

HALAL TOURISM AT DAMA BATANG PARK, KABUPATEN PADANG PARIAMAN: ANALYSIS OF SHARIA GUIDELINES IMPLEMENTATION OF DSN-MUI NO. 108/DSN-MUI/X/2016

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Abstract

This paper is to examine the appropriateness of implementing halal tourism in the Dama Batang Park tourist attraction in accordance with the standardized criteria outlined in DSN MUI fatwa No. 16 of 2016. This research methodology employs qualitative techniques, utilizing field research and exploratory analysis for data processing. The study utilizes both primary and secondary data sources. Primary data sources are derived directly from observational interviews with management of the Dama Batang Park tourist attraction, while secondary sources are extracted from DSN-MUI Fatwa No. 16 of 2016, books, and publications published in the Open Journal System (OJS) concerning halal tourism. The data analysis technique applied involves a series of steps, including classification, exposing data, verifying the data obtained through the analysis of standardization values with the results of field findings, and producing conclusions from the data that has been collected and presented. The results of these findings explain that several standardization values have been written in the fatwa so that it becomes a reference in assessing whether the tourist attraction is halal or not. Then after being analyzed, in general, the Dama Batang Park tourist attraction has met the criteria as a halal tourist attraction, but several shortcomings can be resolved immediately such as the community selling merchandise that does not have a halal certificate and the use of e-money in transactions, the community still uses conventional financial institutions.

Keywords: Dama Batang Park, DSN-MUI, Halal Tourism

Abstrak

Artikel ini bertujuan mengeksplorasi kesesuaian dalam implementasi wisata halal yang ada dalam objek wisata Dama Batang Park dengan nilai standarisasi yang ada dalam fata DSN MUI No16 Tahun 2016. Metode Penelitian ini menggunakan metode

kualitatif, media dalam pengolahan sumber data bersifat lapangan dengan analisis eksplorasi. Sumber data penelitian yakni sumber primer dan sekunder. Sumber data primer didapati langsung dari observasi, wawancara pengelola objek wisata Dama Batang Park dan sumber sekunder diambil dari fatwa DSN-MUI NO16 Tahun 2016, buku serta artikel berbasis OJS tentang wisata halal. Teknik analisis data yang diterapkan melalui serangkaian tahapan seperti klasifikasi, mengekspose data, setelah itu verifikasi data yang diperoleh melalui analisis nilai standarisasi dengan hasil temuan dilapangan, dan menghasilkan simpulan dari data yang telah terkumpul. Hasil temuan menunjukkan bahwa fatwa tersebut telah menetapkan beberapa standar yang menjadi acuan untuk menilai kehalalan objek wisata. Setelah dianalisis, secara umum Dama Batang Park telah memenuhi kriteria sebagai objek wisata halal. Namun, ada beberapa kekurangan yang perlu segera diatasi, seperti pedagang yang belum memiliki sertifikat halal dan penggunaan e-money yang masih dilakukan melalui lembaga keuangan konvensional.

Kata Kunci: Dama Batang Park, DSN-MUI, Wisata Halal

Introduction

Tourism that upholds halal values is rapidly growing in the tourism industry, especially in Indonesia. This growth has been driven by significant developments, partly triggered by the UNWTO conference held in Cordoba, Spain, 1967 (Efendi, 2023). Since that time, the notion of halal tourism has gained recognition and acceptance in other nations, employing terminology such as halal lifestyle, halal travel, and Islamic tourism. The Vice President of Indonesia has advocated for the advancement of halal tourism in the country. This program has garnered positive reception from multiple entities, including the Indonesian Halal Tourism Managers Association (PPHI), governmental bodies such as Kemenparekraf, and various other stakeholders.

This emphasis arises because the tourism industry is considered one of the most dynamic sectors, particularly due to its rapid growth. This is driven by the continuously increasing demand from the public for recreation and entertainment (Rasul, 2019). Additionally, the tourism sector is also seen as a way to create jobs for residents, strengthen the development of industries related to tourism, and generate revenue for regions through various sources such as taxes, fees, and foreign exchange, from both domestic and international tourists (Ismail, 2016).

Vigorous efforts to develop the potential of halal tourism are being undertaken by Kemenparekraf in collaboration with the Indonesian Halal Tourism Association (PPHI). PPHI members comprise individuals and commercial entities engaged in the halal tourism sector, with an aim to improve the quality and

quantity of products and services catering to Muslim travelers. This partnership has yielded results, with Indonesia attaining the top position in the Mastercard Crescent Rating GMTI 2023 as the Best Muslim Destination of the Year 2023. In the last two years, halal tourism in Indonesia has enhanced its position, achieving fourth place in 2021 and second place in 2022.

According to the GMTI, the number of Muslim tourist arrivals increased significantly from 131 million in 2017 to 156 million in 2020. This figure represents about 10% of the total global tourist visits in that year. Data released by BPS (Central Statistics Agency) Pariaman reveals that from 2021 to 2023, a total of 570,558 visitors, both domestic and international, came to visit various tourist attractions in Pariaman Regency. One of the halal tourist attractions in Pariaman Regency is Dama Batang Park, which has been open since 2016. Initially, this tourist attraction was a place for planting fruit trees, but with the increasing number of visitors, the management added several facilities to support comfort and compliance with Sharia principles.

In the beginning, Dama Batang Park was just an untouched and unutilised vacant lot. Located in a beautiful neighbourhood, the land actually had great potential, but for years it remained neglected. The owner, Rendy, saw an opportunity that could be maximised. With a passion for creating something useful, Rendi decided to utilise the land and present a new innovation in the form of a tourist attraction. The planning and development process for Dama Batang Park began in 2021. Wendi and his team conducted various studies to ensure the concept of tourism is in accordance with the surrounding nature and the needs of visitors. Over time, development continues to be carried out by considering environmental sustainability and the natural beauty of the area. After a long process involving hard work and dedication, in January 2022, the construction project was finally completed. A month later, in February 2022, Dama Batang Park was officially opened to the public. The inauguration was marked by a symbolic event attended by various parties, including the local community and local government. Since then, Dama Batang Park has become a recognised tourist destination, with a relaxing natural setting and facilities designed to provide visitors with a pleasant holiday experience.

Table 1

Number of tourist visits to Dama Batang Park from 2022-2024

No	Year	Number of visitors
1.	2022	3.125
2.	2023	4.771
3.	2024	5.595

Sources: Primary data, processed data

In 2022 Dama Batang Park began to be recognised as one of the attractions that has its own charm. Although initially it only had basic facilities, this tourist attraction managed to attract as many as 3,125 visitors. Although relatively new, the beautiful and calm natural atmosphere provides a refreshing experience for visitors. However, in 2023, Dama Batang Park experienced an extraordinary surge in visitors. The number of visitors reached 4,771 people, a very significant increase. This happened thanks to the many additional facilities that were able to support the comfort of the visitors. One of the main updates was the addition of a place of worship in the form of a mosque, which allows visitors to worship comfortably during their visit.

Other facilities include separate public toilets for men and women, a refreshing swimming pool, a canteen serving a variety of halal dishes, and sharia accommodation that makes it easy for travellers to stay overnight. All these facilities make Dama Batang Park even more complete, making it a top choice for tourists who want to enjoy a fun and comfortable holiday. Entering 2024, this tourist attraction again recorded higher numbers with the number of visitors in the previous year reaching 5,595 visitors. This shows that Dama Batang Park is increasingly popular and is becoming a destination that is increasingly chosen by the community. With the continued development of existing facilities and services, it is no wonder that the number of visitors continues to experience a tremendous increase from year to year. From 3,125 visitors in 2022, to 4,771 visitors in 2023, and finally reaching 5,595 visitors in 2024, Dama Batang Park shows impressive growth. This consistent increase in visitor numbers reflects the manager's success in providing adequate facilities, as well as creating a pleasant tourist experience for its visitors.

However, there are challenges that must be resolved in implementing the overall implementation of halal tourism in Dama Batang Park, such as efforts from BPJPH (Badan Penyelenggara Jaminan Produk Halal) and the Padang Pariaman Regency Tourism Office to increase public awareness to take care of halal certificates for the merchandise of the people who sell there, on the other hand

efforts to encourage people to use M-Banking which applies sharia principles as a medium of exchange between buyers and sellers.

Several previous studies have discussed DSN MUI Fatwa No. 108 of 2016 and halal tourism from various perspectives, including opportunities (Khalid, 2016) (Abdullah, 2020), marketing strategies (Mahardika, 2020), management and administration (Rakhmawati, 2020), organizational structure, and analysis of several halal tourist attractions in various regions (Aborsi, 2019) (Wibowo, 2020). However, this study differs as it focuses on the analysis of halal tourist attractions located in Sungai Geringgng District. This article complements previous discussions on DSN MUI Fatwa No. 108 of 2016 by paying more attention to the implementation of the fatwa in the halal tourist attraction area of Dama Batang Park. This article outlines how the provisions of the MUI fatwa are applied in the field to ensure the halal status of this tourist attraction. Thus, the halal status of Dama Batang Park is measured and evaluated based on the standards and provisions set out in the MUI fatwa, providing clear guidelines for assessing the halal status of this tourist attraction.

This study seeks to analyze the application of halal tourism, using legal documents from DSN-MUI Fatwa No. 108 of 2016, at the halal tourist destination Dama Batang Park in Padang Pariaman Regency. This seeks to avert unfounded claims about the classification of tourist location as halal without comprehensive assessment, employing the MUI fatwa as a standard for evaluating its eligibility in halal tourism. This study is of substantial importance, both academically in analyzing the implementation of the MUI fatwa on halal tourism in the Dama Batang Park tourist site and as a catalyst for the progression of halal tourism in Padang Pariaman Regency. Through this research, an evaluation can be conducted on how the MUI fatwa is implemented at the tourist attraction, as well as understanding the impacts and challenges faced in halal tourism at local level.

The Dama Batang Park tourist attraction has generally implemented standards as a halal tourist attraction based on DSN-MUI Fatwa No. 108/DSN-MUI/X/2016, not only considering visitor comfort but also preserving good values that represent Islamic teachings to be grateful to Allah SWT. However, several aspects need to be immediately evaluated in its management, such as traders who have not yet obtained halal certification to ensure the halal status of the products they offer and the use of e-money exchange tools still using conventional financial institutions, both banking and non-banking.

Methodology

The implementation of this in-depth study uses a qualitative approach, using field research methods with exploratory analysis. This research uses primary and secondary data sources. Primary data sources were obtained through direct observation and discussion with the manager of Dama Batang Park, namely Rendy (56 years old) and a Nagari Wali, namely Yul Ananda (45 years old), while secondary sources were obtained from books and papers published on OJS related to halal tourism. The data obtained will be analyzed exploratively, accompanied by a textual presentation that is in line with DSN-MUI Fatwa No. 108 /DSN-MUI/X/2016 concerning Guidelines for Tourism Operations Based on Sharia Principles which are presented descriptively. This strategy is carried out by presenting data in written form and compiling it into sentences that are in accordance with the results of research in the field. The data analysis approach used includes several stages, namely categorization, which organizes the various values of halal tourism standards according to the DSN-MUI fatwa. Furthermore, the presentation of data from field results is carried out. Furthermore, the data obtained is validated by comparing standard values with the results of observations in the field, which leads to conclusions obtained from the information collected and presented through a data triangulation approach consisting of triangulation of sources, techniques, and time in reviewing data validity.

Results and Discussion

Halal Tourism Standardization Values Based on DSN-MUI No. 108/DSN-MUI/X/2016 on Guidelines for Sharia-Based Tourism

The Global Muslim Travel Index (GMTI) defines halal tourism as a form of travel that adheres to Islamic principles by offering amenities and services conducive to Muslim visitors. This encompasses the provision of prayer facilities, including distinct ablution spaces and prayer rooms for men and women, the assurance of halal food and beverages, high-quality water, sanitary restrooms, and more services that adhere to Islamic values. The phrase "halal tourism" started to acquire prominence in 2015 during the World Halal Tourism Summit (WHTS) in Abu Dhabi, UAE. Various countries have adopted different terms to describe this concept, including halal lifestyle, halal travel, and Islamic tourism.

In the Islamic legal system, a fatwa serves a significant function in offering legal guidance to Muslims, but lacking the binding authority of judicial rulings. In

Indonesia, the position of MUI fatwas wields considerable power and serves as a foundation for the evolution of Islamic political ethics and Islamic law inside the nation. The stance of fatwas about sharia and state law may serve as a framework for the formulation of Indonesia's national legislation (Daud, 2016). In the context of Indonesian law, fatwas are not mandatory to be followed or enforced, but they can be used as a rule model in making decisions or regulations directly related to the legal activities of Muslims. This country has a dual legal system, encompassing Continental European Law, Customary Law, and Islamic Law. Fatwas, as part of Islamic Law, can be considered in the legislative process and court decisions (Asshiddiqie, 2004).

The MUI fatwas possess autonomous authority that urges the government to develop rules aligned with the essence of Islamic teachings (Salam, 2021). Such fatwas provide significant control over government policies, creating mutual influence between MUI fatwas and government politics in Indonesia, which in turn forms an interdependence pattern based on civil society (Zulfa, 2024). Several patterns of MUI fatwas post-reformation can be identified. Initially, fatwas that bolster the durability of the Unitary State of the Republic of Indonesia (NKRI). Secondly, fatwas that are grounded in public sentiment serve as the foundation for legislative drafting, including fatwas that outlaw Ahmadiyah, pornography, regional regulations implementing sharia, and the construction of sharia banks. Third fatwas that impact the development of participative public opinion in elections include fatwas that declare it haram to abstain from voting, to elect non-Muslim legislative candidates, and to elect a female president.

From a constitutional and legal perspective, MUI fatwas essentially do not have a binding or enforceable force like state laws. Instead, these fatwas are legal opinions that can be followed or not, according to individual decisions (Najib, 2012). In the realm of abstract regulations, fatwas are only binding if incorporated into positive legislation via procedures established by responsible authorities. Consequently, the execution of fatwas ought to rely on individual religious consciousness rather than as a legislative mandate. MUI fatwas lack the status of state laws and do not possess enforceable power over all individuals. The legality of MUI fatwas fundamentally lacks the authority to obligate all Muslims to adhere to them (Batubara, 2024).

MUI fatwas do not hold the status of state law that has sovereign enforceability over all citizens (Haris, 2024). There are no sanctions attached to MUI fatwas, and therefore they do not have to be adhered to by all citizens. As part of the state's legal infrastructure, MUI fatwas are only binding and relevant

to the Muslim community. However, the legality of MUI fatwas does not have the power to compel all Muslims to follow them (Andriansyah, 2023). From a constitutional and legal standpoint, MUI fatwas do not have binding force that can be enforced through legal processes (Mubarak, 2023)

Halal tourism include not only pilgrimages and religious trips but also the provision of ancillary services, like restaurants and hotels that offer halal food and beverages, complemented by prayer rooms or mosques (Chee-Hua, 2020). Halal tourism is defined as a form of tourism that offers facilities and services adhering to Islamic values, supplied by tourism site managers, local governments, or the community.

The growing development of halal tourism without legal provisions to guide its implementation has caused society, government, and stakeholders to have misconceptions about the concept of halal tourism in Indonesia (Maliki, 2020). Consequently, the National Sharia Council of the Indonesian Ulama Council (DSN-MUI) plays a crucial role as an authority that provides fatwas, or rulings on problems pertaining to Islamic law. The release of guidelines by DSN-MUI aims to provide explicit direction and prevent misunderstandings regarding halal tourism.

DSN MUI established guidelines for Sharia-based tourism through fatwa No. 108/DSN-MUI/X/2016 to support the development of halal tourism in Indonesia. The birth of this fatwa was driven by two main factors. First, the development of the halal tourism sector globally, including in Indonesia. Second, the a lack of legal provisions governing the guidelines for Sharia-based tourism implementation in previous DSN-MUI fatwas. This fatwa regulates and establishes general principles in organizing Sharia-based tourism, including provisions related to various involved parties, required contracts, Sharia hotels, tourists, tourist destinations, spa and sauna services, tourism trips, and the role of tour guides (Putra, 2024).

In the fatwa issued by the National Sharia Council of the Indonesian Ulama Council on Guidelines for Sharia-Based Tourism, three main stipulations regulate halal tourist destinations. First, there are matters related to efforts to achieve halal tourist destination status, which include steps or efforts that must be taken. Second, some obligations must be fulfilled by destinations claiming halal status, as a form of their responsibility in providing services according to sharia principles. Lastly, some things must be avoided by tourist destinations wishing to maintain their halal status, as a form of avoidance from practices contrary to Sharia principles (Bahrudin, 2022).

Halal tourism, when examined through the lens of DSN-MUI Fatwa No. 108/DSN-MUI/X/2016, may reveal inconsistencies with certain elements outlined in the fatwa within the framework of local wisdom. The laws concerning the pursuit of becoming a halal tourism destination reveal notable inconsistencies that necessitate additional assessment. This pertains to the need to honor sociocultural norms and indigenous knowledge that do not conflict with Sharia principles. This clause has a double meaning because it contains the phrase "that does not violate Sharia principles". Therefore, without further explanation, there is concern that a misunderstanding could arise, allowing tourists to disregard social and cultural values that do not violate Sharia principles. This highlights the need for further clarification to ensure that halal tourism practices remain aligned with Sharia principles without disregarding existing social and cultural values and local wisdom.

Table 2
Halal Tourism Standardization Values Based on DSN-MUI Fatwa No. 108 Year 2016

General Principles for Organizing Sharia-Based Tourism	<ol style="list-style-type: none"> 1. Avoidance of polytheism, immorality, corruption, extravagance, and wrongdoing 2. Creation of benefits and welfare both materially and spiritually
Tourist Destination Provisions	<ol style="list-style-type: none"> 1. Tourist destinations must be directed towards efforts to: <ol style="list-style-type: none"> a. Achieve general welfare; b. Provide enlightenment, refreshment, and illumination; c. Maintain trust, security, and comfort; d. Realize universal and inclusive goodness; e. Preserve cleanliness, environmental sustainability, sanitation, and the environment; f. Respect social-cultural values and local wisdom that do not violate sharia principles. 2. Tourist destinations must have: <ol style="list-style-type: none"> a. Proper prayer facilities, easily accessible, and meeting Sharia requirements; b. Halal food and beverages are guaranteed by an MUI Halal Certificate 3. Tourist destinations must avoid: <ol style="list-style-type: none"> a. Polytheism and superstitions; b. Immorality, adultery, pornography, alcoholic beverages, drugs, and gambling;

	c. Art and cultural performances as well as attractions that do not contradict Sharia principles
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Sources: Primary data, processed data

Analysis of the Implementation of Fatwa DSN-MUI No. 16 of 2016 at Dama Batang Park Tourist Destination

Based on observations and interviews with the managers of the halal tourism destination Dama Batang Park, namely Yul Ananda as a Wali Nagari and the Chairman of the Tourism Awareness Group, Rendy. Yul Ananda (45 years old) as a Wali Nagari explained that Dama Batang Park is the only halal tourist destination in the Sungai Geringging district and serves as a model for developing halal tourism in the area. *"Dama Batang Park was designed from the beginning to adhere to Sharia principles as stipulated by the DSN MUI regarding the management of halal tourism. Through these efforts, we hope that all tourism operators in the Sungai Geringging district and generally in Padang Pariaman Regency will also adopt Sharia principles in managing their tourist attractions"* (Yul Ananda, 45 years old).

As the Chairman of the Tourism Awareness Group and also in charge of managing this tourist destination, Rendy (56 years old) stated that the purpose of operating this tourist site is to enjoy the natural beauty while mentioning the names of Allah SWT and to support the local economy. *"This tourist destination aims to show visitors that in Sungai Geringging district, there is a halal tourist spot where they can enjoy flower gardens and mountains. Additionally, it aims to boost the local economy. This place strictly prohibits any acts leading to idolatry or vice"* (Rendy, 56 years old).

Based on the interviews above, it is found that the development goals of Dama Batang Park as a halal tourism site align with the general principles of halal tourism, which include avoiding idolatry, vice, wastefulness, and corruption, and promoting benefits both material and spiritual. This tourist site is not intended for worship activities aimed at associating Allah SWT with others or as a place for spiritual mediation with the help of jinn/devils. Any community activities deemed inappropriate in worship, such as using offerings for rituals, are strictly prohibited by local communities, religious leaders, and village officials. On the other hand, the goal is also to help locals develop their culinary businesses for trade. Thus, all the objectives of developing halal tourism are in line with the standardized principles of developing halal tourism.

To reinforce its Islamic values, the tourist site management has provided facilities such as a prayer room (mashallah) for visitors to perform their prayers without neglecting or abandoning them due to the lack of prayer facilities. Separate bathrooms for men and women have also been provided. Rendy (56 years old) further elaborates, *"A mashallah has been built by the management of Dama Batang Park so that visitors do not have to worry about missing their prayers due to lack of facilities. Additionally, we have provided two separate bathrooms, ensuring segregation between male and female facilities. However, a shortcoming here is that the food or drinks made directly by the locals, which are 'home-made', have not obtained halal certification for their products, such as meatballs, noodles, and beverages they create to serve visitors. Nevertheless, all ingredients used are halal for consumption; they just haven't processed halal certification. If visitors use payment systems via bank transfer, residents still use conventional financial institutions and have not switched to Islamic banks for their business operations."*

Rendy (56 years old) explains that Dama Batang Park has provided a mashallah for visitors to perform their prayers without neglecting them. The majority of the food and drinks they offer to visitors are homemade and prepared in their own homes, hence they are artisanal products. Unfortunately, they have not obtained halal certification for the food or beverages they sell. Moreover, if visitors use payment methods via transfer, residents still use conventional financial institutions and have not switched to Islamic banks for their business operations.

Since this tourist site is still natural and serene, Yul Ananda (45 years old) explains that it is regularly cleaned by cleaning staff employed by the management to ensure visitors experience comfort and serenity from the scenery they see. Additionally, lighting facilities are installed to illuminate the tourist spot, thereby preventing potential acts of vice such as drunkenness, adultery, and so on. *"Every morning and evening, cleaning staff from the management of this tourist site clean every corner, ensuring that visitors feel comfortable and enjoy their stay here. Furthermore, to beautify the place, we have installed lamps in every corner so that people wouldn't dare to commit misconduct like drunkenness, adultery, and so forth."*

Discussion

As a tourist destination, Kampung Sungai Geringging often attracts tourists from diverse backgrounds. Therefore, all aspects related to tourism here need to be considered, provided, and fulfilled to meet the needs of tourists. This is where

the importance of local wisdom comes in, in providing and accommodating all tourist needs, in terms of experience, facilities, and services. By considering and integrating local values, Dama Batang Park can offer an authentic and satisfying tourist experience to every visitor, without overlooking the uniqueness and cultural richness of the area. However, there are some shortcomings in making Dama Batang Park a fully halal tourist destination, such as the food and drinks offered to visitors lacking halal certification issued by BPJPH through MUI approval. On the other hand, the use of e-money in online transactions between visitors and residents who want to sell should switch to Islamic banking institutions so that food or beverage sellers can help to enliven halal products.

The research findings indicate that the management of the halal tourism site Dama Batang Park in Sungai Geringging District has met halal tourism standards based on Fatwa DSN-MUI No. 108 of 2016. Although meeting the standards as a halal tourist site, there are recommendations to enhance its quality, such as obtaining halal certification for all products sold and transitioning to Shariah-compliant e-money banking institutions. Not only focusing on the tourist attraction itself but also on other supporting aspects to enhance the quality of halal tourism products. The awareness of business actors in Dama Batang Park to obtain halal certification and shift to Shariah-compliant mobile banking will help Shariah financial institutions to continue growing. Thus, other communities will become aware to follow suit with economic actors in Dama Batang Park, such as obtaining halal certification for products and using Shariah financial institutions for their banking activities. This can serve as a means of outreach to encourage the public to consume halal products, visit halal-based tourist attractions, and use Shariah e-money in Shariah financial institutions for online transactions.

Innovation in managing Shariah tourism attractions is a strategic step in spreading religious teachings through travel (Yong, 2024). This approach introduces the concept of religious outreach not limited to traditional preaching or religious music but also through directly experiencing the beauty of nature managed according to Islamic principles (Jumani, 2024). Halal tourist attractions offer various facilities by Shariah, such as adequate prayer areas, guaranteed halal food, and activities that comply with Islamic values. This becomes a special attraction for Generation Z, who seek travel experiences that are not only enjoyable but also spiritually educational and meaningful (Hanafiah, 2024). By visiting halal tourist attractions, they can enjoy natural landscapes while learning about Islamic teachings in a relaxed and entertaining context. Moreover, this

approach also helps instill Islamic values in their daily lives more practically and understandably (Handyastuti, 2022).

Through this outreach method, religious messages are delivered more effectively and well-received by various segments of society, especially the younger generation who tend to be more open to interactive and contextual learning forms (Harahap, 2023). Thus, Islamic values can be more easily understood and appreciated, making halal tourist attractions a beneficial educational and recreational tool (Dabamona, 2022).

Discussion on Halal Tourism has been conducted by many academics in the form of scientific research by Zakiah Samori, Nor Zafir Md Salleh, and Mohammad Mahyuddin Khalid. Their findings explain that the opportunities in developing the tourism sector with Islamic values are promising, driven by the population in Asia who are Muslim and non-Muslim who live up these tourist attractions (Khalid, 2016). Articles by Sulaiman Ainin, Ali Feizullah, Nor Badrul Anuar, and Nor Aniza Abdullah found that the trend of halal tourism on social media, especially Twitter (X now), with 85,259 tweets and the most tweeted countries are Malaysia and Indonesia, so the potential for halal tourism is not only in majority Muslim countries but also in minority Muslim countries to develop this potential (Abdullah, 2020). Articles by Nurjannah S, Rina Rohayu H, Khudzaifah Dimiyati, and Absori found that the concept of halal is found through the convergence of cultural values and customs of three ethnic groups in NTB, namely the Sasak, Samawa, and Mbojo (Sasambo) tribes (Aborsi, 2019).

Rahardi Mahardika's article found that the role of digital media in marketing halal tourist attractions is crucial. Online information plays a significant role for visitors to travel to a place (Mahardika, 2020). Articles by Muhammad Nizar and Antin Rakhmawati found that from a theoretical and normative perspective, the existence of halal tourism requires accompanying concepts related to the *maqasid al-shariah* (objectives of Shariah) so that implementation complies with Shariah principles (Rakhmawati, 2020). Then, Muhammad Ghafur Wibowo's article found that the IPH in Bukittinggi City is good, but there are still shortcomings in halal product certification and cooperation between Shariah financial institutions (Wibowo, 2020). This article complements the previous dimensions regarding the discussion of DSN MUI No. 108 of 2016 but focuses more on the implementation of this fatwa in the Dama Batang Park halal tourist destination, thus the benchmark of the halal status of this tourist attraction is measured through the provisions of the MUI fatwa.

The implementation of halal tourism through Fatwa DSN MUI No. 108 of 2016 has significantly benefited the development of Shariah financial institutions, both banks, and non-banks, as well as Shariah-compliant accommodations (hotels) (Putri, 2021). The halal certification process in the tourism sector also involves Shariah financial institutions as a payment medium (Suryani, 2022). This means that transactions conducted in hotels, restaurants, and halal tourist spots often use Shariah banking services or other Shariah financial institutions. This involvement boosts the development of Shariah-based banks and non-bank financial institutions due to increased demand for financial services that comply with Islamic principles (Fadli, 2019).

This fatwa regulates standards and guidelines for the tourism industry to provide services and facilities that adhere to Islamic principles, such as halal food, adequate places of worship, and environments that uphold privacy and Islamic etiquette (Panggabean, 2022). The implementation of this fatwa not only directly impacts the tourism sector but also promotes the growth of Shariah-compliant accommodations. Shariah-compliant accommodations, such as hotels and resorts, are designed to meet the needs of Muslim tourists by providing facilities that comply with Shariah, such as separate swimming pools for men and women, and strict rules on alcohol consumption and forbidden foods (Fajri, 2023). Moreover, Shariah-compliant accommodations are the preferred choice for Muslim tourists from various regions and countries seeking accommodations that adhere to Islamic principles (Khairunnisa, 2018).

The synergy between the halal tourism sector and Shariah financial institutions creates benefits for both parties (Setiawan, 2021). Halal tourism can attract more Muslim tourists who feel comfortable and safe with the facilities provided, while Shariah financial institutions can expand their service offerings by providing Shariah-compliant payment solutions for tourism industry players. This also helps in expanding the coverage of services offered by both sectors, strengthening the overall Shariah economy ecosystem.

The findings of this research can serve as a benchmark for managing halal tourist attractions in Sungai Geringging District, especially for managing Dama Batang Park as a halal tourist destination, to enhance the quality and competitiveness of halal tourism. This research highlights the importance of not only providing facilities that support halal standards but also strengthening various essential supporting factors in achieving these standards. One of the key supporting factors is ensuring that all vendors selling at Dama Batang Park have halal certification for the products they offer. This not only enhances visitor

confidence but also ensures that the entire supply chain at the tourist site complies with Shariah principles. The tourist site management can facilitate this certification process by working with halal certification bodies and providing information and assistance to vendors regarding the procedures to be followed.

Furthermore, the implementation of Shariah-based e-money is a crucial step in strengthening the Shariah economy ecosystem in the tourist area. The use of Shariah e-money not only facilitates transactions for visitors but also ensures that all financial transactions comply with Shariah principles. Management can conduct outreach and training for vendors and visitors on the use of Shariah e-money, as well as collaborate with Shariah financial institutions to provide these services. If implemented effectively, these measures can enhance Dama Batang Park's reputation as a comprehensive and reliable halal tourist destination. This will also attract more tourists who prioritize Islamic principles in their tourism activities, both domestically and internationally. Thus, this research not only provides practical guidance for improving the management of halal tourist attractions but also promotes sustainable local economic development based on Shariah principles.

The implementation of regulations related to halal tourism in Indonesia, as stipulated in Law Number 10 of 2009 concerning Tourism, Law Number 33 of 2014 concerning Halal Product Guarantee, and Fatwa DSN-MUI No. 108/DSN-MUI/X/2016, is a strategic step in encouraging the development of sharia-based tourism. These regulations provide a clear legal framework to create tourist destinations that are friendly to Muslim travelers, while remaining inclusive for all. One relevant example of sharia tourism concept implementation is Dama Batang Park. It has demonstrated success by taking a collaboration-based approach, which involves synergy between local youth, the village community, and the village government. In practice, this synergy includes managing tourist facilities in accordance with halal principles, educating the community about the importance of sharia tourism, and empowering youth in supporting the sustainability of destination management

Furthermore, the successful implementation of sharia tourism is highly dependent on the involvement of various elements, including tourism attraction managers, local communities, as well as active support from local governments. With this collective approach, the development of halal tourism not only supports the improvement of the quality of tourism services, but also provides significant economic benefits for the surrounding community. The model as implemented in

Dama Batang Park can be a good practice example in developing tourism based on sharia values effectively and sustainably in various regions of Indonesia.

Conclusions

Based on the conclusions drawn from this study, Dama Batang Park as a tourist destination generally adheres to the standardized values of halal tourism outlined in DSN-MUI Fatwa No. 108 of 2016 regarding the Guidelines for Organizing Tourism Based on Sharia Principles. This includes facilities that support visitors in performing religious duties such as prayer rooms, bathrooms, and ablution areas, and maintaining an Islamic atmosphere by prohibiting activities that lean towards polytheism, vice, and other behaviors contrary to Islamic values. However, there are shortcomings noted, such as local vendors not having halal certification for their food and beverages, and the absence of the use of Sharia-compliant banks for online transactions or e-money. This research is confined to the implementation of DSN-MUI Fatwa No. 108 of 2016 in Sungai Geringging District, Padang Pariaman Regency. The primary focus of this study is to analyze how the provisions of the fatwa are applied to halal tourism sites in this area, particularly at Dama Batang Park. Therefore, the scope of the research includes assessing and evaluating the implementation of standards and regulations set by MUI, as well as examining the extent to which the tourism site meets the criteria for halal certification as specified. The discussion on the implementation of DSN-MUI Fatwa No. 108 of 2016 still offers significant room for development and opens new dimensions for research topics. For example, exploring strategies for developing Sharia-compliant accommodations (hotels) as conceptualized in the fatwa could be an intriguing topic for further study. Additionally, research could be conducted on Sharia-compliant Travel Agencies and their application of Sharia principles in their operations. Many other aspects could also be researched, such as managing halal restaurants, providing worship facilities at tourist sites, and integrating technology to ensure compliance with Sharia principles. Thus, the topic of DSN-MUI Fatwa No. 108 of 2016 presents various opportunities for research development in the field of halal tourism.

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