

LEGAL COMPLIANCE ON SHARIA ECONOMICS IN HALAL TOURISM REGULATIONS

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Abstract: This article aims to analyze the form of legal compliance (sharia economics) in halal tourism regulations, with Bandung regency as the research subject. The background to this research begins with Bandung regency, which is the only region in West Java province that has regulations regarding halal tourism while other regions do not yet have them. So it is necessary to apply the concept of compliance with sharia economic law in halal tourism, which is a key factor in creating a business environment that is in accordance with Islamic principles. The method used in this research uses a normative juridical approach, with analytical descriptive analysis techniques, and uses Islamic service theory to answer research problems. The results of this research concluded that the practice or implementation of halal tourism business in Bandung regency according to sharia principles must refer to the regional regulations in force in Bandung regency and also refer to the West Java halal tourism guidelines, namely the inclusive and gradual principles. The findings of this research have implications for the importance of complying with sharia economic law in regulating halal tourism, the aim of which is to ensure that this industry not only complies with the rules of Islamic law but also makes a positive contribution to the economic and social development of society in accordance with sharia economic principles. Halal tourism will develop further if it is implemented in accordance with the needs of Muslim tourists, namely making the travel experience in line with their religious values.

Keywords: Legal Compliance, Sharia Economic Law, Halal Tourism

Abstrak: Artikel ini bertujuan untuk menganalisis bentuk kepatuhan hukum (ekonomi syariah) dalam Pengaturan pariwisata halal, dengan kabupaten Bandung sebagai subjek penelitian. Latar belakang penelitian ini bermula dari kabupaten Bandung adalah satu-satunya daerah di provinsi Jawa Barat yang memiliki regulasi tentang pariwisata halal sementara daerah lainnya belum ada. Sehingga diperlukan penerapan konsep kepatuhan hukum ekonomi syariah dalam pariwisata halal, dimana ini menjadikan faktor kunci dalam rangka menciptakan lingkungan bisnis yang sesuai dengan prinsip-prinsip Islam. Metode yang digunakan dalam riset ini menggunakan pendekatan yuridis

normatif, dengan teknik analisis deskriptif analitis, serta menggunakan teori pelayanan islami guna menjawab permasalahan penelitian. Hasil penelitian ini disimpulkan bahwa praktik atau penyelenggaraan bisnis pariwisata halal yang ada di kabupaten Bandung secara *maqashid syariah* harus mengacu pada Peraturan daerah yang berlaku di kabupaten Bandung, dan juga mengacu pada pedoman pariwisata halal Jawa Barat, yakni prinsip inklusif dan bertahap. Temuan penelitian ini berimplikasi pada pentingnya kepatuhan hukum ekonomi syariah dalam pengaturan pariwisata halal, yang mana tujuannya adalah untuk memastikan industri ini tidak hanya mematuhi aturan-aturan hukum Islam tetapi juga memberikan kontribusi positif bagi perkembangan ekonomi dan sosial masyarakat sesuai dengan prinsip-prinsip ekonomi syariah. Pariwisata halal akan lebih berkembang jika dilaksanakan sesuai dengan kebutuhan wisatawan Muslim, yakni menjadikan pengalaman berwisata yang sesuai dengan nilai-nilai agama mereka.

Kata Kunci: Kepatuhan Hukum, Hukum Ekonomi Syariah, Pariwisata Halal

INTRODUCTION

Indonesia is a rule of law country,¹ which means the legal system is based on written legal rules and is applied fairly throughout society. The principle of the rule of law is reflected in the Indonesian constitution, namely the 1945 constitution of the republic of Indonesia (UUD 1945). The development of halal tourism can be a strategy to encourage sharia economic growth in Indonesia.² Halal tourism targets Muslim tourists by providing facilities and services that adhere to Islamic principles.³ The development of halal tourism can not only increase the attractiveness of Indonesian tourism for Muslim tourists, but also make a significant contribution to sharia economic growth by creating employment, income and investment opportunities in related sectors.

Halal tourism in Indonesia, continues to grow along with the increasing interest of Muslim tourists to visit destinations that meet their needs in accordance with Islamic principles. Several aspects that reflect the condition of halal tourism in Indonesia involve halal tourism destinations, halal Certification, halal hour packages, development of halal tourism infrastructure, promotion of halal tourism at national and international levels, development of Muslim-friendly tourists, collaboration with other halal industries although there has been progress significantly, there is still room to further improve and optimize the potential of halal tourism in Indonesia. Increasing cooperation between the government, private sector and local communities can play an important role in encouraging the development of the halal tourism sector.

Indonesia has many halal tourism destinations, that are attractive and meet the needs of Muslim tourists. Some of the best destinations that offer halal tourism experiences in Indonesia include Bali, Lombok, Yogyakarta, Aceh, Bandung, Tanjung Lesung, Solo (Surakarta), Makassar, Banyuwangi, and others. West Java, is a province located on the Island of Java, Indonesia, which has great tourism potential. With cultural, historical and natural diversity, West Java offers various interesting destinations for tourists. The

- 1 Hisam Ahyani, Memet Slamet and Tobroni, 'Building the Values of Rahmatan Lil 'Alamin for Indonesian Economic Development at 4.0 Era from the Perspective of Philosophy and Islamic Economic Law' (2021) 16 AL-IHKAM: Jurnal Hukum & Pranata Sosial 121 <<http://ejournal.iainmadura.ac.id/index.php/alihkam/article/view/4550>>.
- 2 Hisam Ahyani, 'Principles of Islamic Business Ethics in Optimizing the Potential of Halal Tourism and Prospects for Its Application in Pangandaran Regency' (UIN Sunan Gunung Djati 2023).
- 3 Amini Amir Abdullah, Mohd Daud Awang and Norsazali Abdullah, 'Islamic Tourism: The Characteristics, Concept and Principles ' (2020) 4 KnE Social Sciences <<https://knepublishing.com/index.php/KnE-Social/article/view/7326>>.

development of halal tourism in West Java is currently showing an increase, with a number of initiatives and developments being carried out to meet the needs of Muslim tourists. Some of the best halal tourism destinations in West Java offer a combination of natural beauty, cultural heritage and facilities that comply with sharia principles. One of the destination locations that is often recognized as the best halal tourism destination in West Java is Bandung regency.

From this, the author considers that the form of legal compliance (sharia economics) in halal tourism regulations in West Java province, especially in Bandung regency, is very important and unique to discuss, this is considering that currently Bandung regency is the only region that has halal tourism regulations in the form of regional regulations (Perda), namely Bandung regency regional regulations (PERDA) number 6 of 2020 concerning halal tourism. This is because in running a halal tourism business in Bandung regency, tourism industry players need to refer to existing (valid) halal tourism regulations as a reference. In addition, through the application of the concept of compliance with sharia economic law in halal tourism, this is a key factor in creating a business and service environment that is in accordance with Islamic principles.

Legal compliance in Indonesia refers to compliance with the legal regulations that apply in this country. Indonesia is a country of laws, and these principles are reflected in the constitution and national legal system.⁴ Realizing superior and quality halal tourism requires a series of steps and initiatives from various parties, including the government, business people, local communities and tourists themselves.⁵ In Islam, economic and business concepts are defined by sharia principles, which include rules and guidelines based on Islamic law. One of the main principles in Islamic economics and business is the concept of "*halal* and *thayyiban*" which contains the values of goodness and blessings. It emphasizes the importance of conducting business in a manner that is halal (according to Islamic law) and *thayyiban* (good and beneficial).

The department of industry and trade noted that currently there are as many as 15,000 MSMEs. Meanwhile, data from opendata.jabarprov.go.id shows that Bandung regency has 476,954 units.⁶ Based on GMTI data for 2023, Indonesia is ranked first in the World's Best halal tourism destinations.⁷ Meanwhile, in the Indonesia Muslim travel index (IMTI) 2023, West Java province is one of the best halal tourism destinations in Indonesia. West Java has also won an award as a leading halal tourism destination. Meanwhile, based on the Global Muslim travel index (GMTI), there are four indicators in assessing halal tourism, namely accessibility, communication, environment and service.

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- 4 Jimly Asshiddiqie, 'Building A Constitutional Aware Culture To Create A Democratic Law State' (2023) 8 PETITA: Jurnal Kajian Ilmu Hukum dan Syari'ah <<https://petita.ar-raniry.ac.id/index.php/petita/article/view/128>>; Muhammad Siddiq Armia and Muhammad Syauqi Bin-Armia, 'Introduction: Maintaining the Constitutional Rights to Create a Better Society' (2023) 8 Petita: Jurnal Kajian Ilmu Hukum dan Syariah 69; Muhammad Siddiq Armia and Muhammad Syauqi Bin-Armia, 'Introduction: Form Over Substance, Achieving Objectives While Preserving Values' (2023) 8 Petita: Jurnal Kajian Ilmu Hukum dan Syariah i.
 - 5 Mahmoud Fayyad, 'Reconstructing Lease-to-Own Contracts: A Contemporary Approach to Islamic Banking Standards' (2023) 9 Heliyon e19319 <<https://linkinghub.elsevier.com/retrieve/pii/S2405844023065271>>.
 - 6 Open Data Jabar, 'Jumlah Usaha Mikro Kecil Menengah (UMKM) Berdasarkan Kabupaten/Kota Di Jawa Barat' (2021) <<https://opendata.jabarprov.go.id/id/dataset/jumlah-usaha-mikro-kecil-menengah-umkm-berdasarkan-kabupatenkota-di-jawa-barat>>.
 - 7 'Global Muslim Travel Index 2023' (Mastercard-CrescentRating, 2023).

The emergence of awareness to implement Islamic sharia principles in the economic life of Muslims reflects changes and growth in the understanding of Islamic values, especially in the context of finance and business. Islamic economic ethics includes a set of principles and values drawn from Islamic teachings to guide economic and financial behaviors. In the context of economic development in Indonesia, the application of Islamic economic ethics can make a positive contribution to sustainable and inclusive development.

From this, the author considers that the form of legal compliance (sharia economics) in halal tourism regulations in West Java province, especially in Bandung regency, is very important and unique to discuss, this is considering that currently Bandung regency is the only region that has halal tourism regulations in the form of regional regulations (Perda), namely Bandung regency regional regulations (PERDA) number 6 of 2020 concerning halal tourism. This is because in running a halal tourism business in Bandung regency, tourism industry players need to refer to the existing (valid) halal tourism regulations as a reference. In addition, through the application of the concept of compliance with sharia economic law in halal tourism, this is a key factor in creating a business and service environment that is in accordance with Islamic principles.

Methods

This research is qualitative research, where the author analysis documents. This is because the object of study is literature data such as regulations relating to halal tourism. Other sources: The author also analysis various books as data sources. The author reads, studies, and analysis various existing literature, both from primary sources such as the al-Qur'an, hadith, and books, as well as the results of relevant previous research related to halal tourism law from the normative law aspect. The primary and secondary sources in this research are analysis according to descriptive analysis, namely the author provides legal compliance (sharia economics) in regulations governing the implementation of halal tourism businesses by synchronizing with a number of Fatwas from the National sharia council or the Indonesian Ulema Council which are guidelines for carrying out activities halal tourism cycle in accordance with Islamic sharia. Next, the author discusses legal compliance (sharia economics) in terms of regulations governing the Bandung Regency area as the object of research, so the author analysis the dissemination of regulations such as Bandung regency regional regulation number 6 of 2020 concerning halal tourism, and also refers to the West Java halal tourism guidelines. 2019 where there are principles and stages in developing halal tourism in West Java, including the guidelines that apply to the Bandung district area.

Results and Discussion

Principles of Sharia Economic Law Compliance in Halal Tourism Regulations

The principles of compliance with sharia economic law in halal tourism regulations in Bandung regency can be seen in Bandung regency regional regulation number 6 of 2020 concerning halal tourism, especially in article 3, namely there are 6 principles including: (1) arrange as necessary; (2) make it easier; (3) according to ability; (4) gradually; (5) priority scale; and (6) inclusive. Apart from that, entrepreneurs who run halal tourism businesses in Bandung regency must also refer to the 2019 West Java halal tourism guidelines, which prioritize inclusive and gradual principles. The West Java halal tourism guidelines adhere to the inclusive principle where halal tourism must provide benefits not only for Muslims but also for all groups so that it will expand the benefits for society.

Apart from that, the West Java halal tourism guidelines also adhere to the phased principle where the implementation of halal tourism can be carried out in stages according to the readiness of providers of tourism goods and services which consists of 3 (three) stages, namely: Stage 1: Muslim friendly tourism (need to have); Stage 2: tourism that is conducive to the needs of Muslims (good to have); and Stage 3: tourism that meets Islamic principles (nice to have).

In developing halal tourism in Indonesia, it can be done by implementing Islamic services. This is excellent service for visiting tourists. Especially for Muslim tourists, Islamic services are very much needed. This is in line with the opinion of Hamid Salam and Abdalla Hanafi who explained in their findings that Islamic service consists of 6 parts, namely (1) Ethics to always convey the truth; (2) Ethics of being trustworthy; (3) Ethics of doing something sincerely; (4) Fraternal ethics; (5) Mastery of knowledge; and (6) Ethics of justice.⁸

Compliance with sharia economic law in halal tourism business lines in Bandung regency, viewed from a *maqahsid sharia* perspective, can be seen from existing regulations. Apart from the Bandung regency regional regulations, namely regulation number 6 of 2020 concerning halal tourism, which emphasizes the safety and comfort of services for tourists so that they can enjoy tourist visits safely, halal and also provide convenience for tourists and managers in tourism activities. However, it should be remembered that other regulations are not immediately set aside, such as the west java Governor's regulation on sharia economic and financial development number 1 of 2022 article 12. Where it is explained that Muslim friendly tourism and industrial areas by the West Java provincial government facilitate services, Muslim friendly tourism facilities and infrastructure and halal industrial areas. Facilitation of Muslim friendly tourism services, facilities and infrastructure, and halal industrial areas such as: (1) Muslim friendly tourism destinations; (2) amenities, attractions and accessibility of Muslim friendly tourism; (3) marketing halal products and Muslim-friendly tourism; (4) Muslim friendly tourism and halal industry institutions; (5) halal supply chain; (6) halal product creation center and halal industry; (7) halal tourism community and halal industry; and (8) arts and cultural events in the form of halal product exhibitions and festivals.

In Islam, compliance with Islamic law is important, in sharia economic law it is also the same, this is in the opinion of Yusuf al-Qaradawi who emphasizes the importance of justice and harmony with social aspects in the sharia economic system. Meanwhile, Umer Chapra emphasized the need to ensure that sharia economics not only avoids usury aspects, but also prioritizes justice, social balance and sustainability. Meanwhile, in the context of sharia business, the aims and objectives of the business are required. Or in Islamic law it is called *maqashid sharia*. In this regard, the opinions of experts such

8 Abdallah Hanafi and Hamid Salam, 'Business Ethics: An Islamic Perspective' in Fazlur Rahman Faridi (ed), *Islamic Principles of Business Organizations and Management* (Sooriya 1997); Wenny Setiawati, 'The Prospect of Channeling Dispute Between Labour and Foreign Investor' (2021) 6 *Petita: Jurnal Kajian Ilmu Hukum dan Syariah* 65 <<https://petita.ar-raniry.ac.id/index.php/petita/article/view/113>>; Guy Davidov, 'Non-Waivability in Labour Law' (2020) 40 *Oxford Journal of Legal Studies* 482 <<https://academic.oup.com/ojls/article/40/3/482/5836752>>; Winibaldus Stefanus Mere and Otto Gusti Ndedong Madung, 'Disruptions and Corporate Human Rights Responsibility' (2022) 6 *Journal of Southeast Asian Human Rights* 277 <<https://jurnal.unej.ac.id/index.php/JSEHR/article/view/34526>>.

as Ibn Ashur (Tunisia) offer ideas about the importance of understanding the meaning of Islamic law and detailing the basic principles of *maqasid*. Meanwhile, Yusuf al-Qaradawi (Qatar) explained that *maqahsid sharia* can be applied through its principles in various contexts, including economics and finance. Other experts such as Jasser Auda (Canada) stated that *maqahsid sharia* and its application can be applied in a contemporary context. Meanwhile al-Syatibi offers harmonization of sharia principles in terms of *maqahsid sharia* including: (1) Hifz al-Din (guarding religion), (2) Hifz al-Nafs (guarding the soul), (3) Hifz al-'Aql (guarding reason), (4) Hifz al-Nasl (guarding offspring), and (5) Hifz al-Mal (guarding property).⁹

From the above regulatory criteria regarding legal compliance (sharia economics) in halal tourism regulations in West Java province, especially in Bandung regency, the author concludes that the practice or implementation of halal tourism businesses in Bandung regency must be in accordance with *maqashid sharia* (Islam). Legal compliance needs to refer to the regional regulations in force in Bandung regency, namely regional regulation number 6 of 2020 concerning halal tourism, where in article 3 it is explained that halal tourism is implemented with the principles of: (1) regulating what is necessary; (2) make it easier; (3) according to ability; (4) gradual; (5) priority scale; and (6) inclusive.¹⁰

These six principles need to be synchronized with *maqahsid sharia* where the first principle, namely "arranging what is necessary" must be in accordance with sharia which at this stage is as explained in article 3 letter a of Bandung regency regional regulation number 6 of 2020 concerning halal tourism, which is meant by principles "arranging what is necessary" is a regulation that regulates the provision of basic needs, such as the availability of halal food, and the availability of worship facilities for Muslim tourists as a form of implementing a halal lifestyle. This is in accordance with *Hifz al-Din* (guarding religion) and *Hifz al-Mal* (guarding property).

Second, the principle of "making things easier" means that providers of tourism goods and services are able to provide convenience in terms of obtaining facilities, attractions and accessibility for Muslim tourists, including convenience for people with disabilities. This principle is in accordance with *Hifz al-Nafs* (caring for the soul), where one of the recreations of traveling is to make the heart happy and the mind fresh, so that after traveling the tourist becomes calmer in spirit, besides that the mind becomes stable and this is also in accordance with *Hifz 'Aql* (guarding the mind).

Third, the principle of "according to ability", namely the availability of halal tourism goods and services for Muslim tourists so that they are comfortable in carrying out activities related to halal tourism according to their abilities and level of understanding. This means that this principle is in accordance with the concept of *Hifz al-Nasl* (protecting descendants), which in the tourism context can be interpreted as maintaining and developing cultural aspects, traditions and cultural heritage of a tourist

9 Ratno Lukito, 'Shariah and the Politics of Pluralism in Indonesia: Understanding State's Rational Approach to Adat and Islamic Law' (2019) 4 *Petita : Jurnal Kajian Ilmu Hukum dan Syariah* 14 <<http://petita.ar-raniry.ac.id/index.php/petita/article/view/8>>; Murdan, 'Hukum Islam Dalam Kerangka Sistem Hukum Masyarakat Modern' (2016) 1 *PETITA: Jurnal Kajian Ilmu Hukum dan Syari'ah*; Nawir Yuslem, 'Sharia Contextualisation To Establish the Indonesian Fiqh' (2020) 5 *Petita : Jurnal Kajian Ilmu Hukum dan Syariah*.

10 See also, Muhammad Siddiq et all Armia, 'Post Amendment of Judicial Review in Indonesia: Has Judicial Power Distributed Fairly?' (2022) 7 *JILS* 525; Muhammad Siddiq Armia, 'Ultra Petita and the Threat to Constitutional Justice: The Indonesian Experience' [2018] *Intellectual Discourse*.

destination (according to the characteristics and abilities of tourism entrepreneurs). This includes efforts to preserve local identity, culture and values passed down from generation to generation

Fourth, the "gradual" principle means that the implementation of halal tourism can be carried out in stages according to the readiness of providers of tourism goods and services. This is also the same as the third principle "according to ability", where the concept of *Hifz al-Nasl* (caring for offspring) is contained. This is also in accordance with the gradual concept in west java Governor regulation number 1 of 2022 concerning sharia economic and financial development, in terms of Intensifying halal tourism promotion and institutional development which is carried out in stages, for example strengthening halal tourism entrepreneurs as tourism branding (Muslim friendly) through social media.

Fifth, the principle of "priority scale" is the development of Halal Tourism which includes facilities, attractions and accessibility referring to the priority scale, including prioritizing the basic needs of Muslims, for example in terms of halal food. This is in accordance with the concept of *Hifz al-Din* (Safeguarding Religion). Where in Islam it is recommended for every Muslim to consume halal and good (clean, sterile) food.

Sixth, the "inclusive" principle is that halal tourism must be beneficial not only for Muslims but also for all groups, including people with disabilities. This means that the inclusive concept in the context of halal tourism refers to efforts to ensure that tourist destinations, services and facilities provided can be accessed and enjoyed by everyone, including Muslim tourists with various needs and preferences. And this is in accordance with the concepts of *Hifz al-Din* (guarding religion) and *Hifz al-Nasl* (guarding offspring). This means that halal tourism does not discriminate in terms of tourist destinations, services and facilities that exist not only for Muslim tourists, and this is sustainable so that descendants or future generations of the tourism business that is being run will continue to exist and remain sustainable.

From the explanation above, the author can draw a common thread in the context of tourism, especially in relation to the economy, so that the concept of *Hifz al-Mal* (maintaining assets) in the *maqahsid sharia* perspective can be interpreted as maintaining the management of wealth and economic resources related to the sustainable tourism business sector.

Meanwhile, the concept of *Hifz al-Din* (safeguarding religion) in the tourism context includes various efforts to safeguard and maintain religious values and the sustainability of religious practices in tourist destinations. In *maqahsid sharia* perspective, this includes understanding and implementing Islamic principles in the operation and management of tourist destinations. Such as the availability of worship facilities and prayer rooms, respect for religious practices, provision of halal food and drinks, education and promotion of religious values, tourism activities that are in accordance with religious values, supporting halal tourism, avoiding practices and events that conflict with religious values religious values, and so on.

Hifz al-Nafs (care of the soul) the author concludes that in the tourism context it includes efforts to safeguard and maintain the mental, emotional and physical well-being of tourists. This concept reflects concern for the safety and health of visitors, and includes aspects that can affect their well-being during the trip. Such as security and safety, risk management, health and recovery services, promotion of active lifestyles, managing

tourist stress, empowering local communities, understanding mental health, and so on. This is the same as the concept of *Hifz al-'Aql* (safeguarding reason) in the tourism context, including efforts to maintain the mental health and peace of mind of tourists during the trip. This understanding includes aspects that influence mental health and the ability to think rationally during the tourism experience. Furthermore, the concept of *Hifz al-Nasl* (care of descendants) in the tourism context can be interpreted as an effort to preserve and maintain the cultural heritage, traditions and local identity of a destination. This includes efforts to ensure that tourism development does not damage the cultural and natural integrity of local communities.

Thus, entrepreneurs who run halal tourism businesses in Bandung regency must also refer to the 2019 West Java halal tourism guidelines, which prioritize inclusive and gradual principles. The West Java halal tourism guidelines adhere to the inclusive principle where halal tourism must provide benefits not only for Muslims but also for all groups so that it will expand the benefits for society.

Apart from that, the West Java halal tourism guidelines also adhere to the phased principle where the implementation of halal tourism can be carried out in stages according to the readiness of providers of tourism goods and services which consists of 3 (three) stages, namely: Stage 1: Muslim friendly tourism (need to have); Stage 2: Tourism that is conducive to the needs of Muslims (good to have); Stage 3: Tourism that meets Islamic principles (nice to have). The meaning of (1) Need to have is the availability of halal food/drinks and a clean prayer place, as well as a toilet with clean water available. Furthermore, the meaning of (2) good to have is service during the month of Ramadan, experience with local Muslims and related to Muslim identity & Muslim heritage (Islamic heritage). And finally (3) Nice to have is the availability of recreational facilities that provide privacy between men and women. These three stages are depicted in the West Java halal tourism guidelines. Third, according to the author, these three stages, according to *maqashid sharia*, reflect Islamic values. Both from the aspects of (1) *Hifz al-Din* (guarding religion), (2) *Hifz al-Nafs* (guarding the soul), (3) *Hifz al-'Aql* (guarding the intellect), (4) *Hifz al-Nasl* (guarding the offspring), as well as aspect (5) *Hifz al-Mal* (guarding property).

The importance of compliance with sharia economic law in regulating halal tourism is to ensure that this industry not only complies with the rules of Islamic law but also makes a positive contribution to the economic and social development of society in accordance with sharia economic principles. This could also make halal tourism more attractive to Muslim tourists seeking experiences that align with their religious values. So it can be concluded that the implementation of Islamic services in the context of halal tourism in Bandung regency, among other things, can be implemented in accordance with the regional regulations of Bandung Regency, where as stated in article 3 of the Regional regulations of Bandung regency number 6 of 2020 concerning halal tourism, that halal tourism is implemented with the principle: a) arrange as needed; b) facilitate; c) according to ability; d) gradually; e) priority scale; and f) inclusive. This is also in accordance with the opinion of Hamid Salam and Abdalla Hanafi who explained in their findings that Islamic service consists of 6 parts, namely (1) Ethics to always convey the truth; (2) Ethics of being trustworthy; (3) Ethics of doing something sincerely; (4) Fraternal ethics; (5) Mastery of knowledge; and (6) Ethics of Justice.¹¹

11 Abdallah Hanafi and Salam (n 8).

There are several obstacles in the development of halal tourism in Bandung, as reported by Soraya and Aini,¹² in www.republika.co.id that infrastructure is an obstacle to stopping the development of halal tourism in the flower city (Bandung).¹³ Meanwhile, Bandung City's para diplomacy is carried out through several stages, including introducing halal tourism to the global public,¹⁴ increasing positive appreciation of halal tourism, strengthening relationships with other actors abroad and influencing it by bringing in collaboration with other actors.¹⁵

So that the solution to overcoming obstacles in the tourism sector in West Bandung Regency is to make improvements in order to pamper all tourists who come from various backgrounds and backgrounds. Halal tourism is also the focus. For example, the Lembang tourist area as a leading tourist destination in West Bandung, is visited by many Muslim tourists. Not only from within the country but tourists also come from abroad including Malaysia, Singapore, Brunei, and some Middle Eastern countries. For this reason, the Ministry of Tourism and Creative Economy (Kemenparekraf) and the West Bandung,¹⁶ Tourism and Culture Office (Disparbud) are starting to encourage halal tourism to be implemented in tourist attractions.¹⁷

In order to add a sense of comfort and safety, especially for tourists, the Bandung city government (Pemkot) continues the initiation of a halal culinary zone with the national committee for sharia economy and finance (KNEKS) (Private, 2022). In addition, in West Java Governor regulation number 1 of 2021 concerning economic development and sharia finance, it is explained that Islamic economy is all core sectors of the economy and their ecosystems that are structurally influenced by consumer lifestyles and business practices in accordance with Islamic values. So that sharia compliance in halal tourism in Bandung regency must obey and be subject to regulations or rules that bind it, namely business people in halal tourism in Bandung regency must be able to be responsible for the natural and socio-cultural environment, this is as stated in article 18, (1) letter (d) Bandung district regulation number 6 of 2020 regarding halal tourism.¹⁸

The Indonesian ministry of tourism and creative economy together with the tourism and culture office (Disparbud), West Bandung regency encourages business actors to apply the concept of halal tourism which in the future will increasingly become a trend for tourists. Especially in the city of Bandung, the process of certificates for halal home industry food production (SPP-IRT) in the city of Bandung is increasingly being

12 Dea Alvi Soraya and Nur Aini, 'Disbudpar Admits Difficulties Presenting Halal Tourism in the City of Bandung' *Republika Online* (2022) <<https://republika.co.id/share/rg15mh382>>.

13 'Does Organizational Cronyism Lead to Lower Employee Performance? Examining the Mediating Role of Employee Engagement and Moderating Role of Islamic Work Ethics' *Jabar.waspada.co.id*. (Bandung, 2022) <a>.

14 Windy Dermawan, Akim Akim and Henike Primawanti, 'Paradiplomasi Bandung Menuju Kota Wisata Halal' (2020) 5 *Indonesian Perspective* 183 <<https://ejournal.undip.ac.id/index.php/ip/article/view/34133>>.

15 Sadia Shaheen and others, 'Does Organizational Cronyism Lead to Lower Employee Performance? Examining the Mediating Role of Employee Engagement and Moderating Role of Islamic Work Ethics' (2020) 11 *Frontiers in Psychology*.

16 Whisnu Pradana, 'West Bandung Is Seriously Working on Halal Tourism, Here's the Preparation' *detikTravel* (2021) <<https://travel.detik.com/travel-news/d-5805670/bandung-barat-garap-serius-wisata-halal-ini-persiapannya>>.

17 Dea Alvi Soraya and Aini (n 12).

18 Bandung Regency Regional Regulation Number 6 of 2020 Concerning Halal Tourism 2020.

intensified. One of the locations that is the focal point of Halal culinary tourism, this time is at food street Valkenet Taman Malabar.¹⁹ Besides that the government of Bandung regency is designing the 2019-2025 Halal tourism action.²⁰ So this includes the contribution of the Bandung district government by carrying out a high commitment in supporting halal tourism in the Bandung district. One of them is listed in the vision and mission namely "religious, cultural and environmentally friendly Bandung regency", which is related to "religious" which is one of the underlying reasons for halal tourism to be implemented in Bandung regency.

At the beginning of its development in 2013 for halal tourism, in this case the ministry of tourism together with DSN-MUI has determined the criteria for halal tourism which includes 9 (nine) principles,²¹ namely: 1) the benefit of the people; 2) enlightenment, refreshment and serenity; 3) avoid polytheism; 4) superstition and immorality; 5) maintain the behavior, ethics and noble values of humanity; 6) maintain trust, safety and comfort; 7) are universal and inclusive; 8) preserve the environment; and 9) respect socio-cultural values and local wisdom. In addition, the model of compliance with the development of halal tourism, namely 1) adherence to norms and developments (Islamic religious norms and regulations); 2) synergy and coordination between various elements of halal tourism; 3) application of halal tourism norms as well as coordination and synergy; 4) criminal sanctions/rules; 5) sustainability and evaluation; and 6) support from the government.²²

Analysis of Sharia Economic Law Compliance in the Tourism Business Context from a Maqahsid Sharia Perspective

Furthermore, the philosophy of Islamic economic law, is based on three patterns of relationships (trilogy) as a unit, namely: the relationship between God, humans and nature.²³ In addition, the existence of Islamic Law Philosophy in order to develop the Indonesian economy is a necessity, this is due to the interest and opportunity of the Islamic economic concept itself, namely *rahmatan lil 'alamin*, which is meant to be an economy to protect the entire Ummah, both Muslim and non-Muslim economists. Furthermore, the goal of Islamic economics is the happiness of the world and the hereafter. In addition, from the perspective of Islamic Economic Philosophy, in this case (development) the economy in Indonesia specifically aims to complement the shortcomings of the conventional economic system, this is evidence of the Islamic concept of *rahmatan lil 'alamin*.²⁴ Moreover, in general in Indonesia in 2023 the focus is

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- 19 Yayan A Brilyana, 'Malabar Park One of the Barometers of Halal Culinary Tourism in the City of Bandung' www.bandung.go.id (Bandung, 2022).
 - 20 Handri Handriansyah, 'Bandung Regency Designs Action for Halal Tourism 2019-2025' *Pikiran Rakyat* (Bandung, 2019) <<https://www.pikiran-rakyat.com/bandung-raya/pr-01310007/kab-bandung-merancang-aksihalal-tourism-2019-2025>>.
 - 21 Atang Abd Hakim and others, 'Towards Indonesia Halal Tourism' (2017) 17 *AHKAM : Jurnal Ilmu Syariah* <<http://journal.uinjkt.ac.id/index.php/ahkam/article/view/6243>>.
 - 22 Ending Solehudin and Hisam Ahyani, 'Study on Sharia Compliance Principles in Halal Tourism Business in Bandung Regency: An Implementation of Islamic Business Ethics Principles (Professional Ethics)' (2024) 23 *Millah: Journal of Religious Studies*.
 - 23 Ridwan Ridwan, 'Konstruksi Filosofis Akad-Akad Ekonomi Syariah' (2016) 15 *IJTIHAD Jurnal Wacana Hukum Islam dan Kemanusiaan* 257 <<http://ijtihead.iainsalatiga.ac.id/index.php/ijtihead/article/view/353>>.
 - 24 Rachmat Syafei'i, Nurrohman and Hisam Ahyani, 'Economic Law Theory of Rahmatan Lil 'Alamin in the 4.0 Era Economy' (2021).

on "Mosque tourism" where this is the focus of Indonesian halal tourism.²⁵ In addition, Indonesia in the framework of developing the economy is carried out one way by developing halal tourism where the concept of halal tourism is a tourism concept that is in accordance with Islamic values.²⁶

As for the principle of balanced economic law, namely the principle of fairness (*al'Adl*), comprehensive responsibility (*khilafah*), and help (*takaful*). As for the theory of the establishment of Islamic law, as offered by Jasser Auda, namely a methodology that has no end, he uses a system philosophy paradigm,²⁷ which means that continuous development is needed in exploring Islamic law methods (*istinbatul al ahkam*), why is that, this is because the truth of the Islamic legal method is a relative truth.²⁸ The concept of *maqahsid sharia* as Imam al-Syathiby's view tends to provide space for *ijtihad* for Muslim economists, especially in making a real contribution to the development of the Islamic economy, meaning living *fiqh* (*al-hayy*).²⁹ Another example is the presence of archipelagic *fiqh*, where in Nusantara *fiqh* consider local wisdom, traditions, or customs. Furthermore, the philosophical values of Islamic economic law, this is able to give birth to the basic values of the Islamic economic system, namely through several principles including 1) monotheism, 2) faith in the last day and 4) all belong to Allah.

As for the indicators of achieving the objectives of Islamic law, especially in the field of economy, one of them is the application of the principles of Islamic economics itself in various countries, both Muslim and non-Muslim countries. This is because philosophically, the concept of Islam *rahmatan lil 'alamin* in Islamic economics which is embodied (embodied) in religious terms will produce and bring grace to the universe, for example by applying social interests, such as *waqf*. Evidence from the concept of *rahmatan lil-alamin* in Islamic economics, is fundamental in order to realize a just life, in the context of reducing social inequality in human life. In addition, another form of embodiment is the existence of economic freedom which demands to always be Muslim-friendly as well as halal tourism which has recently become a trend. As a result, the unique conception of *rahmatan lil 'alamin's* Islamic philosophy on the sharia economy offered has led to the emergence of new developments,³⁰ that are adapted to the

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- 25 Lia Sisvita Dinatri, 'Mosque Tourism Becomes the Focus of Indonesian Halal Tourism in 2023' *Tribunbatam.id* (Batam, 2023) <<https://batam.tribunnews.com/2023/02/01/mosque-tourism-becomes-the-focus-of-indonesian-halal-tourism-in-2023>>.
 - 26 Fitrianto Fitrianto, 'Pengembangan Ekonomi Indonesia Berbasis Wisata Halal' (2019) 7 *BISNIS : Jurnal Bisnis dan Manajemen Islam* 69 <<https://journal.iainkudus.ac.id/index.php/Bisnis/article/view/5254>>.
 - 27 Jasser Auda, *Maqasid Al-Shariah as Philosophy of Islamic Law* (International Institute of Islamic Thought 2008) <<http://www.jstor.org/stable/10.2307/j.ctvkc67tg>>.
 - 28 Haris Maiza Putra and others, 'Reconstruction of the Practice of *Siyasa Syar'iiyyah* During the Islamic Empire's Relevance to the Practice of Sharia Financing CWLS Retail in Indonesia' [2023] *Al-Istinbath: Jurnal Hukum Islam*; Vol 8, No 2 November (2023) DO - 10.29240/jhi.v8i2.8057 <<http://journal.iaincurup.ac.id/index.php/alistinbath/article/view/8057>>.
 - 29 Abdurrohman Kasdi, 'Reconstruction of *Fiqh Nusantara*: Developing the *Ijtihad* Methodology in Formulating *Fiqh* from Indonesian Perspective' (2019) 7 *QIJS* (Qudus International Journal of Islamic Studies) 239 <<http://journal.stainkudus.ac.id/index.php/QIJS/article/view/4797>>.
 - 30 Adityas Annas Azhari, 'Tourism Managers in West Bandung Regency Are Encouraged to Develop Halal Tourism' *Tribunnews.com* (Bandung, 2021) <<https://tribunjabartravel.tribunnews.com/2021/11/10/pengelola-wisata-di-kabupaten-bandung-barat-didorong-kembangkan-wisata-halal>>.

demands of the times such as cash waqf,³¹ the halal industry,³² halal food,³³ halal tourism,³⁴ and others.³⁵

Especially in an economy based on sharia, it has concepts and teachings that can provide welfare evenly to mankind. Therefore, Islamic economic philosophy is the main key in the development of the human economy.³⁶ Furthermore, in the terminology of halal tourism it has become a world nomenclature according to research that has been carried out by Crescent Rating (an international assessment agency related to halal tourism), so halal tourism is intended for anyone (all tourists), not only for Muslim tourists.³⁷ Furthermore, the focus of halal tourism includes: 1) Need to have, namely the availability of halal food or drinks as well as clean places of worship (prayer), as well as washrooms with clean water available; the next are 2) Good to have, namely services during the month of Ramadan, experiences with local Muslims and those related to Muslim identity and Muslim heritage (Islamic heritage); the next 3) Nice to have, namely the availability of recreational facilities that include privacy between men and women.

Halal Tourism From the perspective of Islamic law (*Fiqh*), the naming of "halal" seems to be more common and more popular among the wider community.³⁸ Therefore Islam forbids all forms of unlawful acts, without exception in the world of tourism because it will bring more harm (danger-negative side) than benefit that will be obtained. The development of the halal tourism industry in Bandung regency includes the provision of halal food and beverage services, where the provision of halal food and drinks as stipulated in article 20 of the Bandung regency regional regulation (Perda) number 6 of 2020 is a food and beverage service business equipped with equipment and supplies. For the process of making and/or serving which is guaranteed to be halal. Meanwhile, this business includes all types of businesses in the food and beverage service business sector, other than that the types are 1) restaurants; 2) restaurant; 3) cafe; 4) food sales

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- 31 Raditya Sukmana, 'Critical Assessment of Islamic Endowment Funds (Waqf) Literature: Lesson for Government and Future Directions' (2020) 6 Heliyon e05074 <<https://linkinghub.elsevier.com/retrieve/pii/S2405844020319174>>.
 - 32 Mohd Amran Mahat, Mohd Yassir Jaaffar and Mohamed Saladin Abdul Rasool, 'Potential of Micro-Waqf as an Inclusive Strategy for Development of a Nation' (2015) 31 Procedia Economics and Finance 294 <<https://linkinghub.elsevier.com/retrieve/pii/S2212567115011934>>.
 - 33 ibid.
 - 34 Novalini Jailani and Hendri Hermawan Adinugraha, 'The Effect of Halal Lifestyle on Economic Growth in Indonesia' (2022) 6 Journal of Economics Research and Social Sciences 44 <<https://journal.umy.ac.id/index.php/jerss/article/view/13617>>.
 - 35 Heri Pratikto and others, Halal Development: Trends, Opportunities and Challenges (Routledge 2021) <<https://www.taylorfrancis.com/books/9781003189282>>.
 - 36 Hisam Ahyani and others, 'The Potential of Halal Food as A Driver of the Economic Development in Regional Community' (2021) 4 Jurnal Pariwisata Terapan 163 <<https://jurnal.ugm.ac.id/jpt/article/view/63771>>; Nicolae Stef and Arvind Ashta, 'Dynamics in Environmental Legislation' (2023) 76 International Review of Law and Economics 106170 <<https://www.sciencedirect.com/science/article/pii/S0144818823000480>>.
 - 37 Global Muslim Travel Index (GMTI), 'Mastercard-Crescentrating Global Muslim Travel Index (GMTI) 2022' (Global Muslim Travel Index (GMTI), 2022) <<https://www.crescentrating.com/reports/global-muslim-travel-index-2022.html>>; Erdos D, 'Search Engines, Global Internet Publication And European Data Protection: A New Via Media' (2020) 79 The Cambridge Law Journal.
 - 38 Avraam Papastathopoulos, 'Which Hotel Services Really Matter to Muslim Travelers? Developing and Validating a Multidimensional-Continuum Scale' (2022) 102 International Journal of Hospitality Management 103145 <<https://linkinghub.elsevier.com/retrieve/pii/S027843192200007X>>.

center/cafeteria; 5) catering services; and 6) bakeries. In addition, in the development of the halal tourism industry in Bandung regency, including the provision of halal food and beverage services, it is necessary to prioritize:

1. Food and beverage service businesses are required to guarantee the halalness of food/beverages as evidenced by a halal certificate.
2. In the event that the halal certificate has not been fulfilled, every food and beverage provider and serving must inform through halal/nonhalal writing on each type of food/beverage.
3. Halal food and beverages must comply with the standards set by the Indonesian halal product assurance implementing agency (BPJPH).
4. Any manager who violates the provisions will be subject to administrative sanctions.
5. Administrative sanctions may take the form of: a) verbal warning; b) written warning; c) temporary suspension of activities; d) permanent cessation of activities; e) temporary revocation of business license; f) permanent revocation of business license; and/or g) administrative fines.

The general purpose of Islamic business ethics in terms of halal tourism activities, Islamic business ethics is an important thing in the journey of a business activity towards a professional.³⁹ As stated by Abbas,⁴⁰ that Islamic business ethics has a substantial function that equips business people with the following points: a) Building an Islamic code of ethics that regulates, develops and implants business methods within the framework of religious teachings. This code of ethics is also a symbol of direction to protect business people from risk; b) This code can be a legal basis for determining the responsibilities of business people, especially for themselves, between the business community, society, and above all the responsibility before Allah SWT; c) This code of ethics is perceived as a legal document that can solve problems that arise, rather than having to be submitted to the judiciary; d) A code of ethics can contribute to solving many problems that occur between business people and the communities where they work. A thing that can build brotherhood (*ukhuwah*) and cooperation between all of them. Furthermore, the Qur'an not only encourages Muslims to trade, but the Qur'an also frames that trade is carried out by upholding moral values such as: 1) Honesty, 2) Trust, 3) Sincerity and 4) Justice. Is an example of a trade ethic that will never rot with time.⁴¹ The same thing was also expressed by Imaddudin,⁴² there are five basic principles in Islamic ethics, namely: unity, balance (equilibrium), free will (free will), responsibility, truth, virtue and justice, as well as honesty (truth, goodness, honesty).

39 Mushtaq Ahmad, *Business Ethics in Islam* (International Institute of Islamic Thought (IIIT) 2009).

40 Azhar Kazmi, 'Business Ethics in Islam' (2016) 26 *Business Ethics Quarterly* 257 <https://www.cambridge.org/core/product/identifier/S1052150X16000221/type/journal_article>.

41 Budi Harianto and Syafril Syafril, 'Summary Islamic Ethics in Business Management, Evidence in North Sumatra' (2022) 4 *Journal of Management and Business Innovations* 32 <<http://jurnal.uinsu.ac.id/index.php/jombi/article/view/11943>>.

42 Ismā'il ibn 'Umar Ibn Kathīr, *Tafsir Ibn Kathir* (Darussalam 2003); Muhammad Siddiq Armia and others, 'Criticizing the Verdict of 18/JN/2016/MS.MBO of Mahkamah Syar'iyah Meulaboh Aceh on Sexual Abuse against Children from the Perspective of Restorative Justice' (2022) 17 *AL-IHKAM: Jurnal Hukum & Pranata Sosial* 113; Muhammad Siddiq Armia, 'Public Caning: Should It Be Maintained or Eliminated? (A Reflection of Implementation Sharia Law in Indonesia)' [2019] *Qudus International Journal of Islamic Studies*.

According to Deden Effendi et al,⁴³ there are five basic principles in Islamic ethics, namely: a) unity, b) equilibrium, c) free will, d) responsibility, and e) truth, goodness, honesty.⁴⁴ So, in an effort to realize business ethics to build a sharia business, what must be done is first, reconstructing a new awareness about business. The view that business ethics is an inseparable or inseparable part is a fundamental structure which is a change to the assumptions and understanding of the awareness of the immoral business system that has existed in society. Where the Islamic business ethics principles in developing halal tourism in Bandung regency are very important to implement, this is for the sake of creating people's economic prosperity and the sustainability of human civilization for the sake of the progress of a nation. Apart from that, the application of sharia business principles is also very necessary, this is intended to adapt the Islamic business ethics principles in the development of halal tourism in Bandung district with *maqashid sharia*, where the compatibility of *maqashid sharia* with the halal tourism industry in Bandung district when viewed from the perspective of from the perspective of Islamic law philosophy, it is hoped that it can create regional economic development in Bandung regency. Therefore, it is very important to develop halal tourism in Bandung regency to increase tourist interest in visiting.

However, one important thing that is usually forgotten by Islamic business people is to forget about developing business institutions, namely the lack of understanding of the culture of the community where building a particular business was first built.⁴⁵ So in business, the main thing is related to services, for example in financing services for the development of cooperatives, micro, small and medium enterprises need to be adjusted to the applicable regulations.⁴⁶ Islamic sharia (Islamic law) in Indonesia has an important position in the formation of law in Indonesia, where this regulation aims to maintain and protect the dignity of the Indonesian people.⁴⁷ As well as regulations (rules) related to halal tourism, also need to be formed as soon as possible, provided that they do not make it ambiguous to law enforcers in Indonesia. As in other cases, the economic activities of Muslims in Indonesia refer to the Fatwa of the National Sharia Council-Indonesian Ulema Council (DSN-MUI),⁴⁸ so in this case there is adherence to sharia for its adherents. In terms of compliance with sharia principles or sharia compliance, such as in sharia banking, it is an absolute requirement that must be carried out by financial institutions that implement sharia principles, as well as in halal tourism that exists in Indonesia, they must obey and submit to sharia principles. However, in

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- 43 Deden Effendi and others, 'Preparing Halal Tourism Regulations in Indonesia' (2021) 9 International Journal of Religious Tourism and Pilgrimage.
 - 44 Sri Sukarningsih and Deliana Deliana, 'Business Ethics In Islam' (2019) 1 Proceeding International Seminar of Islamic Studies.
 - 45 Jasper Brinkerink, Alfredo De Massis and Franz Kellermanns, 'One Finding Is No Finding: Toward a Replication Culture in Family Business Research' (2022) 13 Journal of Family Business Strategy 100521 <<https://linkinghub.elsevier.com/retrieve/pii/S1877858522000456>>.
 - 46 Nurhikma Nurhikma, Ulya Atsani and Kieren Akbar, 'Juridical Overview of The Financing of MSME Micro Capital Service Unit (ULaMM) Syariah' (2021) 20 JURIS (Jurnal Ilmiah Syariah) 239 <<https://ojs.iainbatusangkar.ac.id/ojs/index.php/Juris/article/view/3063>>.
 - 47 Muhammad Sabir and Nazaruddin Nazaruddin, 'Manifestation Of Sharia Regional Regulations In Managing Social Morality' (2021) 20 JURIS (Jurnal Ilmiah Syariah) 189 <<https://ojs.iainbatusangkar.ac.id/ojs/index.php/Juris/article/view/3276>>.
 - 48 Elsy Renie, 'The Urgency Of Fatwa In The Law Of Sharia Economics In Indonesia' (2021) 20 JURIS (Jurnal Ilmiah Syariah) 201 <<https://ojs.iainbatusangkar.ac.id/ojs/index.php/Juris/article/view/4059>>.

terms of fatwas, as stated by Ansori,⁴⁹ explaining that fatwas are only one of the efforts to find *syar'i* answers to various problems that arise in human life, especially in modern times like today.

Moreover, ethical sensitivity is an important factor for developing employees ethical in the workplace.⁵⁰ Furthermore, packaging local wisdom into a tourist attraction will contribute to the development of regional tourism. The lack of local wisdom as a regional tourist attraction will eliminate Indonesia,⁵¹ which is rich in cultural diversity, as a differentiator from other countries in the field of halal tourism.⁵² In this case mentions that the study of religion has attracted considerable interest and attention from researchers and practitioners because they want to know more about religion (*such as Islam*) and religiosity.⁵³

Meanwhile, the pillars of Islamic business ethics which include: 1) Justice; 2) honesty; and 3) the welfare of today's society need to be put forward. These values have two main roots: 1) trust and devotion to Allah (God); and 2) worldly trust that underlies moral accountability. Business values of productivity, hard work, and excellence need to be encouraged *kaffah* (totally).⁵⁴ In addition, halal tourism is a process of integrating Islamic values into all aspects of tourism activities. The value of Islamic law has become a religion or belief adopted by Muslims as a basic reference in shaping tourism activities by considering the basic values of Muslims in its presentation ranging from accommodation, and restaurants, to activities. that tourism always refers to Islamic norms.⁵⁵ Furthermore, strategies that can be taken to develop halal tourism include : (a) regulation; (b) acceleration of halal certification; (c) optimization of supporting facilities and infrastructure; (d) cooperation with business actors and travel agents; (e) approaching religious and community leaders; (f) cooperation with airlines; and (g) actively involved in national and international promotions.⁵⁶ This is in line with the

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- 49 Ansori Ansori, 'Position of Fatwa in Islamic Law: The Effectiveness of MUI, NU, and Muhammadiyah Fatwas' (2022) 22 *Ijtihad: Jurnal Wacana Hukum Islam dan Kemanusiaan* 53 <<https://ijtihad.iainsalatiga.ac.id/index.php/ijtihad/article/view/7463>>.
- 50 Emma Yulianti and others, 'The Effectiveness of Islamic Ethical Leadership in Developing the Employees' Ethical Behavior in the Workplace: The Moderating Role of Ethical Sensitivity' (2021) 23 *Journal of Economics, Business, & Accountancy Ventura* <<https://journal.perbanas.ac.id/index.php/jebav/article/view/2421>>.
- 51 Rezzy Eko Caraka and others, 'The Impact of Social Media Influencers Raffi Ahmad and Nagita Slavina on Tourism Visit Intentions across Millennials and Zoomers Using a Hierarchical Likelihood Structural Equation Model' (2022) 14 *Sustainability* 524 <<https://www.mdpi.com/2071-1050/14/1/524>>.
- 52 Kuat Ismanto and Happy Sista Devy, 'Public Perceptions of Halal Tourism Infrastructure in Pekalongan, Central Java' (2022) 11 *Share: Jurnal Ekonomi dan Keuangan Islam* 430 <<https://jurnal.ar-raniry.ac.id/index.php/Share/article/view/13466>>.
- 53 Udin Supriadi and others, 'Tourism and Crisis: Comparing the Impacts of COVID-19 and Natural Disasters on The Hajj and Umrah Industry' (2022) 10 *International Journal of Religious Tourism and Pilgrimage*.
- 54 Jamal A Badawi, 'Islamic Business Ethics' [2001] *Spiritual Goods* 295.
- 55 Muhammad Khutub and Ni'mah Ulfa, 'Existence Of Halal Tourism In Indonesia Islamic Business Ethics Perspective' (2022) 1 *IEB: Journal of Islamic Economics and Business* 1 <<http://jurnal.radenfatah.ac.id/index.php/IEB/article/view/11900>>.
- 56 Pebri Yanasari, 'The Promotion of Halal Tourism in Bangka Belitung: The Development of Potential Asset and Local Enterprises Players' (2021) 5 *Jurnal Pemberdayaan Masyarakat: Media Pemikiran dan Dakwah Pembangunan* 435 <<http://ejournal.uin-suka.ac.id/dakwah/JPMI/article/view/2087>>.

opinion,⁵⁷ that in the midst of positive trends and dynamics of halal tourism in Indonesia, in terms of developing regional halal tourism,⁵⁸ it is necessary to adopt a model of sustainable halal tourism regulation that is based on community plurality and is responsive to local wisdom.⁵⁹

Conclusion

From the explanation above, regarding legal compliance (sharia economics) in the Halal tourism regulations in West Java province, especially in Bandung regency, the author concludes that the practice or implementation of halal tourism businesses in Bandung regency must comply with *maqashid sharia* and Islamic law compliance, by referring to the regional regulations in force in Bandung regency, namely regional regulation number 6 of 2020 concerning halal tourism, where in article 3 it is explained that Halal tourism is carried out with the principles: a) arrange as necessary; b) make it easier; c) according to ability; d) gradually; e) priority scale; and f) inclusive. Apart from that, entrepreneurs who run a halal tourism business in Bandung regency must also refer to the 2019 West Java halal tourism guidelines, namely prioritizing inclusive and gradual principles. The West Java halal tourism guidelines adhere to the inclusive principle where halal tourism must provide benefits not only for Muslims but also for all groups so that it will expand the benefits for society.

Apart from that, the West Java halal tourism guidelines also adhere to the phased principle where the implementation of halal tourism can be carried out in stages according to the readiness of providers of tourism goods and services which consists of 3 (three) stages, namely: Stage 1: Muslim friendly tourism (need to have); Stage 2: Tourism conducive to Muslim needs (good to have); and Stage 3: Tourism that meets Islamic principles (nice to have).

The importance of compliance with sharia economic law in regulating halal tourism is to ensure that this industry not only complies with the rules of Islamic law but also makes a positive contribution to the economic and social development of society in accordance with sharia economic principles. This could also make halal tourism more attractive to Muslim tourists seeking experiences that align with their religious values.

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- 57 Lukman Santoso, Agus Triyanta and Jawahir Thontowi, 'Halal Tourism Regulations in Indonesia: Trends and Dynamics in the Digital Era' (2022) 22 *Ijtihad : Jurnal Wacana Hukum Islam dan Kemanusiaan* 73 <<https://ijtihad.iainsalatiga.ac.id/index.php/ijtihad/article/view/7636>>.
 - 58 Anniza Citra Prajasari, 'How to Promote Halal Tourism through the Stakeholders? Case of Halal Tourism Market in Indonesia' (2022) 8 *Jurnal Ilmiah Ekonomi Islam* 411 <<https://jurnal.stie-aas.ac.id/index.php/jei/article/view/4401>>.
 - 59 Muhammad Ridlo Zarkasyi, Dhika Amalia Kurniawan and Fajar Surya Ari Anggara, 'Stakeholders Approach in Halal Tourism Development Strategy: A Case Study in Ponorogo District' [2022] *Ekuilibrium : Jurnal Ilmiah Bidang Ilmu Ekonomi*; Vol 17, No 2 (2022): September DO - 10.24269/ekuilibrium.v17i2.2022.pp171-181 <<https://journal.umpo.ac.id/index.php/ekuilibrium/article/view/5343>>.

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