



## Analysis of Halal Tourism Implementation From The Maqashid Syariah Perspective In Selayar District

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### ABSTRACT

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The Islamic economy is now an important part of the global economy, with one of its sectors, namely halal tourism, experiencing significant growth. The presence of maqashid sharia can strengthen the meaning of halal in tourism activities. Therefore, this research aims to determine the form of implementation of maqashid sharia values, which consist of protecting religion, protecting reason, and protecting property, as well as its influence on tourist utility. The data in this study is primary data obtained through a questionnaire with a Likert scale of 1-3, with a population of Muslim tourists aged 21 years and over who have visited one of the 10 halal tourist destinations in Selayar Regency. The analytical method used is Multiple Linear Regression Analysis. The research results show that the maqashid sharia values (protecting religion, protecting reason, and protecting property) have been implemented in halal tourist destinations in Selayar Regency and can significantly influence tourist utility.

**Keywords:** *Halal tourism, Maqashid Syariah, Utilities, Selayar Regency*

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## INTRODUCTION

Halal tourism has now become a global trend, with many countries changing their tourist destinations to suit the needs of Muslim tourists, both from petrodollar countries and countries with dominant Muslim populations. Halal tourism not only targets Muslim tourists, but also attracts people who value cultural and religious values. This halal tourist destination offers historical places, a series of religious activities and religious beliefs that color people's daily routines, making it an interesting, unique, original and rare tourist attraction for tourists. The concept of halal tourism itself refers to Islamic values which are reflected in various aspects of tourism. According to Chookaew (2015), halal tourism consists of halal products and services, government support such as halal legitimacy or fatwas issued for halal tourism, various aspects of halal infrastructure, and human resources that comply with halal principles.

Islamic economics is an important part of the global economy today. Halal tourism itself is a sector of the Islamic economy with significant growth in lifestyle products (Battour et al., 2010). Indonesia, with the largest Muslim population in the world, makes this a huge potential market for halal tourism (Oic & Countries, nd). It is proven that in 2019, Indonesia managed to rank first as a halal tourist destination with a total score of 78 according to the

Global Muslim Travel Index ranking index (Surwandono et al., 2020). With utility in Islam, consumers are guided to obtain utility values that give them satisfaction in life in this world and in the afterlife (falah) (Hoetoro, 2018). This is because before consuming certain goods and services, a Muslim's faith and morals are taken into consideration. Maximizing the utility of a Muslim is formed by the five dimensions of maqashid dharuriyah, namely protecting religion (hifzud-dien), protecting the soul (hifzun-nafs), protecting offspring (hifzun-nasl), protecting reason (hifzul al-'aql), and protecting wealth (hifzul al-maal) (Dayyan, 2013). These five dimensions provide a more realistic picture of rational human behavior. In this research, only three values of maqashid sharia were analyzed, namely protecting religion (hifzud-dien), protecting reason (hifzul al-'aql), and protecting wealth (hifzul al-maal). Therefore, the use of the three maqashid sharia element variables in this research can strengthen the meaning of halal in tourism activities and maximize tourist utility.

In developing benchmarks and standards for various forms of halal tourism, it is very important to establish the basic values to be achieved in halal tourism activities. This aims to ensure that the development of halal tourism remains in accordance with Islamic religious standards. The combination of Islamic values with tourism elements requires complete and comprehensive guidance, so that every development carried out can provide maximum benefits for humans without ignoring compliance with Islamic sharia. In Islamic terminology, this is known as maqashid sharia, namely the aim of implementing a set of Islamic sharia in various areas of life, including tourism.

Maqasid al-syari'ah is a theory of legal decision-making (istinbath al-ahkam) which was first coined by al-Juwaini, then developed by Imam al-Ghozali, and reached the peak of its development through Imam as-Syatibi in his work, *al-Muwafaqat fi 'Ushul al-Ahkam*. According to Mohsin et al. (2016), Halal Tourism has the definition of providing tourism products and services that meet the needs of Muslim tourists in accordance with the teachings of the Islamic religion. Halal tourism emerged from the needs of Muslim tourists in accordance with Islamic teachings, namely the Al-Quran and Hadith (Jaelani, 2017). Therefore, halal tourism is a form of implementation of the Islamic concept, namely halal and haram values which are the main benchmark (Sriprasert et al., 2014). There are several principles in halal tourism, including: no alcohol to be served, no nightclubs, no drugs, only halal food served, easy access to worship, no place for bad behavior, such as adultery, pornographic action and pornography, no there is a place for gambling, the availability of Al-Quran and prayer equipment in hotel rooms, there are Qibla directions in hotel rooms, and prayer rooms are separated by gender. An important point to note in halal tourism is that Muslim tourists should not be targeted in the same way as non-Muslim tourists.

Until now, several previous studies have not found an analysis of halal tourism in Indonesia using a quantitative approach. A quantitative approach was taken to determine the form of implementation of maqashid sharia values which consist of protecting religion (Hifdz Diin), protecting reason (Hifdz Aql), and protecting property (Hifdz Maal) and their influence on tourist utility. The main point of view seen in this research is Muslim tourists Tourism by the Ministry of Tourism and Creative Economy since March 2022 with a developing classification (<https://jadesta.kemendparekraf.go.id/desa/gusung>, 2023).

## METHOD

This study uses a quantitative approach. The population in this study are Muslim tourists who have visited one or more of the 10 village halal tourist destinations in Selayar Regency that have been determined by the Ministry of Tourism. The sample selection method was carried out by non-probability sampling using accidental sampling technique. Determining the number of samples in this study used the Lemeshow formula, so that a minimum sample size of 72 respondents was obtained. This research uses primary data collected through a questionnaire with a Likert scale with a score of 1-3.

### Regression Analysis Method

The analysis method used is the regression analysis method. The equation used in this research is as follows:

$$Y = \alpha + \beta_1x_1 + \beta_2x_2 + \beta_3x_3 + s$$

Information :

- $Y$  = Traveler Utility
- $\alpha$  = Constant
- $\beta_1$ -  $\beta_5$  = Regression coefficient
- $x_1$  = Maintaining Religion
- $x_2$  = Maintaining Reason
- $x_3$  = Guarding Assets
- $e$  = error

## RESULTS AND DISCUSSION

This research involved 200 respondents. A description of the respondents sampled in this study were classified based on gender, age, and the halal tourist destinations they had visited.

Table 1. Gender

Gender	Amount	Percentage
Woman	112	55.4%
Man	88	44.6%

Source: processed primary data, 2023

Based on table 1, it can be concluded that female respondents were more dominant in this study with a percentage of 55.4% and male respondents at 44.6%.

Table 2. Age

Age	Amount	Percentage
21 - 25 Years	85	28.4%
26 - 35 Years	75	45.5%
36 - 45 Years	22	11%
46 - 55 Years	35	19.1%
55 Years and Over	15	11.7%

Source: processed primary data, 2023

Based on table 2, it can be seen that the respondents were dominated by the age range 20-25 years, namely 85 people (28.4%). Meanwhile, the lowest number of respondents was in the age range of 55 years and over, namely 15 people (11.7%).

### Multiple Linear Regression Analysis

Multiple Linear Regression Analysis was carried out to determine the direction of the relationship between the dependent variable and the independent variable. The results of data processing with the help of SPSS 26 obtained a regression model as in table 7 below:

Table 3. Multiple Linear Regression Results

Model	Unstandardized Coefficients		Standardized Coefficients	t	Sign.
	B	Std. Error			
Constant	6.101	1,222		4,981	,000
Maintaining Religion (X1)	,061	,050	-.052	1,172	,069
Maintaining Reason (X2)	,180	,067	.137	2,879	,081
Safeguarding Treasures (X3)	,431	,062	,318	6,210	,000

Source: processed primary data, 2023

Based on the regression results, the model of the three elements of maqashid sharia on tourist utility is as follows:

$$Y = 6.101 + 0.052X1 + 0.193X2 + 0.431X3$$

From the equation above, it can be interpreted that the variables protecting religion (X1), protecting reason (X2), and protecting property (X3) have a positive influence on utility (Y).

### Coefficient of Determination Test

Table 4. Coefficient of Determination Test Results

R Square	Adjusted R Square	Std. Error of Estimate	Durbin-Watson
,517	,410	2,351	1,980

Source: processed primary data, 2023

Based on table 4, it can be seen that the R square value is 0.517. This means that the ability of the variables maintaining religion (X1), maintaining reason (X2), and protecting property (X3) in explaining the tourist utility variable is 51.7%.

### Discussion

Researchers will represent the results of the description of respondents' answers to find out the form of implementation of maqashid sharia values which consist of protecting religion, protecting reason, and protecting property in halal tourism and its influence on tourist utility.

### The Influence of the Variable Maintaining Religion on Tourist Utility

The implementation of the value of maintaining religion in halal tourist destinations in Selayar Regency can be seen from the availability of adequate worship facilities, food and drinks that are guaranteed to be halal, as well as rules that comply with sharia principles. The emphasis on this aspect aims to ensure that Muslim tourists can carry out their worship and religious activities without hindrance. The research results show that this aspect is highly appreciated by tourists, who feel comfortable and safe during their visit.

Based on the results of the frequency distribution of respondents' answers, the availability of the Al-Quran and prayer equipment in hotel rooms is still inadequate. This shows that halal tourist destinations in Indonesia are still lacking in providing Al-Quran and prayer equipment in hotel rooms. This can happen because not all hotels in Indonesia's ten halal tourist destinations operate as sharia hotels. As a result, the hotel feels no obligation to provide Al-Quran and prayer equipment in hotel rooms.

In the linear regression analysis, the variable maintaining religion shows a positive and significant influence on tourist utility. One of the elements of maqashid sharia is protecting religion, which gives individuals the right to worship. Halal tourism involves providing tourism products and services that meet the needs of Muslim tourists (Mohsin et al., 2016). One of the main needs of Muslim tourists is to pray. Therefore, the availability of worship facilities at tourist attractions tends to increase tourist utility.

According to Dayyan (2013), maximizing the utility of a Muslim is formed by five dimensions of maqashid dharuriyah, namely preservation of faith (hifzud-dien), preservation of life (hifzun-nafs), preservation of descendants (hifzun-nasl), preservation of reason (hifzul al-'aql), and preservation of wealth (hifzul al-maal). These five dimensions provide a more realistic picture of rational human behavior. Based on these dimensions, Muslim behavior will achieve maximum utility. Tourist utility is very important for the tourism industry because it influences loyalty to the destination (Kozak, 2002).

### **The Influence of the Variable Keeping Sense on Tourist Utility**

The value of maintaining reason is implemented through providing educational and useful information regarding tourist destinations, Islamic history, and cultural values that are in line with Islamic teachings. This education not only increases tourists' knowledge but also enriches their experience while traveling. Tourists report that they gain valuable new insights, which contribute to their satisfaction with halal tourism destinations.

Based on the results of the frequency distribution of respondents' answers, there are still nightclubs in halal tourist destinations in Indonesia. This also indicates that alcoholic drinks are still served at halal tourist destinations, because these two things are very closely related. In the linear regression analysis, the variable maintaining sanity shows a positive and significant influence on tourist utility. Decision making in Islam is based on sharia principles which prohibit adultery, gambling, consumption of pork and other haram foods, as well as the sale and consumption of alcoholic beverages (Shafaei, 2016), which are known as Islamic attributes. This Islamic attribute is the main motivator behind the choice of Muslim tourist destinations. Therefore, if the motivation of Muslim tourists is fulfilled, it will increase tourist utility. According to Al-Imam al-Ghazali, maqashid sharia has the definition of safeguarding the aims and objectives of sharia, namely basic efforts to survive, restrain damaging factors, and promote prosperity (Atiqi and Kiki, 2016). Within the scope of the objectives of sharia, the ulama formulated five objectives for the revelation of Islamic sharia known as maqashid sharia (Jamal, 2016), namely protecting religion (hifzud-din), protecting the soul (hifzud-nafs), protecting the mind (hifzud al-aql), guarding offspring (hifzud-nasl), and guarding wealth (hifzud-mal).

### **The Influence of the Variable Maintaining Assets on Tourist Utility**

In the context of halal tourism, safeguarding assets is implemented by providing transparent services and products, reasonable prices, and adequate facilities. Tourists feel that they are getting value for their money. Emphasis on this aspect ensures that tourists feel fair in transactions and receive quality service, which increases their trust and satisfaction. Based on the results of the frequency distribution of respondents' answers, it is stated that the availability of Sharia Banks in tourist attractions is still lacking. One of the reasons is that Islamic banks in Indonesia are still relatively new, so their growth and number of offices are not as large as conventional banks. Therefore, not all halal tourist destinations have sharia banks available. In the linear regression analysis, the variable protecting assets has a positive and significant influence on tourist satisfaction. In line with Misno's (2016) research, safeguarding property means protecting anyone who enjoys the service from consuming each other's property in vain. Therefore, by not encountering gambling at tourist attractions, the availability of facilities to distribute ZISWAF at prayer rooms/mosques at tourist attractions, and the availability of Sharia Banks at tourist attractions makes the tendency for tourist utility to be higher.

## **Application of Maqashid Sharia Values in Halal Tourism Makes the Tendency of Tourist Utility Higher**

The three elements of maqashid sharia which consist of protecting religion, protecting reason, and protecting property together can significantly influence tourist utility. This is in accordance with the theory put forward by Zein (2019) that utility in Islam aims to achieve *falah*. *Falah*, which means prosperity in this world and in the afterlife, is what differentiates *Homo Economicus* from *Homo Islamicus*. Therefore, even in tourism activities, the implementation of maqashid sharia values in halal tourism that balances worldly and *ukhrawi* aspects will increase tourist utility. This is also in accordance with research by Liling (2019) which states that Muslim consumers tend to choose goods and services that provide maximum *maslahah* (utility).

## **CONCLUSION**

This research analyzes the implementation of halal tourism in Selayar Regency from the perspective of maqashid sharia, which includes protecting religion, protecting reason, and protecting property. Based on data obtained from 200 respondents through questionnaires, the results of analysis using the Multiple Linear Regression method show that maqashid sharia values have been implemented in halal tourist destinations in Selayar Regency. This implementation has a significant impact on tourist utility, strengthens the meaning of halal in tourism activities, and provides maximum benefits for tourists without abandoning compliance with Islamic sharia. This research emphasizes the importance of integrating Islamic values in the development of halal tourism to achieve holistic and sustainable prosperity. The results of data analysis reveal that the elements of maqashid sharia which consist of protecting religion, protecting reason and protecting property have been implemented in ten halal tourist destinations in Kbupasen Selayar, South Sulawesi province. Overall, the form of implementation of the three maqashid sharia values in Indonesian halal tourism has a positive impact on tourist utility.

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