



Ahkam

Jurnal Ilmu Syariah

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Competing Political Ideologies on the Implementation of Islamic Law in Indonesia: Historical and Legal Pluralist Perspectives
- ❖ ATANG ABD HAKIM, HASAN RIDWAN, M. HASANUDDIN, SOFIAN AL-HAKIM
Towards Indonesia Halal Tourism
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Ribā al-Qarḍ fi al-Mu‘āmalāt al-Mu‘āṣirah fi Mīzān al-Iqtisād al-Islāmī



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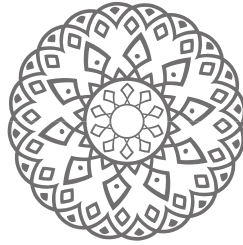
EDITORIAL OFFICE:

Fakultas Syariah dan Hukum UIN Syarif Hidayatullah Jakarta
Jl. Ir. H. Juanda 95 Ciputat, Jakarta 15412
Telp. (+62-21) 74711537, Faks. (+62-21) 7491821
Website: <http://journal.uinjkt.ac.id/index.php/ahkam/index>
E-mail: Jurnal.ahkam@uinjkt.ac.id

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TOWARDS INDONESIA HALAL TOURISM

*Atang Abd Hakim, Hasan Ridwan, M. Hasanuddin,
Sofian Al-Hakim*

Abstrak: Penelitian ini dilatarbelakangi dengan fenomena perkembangan pariwisata halal secara global yang terus meningkat. Penelitian ini bertujuan untuk mengetahui dan mengkritisi hakikat dari pariwisata halal dan mengetahui indikator yang dapat digunakan untuk mengukur kesyariaahan sebuah destinasi wisata halal. Metode penelitian yang digunakan dalam penelitian ini adalah metode kualitatif. Penelitian ini menyimpulkan bahwa telah terjadi perubahan nomenklatur wisata syariah menjadi wisata halal. Konsep wisata halal memiliki prinsip-prinsip yang bersumber dari Alquran dan Sunah. Pada awal pengembangannya tahun 2013, Kementerian Pariwisata bersama DSN-MUI telah menentukan kriteria wisata halal yang mencakup sembilan prinsip, yaitu kemaslahatan umat, pencerahan, penyegaran dan ketenangan, menghindari kemusyrikan, khurafat dan maksiat, menjaga perilaku, etika dan nilai-nilai luhur kemanusiaan, menjaga amanah, keamanan dan kenyamanan, bersifat universal dan inklusif, menjaga kelestarian lingkungan, dan menghormati nilai-nilai sosial-budaya dan kearifan lokal.

Kata kunci: syariah, halal, halal tourism

Abstract: The background of this research is the increasingly halal phenomenon of halal tourism development. This study aims to determine and criticize the nature of halal tourism and know the indicators that can be used to measure the happiness of a kosher tourist destination. The research method used in this research is qualitative method. This study concludes that there has been a change in the nomenclature of sharia tourism into halal tourism. The concept of halal tourism has principles derived from the Qur'an and Sunnah. At the beginning of its development in 2013, the Ministry of Tourism with DSN-MUI has determined the criteria of halal tourism that includes nine principles, namely the benefit of the ummah; enlightenment, refreshment and tranquility; avoid idolatry, khurafat and immoral; maintaining the behavior, ethics and noble values of humanity; maintaining trust, safety and comfort; universal and inclusive; preserving the environment; and respect for socio-cultural values and local wisdom.

Keywords: shariah, halal, halal tourism

ملخص: خلفية هذا البحث هي ظاهرة الحلال المتزايدة للتنمية السياحية الحلال. تهدف هذه الدراسة إلى تحديد وانتقد طبيعة السياحة الحلال ومعرفة المؤشرات التي يمكن استخدامها لقياس سعادة وجهة سياحية كوشير. طريقة البحث المستخدمة في هذا البحث هي الطريقة النوعية. وخلصت هذه الدراسة إلى أن هناك تغييرا في تسمية السياحة الشرعية لتكون سياحة حلال. مفهوم السياحة الحلال له مبادئ مستمدة من القرآن والسنة. في بداية تطورها في عام ٢٠١٣، حددت وزارة السياحة مع المجلس الشرعي الوطني - مجلس العلماء إندونيسيا معايير السياحة الحلال التي تشمل تسعة مبادئ، وهي فائدة الأمة؛ التنوير، المرطبات والهدوء؛ وتجنب الوثنية، خرافات وغير أخلاقية؛ والحفاظ على السلوك والأخلاق والقيم النبيلة للإنسانية؛ الحفاظ على الثقة والسلامة والراحة؛ شاملة وشاملة؛ الحفاظ على البيئة؛ واحترام القيم الاجتماعية الثقافية والحكمة المحلية.

الكلمات المفتاحية: الشريعة، الحلال، السياحة الحلال

Introduction

Halal tourism is a new concept of travel that grows rapidly this decade. Utilizing the World Tourism Organization (UNWTO) shows that foreign Muslim tourists has contributed 126 billion US dollars in 2011, this number has defeated the number of tourists of Germany, the United States and China. This number potentially increases after year. In 2012, Thomson Reuters data & Dinar Standard said that the contribution of the tourism market in the world came from the Muslim community, which is spending in the range of USD137 billion, or approximately 12.5% of total world tourism. The demand of Muslim travelers increase in a global level. Currently, Muslim population in Europe is anestimated 44 million. According to population projections from the Pew Research Center which is based in the US, that in 2030 this figure will be increased by almost a third to over 58 million. The population of Muslims will grow rapidly and especially to those who have the wealth from the oil counties. They will spend more money for tourism. According to the Pew Research Center, the Muslim population today is 1.8 billionfrom 7 billion of population in this planet. Therefore every year the Muslims spend their funds for this travel sector has been increased (Md. Aminul Islam and Laura Kärkkäinen, 2013).

According to data from the Global Muslim Traveler, Indonesian Muslim travelers most widely traveledin the top 10 countries, but, Indonesia has not in the top 10 destinations as the favorite places for Muslims visitors. By 2015, Indonesia entered the 6th of OIC countries that have halal tourism, destinations (travel sharia) of the world. The Ten OIC countries are Malaysia, Turkey, United Arab Emirates, Saudi Arabia, Qatar and Indonesia. Then it was followed by Oman, Jordan, and Maroco (Reuteur:2016). In addition, there are 10 non-OIC countries, namely Singapore, Thailand, England, North Africa, France, Belgium, Hong Kong, USA, Japan and Taiwanalso develop halal tourism. The two non-OIC Asean countries, Singapore and Thailand are keen to promote their halal tourism in their country. In 2010, Muslims tourism visit in Singapore approximately as 3,260,815 people. The achievement of the 28% of the total foreign tourists who come to Singapore, amounting to 11,638,663 people. While in the same year, Muslims tourism visits Thailand amounted

to 2.47669 million Muslim people. The amount is 16% of the total foreign tourists who come to Thailand, i.e. 15.9364 million people (Sofyan Riyanto, 2016).

In 2013, Ministry of tourism and creative Industry Ministry has promoted the sharia tourism with including the hospitality and the business services at the restaurants, travel agencies and spas in 12 sharia tourism destinations. These developments are carried out in a number of provinces, namely: Aceh, West Sumatra, Riau, Lampung, Banten, Jakarta, West Java, Central Java, Yogyakarta, East Java, West Nusa Tenggara and South Sulawesi. In 2015, the Ministry of Tourism pointed to focus on sharia travel destinations namely Nanggroe Aceh Darussalam, West Sumatra and West Nusa Tenggara.

Great potential in sharia travel, is to encourage us to understand a real travel whether this sharia is. Because, if it is not understood properly, instead of getting support from stakeholders, and would be counter productive to the development of the tourism sector in general premises. It is even possible to give birth antipathy groups that do not like the smell of sharia discourse. They worry that the Muslims of Indonesia will revive seven words of the opening of the constitution becomes the basis for this group. Especially in Muslim minority areas, such as in Bali. In this context emerged rejection of sharia travel discourse in Bali. Being occurred that is a sizable demo against sharia travel discourse. In fact, Bali Governor I Made Mangku Paskita, commented negatively. The description of the ignorance of sharia travel concept reflected in the statement I Made Mangku Pastika about sharia. He said that, "Tourism sharia would make Bali a not conducive. That's who the hell makes strange. Do not make weird, messed course, make Bali becomes conducive. Never mind the people are calm and well like this, so even noisier later so-so. I disagree that sharia tourism." (Dipabali: 2015). This statement was conveyed to the statement of the chief MES W. Centre Hadad Hadad while inducting MES Bali Region pad ADate 16 November 2015. W. Hadad Hadad agreed with the idea of MES Regional Chairman Bali Dadang Suherman who tried rolling the sharia in travel ideas Bali (Metro Bali, 2015).

In fact, if it is examined travel sharia wisely is a form of maximum service to tourists. Nirwandar stated that, "Tourism sharia is an extended

service. If a destination is set as the tourist areas of sharia, it is hoped that is more about hotels of islamic concept, halal food, and etc of the venue. Thus, the Muslim travelers who visit there will feel more comfortable and travel convenient. The concept of sharia did not intend to force all hotels, restaurants and etc for syariah concept. It's just a matter of choice. So if you do not want nor anything. But in terms of business, this concept is very promising" (Sapta Nirwanda, 2015).

Research Method

The research method used in this research is qualitative method. Because this study does not aim to measure the relationship between variables. But it aims to understand the phenomenon and context of the emergence of such phenomena. Form of problem formulation in this research is descriptive (Sugiyono, 2012). The formulation of a descriptive problem is a problem formulation that guides researchers to explore and/or photograph the social situation that will be thoroughly examined, broad and deep (Sugiyono 2013). In order for the phenomenon described can be applied then this research also uses research and development (R & D) method. Borg and Gall as quoted by Sugiyono stated that research and development (R & D) is a method used to develop and validate the product (Sugiyono, 2012). The R & D method is a bridge between basic research and applied research. The basic research aims to discover new knowledge about fundamental phenomenon (Sugiyono, 2013). Meanwhile, applied research aims to find practical knowledge that can be applied. This research is expected to give a model of halal tourism determination (applied) which is built from syariah values (basic).

Concept of Halal Tourism

Sharia tourism has been introduced since 2000 from the OIC (Organization of Islamic Cooperation) forum. Sharia tourism is a travel request based on lifestyle Muslim tourists during the holidays. In addition, Sharia tourism is tourism that is flexible, rational, simple and balanced. This tourism is intended that the travelers are motivated to get happiness and blessing from Allah Swt. (Munirah L, & Ismail, 2012) There are several terms that describe the concept of sharia travel. Malaysia used the term Islamic tourism. United Arab

Emirates called family friendly tourism, Japan prefers the term halal tourism, while Indonesia itself is better use syariah travel (Sindo News, 2016).

In the Islamic tradition known for several terms that describe a trip with various motifs. *Siyar* (السیر), *safar* (السفر), *al-siyâhah* (السياحة), *al-ziyârah* (الزيارة), atau *al-rihlah* (الرحلة). The contemporary Arabic prefers that term of *al-siyâhah* uses to the concept of travel (tourism). In language *al-siyâhah* means go anywhere with any motive (absolutely not *muqayyad*). The Qur'an mentions the word *al-siyâhah* in some places (Q.S. al-Tawbah: 2 & 112). *Al-siyâhah* is an ambiguous word (*musytarak*). He meant jihad, fasting, or travel (*al-Siyar*) (Naqur, 1424).

According to the terms *al-siyâhah* (tourism) has a variety of meanings. In fact there are 43 of so-called definition of this tourism. The definition is considered the most complete because according to *jami wa al-mani* (exclusive and inclusive) about tourism is direct and indirect economic activity intended to travel to a place or country far from where he lived. This trip requires a number of services to meet their needs during this trip (Naqur, 1424).

In Act No. 10 of 2009 concerning the definition of tourism is mentioned to impose limits on the concept studied. In Article 1 states that:

- a. Tourism is an activity trip acted by person or group of people with visiting a particular place for the purpose of recreation, personal development, or to learn the beauty things that visited the tourist attraction in long journey.
- b. Tourism is a wide range of activities tourism and supported a variety of facilities and services that facilities by communities, businesses, governments, and local governments.
- c. Tourism is the overall activities that related with tourism and is multi-dimensional and multi-disciplinary emerging as an expression of the needs of each person and the country as well as the interaction between tourists and the local community, fellow travelers, Government, Local Government, and employers.
- d. Travel Attractions is everything that belongs to uniqueness, beauty, and values that form the wealth of diversity of natural, cultural

and man-made results that were targeted or purposed travelers visiting.

- e. Tourism destination, hereinafter referred Tourism Destinations is a geographic region that are in one or more administrative regions in which there is a tourist attraction, public facilities, tourism facilities, accessibility, and community are interrelated and complementary
- f. Tourism industry is a collection of interrelated tourism market in order to produce goods and / or services to meet the needs of travelers in tourism operation.

Abdul Kadir Din says there are 10 components ideal for travel sharia. Kadi call with 10 A. Tenth A are:

- a. Awareness. Introducing a travel destination of good with a variety of media promotion.
- b. Attractive. Worth visiting
- c. Accessible. Accessible route cozy
- d. Available. There are tourist destinations yan allow such is not Afghanistan or Syria
- e. Affordable. Be accessible to all segments
- f. A range of accomodation. Accomodating tailored to travelers character.
- g. Acceptance. The friendly attitude of the community to tourists
- h. Agency. Agents that ensure package tour goes well
- i. Attentiveness. Friendly attitude embodied in an attractive form. Such as in Bali and Thailand
- j. Acoountability. Accountability to ensure the safeness, security, and there is no corruption (Abdul Qadir).

In more technical, Chukaew mentions some standard measurements sharia tourism. According Chukaew there are eight factors sharia tourism measurement standards in terms of administration and management for all travelers that it can be a distinctive characteristics, namely:

- a. Service to the traveler must be compatible with the principles of Muslims as a whole;
- b. The guides and staff must have discipline and respect for the principles of Islam;

- c. Manage all activities that do not conflict with Islamic principles;
- d. The building must be in accordance with the principles of Islam;
- e. The restaurant must follow international standards of halal services;
- f. transport services must have security protection system;
- g. There are places available for all Muslim travelers to conduct religious activities;
- h. Traveling to places that do not conflict with the principles of Islam (Chookaew, et.al, 2015).

Being the characteristics outlined by Chukaew (2015) that sharia tourism should that, there are four important aspects that must be considered to support sharia tourism.

- a. Location: The implementation of Islamic system in the area of tourism. Tourism sites chosen are allowed Islamic rules and can enhance spiritual values tourism. The implementation of Islamic system in the area of tourism. Tourism sites chosen are allowed Islamic rules and can enhance spiritual values travelers.
- b. Transportation: Implementation of the system, such as the separation of the seating of men and women who are not mahram(forbidden) so as to keep the passage of Islamic law and preserving the convenience of tourists.
- c. Consumption: Islam are very concerned about the consumption of halal. In terms of halal here both from nature, acquisition and processing. In addition, a study showed that tourist interest in food plays a central role in choosing a travel destination (Moir, P., Mylonopoulos, D., & Kontoudaki, A, 2012).
- d. Hotel: all work processes and facilities provided run in accordance with Islamic principles. According to Rosenberg (Sahida, el.al.:2011), the service here is not limited in the scope of food and drinks, but also in the facilities provided such as spa, gym, swimming pool, living room and functional for both men and women should be separate (Hadidar Tsani, Et.Al., 2016)

The Nature of Halal Tourism

Islam teaches on every Muslim to achieve authenticity and dignity devoted themselves to the highest level (*Muttaqin*). Reflection

devotion is reflected in the formation of individual goodnes (*karimah*) Muslim the whole, the development of the full potential of every Muslim in the form *jasmaniyah* and *Rohaniyah*, fertilize every Muslim a harmonious relationship with God, and to spread the love of fellow Muslims.

The basis of the formation of a Muslim personal morality *karimah* rests on the Qur'an and the Sunnah of the Prophet. Above these two pillars built the basic concept of morality *karimah* formation to deal with the development of an increasingly dynamic society, and control the jungle of information technology that is sometimes misleading.

Al-Quran as the primary source of moral formation *karimah* are like jewels that emit light in every corner, always giving new meaning to each of the its *tafsir*. The more studied verse-by-verse, the more it will appear and new things unfold revealing the implicit messages, as well as kosher meaning that serious attention as well as to what Qur'an mentions.

Al-Quran contains the words (*lafaz*) *halal* 1 times, namely: Q.S al-Nahl: 116, lafaz *halalan* 1 times, namely: Q.S. Yunus: 59; while lafaz *halalan* together *thayyiban* 4 times Q.S. al-Baqarah: 168; al-Māidah: 88; al-Anfāl: 69; al-Naḥl: 114.

Halalan *thayyiban* known with regard to the behavior and personality of a Muslim way of life that is good and clean (Quraish Shihab: 2005). Such attitudes are related to food and beverages must be halal and clean. Food is the preserver of life, all living things were created by God in the surface of the earth, whether human, animal and plants absolutely require it. In the Arabic language which is the language of the Koran the word "food" was stated with "Tha'am" everything eaten or tasted, because it "drinks" was included in the definition of "Tha'am". The verb of Tha'am in various forms repeated in the Qur'an as much as 48 times that among other things to talk about several aspects related to food.

Every science has two kinds of objects, namely the material object and formal object. Material object is something that is targeted for investigation, while the formal object is a method for understanding the material object. The philosophy of material objects is all there, and all options that include in it is none of which looked and there

were not appeared. Being appeared is the empirical world, while there are no looks formal things in related to natural metafisics. The objek philosophy is a holistic viewpoint, radical, and rational about every thing there. The scope of object philosophy is broader than the science, because science is limited to empirical issues only, while philosophy includes the empirical and non-empirical things and the scope of science that relates the objects with the objects of empirical philosophy. In addition, historical knowledge comes from the study of philosophy since the beginning of philosophy who held discussions about all that there is a systematic, rational and logical, including the empiris. After running some old studies related to the empirical growing increasingly the particulars and giving rise to specialization and reveal practical usefulness. This is the process of formation of knowledge on an ongoing basis.

Will Durant likens “Philosophy is like the Marines who conquers the beach for landings the infantry army. This army forces are knowledge of them knows. The philosophy provides a foothold for scientific activities. After making it, the science developed in accordance with their respective specializations, so this science practically and splitting seeks the mountains and go into the forests. After that, the philosophy of returning to the high seas is to speculate and exploit even further“.

The philosophers mentioned as the parent ilmu. Sebab philosophy, from filosofi, modern sciences and contemporary flourish, so that people can enjoy science as well as its fruit, which is technology. Various sciences have broken away from philosophy, does not mean that philosophy has become so poor that they stay focused on just one subject permasalahan, with knowledge of the narrow area and at some point will disappear altogether. Fact, the fundamental problems facing philosophy never diminished. Because of the many fundamental issues that must be discussed and solved.

Many philosophy of life to hold onto the lead wheel of life spins faster and faster. Indeed, some say that this life undertaken by ignoring the rule of God and what is without having to seriously think about things that relate to philosophy. Moreover, philosophy of life and theoretical.

These ideas may be faith, belief, or principle. Essentially a concept of rationality that can be used as an excuse of a step that we live in this

life. Life must be lived by every human life. There is not one single living human being who can refuse to live their lives. The problem is how to fill the life properly and in accordance with the real purpose of life (Karim, 2007).

As a man of faith, the purpose of life is to seek supplies to other more toward eternal life. There is another life after this life we lead. The other life is determined by how we live the life of our world.

Therefore, every human being must be clever and smart to be able to sort and select each act can indeed mem-buatnya towards a better life and more life buruk. Dalam avoid living the life of this world, the true man is only passing through for a few moments. Human life just decades, not to reach hundreds of years. But indeed many who assume that the life of this world is everything that he did everything possible and attempt to get the happy world abundant (Karim, 2007).

When they learned that the life of this world is not true life and so on. Even when knowing that the life of this world is the way to reach other more real life then it should be able to use the life of this world better as the ways and means to improve the lives of others who've obviously waiting.

Humans will be at a point where the life of his world will end. Death is a sure thing for every human being. Not a single human being who can avoid what is called death so taka da single human being in this world can live forever.

Life after death comes to man is the life hereafter. This life is the life in retaliation for what he has done in the human world. Or in other words, the afterlife is where people enjoy lunch he had collected over the life of the world.

If during life in the human world can live according to the truth that is in accordance with what is commanded by the Almighty God in the afterlife then this man will enjoy the pleasure of his Lord has provided for a consideration of obedience and compliance over the world.

However, when performed during the life of the world is the opposite, many humans do disobedience. Humans are even more like to break all the commandments of God and enjoyed to run what

should be prohibited to do but actually do. Kahirat life so that will be accepted is the vengeful *kehdupan* be any non-compliance that have been undertaken in the life of the world (Adiwarman A. Karim: 2001).

That is the true philosophy of life possessed by every human being. Humans are only required for straight and remain in obedience and adherence to all what is commanded by God to do as a command to eat and drink things that are *halal*.

As a comprehensive doctrine, includes three basic teachings of Islam, namely *Aqidah*, *Shari'ah* and morals, relations between *aqidah*, *Shari'ah* and morality in the Islamic system is established such that it is a comprehensive system.

Aqidah is a doctrine pertaining to a person's confidence and trust in God, angels, the Messenger, the Book and the other pillars of faith. Virtue is the Islamic teaching about good and bad behavior, ethics and morality. While the *Sharia* is Islamic teachings about the laws that govern a human behavior.

Islamic *Sharia* divides into two, namely worship and *muamalah*. Worship is required to maintain compliance and harmony of man's relationship with his *khaliq*. *Muamalat* in a general sense is understood as the rules regarding relationships between people.

One important aspect relating to human relations is the concept of *halal*. Islamic teachings of *halal* concept has principles derived from the Quran and Hadith. The general principles are timeless, such as the principle of monotheism, justice, beneficiaries, freedoms and responsibilities, brotherhood, and so forth. Allah's command. relating to *halal* has positive implications, namely: *Halal* as a need of the soul, piety build community and build community health.

Halal Tourism Criteria

Criteria for *halal* tourism in Indonesia is determined by the two institutions. Both these institutions to be a reference and guide for *halal* tourism industry in Indonesia, the Government and the Indonesian Ulema Council. Government institutions represented by the Ministry of Tourism while institutions Indonesian Ulema Council was represented by the National *Sharia* Council (DSN).¹

The criteria in the first phase is determined by the Ministry of Tourism. However, these criteria are more common. These criteria service of extended direction as the creation of conditions (conditions of service excellence). While the provisions issued by the DSN more normative. Provisions issued by DSN aims for halal tourism industry is in accordance with Islamic principles.

Criteria for halal tourism different from tourism in general. This criterion is built on the basis of compliance with the values of Islam and the values that flourish in society. At the beginning of its construction in 2013, the Ministry of Tourism together with the National Islamic Council has defined criteria for halal tourism which includes nine principles: 1) oriented to the benefit of the people; 2) oriented enlightenment, refreshment and serenity; 3) avoiding idolatry and superstition; 4) avoid immoral; 5) maintain the behavior, ethics and noble values of humanity; 6) maintain trust, security and comfort; 7) are universal and inclusive; 8) protecting the environment; and 9) regard social values and culture and local wisdom.

Tourist attraction determined by the Ministry of tourism, include: nature, culture or artificial must meet four criteria, namely:

- 1) Have a safe and positive image.
- 2) There are toilets that have completeness:
 - a. completeness of purification with water;
 - b. No restrictions urinal;
 - c. bidets have a hand shower;
 - d. toilet is clean and well maintained.
- 3) The place of worship that has:
 - a. Prayer rooms were clean and well maintained;
 - b. The lighting is bright enough;
 - c. Has a good air circulation with air conditioning and fan;
 - d. Available pointer direction of Qibla, prayer schedule, and the Koran;
 - e. Available supplies prayer rug prayer form, and mukena which clean and maintained;
 - f. Available space limiting the prayer of men and women;
 - g. There is a direction towards worship (prayer room);

- h. There ablution place is clean and well maintained;
 - i. Ablution split between men and women;
 - j. There are adequate clean water to perform ablution;
 - k. There used water discharge channels are good ablution;
 - l. There are some slippers (from place to place prayer ablution).
- 4.) Criteria natural attractions or bath, namely:
- a. There is a place of worship for a radius of 500 m;
 - b. There is a mosque to perform Friday prayers inside or in the tourist areas are not far away;
 - c. There is a selection of tourist activities that do not lead to polytheism (shirik) or sex acts;
 - d. There are at least one event related to halal life style;
 - e. There are at least one festival halal life style;
 - f. Society dress modestly in halal destination zone.

Criteria tourist attraction as above is not only focused on tourist attractions, but there are other factors that must be maintained, namely waking factors conducive climate, safe, and comfortable is the main factor that can attract tourists to visit. Therefore ituuntuk maintain a favorable climate is need for awareness throughout society, in collaboration with governments concerned with maintaining security and comfort is our sole aim.

Obedience Model Against Sharia in Halal Tourism Development

What is meant by the model of obedience to sharia in this research is a form of devotion shown by all components involved in halal tourism activities based on Islamic norms. Obedience is then used as the basis halal tourism development in Indonesia. Obedience and development that include: a normative, synergy and coordination, the implementation of norms and synergy, sanctions/ criminal provisions; continuous and evaluation; and government support.

Obedience to Norm, Regulation and Development

Norm is the value. It is the underlying rules and teachings, and reference behavior. Therefore, he is often matched by the law, law is a

norm, and from this side, he is the written and unwritten. Associated with the norm in halal tourism in Indonesia, it includes two things; Islamic religious norms, and regulations related norms agreed and enacted.

The meaning of regulation in this paper is a set of laws on tourism and *ditepakan* issued by the executive and the legislature, such as the Law and its Elucidation, Government Regulations, Presidential Decree, Regional Regulation, Regulation governor, and others. Laws and regulations that include is, the Law of the Republic of Indonesia Number 10 Year 2009 on Tourism, Republic of Indonesia Presidential Regulation No. 63 Year 2014, West Nusa Tenggara Governor Regulation No. 51 Year 2015 on Halal Tourism, Aceh Qanun No. 8 Year 2013 About Tourism and explanation.

Law of the Republic of Indonesia Number 10 Year 2009 on Tourism is the Law substitute Act No. 9 of 1990 on Tourism is considered to be no longer suitable to the demands and developments kepariwataan growing. Law No. 10 of 2009 was passed by the President of the Republic of Indonesia on January 16, 2009 in Jakarta. It includes 17 chapters composed of 70 chapters and its verses.² Act was preceded by the phrase “With the grace of God Almighty” as a form of recognition that Indonesia is a nation that deity, the One God. It also can be regarded as the starting point of departure at the same prayers Indonesia’s tourism success.

Coordination and Synergy Between Various Elements of Halal Tourism

Coordination and synergy in this paper is the system of governance and halal tourism arrangements planned, integrated, directional, and each element have the duties, powers, and responsibilities that are not contradictory but mutually reinforcing one another. Elements involved in halal tourism which are legislative, executive, Future Organization (organizations) of Islam, Indonesian Ulema Council, academics, scholars, and stakeholders. Each of them can not work alone, but together shoulder to shoulder within their authority and expertise to work in synergy and coordinated.

Coordination as defined by Law No. 10 Year 2009 on Tourism is an attempt increase tourism implementation. He performed in the

realm of cross-cutting strategic coordination at the level of policies, programs, and tourism activities.

Implementation of Norm of Halal Tourism and Coordination and Synergy

One form of implementation of norms halal travel is associated with the embodiment or enforcement of the norm itself. Theories on the embodiment of the norm can be the perception into the theory offered by Soerjono Soekanto about law enforcement. According to him, law enforcement depends on several factors that can influence it, namely:

- (1) Factors hold that the law or regulation that is assumed to be the norm or halal travel related legal materials;
- (2) Factors or law enforcement officials or norms that enforce the law or norm itself;
- (3) Factors means or facilities that are expected to support the implementation of the law or norms
- (4) Factor citizens affected by the scope of the legal regulations or norms; and
- (5) Cultural factors of law or legal culture (Soejono Soekanto: 1983).

Associated with halal tourism in Indonesia, the fifth factor as an element of enforcement of norms offered by Soerjono Soekanto been met although not optimal. This can be followed by looking at the development of halal tourism in the province of Aceh and West Nusa Tenggara Province. In terms of legal norms Indonesia has had such rules Aceh Qanun No. 8 In 2013 and NTB Governor Regulation No. 51 Year 2015 on Halal Tourism. While aspects of the officers both in Aceh and NTB is also available, although not significantly, as well as aspects of facilities and infrastructure is being constantly increased and developed.

While norms or legal material was started from the norms regulating halal tourism destinations or attractions, both natural tourism, cultural tourism, as well as artificial travel. Apart from the above norms, have been prepared also the norms regulating forms of business activities, such as accommodation, food and beverage providers, service providers (such as a spa, sauna and massage parlor), as well as travel perjalann bureau. One of the norms that regulate the business activities, such

as; 1) the provision of facilities for worship that is decent and holy; 2) The food and drinks were good and lawful; 3) for cultural tourism destination does not conflict with the norms of sharia; and 4) to maintain hygiene and environmental sanitation.

Implementation and realization of these norms can be done through guidance, supervision and coordination of both the government and the Indonesian Ulema Council on the implementation of halal travel with *pungusaha* or service providers. The guidance that might be committed in the form of dissemination, advocacy, and counseling. While the controls may be implemented in the form of monitoring and evaluation.

Sanctions/Criminal Provisions

Sanctions are part of the judicial process described in the previous section, but for the sake of this discussion paper is separated. She serves as learning as well as education not only for offenders who break the rules, but for the community that he did was a violation. On the other hand, *sanksipun* serves as punishment for offenders that he deterrent against violations.

Related to tourism activities, including *wiasata* lawful, in which contained rules on the application of sanctions against violators. These could include administrative or criminal sanctions in the form of imprisonment or a fine. The provisions on sanctions contained in the Law of the Republic of Indonesia Number 10 Year 2009 on Tourism Article 62 s / d of Article 64 and Qanun Aceh No. 8 of 2013 Article 84 and 85.

Administratif sanctions imposed on tourists and tourism entrepreneurs. *Admistarasi* sanctions in the form of reprimand meted out to travelers who do not meet some of the conditions contained in Article 25 of Law No. 10 of 2009. If the traveler who violate been granted but not *mengindahkan* then accost tourists were expelled from *perbutan* location of the infraction.

Sustainable and Evaluation

Sustainable means of continuous, continuous, without stopping and not drop out along the way. In Islam there is a norm stating that his best work is its continuity consistently despite incremental (*khair al-*

Age *adwâmuh wain qalla*). This norm harmonize with one of the rules of Islamic law, namely the theory of *al-tadrîj* (step by step). This step seemed to have been passed by the Government and Local Government in carrying out tourism activities, as evidenced by the issuance of several legislations tourism. Tourism norms contained in this *perpu* requires a process of deepening and socialization to be understood in order to inflemtasinya field (destinations).

At the level of Government and Local Government pariwisata continuity of the activities being conducted. Appointment of sharia predetermined destination, followed by the preparation of the necessary infrastructure. The parties involved in this process is supervised and monitored so as not to deviate from the established provisions. The stages must be arranged in a planned and *sistamatis* with a clear division of labor.

Government Support

The legislation is a political agreement and decision made by state organizers (executive and legislative). Therefore, in the operational level required commitment and real support of the government, in particular, in tourism including halal tourism. Because without real support from the Government through the President and the Minister and the Local Government through the Governor, the Regent / Mayor of the development and advancement of halal tourism seems difficult to achieve, and even if it develops its development is suspected to be slow.

Halal tourism in Indonesia has now begun to pick up and be in the right track towards development and progress. In the province of Aceh and West Nusa Tenggara Provisin halal tourism activities with the full support of Governor orientate significant progress. To two governors in two provinces has published rules in the form of legislation on tourism in Aceh Qanun and Governor Regulation (gubernatorial) in Nusa Tenggara Barat on halal travel. Even pro actively to the two leaders of the region went into the field to monitor, inspect and evaluate the development of tourist activities. Policies to two leaders of this region is the right step which is the local government's political will. Step right up, because this model can motivate all the actors of tourism activities so that the number of tourists who come will increase over time. This condition will of course increase the revenue of the local government,

which in turn will be the welfare of society so that the life of *al-Falah* (succesfull) can be realized.

Conclusion

Based on the above exposure, researchers can conclude that. First, there has been a change in nomenclature associated with the term used to describe Islamic tourism in Indonesia. Starting with the sharia tourism term turned into halal tourism term. Islamic teachings of halal tourism concept has principles derived from the Quran and Hadith. The general principles are timeless, such as the principle of monotheism, justice, beneficiaries, freedoms and responsibilities, brotherhood, and so forth. Allah's command. relating to halal tourism has positive implications, namely the halal tourism as a need of the soul, piety build community and build community health.

Second, criteria for halal tourism different from tourism in general. This criterion is built on the basis of compliance with the values of Islam and the values that flourish in society. The depelovment of halal tourism began of 2013, the Ministry of Tourism together with the National Islamic Council has defined criteria for halal tourism which includes nine principles, namely: 1) oriented to the benefit of the people; 2) oriented pence was bleeding, refreshment and serenity; 3) avoiding idolatry and superstition; 4) avoid immoral; 5) maintain the behavior, ethics and noble values of humanity; 6) maintain trust, security and comfort; 7) are universal and inclusive; 8) protecting the environment; and 9) repect values of socio-cultural and local knowledge; and The model of compliance on the development of halal tourism, namely observance of the norms and development (Islamic religious norms and regulations), synergy and coordination among the various elements of halal tourism, implementation of norms of halal tourism and coordination and synergy, sanctions/criminal rules; Continuous and evaluation; and government support.[]

Endnotes

1. The position of the National Sharia Council based on Decree No. MUI. Kep 754 / MUI / II / 1999 The Indonesian Ulama Council is a representative of the MUI which is in existence to support the development of the Islamic finance industry. Therefore, the fatwa issued by DSN is in contact with the

sharia financial industry. However, in its development, the National Sharia Council also issued a fatwa on tourism based on sharia principles.

2. The Seventeen Chapters are: Chapter. I General Provisions; Chapter. II Principle, Function, and Purpose; Chapter. III Principles of Tourism Implementation; Chapter. IV Development of Tourism; Chapter. V Strategic Area; Chapter VI of Tourism Business; Chapter VII Rights, Obligations and Prohibitions; Chapter VIII Authority of the Government and Local Government; Chapter IX Coordination; Chapter X Indonesia Tourism Promotion Board; Chapter XI of the Indonesian Tourism Industry Association; Chapter XII Human Resources Training, Standardization, Certification and Labor; Chapter XIII Funding; Chapter XIV Administrative Sanctions; Chapter XV Criminal Provisions; Chapter XVI Transitional Provisions; And Chapter XVII Closing Provisions.

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Atang Abd Hakim, M. Hasanuddin, Sofian Al-Hakim, Program Studi Hukum Ekonomi Syariah (Muamalah), UIN Sunan Gunung Djati Bandung, Jl. A.H. Nasution No.105, Bandung, Indonesia. Email: sofyanalhakim@uinsgd.ac.id; aahakim@gmail.com; hasanuddinmuhammad1@gmail.com

Hasan Ridwan, Program Studi Manajemen Keuangan Syariah, UIN Sunan Gunung Djati Bandung, Jl. A. H. Nasution No.105, Bandung, Indonesia. Email: ahmadhasanridwan@yahoo.com



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