiran dan kewenangan *ulama*, serta kesesuaian kebijakan pemerintah terhadap pariwisata halal di Indonesia. Metode kualitatif digunakan untuk mengumpulkan data primer, khususnya melalui simposium satu hari tentang "Pariwisata dan Perhotelan Halal" yang diadakan di Indonesia. Simposium ini mengundang 100 peserta dari berbagai sektor, antara lain industri pariwisata dan perhotelan, perwakilan pemerintah, tokoh masyarakat, dan politisi. Data menjalani analisis konten menggunakan analisis word cloud dan naratif untuk tahap pendahuluan, serta analisis Leximancer dan naratif untuk diskusi panel. Studi tersebut menunjukkan bahwa penerapan hukum Islam dalam merumuskan kebijakan pariwisata halal di Indonesia melibatkan beberapa langkah dan praktik yang bertujuan untuk memastikan kepatuhan terhadap prinsip-prinsip Islam dalam industri pariwisata. Selain itu, pemikiran dan kewenangan *ulama* memainkan peran penting dalam membentuk dan mempengaruhi kebijakan terkait pariwisata halal. Terakhir, pemerintah Indonesia telah menetapkan kebijakan yang sejalan dengan prinsip-prinsip Islam, seperti peraturan tentang pengelolaan dan penyediaan makanan halal, pengembangan destinasi wisata ramah keluarga, promosi wisata spiritual, pelarangan praktik dan layanan yang bertentangan dengan syariah, pengembangan ekowisata berbasis syariah, dan pemanfaatan bahasa dan simbol Islam dalam promosi pariwisata. Studi ini berkontribusi dalam mengidentifikasi kesenjangan dan peluang untuk lebih mengintegrasikan prinsip-prinsip Islam ke dalam kebijakan pariwisata.

Introduction

Halal tourism is an emerging and appealing market segment that has attracted increasing attention. Research on this topic is still in its infancy. Vargas-Sánchez and Moral-Moral (2019) highlight that halal tourism offers products and services that meet the needs of Muslim tourists, facilitate religious practices, and fulfil requirements that help individuals adapt to meet Islamic teachings. The halal tourism market encompasses a wide range of countries, including Bahrain, Jordan, Kuwait, Oman, Qatar, Saudi Arabia, the United Arab Emirates, Malaysia, Brunei, as well as Muslim communities from South Asia, Europe, the United States (US), and the United Kingdom (UK). Rasul (2019) explains that halal facilities

not only include specialised foods but also encompass various forms of entertainment, cultural activities, clothing, cosmetics, and ethical businesses that attract tourists from these countries. Rantala et al. (2024) report that the Islamic Corporation for the Development of the Private Sector-Thomson Reuters (2017), the global Muslim population spent a total of 151 billion US dollars ($) on travel in 2015, excluding Hajj and *Umrah* trips. This accounted for 11% of the total expenditure in the global travel market, which amounted to 1.3 trillion dollars, and represented a growth rate of 4.9% compared to the previous year. This growth rate was higher than the overall annual increase of 3% in the global market. It is projected that Muslim spending on travel will reach 80 billion dollars by 2021, with a compound annual growth rate of 8.25% since 2015.

Previous research on this topic from a Western perspective has employed a range of approaches. Boğan et al. (2023) investigate the tangible aspects of Islamic hospitality in both Organisation of Islamic Cooperation (OIC) and non-OIC countries. Besides, they also identified hotel attributes and assessed how the factors bolster the intentions of Muslims to visit Thailand. Moreover, Han et al. (2019) explain the behaviour of Muslim tourists towards non-OIC destinations. These authors formulate a model that considers the performance of halal-friendly destinations based on factors such as food and drink, environment and social atmosphere, facilities and amenities, residents and staff members, information and services, and uniforms and clothing. Additionally, Khan et al. (2022) argue that the success of halal tourism in Russia relies heavily on the provision of halal food, as well as halal-friendly hotels and services, which can include publicly managed Islamic banks. Razzaq et al. (2016) conduct further analysis of 367 accommodation sites in New Zealand and discovered that only three sites explicitly advertised halal accommodation. Taking a different conceptual perspective, Abdullah et al. (2023) develop a theoretical model to examine the impact of destination attributes in South Korea and to determine the extent to which these attributes shape the image of non-Muslim destinations.

Halal tourism has significant potential due to the growing number of Muslims worldwide and the increasing trend of international travel. Lestari et al. (2023) conduct previous research that focused on the needs of halal tourists with particular emphasis on the cultural patterns of Malaysia and Singapore being the most frequently studied contexts. Besides, Nisha and

Cheung (2022) state that there is a lack of studies on halal tourism in destinations like Indonesia. Therefore, further research is needed to understand how non-Muslim destinations can become more friendly towards halal tourism. Recently, Juliana et al. (2023) identify a gap in the literature concerning Muslim-friendly destinations. Destinations seeking to attract Muslim visitors must not only be aware of the needs of halal tourists but also provide products and services that cater to this market segment. Besides, Supardin et al. (2023) explain that previous studies on halal tourism have taken a conceptual approach or have considered various stakeholders in empirical studies. Quantitative studies have mostly relied on survey data from Muslim tourists. The qualitative studies have involved in-depth interviews with Muslim tourists, tour operators, and academics. Therefore, the main objective of this study is to examine the awareness and perceptions of various stakeholders to inform the development of policies related to halal tourism in Indonesia. This research aims to contribute to the existing literature by offering a deeper understanding of how Indonesia can become a more welcoming destination for halal tourism considering the implementation of Islamic law, the influence of *ulama* thoughts and authority, and the suitability of government policies on halal tourism.

The uniqueness of this research lies in its focus on a multidisciplinary approach that integrates Islamic law, economics, and sustainable development in the context of halal tourism development in Indonesia. This research applies the *maqāṣid sharīʿah* approach to analyse the implementation of halal tourism in Indonesia. According to Halim and Baroroh (2021), this approach provides a comprehensive and holistic perspective on sharia objectives in the tourism context, encompassing aspects such as social welfare, justice, and environmental stewardship. Furthermore, Wibawa et al. (2023) state that the research considers sharia economic aspects in the development of halal tourism, including concepts such as economic justice, sustainability, and equitable distribution of economic benefits in the tourism industry. Additionally, Moshin et al. (2020) argue that the research also emphasises legal aspects and sharia compliance in regulations and policies related to halal tourism. As result, this research makes a distinctive contribution to the understanding of halal tourism development in Indonesia by integrating a multidisciplinary approach and highlighting the significance of incorporating Islamic law, sharia economics, and sustainable

development in the advancement of a sustainable and inclusive tourism industry.

The research collected data from various stakeholders, including tourism and hospitality entities, government authorities, community leaders, representatives of ethnic communities, small business owners, and local Muslim leaders. Al-Ansi et al. (2022) explain that the research aims to expand halal tourism research by including the Indonesian region. This research is designed to integrate the perspectives of various stakeholders, including tourism business actors, experts, and community organisations in Indonesia. Therefore, this research contributes to the existing literature by examining the perspectives of local stakeholders regarding halal tourism in Western-style English-speaking countries. Akhtar et al. (2020) state that the research explores current plans and strategies regarding halal tourism based on data-driven investigations involving local communities and private and government sector tourism stakeholders. This study aims to connect tourism researchers and stakeholders in Indonesia to improve the quality of tourism research on the relatively unexplored subject of halal tourism. Based on the findings, this research aims to analyse the implementation of Islamic law, the role of the thoughts and authority of *ulama,* and the suitability of government policies on halal tourism in Indonesia. These findings will help in identifying gaps and opportunities to integrate more Islamic principles into tourism policy in Indonesia.

Method

This research applied qualitative methods to collect primary data. Data was conducted through interviews with the participants of a one-day "Halal Tourism and Hospitality" symposium by Ministry of Tourism and Creative Economy in Semarang, Indonesia. This symposium invited one hundred participants representing the tourism and hospitality industry, public sector representatives, community leaders and members, as well as politicians. Data analysis involved processing transcripts using the content analysis method. The preliminary transcript was subjected to word cloud and narrative analysis, while the panel discussion was analysed using Leximancer and narrative analysis. This research employed the Islamic Legal Theory and *maqāṣid sharī`ah* approach, which analyses the Islamic law principles found in primary sources such as the Quran, Hadith, and the opinions of *ulama.* This research explores how these principles can be applied to the context of halal

tourism and how they can inform policymaking. The theory of Islamic law provides a solid conceptual foundation for understanding the relevant principles of halal tourism, including principles such as halal food laws, business ethics, environmental protection, and social norms derived from Islam.

Islamic law implementation on halal tourism policies

The implementation of Islamic law in formulating halal tourism policies in Indonesia involves several steps and practices aimed at ensuring that the tourism industry complies with Islamic principles. Setiadi (2022), the GM of Novotel Hotel Bandung states that the implementation of Islamic law involves the preparation of policies based on Islamic law. It is the process of formulating rules, guidelines, and steps that are in accordance with the principles of Islamic law or Sharia. Moreover, Muhdi (2022), the Head of the Ministry of Religion Office in Semarang city explains that in the context of halal tourism in Indonesia, the formulation of policies based on Islamic law refers to the use of Sharia principles as the main guideline in designing policies related to the tourism industry.

Formulating policies based on Islamic law involves several steps. This includes understanding the principles of Islamic law, analysing the context and challenges in certain industries or sectors. Wahyudi (2022), as General Manager Swiss-Belhotel Danum Palangka Raya, explains that in the context of halal tourism, this analysis involves understanding the needs and preferences of Muslim tourists, the condition of the tourism industry, and the challenges in implementing the principles of Islamic law. Consulting with an Islamic legal expert is necessary to obtain a deeper understanding and interpretation of Islamic law. Moreover, Muhdi (2022) argues that the formation of a special team consisting of Islamic law experts and other experts can assist in the process of formulating policies based on Islamic law. These experts are responsible for formulating, reviewing, and drafting policies that align with the principles of Islamic law. Following this, testing and evaluation can be conducted to ensure that the policy is compliant with the Islamic law principles and can be effectively implemented.

Policies based on Islamic law are implemented in stages according to a specified schedule. The monitoring and evaluation process continues to ensure that the policy

runs as expected and provides maximum benefits in accordance with the Islamic law principles. According to Sofyan (2022), the Executive Director of the Indonesian Halal Hotel Association, the implementation of Islamic law in formulating halal tourism policies in Indonesia is also the development of halal standards. The government and relevant authorities develop clear standards and guidelines to determine what is considered halal in the tourism context, including food, drink, accommodation, and other services. These standards are based on Islamic teachings and are decided in consultation with clerics and religious experts. Furthermore, Wahyudin et al. (2022) state that halal certification is also an implementation of Islamic law in making halal tourism policies in Indonesia. To ensure that the products and services offered in the tourism industry meet halal standards, Wibawa et al. (2023) mention that the government and related institutions work together to provide a transparent and trustworthy halal certification process. This helps increase the confidence of Muslim travellers and ensures compliance with the principles of Islamic law.

The promotion of halal tourism entails the application of Islamic principles to develop policies for halal tourism in Indonesia. Muhdi (2022), the Head of the Semarang City Ministry of Religion Office, states that the government and tourism institutions carry out active promotion of halal tourism destinations and services in Indonesia. This involves marketing campaigns aimed specifically at the Muslim market, as well as the use of social media and digital platforms to reach a wider audience. Moreover, Setiadi (2022) emphasises that education and training play a crucial role in implementing Islamic law in the formulation of halal tourism policies. Besides, Deuraseh and Asli, (2022) stated that industry stakeholders receive education and training on the principles of halal tourism and the proper procedures for their implementation. This includes training on halal food preparation, hygiene, sanitation, as well as cultural and religious sensitivity.

In this excerpt, Farih (2022) provides insight into the challenges of implementing Islamic law in government policy on halal tourism through the views of stakeholders in the daily Leadership Council of the Semarang City MUI. The consultation with *ulama* plays a crucial role in formulating and implementing halal tourism policies, with both government and industry players regularly seeking their input and expertise. The opinions and perspectives of *ulama* are highly valued in ensuring that the policies align with Islamic principles. By

following these steps, the implementation of Islamic Law in creating halal tourism policies can ensure that the tourism industry meets high religious standards and offers experiences that are in line with Islamic values for Muslim tourists.

Halal tourism policy in Indonesia is based on *Maqāṣid sharī`ah* which has objectives for formulating halal tourism policies. Soebahar (2022), the General Chair of the Daily Leadership Council of the Indonesian Ulema Council in Semarang City, explains that one of the implementations of *Maqāṣid sharī`ah* in halal tourism policies is ensuring that all halal tourism services, such as hotels, restaurants, and entertainment venues, comply with sharia principles. This includes providing halal food and worship facilities (Yusuf, Sarib and Evra, 2023; Rofiah *et al.*, 2024). Examples of this policy include making halal certification mandatory for all service providers in tourist destinations, providing sufficient prayer spaces, and ensuring that tourist activities are in line with Islamic values (Mustafid, Nasution and Sodiqin, 2024; Muslimin, Iskandar and Fatma, 2021). Moreover, Soebahar (2022) emphasises the importance of policies that guarantee the safety and security of tourists during travel and at tourist destinations. This includes conducting routine safety inspections at tourist attractions, providing efficient health services and medical assistance, and creating a safe environment. Additionally, Setiadi (2022) highlights the Indonesian government's efforts to provide sufficient information and education on halal tourism, for both tourists and service providers. This entails providing a thorough halal travel guide for visitors as well as training sessions and workshops on sharia principles in tourism for industry personnel.

The participant, Setiadi (2022), states that the government policy implemented is to provide a tourism environment that supports family values and morals. This can be achieved by developing family-friendly tour packages, providing facilities that support family comfort, such as spacious rooms and playgrounds for children, as well as ensuring that all activities and entertainment are in accordance with Islamic moral and ethical values. Additionally, transparency and fairness in economic transactions in the tourism sector can be ensured by regulating entrance ticket prices and services so as not to burden tourists, establishing regulations to prevent fraudulent or exploitative practices, and encouraging the use of products and services that support the local and halal economy. The integration

of *maqāṣid sharī`ah* in halal tourism policies not only improves the quality of the Muslim tourist experience, but also enriches and expands the tourism market by offering a safer, cleaner and more ethical environment for all visitors. Az-zuhaili (2011) states that *maqāṣid* should include justice, security, and the well-being of society, both in this world and in the hereafter.

The influence of *ulama* on halal tourism policies

The role of *ulama's* thoughts and authority is crucial in shaping and influencing policies regarding halal tourism. Wuryanto (2022) stated that *ulama* as scholars and interpreters of Islamic law have a significant influence in determining the halalness or permissibility of an activity, including in the context of the tourism industry. Besides, El-Gohary (2016) explains that *ulama* possesses extensive knowledge of Islamic law principles and the interpretation of the Quran and hadith. By involving *ulama* in formulation of halal tourism policies, it ensures that these policies are in line with Islamic teachings and provide halal guarantees for Muslims. Moreover, Ainin et al. (2020) assert that *ulama* hold moral authority in the eyes of Muslims. Fatwas, or legal opinions issued by clerics, are respected and adhered to by Muslims. Therefore, the inclusion of *ulama* in the process of formulating halal tourism policies bestows strong moral legitimacy upon these policies.

In an interview with a prominent scholar, Setiadi (2022) states that the role of thoughts and authority of *ulama* in providing religious views is instrumental in shaping and influencing policies related to halal tourism in Indonesia. *Ulama* are often considered authoritative sources when it comes to the interpretation and application of Islamic law pertaining to halal tourism. They provide in-depth religious views based on their knowledge of Islamic teachings, thus asserting governments and industry players in understanding the principles that must be followed in developing halal tourism policies. Furthermore, Soebahar (2022), a member of the symposium, reveals that the *ulama*'s thoughts and authority play a significant role in providing Fatwa, which shapes and influences policies related to halal tourism in Indonesia. Moreover, Hariani and Hanafiah (2024) state that *ulama* have the authority to issue fatwas (Islamic legal opinions) on matters concerning halal tourism, such as laws regarding food, clothing, entertainment, etc. Fatwas issued by *ulama* can serve as an

important guide for the government and society in developing policies and practices that are in accordance with Islamic principles.

The government and tourism industry often consult with *ulama* regarding issues related to halal tourism. Muhdi (2022) stated that *ulama* can provide advice, views, and direction on how to address the challenges and dilemmas that arise when developing a tourism industry in accordance with Islamic principles. Besides, Battour and Ismail (2016) highlight that *ulama* also play a role in educating the public about the significance of halal tourism and how to implement it in line with Islamic teachings. Through lectures, writing, and other *da'wah* activities, *ulama* help raise public awareness about the importance of upholding religious values in all aspects of life, including tourism.

In an interview with Wahyudi (2022), it is stated that *ulama* can monitor and evaluate the implementation of halal tourism policies to ensure compliance with Islamic principles. They can provide input and criticism of existing policies and help adapt them to better religious values. Therefore, the role of *ulama* in shaping and influencing policies related to halal tourism in Indonesia is important for ensuring that the tourism industry aligns with Islamic values and principles. Additionally, Tohari (2018) explains that Al-Juwayni, al-Ghazali's teacher, emphasises the protection of the worldly and *ukhrawi* (hereafter) interests of Muslims as basic principles.

The role of *ulama* thought and authority in shaping and influencing policies related to halal tourism in Indonesia is crucial. *Ulama*, as scholars and interpreters of Islamic law, have power to determine whether an activity is halal or permissible, including in the context of the tourism industry. Their extensive knowledge of Islamic law principles and interpretation of the Quran and hadith gives them significant influence. Involving *ulama* in formulating halal tourism policies ensures that the resulting policies align with Islamic teachings and provide halal guarantees for Muslims.

Harmony between Islamic Law and government policies on halal tourism

The Indonesian government has made efforts to establish policies that adhere to Islamic law in relation to halal tourism. These policies include regulations for the management and provision of halal food in the tourism industry. According to Yusuf et al. (2021),

these regulations require restaurants, hotels and other food service providers catering to Muslim tourists to obtain halal certification. Additionally, Aji et al. (2021) explain that these regulations ensure that the food consumed by Muslims complies with halal principles in Islam. This regulation covers all aspects, from production and processing to distribution and sales of halal foods.

In Indonesia, regulations regarding the management and provision of halal food are based on the principles of Islamic law and have been regulated in several regulations, including Number 33 of 2014 concerning Halal Product Guarantees. According to Küpeli et al. (2018), this law is the main legal framework that regulates halal product guarantees in Indonesia. It establishes obligations for producers, processors, and distributors to ensure that the food products they produce, and trade is halal. Additionally, Akyol and Kilinc (2016) state that this law also establishes the Halal Product Guarantee Organising Agency, which is responsible for halal certification and the supervision of halal products in Indonesia. Government Regulation Number 31 of 2019 concerning the Halal Guarantee System is derived from Law Number 33 of 2014 and provides further explanation regarding the halal guarantee system, including halal certification procedures, and supervision procedures.

Minister of Religion Regulation Number 26 of 2019 concerning Guidelines for the Implementation of Halal Inspection Institutions also regulates the implementation of halal inspection institutions. These institutions are tasked with carrying out inspections and testing of halal products. According to Manan et al. (2023), halal inspection institutions play a significant role in providing halal certification to food producers and processors. Minister of Religion Regulation Number 21 of 2014 concerning General Guidelines for the Implementation of Halal Products also provides general guidelines for the implementation of halal products. This includes the definition of halal, the halal certification process, and procedures for monitoring halal products.

This verse emphasises the significance of consuming halal and wholesome food, and expressing gratitude for the blessings bestowed by Allah. Jeaheng et al. (2019) argue that within the context of halal tourism, this verse can be connected to the idea of conducting tourism activities in accordance with Islamic principles, including the consumption of permissible food during the journey. Additionally, Abror et al. (2020) explain that halal tourism aims to offer tourism experiences that align with Islamic teachings, including the consumption of halal and high-quality food and

beverages. By adhering to the principles outlined in Surah An-Nahl verse 114, Muslim tourists in Indonesia are expected to choose destinations that provide services in accordance with their religious values, including the availability of halal and Muslim-friendly food options. Therefore, the correlation between Surah An-Nahl verse 114 and halal tourism in Indonesia lies in the fact that this verse teaches the importance of consuming halal and wholesome food, which is also the fundamental principle in the Indonesian halal tourism industry. A similar point was also made by Imam Ash-Syathibi. Misno and Arafah (2021) stated that Ash-Syathibi asserted that all obligations were created to promote the well-being of individuals. None of God's laws are without purpose. A law without purpose is equivalent to *taklif ma la yutaq'* (imposing something that cannot be implemented).

Maulana (2022), the symposium participant, states that the government has encouraged the development of family-friendly tourist destinations that align with Islamic values. These destinations offer facilities such as prayer rooms, halal dining, and sharia-compliant activities. Yusuf et al. (2021) mention that the goal of developing family-friendly tourist destinations is to create a safe, comfortable, and entertaining environment for all family members. Steps taken to achieve this include providing facilities that cater to family needs. Halim and Baroroh (2021) emphasise the importance of equipping the destination with facilities such as children's play areas, health facilities, family toilets, breastfeeding areas, and rest areas. These facilities ensure that all family members feel comfortable and well-served during their trip.

Setiawan (2022) reports that the destination should offer a variety of activities suitable for all family members. This includes attractions for children, relaxing activities for adults, rides, recreation parks, family events, and workshops or classes involving the whole family. The destination must also maintain high standards of safety and cleanliness to protect visitors' health, especially children. This includes facility maintenance, proper supervision of play areas, and strict cleaning protocols. Ainin et al. (2020) argue that these destinations can offer educational and recreational programmes designed specifically for families, such as nature tours, group cooking activities, or arts and crafts workshops. This not only provides entertainment, but also an opportunity for learning and bonding among family members. The destination should be easily accessible and safe for children, considering factors like wheelchair accessibility, clear traffic signs, and adequate supervision of play areas and swimming pools.

Benefits, as the core of *maqâshid al-shariah,* play an important role in the development of Islamic law, especially in the halal tourism policy in Indonesia. The policy also focuses on the protection of future generations. Basyar (2020) stated that the personality protection involves both quantity and quality. The exact balance between the two can be observed by considering the limited scope of reality. Moreover, Umar and Ma'ani, (2018) stated that family protection extends beyond just regeneration and includes all intermediaries *(wasilah)* that support it, both in term of quantity and quality. Lineage protection allows for the optimisation of future potential *(janib al-wujud)* and the preservation of the current reality *(janib al-'adam).*

The policy on halal tourism emphasises the development of family-friendly halal tourist destinations. This is based on a hadith about Family Togetherness on a Journey in which Abu Hurairah quotes the Prophet, "Buy a vehicle (in the form of a horse or load) that will help you in reaching your destination, and let your family gather on the journey" (HR. Bukhari and Muslim). In accordance with this verse, there is also a hadith regarding security and safety when traveling. Abu Hurairah quotes the Prophet, "A good believer is someone who is safe for others in terms of life and property" (HR. Bukhari and Muslim). Although there are no specific verses or hadiths that mention family-friendly tourist destinations, the principles contained in Islamic teachings can be applied to create a friendly environment and support family togetherness and safety on tourist trips.

The symposium participant, Perdikaris (2022) asserts that the government has encouraged spiritual tourism in accordance with Islamic religious values. This initiative encompasses visits to revered Islamic sites, such as historical mosques, saintly graves, and other significant locations with religious significance for Muslims. Darwis, (2017) stated that the promotion of spiritual tourism serves as a means to introduce and showcase tourist destinations that prioritise spiritual and religious encounters, as well as personal introspection. The ultimate objective is to appeal to tourists in search of tranquilly, spiritual enrichment, and profound experiences.

The first step in promoting spiritual tourism is to identify tourist destinations with strong spiritual or religious values. Sodiqin and Radiamoda, (2021) stated that these can include places of worship such as temples, churches, or mosques, which have a rich history and religious significance. Additionally, beautiful natural sites such as mountains, lakes or forests that are considered sacred by local people can also be spiritual destinations. Moreover, Kawakib and Syuhud, (2021) explained that when creating promotional

materials, it is important to effectively communicate the spiritual and religious values of the destination. This can be achieved using images, videos, or texts that highlight the natural beauty, religious history, and spiritual experiences available at the destination.

Yousaf and Xiucheng (2018) suggest that organising religious events or rituals in spiritual tourism destinations can attract tourists seeking a more profound spiritual experience. Activities such as prayer rituals, group meditation, or religious celebrations can be appealing to tourists interested in experiencing local religious life. Promoting spiritual tourism can also involve providing education and insight into the spiritual and religious values present in the destination. This can be achieved through guided tours, seminars, or workshops that explore local history, culture, and religious traditions.

It is important to highlight the personal experiences and reflections that tourists may have when visiting spiritual destinations. According to Abdullah et al. (2023), this can include stories from previous travellers about their connection to nature or the peace they found during their journey. Collaborating with local religious communities can help in promoting spiritual tourism destinations. These communities often have extensive networks and can introduce the destination to their members. Furthermore, Ratnasari et al. (2020) explain that combining these elements can help increase tourist interest in seeking profound spiritual experiences and positively impact local tourism development. While the Quran or hadith do not directly mention the concept of "spiritual tourism promotion, many verses and hadith encourage Muslims to partake in spiritually beneficial travel. This includes visiting holy places, studying Islamic history, and strengthening one's faith. Abu Hurairah shared a hadith regarding pilgrimage to holy places where the prophet said, "It is not for a believer to go (on pilgrimage) to a place that he has visited and knows its history, unless Allah will write for him a reward like the reward of someone who performs a good Hajj" (HR. Muslim).

Although there is no direct reference to "Spiritual Tourism Promotion" these principles underscore the importance of spiritually beneficial travel, both to increase faith and religious knowledge. Spiritual tourism promotion that complies with Islamic law in Indonesia can involve various activities and destinations that accommodate the spiritual needs of Muslims while adhering to sharia principles.

In an interview with Muhdi (2022), it is stated that the government implemented policies to prohibit practices and services that conflict with Islamic law. These measures are taken to prevent or stop activities that violate the principles of Islamic law. Nisha and Cheung (2022) further explain that this is done to ensure that activities align with the values and norms recognised by Islamic communities.

The government can prohibit the production, sale, or consumption of food and drinks that are considered haram according to Islamic law, such as pork, alcohol, and products that are not certified halal. Gambling is also prohibited. Slamet et al. (2022) explain that gambling is considered contrary to sharia principles; therefore it can be prohibited by the government. Besides, Hariani (2017) states that this includes casino games, sports betting, and other forms of gambling. The government also prohibits legal practices that conflict with sharia, such as marriage or divorce practices that do not comply with Islamic law. Additionally, the government prohibits entertainment and tourism activities that are not in accordance with Sharia. Entertainment practices that violate sharia principles, such as nightclubs, alcohol parties, or morally objectionable activities, may be prohibited or strictly regulated.

The government has implemented a ban on practices and services that conflict with the principles of Islamic law. This is in line with several hadiths and verses of the Quran, which teach the prohibition of practices and services that are contrary to Islamic sharia. For example, there is a hadith regarding the Prohibition of Selling Haram Items, from Abu Hurairah where the Prophet said, "Allah is clean and loves what is clean; He instructed the believers in what He commanded the apostles. Allah said, 'O apostles, eat good food and do good deeds. Indeed, I am All-Knowing of what you do'. And Allah says, 'O you who believe, eat the good food that We have provided for you, and give thanks to Allah, if it is truly Him you worship" (HR. Tirmidhi).

Another hadith from Ibn Abbas speaks about prohibiting shirk. The prophet said, "Avoid the seven major sins". They asked, "What is that, o Messenger of Allah?" He said, "That is, associating partners with Allah with anything, magic, killing souls which Allah has forbidden except for a valid reason, consuming usury, consuming the property of orphans, running away from the battlefield, and accusing good believing women of adultery" (HR.

Bukhari and Muslim). Moreover, a verse about avoiding immoral deeds states, "Do not approach adultery. Indeed, adultery is an abominable act and a bad path"(QS. Al-Isra: 32). These verses emphasise the importance of avoiding all forms of practices and services that are contrary to Islamic sharia, including haram food, acts of polytheism, and adultery. Therefore, the government's ban on halal tourism services in Indonesia is in line with these teachings.

Isa et al. (2018) state that the government supports the development of sharia-based ecotourism, which integrates Islamic values to preserve nature and the environment. These tourist destinations promote environmental awareness and sustainability in accordance with Islamic teachings. Additionally, Solehudin et al. (2024) mention that the development of Sharia-based ecotourism focuses on creating natural tourist attractions that adhere to ecology, sustainability, and Islamic values. Moreover, Deuraseh and Asli, (2022) stated this includes not only protecting nature and ecosystems, but also ensuring that tourism activities comply with sharia principles, such as avoiding alcohol, gambling, and interactions between genders that do not comply with Islamic norms.

The concept of "Shariah-Based Ecotourism" is not explicitly mentioned in the Quran or hadith, but Islamic principles that promote the protection of nature, the ethical treatment of animals, and the just management of natural resources can be applied in the context of ecotourism. A verse emphasises the importance of environmental management. Hariani and Hanafiah (2024) argue that this is in line with the Indonesian government's policy on halal tourism. The Quran states, "And He has made you caliphs on the face of this earth, so whoever disbelieves, verily he alone will bear (the consequences of his disbelief). And disbelief does not increase their sins in the sight of their Rabb and indeed disbelief will increase the torment for those who disbelieve. "Say! What is better? Or Allah or the gods you associate with Him?" (Al-Mulk: 2-3). Additionally, a hadith highlights the significance of protecting wild animals in tourism management. According to Abu Hurairah, the Prophet said, "There was a woman who went to hell because of a cat. She locked the cat up, did not feed it, and did not allow it to eat from the birds of the earth" (HR. Bukhari and Muslim).

Allah created the universe and everything in it with a greater purpose, beyond mere pleasure or entertainment. There is a deep plan and meaning behind everything, including

tests, teachings, and His infinite wisdom. According to Moshin et al. (2020), Muslims are encouraged to contemplate the significance and purpose of the universal's creation, drawing lessons from Allah's greatness in all things. This verse also serves as a reminder that our existence holds a deeper meaning, and that life is not solely for pleasure, but also for seeking Allah's approval and fulfilling the tasks assigned to us. Although there are no specific verses or hadiths mentioning "Sharia-based ecotourism", Islamic principles such as justice, nature conservation, and responsible use of natural resources can guide the development and implementation of ecotourism.

The government also employs Islamic language and symbols in tourism promotion as means to attract Muslim tourists. According to Cuesta-Valiño et al. (2020), there are various examples where Islamic language and symbols are used in tourism promotion with the aim of attracting Muslim tourists. Besides, Majid et al., (2020) state that these include the incorporation of calligraphy, Quranic verses, and Islamic messages in promotional and advertising materials. These policies reflect the Indonesian government's efforts to endorse halal tourism in accordance with the principles of Islamic law and Indonesian cultural values. While the Al-Quran and hadith do not provide specific instructions regarding the use of Islamic language and symbols in tourism promotion. However, there exist general principles in Islam that can be applied to the utilisation of religious language and symbols in any context, including tourism promotion.

Conclusion

Based on this discussion, it can be concluded that implementing Islamic law in halal tourism policies in Indonesia involves several steps and practices to ensure compliance with Islamic principles. The role of *ulama* in shaping and influencing policies is also important. Additionally, there are Indonesian government policies in line with Islamic law, such as regulation on halal food, management, family-friendly tourist destinations, spiritual tourism promotion, prohibition of practices conflicting with sharia, development of sharia-based ecotourism, and the use of Islamic language and symbols in tourism promotion. These findings identify gaps and opportunities to integrate more Islamic principles into tourism policy.

The findings make a significant theoretical contribution, especially in the field of halal tourism in non-Islamic countries where research is limited. They also provide a deeper understanding of making tourist destinations halal from various stakeholders' perspectives. Furthermore, the findings have practical implications for stakeholders in the tourism industry, including hotels, restaurants, tourism operators, small food companies, other businesses, the aviation industry, trade associations, government, and local communities. One key managerial implication is that Indonesia must strike a balance between catering to religious tourists and attracting mainstream international tourism to develop halal tourism. The panel discussion participants concluded that halal tourism stakeholders are like mainstream stakeholders, but halal practices create different tourism market segments. Therefore, the experts emphasised the importance of creating innovative and inclusive offers that appeal to both halal tourists and mainstream tourists to promote halal tourism successfully.

The results have important social implications. It is crucial to educate stakeholders to address misunderstandings that may influence the attitudes of tourists and host countries. Islam is often associated with conservatism, oppression, terrorism, and anti-Western sentiment, which affects the relationship between Muslims and Western countries. However, tourism can serve to build cultural bridges. Future research directions could focus on millennial tourist market trends and gender roles in halal tourism. Additionally, research should aim to identify the main motivations of halal tourists and explore how this new market segment creates opportunities for unique and affordable experiences. Finally, further research is needed on the marketing communications mix and the most effective advertising and marketing campaigns targeting halal tourists.

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