

HALAL TOURISM IN WEST SUMATRA PROVINCE: An Implementation of Sharia Compliance and Minangkabau Custom

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Abstract: This study aims to examine the implementation of Sharia compliance and Minangkabau custom in the halal tourism industry in West Sumatra, which is a leading province in Indonesia's halal tourism sector. The research methodology used in this study is a qualitative descriptive, with in-depth interviews serving as the primary data collection instrument. The Indonesian Ulema Council, the Provincial Tourism Office and the halal tourism managers in the provinces of West Sumatra are the main sources of data for this study and purposive sampling strategies are used in this study to pick informants based on criteria. The findings of this study indicate that the halal tourism industry in West Sumatra substantially complied with the Sharia rules outlined in the fatwa of the Indonesian Ulema Council No. 108 of 2016 due to the implementation of Sharia compliance in halal tourism in this province through the Minangkabau custom *adat basandi syarak, syarak basandi kitabullah* by combining religious and cultural values that are deeply rooted in society, this saying is ingrained in the life of the Minang people. This is what distinguishes West Sumatra from other provinces in maintaining Sharia compliance within the halal tourism industry.

Keywords: halal tourism; sharia compliance; *maqashid sharia*; Minangkabau custom

Abstrak: Penelitian ini bertujuan untuk melihat aktualisasi kepatuhan syariah dan budaya adat Minangkabau pada industri wisata halal di Sumatera Barat, sebagai provinsi terdepan dalam sektor wisata halal di Indonesia. Metodologi penelitian yang diaplikasikan pada riset ini adalah metodologi deskriptif kualitatif dengan wawancara mendalam sebagai instrumen yang digunakan dalam pengumpulan data riset. Sumber data primer penelitian ini adalah Majelis Ulama Indonesia, Dinas Pariwisata Propinsi dan para pengelola pariwisata halal yang ada di Propinsi Sumatera Barat. Kriteria pemilihan informan pada penelitian ini berdasarkan teknik purposive sampling. Temuan riset ini menunjukkan bahwa di Sumatera Barat industri wisata halalnya secara substantif sudah mematuhi aturan syariah sebagaimana yang sudah ditetapkan Majelis Ulama Indonesia melalui fatwa No. 108 Tahun 2016, hal ini karena implementasi nilai-nilai syariah pada industri halal tourism di provinsi ini seiring dengan pepatah budaya Minang yang berbunyi *adat basandi syarak, syarak basandi kitabullah*. Pepatah ini adalah wujud harmonisasi nilai-nilai agamis dan budaya yang sudah kuat berakar dalam sendi kehidupan masyarakat, pepatah ini juga sudah dikenal turun-temurun oleh anak kemenakan di Minang. Hal inilah yang membedakan Sumatera Barat dengan provinsi lain dalam menjaga kepatuhan syariah wisata halal.

Kata kunci: wisata halal; kepatuhan syariah; *maqashid syariah*; budaya Minangkabau

Introduction

The primary source of Sharia compliance is the source of Islamic law itself, namely the Quran and

hadith.¹ One of the most important considerations

¹ Pandu Dwi Luhur Pambudi et al., "A Proposed Assessment Tool for Sharia-Compliant Equity Crowdfunding Projects Utilizing

for Muslim consumers when selecting goods and services is Sharia compliance, which plays a major role in their purchasing decisions.² Companies that adhere to Sharia principles gain additional value as this demonstrates their commitment to upholding Sharia ideals.³ Managers in the halal industry, along with guests and policymakers properly implement the idealism of adhering to Sharia law to ensure that its application goes beyond a mere functionalism approach.⁴

Traveling has become a lifestyle for modern people today. Traveling is not only a form of entertainment after work fatigue, but has also become a consumptive need for humans in modern life. However, a Muslim must pay attention to Sharia norms that must not be violated, meaning that religious values must not be separated from them when traveling.⁵ The implementation of religiosity (in this case Sharia compliance) is not only related to worship, but must also be included in daily life activities. All forms of *muamalah* that are carried out must meet the elements of Sharia compliance and not violate the indicators contained in Sharia compliance.⁶

Tourism with the concept of Sharia (halal tourism industry) continues to show positive growth from year to year. The number of Muslim tourists who traveled in 2000 was 25 million, and by 2010 there were 98 million Muslims who traveled. In the span of ten years, there has been more than threefold increase in Muslim tourists traveling. In 2017 there

were 131 million Muslim tourists who traveled, a significant increase from the previous seven years. Predictions for 2020 estimate 158 million Muslim tourists who travel with an estimated income of US \$ 220 billion from this Islamic tourism business. An optimistic prediction was made by Crescentrating suggests that by 2030 the estimated revenue from the Islamic tourism business will be US \$ 300 billion.⁷

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The motivation of Muslim tourists in Malaysia to undertake Sharia travel is due to the availability of facilities for needs related to Islam, relaxation factors, friendship factors and increasing knowledge.⁹ When viewed from the factors that determine the motivation of Muslim tourists, it can be seen that the motivation to travel based on Sharia is not only for worldly pleasures, but also because of worship as everything will be considered worship if done to seek blessings from God.¹⁰

In Southeast Asia, Indonesia represents a prospective market for the growth of halal tourism because 87% of the population is Muslim and 12.7% of the world's Muslim population is located in

Topsis," *Indonesian Scholars Scientific Summit Taiwan Proceeding*, vol. 4, no. January (2022), pp. 49-57.

² Endang Sriani, Nidaul Hasanah, and Ubaedul Mustofa, "The Role of Sharia Compliance in Online Shop Applications in Improving Consumers' Trust," *Iqtishadia*, vol. 15, no. 2 (2022), p. 309.

³ Budi Wahyono, "The Value of Political Connections and Sharia Compliance during the COVID-19 Pandemic," *Eurasian Economic Review*, vol. 12, no. 1 (2022), pp. 1-28, <https://doi.org/10.1007/s40822-021-00197-y>.

⁴ Fatimah Yusof and Faizul Abdullah, *Sharia Compliance Idealism or Is It Just Another Fallible in Management Innovation Model?, Enhancing Halal Sustainability*, (Singapore: Springer, 2021), https://link.springer.com/chapter/10.1007/978-981-33-4854-7_31#.

⁵ Muhammet Fatih Elaziz and Abdurrahman Kurt, "Religiosity, Consumerism and Halal Tourism: A Study of Seaside Tourism Organizations in Turkey," *Tourism: Original Scientific Paper*, vol. 65, no. 1 (2017), pp. 115-128.

⁶ Noor Hanita Abdul Majid and Et Al., "Shariah Compliance Hospitality Building Design: A Malay Muslim Oriented Architecture," *Procedia - Social and Behavioral Sciences*, vol. 201, no. February (2015), pp. 136-145.

⁷ Crescentrating, "Global Muslim Travel Index 2018," 2018.

⁸ Sureerat et al. Chookaew, "Increasing Halal Tourism Potential at Andaman Gulf in Thailand for Muslim Country," *Journal of Economics, Business and Management*, vol. 3, no. 7 (2015), pp. 739-741.

⁹ Chin Chiu et al. Yin, *Travel Motivation Among Muslim Tourists in Malaysia*, 2017.

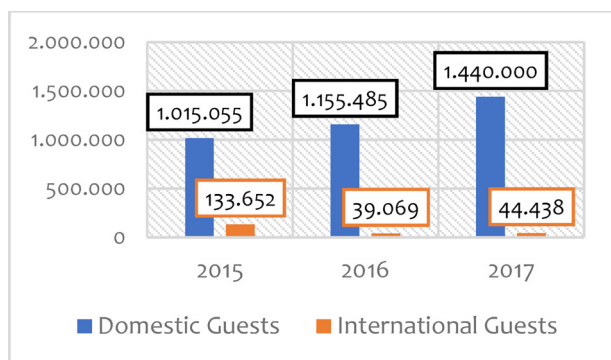
¹⁰ Intan Shafina et al. Suid, "A Review on Islamic Tourism and the Practical of Islamic Attributes of Destination in Tourism Business," *International Journal of Academic Research in Business and Social Sciences*, vol. 7, no. 12 (2017), pp. 255-269.

Indonesia. In addition, Indonesia's natural resources as a tourist destination are also known to be beautiful by tourists and their delicious food also offers a halal positive taste for tourists. Another potential from Indonesia is the cost of a tourist trip that is affordable and inexpensive.

Recognition of Indonesia's potential as a halal tourism market can be seen from the 2016 World Halal Tourism Award held on 7 December 2016 in the United Arab Emirates. From 16 award categories given, Indonesia received 12 awards. Surely, this is a proof that the existence of halal tourism in Indonesia has gained international acceptance.¹¹ The province of Nangroe Aceh Darussalam (via Sultan Iskandar Muda airport as the World's Best Airport for Halal Travelers and World's Best Halal Cultural Destination), West Nusa Tenggara (NTB) (as World's Best Halal Beach Resort), and West Sumatra (as World's Best Halal Destination, World's Best Halal Culinary, and World's Best Halal Operator), Indonesia won 12 prestigious awards at the World Halal Tourism Award 2016.¹²

As one of the provinces that garnered accolades at the 2016 World Halal Tourism Award, West Sumatra has seen an upsurge in tourist arrivals in the previous three years, as the following data demonstrates this:

Figure 1. Tourist Visits to West Sumatra 2015-2017



Source: BPS Propinsi Sumatera Barat, 2018

Figure 1 shows that domestic tourist visits are more dominant than foreign tourist visits to West Sumatra.

¹¹ Lee Shi et al. Yan, "International Journal of Asian Social Science Halal Tourism: A New World For Tourism Industry," *International Journal of Asian Social Science*, vol. 7, no. 8 (2017), pp. 643–657.

¹² National Geographic, "Indonesia Raih 12 Penghargaan Bergengsi Di Ajang The World Halal Tourism Award 2016."

Domestic tourist visits have seen an increase from 2015 to 2017. While foreign tourists in 2016 visited 39,069 people, this data has decreased dramatically compared to 2015 where foreign tourists visiting numbered 133,652 people. However, in 2017 foreign tourists increased again (44,438 people visited), higher than in 2016; although in fact it is still far lower compared to 2015.¹³

Tourists visiting West Sumatra in addition to witnessing its natural beauty, tourists also want to experience the delicacy of Minang cuisine which is already well-known in the archipelago and the world. The potential of culinary tourism in West Sumatra is growing rapidly as seen from data on the number of restaurants and restaurants that continue to increase.

The number of restaurants in West Sumatra in 2016 amounted to 1,099 and in 2017 amounted to 1,583, there were 484 new restaurant businesses in 2017.¹⁴ This data reveals that West Sumatra has a lot of potential for halal culinary tourism, which has been recognized by the World's Best Halal Culinary Award at the 2016 World Halal Tourism Award.

The culinary industry in West Sumatra has grown dramatically in the halal tourism sector. All of Indonesia is aware of the delectable Padang cuisine, which is synonymous with halal eating. Thus, it makes sense that halal cuisine would be the focal point of halal tourism in West Sumatra. A prize for the finest gastronomic destination has been given to West Sumatra.¹⁵ The lack of standardized food and beverage prices at halal tourist destinations, the lack of knowledge about halal tourism, and the low level of public literacy about halal tourism remain some of the disadvantages that lie behind the development of the halal tourism sector.¹⁶

¹³ BPS Propinsi Sumatera Barat, *Provinsi Sumatera Barat Dalam Angka 2018*, (Padang: BPS Provinsi Sumatera Barat, 2018).

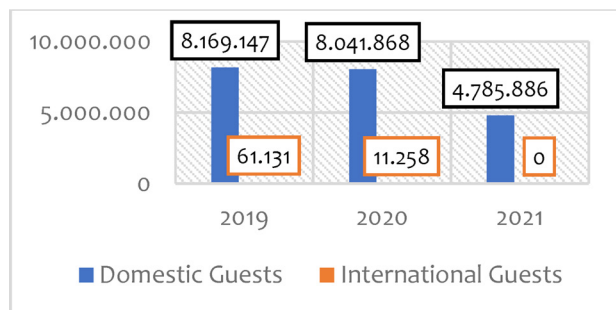
¹⁴ BPS Propinsi Sumatera Barat, *Provinsi Sumatera Barat Dalam Angka*, 2018.

¹⁵ Yenita Yenita and Lamto Widodo, "Optimizing the Potential Strategy of West Sumatra Tourism Destinations Towards the Leading Halal Tourism Destinations in Indonesia," *Proceedings of the International Conference on Economics, Business, Social, and Humanities (ICEBSH 2021)*, vol. 570, no. Icebsh (2021), pp. 1371–1376.

¹⁶ Rozalinda and Nuhasnah, "SWOT Analysis of Halal Tourism Development in West Sumatra," *International Journal of Islamic*

Domestic and foreign tourist arrivals declined during the COVID-19 pandemic¹⁷, as evidenced in the following data:

Figure 2. Tourist Visits to West Sumatra 2019-2021



Source: BPS Propinsi Sumatera Barat, 2022

To examine the implementation of Sharia compliance in each halal tourism venue, the government (in this case, The Ministry of Tourism) and The Indonesian Ulema Council should be involved in the administration of halal tourism. In order to administer halal tourism, the government (Ministry of Tourism) and scholars (Indonesian Ulema Council) must collaborate. The government as a policymaker for halal tourist growth and scholars as a Shariah compliance check on halal tourism.¹⁸

Some previous research related to halal tourism and Sharia compliance is research by Ilham Mashuri which states that Sharia compliance must be applied in the halal tourism industry.¹⁹ Meanwhile, Nahidhoh in her research stated that the concept of halal tourism can be implemented if Sharia compliance has been implemented thoroughly.²⁰

Errid Hadisyah Putra, Sri Rahayu Hijrah Hati, and Sri Daryanti have conducted a study on halal tourism and its relationship to local customs.

and Social Sciences, vol. 1, no. 1 (2021), pp. 1–20.

¹⁷ Badan Pusat Statistik Provinsi Sumatera Barat, *Provinsi Sumatera Barat Dalam Angka*, (Padang: BPS Provinsi Sumatera Barat, 2022).

¹⁸ Atang Abd. et al. Hakim, "Toward Indonesia Halal Tourism," *Ahkam: Jurnal Ilmu Syariah*, vol. 17, no. 2 (2017).

¹⁹ Ilham Mashuri, "Implementation of Sharia Compliance in The Halal Tourism Industry In Indonesia (A Study On Sharia Hotels And Beaches)," *Prophetic Law Review*, vol. 2, no. 2 (2020).

²⁰ Shofiyun Nahidloh and Lailatul Qadariah, "Sharia Compliance as the Potential Factor for Halal Tourism Destination Development," *Nusantara Halal Journal (Halal awareness, opinion, research, and initiative)*, vol. 2, no. 1 (2021), pp. 16–23.

Their findings suggest that traditional values of the local culture have a greater impact on visitor pleasure than Islamic ideals. It turns out that local cultural traditions, not Islamic religious principles, have a greater impact on tourists' contentment with their trip, even though the area is known for its halal tourism.²¹ In her investigation into the implementation of Sharia-based tourism under the name Pilubang Resort Syariah, Mila Falma Masful illustrates the concept of sharia tourism in this village by describing the *balirik larangan*, or rows of prohibitions, of which there are thirty for visitors to this Sharia tourist destination.²²

According to Siregar's research, *adat* and Sharia are closely related in Minangkabau because of the proverb that states that *kitabullah* is the foundation of shara' and adat is founded on it.²³

The application of *maqashid sharia* needs to be done on halal tourism to achieve good fortune in the world and in the hereafter. Because the purpose of halal tourism by implementing *maqashid sharia* is to worship and avoid damage.²⁴ The benefit is not only related to the satisfaction of tourists visiting tourist sites, but also to satisfying the needs of halal travelers in terms of Sharia compliance and travel comfort.

This article will describe how Islamic law applies to Islamic tourism in the provinces of West Sumatra. The fatwa of the National Sharia Council of the Indonesian Ulema Council (MUI) No. 108/DSN-MUI/X/2016 examined the implementation of the Sharia *maqashid*.

This research is innovative because it examines the customary factors related to halal tourism. While numerous studies have linked halal tourism

²¹ Errid Hadisyah et al. Putra, "Understanding Muslim Customer Satisfaction with Halal Destinations: The Effects of Traditional and Islamic Values," in *3rd International Conference on Business and Economics*, 2016, pp. 167–175.

²² Mila Falma Masful, "Halal Tourism: A Value of Local Wisdom and Belief Concept in Rural Area Pilubang Payakumbuh, West Sumatera," *The Messenger* 9 (2017), pp. 1–8.

²³ Fatahuddin Aziz Siregar et al., "Merantau in the Ethnic Tradition of Minangkabau: Local Custom without Sharia Basis?," *Samarah*, vol. 6, no. 1 (2022), pp. 115–138.

²⁴ Maftukhatusolikah, "Mempertimbangkan Tingkat Maqasid Asy-Syariah Dalam Penentuan Anggaran Belanja Pemerintah (Evaluasi Terhadap APBN 2008-2013)," *Intizar*, vol. 21, no. 1 (2015), pp. 23–36.

to Sharia compliance and the implementation of *maqashid sharia*, no research has examined the role of custom in the growth of halal tourism.

Method

This research was qualitative research where it does not only focuses on one particular reality point, but qualitative research is a study that looks at the phenomenon studied in more depth and in more detail that not only relies on the five senses.²⁵ This form of research is descriptive descriptive qualitative research, which is a qualitative study that describes a phenomenon in the research object and its relationship to existing norms and standards.²⁶

This study was carried out in the province of West Sumatra. The Indonesian Ulema Council, provincial tourist offices, UMKM offices, and halal tourism managers in West Sumatra are the study's key data sources. In addition to primary data, this study includes secondary data gathered from books, journals, and other sources relevant to the study's issue.

Purposive sampling strategies are used in this study to pick informants based on criteria that the researcher has defined in accordance with the goals of the investigation.

Prior to conducting an analysis of the data, it is necessary to verify the validity of the data collected. This can be done by evaluating the reliability, generalizability, objectivity, and credibility of the research data (sometimes referred to as the internal validity test of the data) (also known as the research confirmability test).

Results and Discussion

Get to Know Halal Tourism Industry Minangkabau

Mohamed Battour and Moh. Nazari Ismail said that there were several discourses related to the terms halal tourism and Islamic tourism (also said with sharia tourism). Most opinions say researchers

tend to equate the use of the terms halal tourism and Islamic tourism even though the two terms are different. The term halal relates to the things that are permitted and not prohibited by Allah, in short halal is anything that is permitted according to Islamic law. Meanwhile, the term Islam is closely related directly to faith and beliefs and doctrines (related to sharia, Islamic values, principles, beliefs and worship of Islam).²⁷

Sharia tourism is tourism that implements Islamic attributes with the following characteristics:

- a. Availability of places of worship for Muslim tourists and in hotel rooms there is a Qibla direction.
- b. Availability of halal food to be consumed and not mixed with halal and haram foods.
- c. Separate places for men and women. It should not be mixed between men and women in one place, for example in restaurants, sports venues and swimming pools.
- d. These attractions may not provide alcoholic drinks. The tourists are not allowed to drink alcoholic beverages and tourist attractions are also not allowed to display alcoholic drinks.
- e. Prohibition of gambling. Countries such as Saudi Arabia, Iran, Pakistan and Bangladesh are very strict in the prohibition of gambling.
- f. Free sex is not permitted. Islam does not allow Muslims to approach adultery and Muslims are not allowed to enter places where there is free sex.
- g. Prohibition of wearing clothes that show genitalia. Islam forbids men and women from wearing clothes that show their nakedness. For women not allowed to show hair and curves.
- h. Women are not permitted to travel alone without the company of their family members. This is done so that women who travel do not become objects of exploitation, therefore when traveling not alone there are family members and mahram who protect.²⁸

²⁵ Asfi Manzilati, *Metodologi Penelitian Kualitatif: Paradigma, Metode Dan Aplikasi*, (Malang: UB Press, 2017).

²⁶ Nurhayati, "Tinjauan Maqashid Syariah Terhadap Penggunaan Pestisida Oleh Petani Padi Desa Paya Raja Kec. Banda Mulia Kab. Aceh Tamiang," (IAIN Zawiyah Cot Kala Langsa, 2017).

²⁷ Mohamed Battour and Mohd Nazari Ismail, "Halal Tourism: Concepts, Practises, Challenges and Future," *Tourism Management Perspectives* (2015), pp. 8–12.

²⁸ Suid, "A Review on Islamic Tourism and the Practical of Islamic Attributes of Destination in Tourism Business."

Halal tourism or also known as Sharia tourism is a concept of Islamic *maqashid*-based on Islamic tourism management. When Sharia *maqashid* is used in halal tourism, the principles of conserving religion, soul, reason, riches, and descent in *maqashid sharia* will be utilized in the management of sharia tourism with the goal of getting blessings, and everything done will become worship.²⁹ The implementation of *maqashid sharia* principles in the administration of sharia tourism is for the sake of world peace (the peace of human life) and muamalah in line with the Quran's and hadith's instructions.³⁰

Maqashid sharia is implemented to safeguard the benefit of religion, soul, reason, descent and Muslim wealth.³¹ These five principles are framed in benefit relating to the things *daruriyat*, *hajiyat*, and *tahsiniyat*.³² Implementation of sharia *maqashid* in social interactions (*muamalah*) for the benefit of life in the world and the hereafter. The existence of *maqashid sharia* must become the soul in sharia law, both related to worship and *muamalah*.³³

The implementation of *maqashid Sharia* in the realities of life (especially in the field of *muamalah*) needs to be continually examined because social change continues to occur and by looking at this implementation it can assess whether social reality is still in line with sharia or not.³⁴

Istano Basa Pagaruyung Tanah Datar, Islamic Center Padang Panjang, Twin Lakes Solok Regency, Carocok Beach with Floating Mosque in South Pesisir, Al-Hakim Mosque Padang Beach, Geo Park

Ngarai Sianok, and Jam Gadang are the top six halal tourism sites in West Sumatra in 2023.³⁵

Policymakers, tourist managers, academics, and traditional leaders are all involved in halal tourism management in West Sumatra due to the sayings "*adat basandi syarak and syarak basandi kitabullah*," which have a significant impact on community life there.³⁶ However, a few of the challenges facing the growth of halal tourism in this region include the infrastructure supporting halal travel lack of support as well as the general public's ignorance of and ignorance about halal travel. In order to reduce these barriers, measures have been taken to help business actors handle halal certification, collaborate with policymakers and business actors to grow halal tourism, upgrade infrastructure, and raise awareness of halal tourism.³⁷

Sharia Compliance and Minangkabau Custom of Halal Tourism in West Sumatra

The Municipality of Bukittinggi, which has long been known as a tourist destination in West Sumatra³⁸ due to the enormous number of tourists visiting tourist attractions in Bukittinggi such as Jam Gadang, fortifications, and Japanese potholes, is one location that is a cornerstone of tourism in West Sumatra.

Bukittinggi was officially named Bukittinggi since 1949. From 1950 to 1957 Bukittinggi was the capital of Central Sumatra province which included West Sumatra, Riau and Jambi. In Bukittinggi there are 97 hotels, 67 travel agents, 39 restaurants and cafes.³⁹

Bukittinggi has established itself as a major tourist destination in the Province of West Sumatra. Because Bukittinggi is already recognized as a

²⁹ Nor'Ain Othman and Salamiah A Jamal, "Innovative System Indicators for Islamic Tourism Using C-PEST Factors," *Journal of Tourism & Hospitality*, vol. 6, no. 4 (2017).

³⁰ Nor 'Ain et al. Othman, "Maqashid Al-Shariah in The Governance and Management Strategy of Islamic Tourism Businesses" (2015), pp. 1-16.

³¹ Rahman Ambo Masse, Andi Aderus, and Ali Halidin, "Developing Sharia Economic Instrument For Indonesia-Malaysia Hajj Service System: Maqâshid Al-Syarî'ah Perspective," *Madania: Jurnal Kajian Keislaman*, vol. 25, no. 2 (2021), pp. 195-208.

³² Muhammad Sa'ad bin Ahmad bin Mas'ud Al-Yubi, *Maqashid Asy-Syariah Al-Islamiyyah Wa 'Alaqaatuha Bi Al-Adillah Asy-Syar'iyah*, (Arab Saudi: Dar al-Hijrah li an-Nasyr wa at-Tauzi', 1998).

³³ Ali Mutakin, "The Theory of Maqashid Al-Syarî'ah and The Relation with Istinbath Method," *Kanun Jurnal Ilmu Hukum*, vol. 19, no. 3 (2017), pp. 547-570.

³⁴ Sandy Rizki Febriadi, "Aplikasi Maqashid Syariah Dalam Bidang Perbankan Syariah," *Ammwaluna*, vol. 1, no. 2 (2017), pp. 231-245.

³⁵ Atviarni, "Akselerasi Memacu Wisata Halal Sumbar," *Harian Haluan*, last modified 2023, accessed November 16, 2023, <https://harianhaluan.id/pariwisata/hh-64173/akselerasi-memacu-wisata-halal-sumbar/>.

³⁶ Tri Yuniningsih et al., "Analyzing Collaborative Public Sector Inovation for Halal Tourism Development in West Sumatra Province," *1st Doctoral International Conference 2023* 2023, no. KnE Life Sciences (2023), pp. 245-260.

³⁷ Rozalinda and et.al, *Frontmatter, Proceedings of Tourism Development Centre International Conference*, 2020.

³⁸ M Nasrul Kamal, *Kerajinan Perak Kotogadang: Sebagai Bagian Dari Destinasi Wisata Di Sumatera Barat*, (Solok: CV. Berkah Prima, 2018).

³⁹ <http://www.visitbukittinggi.com/en>, accessed September 2, 2021.

tourist attraction in West Sumatra, the government of West Sumatra Province is considering designating it a tourist destination.⁴⁰

One of the indicators that must be carried out as a halal tourist destination is when Muslims who visit the tourist site want to pray, then the facilities for prayer have been provided by halal tour operators.⁴¹ The City Government of Bukittinggi in order to label Bukittinggi as a halal tourist destination has prepared a place of prayer, a place for ablution and representative toilets for the sake of visitors' safety to worship at tourist attractions.

In Bukittinggi there are also several hotel and homestay apply Sharia Islamic principles for guests who want to stay in homestay. The rules of sharia applied at several homestay are:

- a. If you stay with your spouse, you must prove your marriage certificate or identity card (KTP). Allowed in a room with a partner if it has been proven based on KTP and marriage certificate as a valid married couple.⁴²
- b. Must maintain the cleanliness and purity of the hotel.⁴³ Visitors' shoes and sandals are placed outside the hotel and the hotel owner provides a shoe rack and slippers. For inside the hotel, special slippers are provided for use in the hotel. With the application of maintaining this cleanliness of the hotel room is expected to avoid dirt and unclean.
- c. Cover the genitals and maintain politeness. Indeed there is no necessity of having to wear the hijab for women who stay here, but it is required to be dressed in a closed and polite manner.⁴⁴

⁴⁰ Surya Afnarius, Fajril Akbar, and Fitri Yuliani, "Developing Web-Based and Mobile-Based GIS for Places of Worship Information to Support Halal Tourism: A Case Study in Bukittinggi, Indonesia," *ISPRS International Journal of Geo-Information*, vol. 9, no. 1 (2020), pp. 1–18.

⁴¹ Muhammad Ersya Faraby and Fachrur Rozi, "Potensi Kabupaten Bangkalan Menjadi Destinasi Wisata Halal," *Jurnal Ilmiah Ekonomi Islam*, vol. 7, no. 01 (2021), pp. 67–74.

⁴² Fanda Ogi, "Persepsi Masyarakat Dalam Wacana Pembangunan Hotel Syariah Di Kota Jambi," (UIN Sulthan Thaha Saifuddin Jambi, 2021).

⁴³ Maulana Arsyad, "Analisis Penerapan Fatwa DSN-MUI No. 108/DSN-MUI/X/2016 Pada Hotel Syariah Di Daerah Istimewa Yogyakarta (Studi Kasus Grand Dafam Rohan, Namira Syariah, Dan ArRayan Syariah)," (Universitas Islam Indonesia, 2020).

⁴⁴ Ismayanti and Syaharuddin, "Analisis Pengelolaan Hotel Al-Badar Syariah Di Kota Makassar," *Iqtisaduna*, vol. 2, no. 1 (2016): 1–16.

Table 1: Implementation of Sharia Compliance in the Halal Industry in West Sumatra

Locations	Sharia Compliance
Halal Tourism Attractions	There is an ablution place
	There is a place of prayer
	There is toilet
	Covering the aurat
	No smoking
	No dating
	Maintain cleanliness
Sharia Hotels	Availability of the Quran
	Availability of prayer mats
	Availability of Qibla direction indicator
	Availability of mushalla
	Must be husband and wife
	Covering the aurat
	Maintain cleanliness
Halal foods	There is a halal certificate
	Halal raw materials
	Halal seasoning

Source: Retrieved from various sources

Guests who can stay at several sharia hotels and homestays are not only for Muslims, but non-Muslim guests are also allowed to stay here on condition that they cover their nakedness (may not wear a headscarf, but dress in a closed and polite manner).

The leading tourist attractions in Bukittinggi are Jam Gadang, Sianok Canyon Panorama Park and the Zoo.⁴⁵ These three tourist destinations have provided facilities for Muslim tourists. All tourist attractions in Bukittinggi have followed the standard indicators for halal tourist destinations. This is the form of support for the Bukittinggi Municipality government towards the development of halal tourism in Bukittinggi although there is no mayor regulation issued by the Bukittinggi Municipality.

The focus of halal tourism in Bukittinggi is prioritized with halal culinary tourism. While hotels in Bukittinggi, although not yet labeled

⁴⁵ Ratni Primalita, "Attitude, Islamic Tourist Satisfaction Dan Destination Loyalty: Dasar Untuk Mengembangkan Halal Tourism DiKota Bukittinggi," *Manajemen dan Kewirausahaan*, vol. 10, no. 3 (2019), pp. 1–14, <http://ojs.units-pdg.ac.id/index.php/manajemen/article/view/464>.

as halal, usually provide prayer mats, the Quran and the direction of the Qibla in their rooms. On average, three-and four-star hotels in Bukittinggi already provide this facility in their rooms, and there are even hotels that provide mushalla.

Some of the foregoing worship facilities suggest that the hotels in Bukittinggi have established sharia compliance based on the MUI fatwa no. 108 year 2016.⁴⁶

To monitor compliance with halal tourism rules for visitors at tourist sites in Bukittinggi there is a Civil Service Police Unit (Satuan Polisi Pamong Praja) and security assigned to oversee every tourist visitor in Bukittinggi. If visitors who violate the sharia rules get a reprimand by the Civil Service Police Unit and security on duty. So, those who conduct surveillance if there is a violation of the provisions of halal tourism are not only Civil Service Police Unit and the community's security as well because traditionally they also violate customary rules that are based on the Book of God. Indirectly, halal tourism developed in Bukittinggi has an effect in minimizing public ills. This is where the implementation of sharia maqashid is seen in tourist attractions in Bukittinggi.

In addition to Bukittinggi as a leading halal tourism destination in West Sumatra, there are also other districts that have their own distinctiveness as a superior product for tourists, the Municipality of Payakumbuh which is a halal culinary tourism destination with the iconic rendang village, Lampasi Village.⁴⁷ The *rendang* home industry SMEs in Lampasi Village have gained halal certification from the Indonesian Ulema Council's Institute for the Study of Food, Drugs, and Cosmetics (LPPOM MUI).

By labelling Payakumbuh as the icon of *rendang* city, it continues to innovate so that *rendang* variants become numerous. So in terms of halal tourism, the focus of Payakumbuh city is on halal culinary

tourism. This *rendang* innovation is carried out in the processing process, the shape of the *rendang* and its taste. For example in ancient times the raw material for making *rendang* was only meat, but now the raw material for *rendang* is not only meat, but there are eggs, shoots of sweet potatoes, chicken, potatoes, lokan and others. So now there are nineteen kinds of *rendang* variants in the City of Payakumbuh. Even today Payakumbuh City has collaborated with the Middle East to export packaged *rendang* spices because it is not possible to export cooked *rendang* with meat due to lack of meat stock so what is done is to export *rendang* spices. So people in the Middle East can cook camel meat with *rendang* spices that are exported from Payakumbuh City.

The concept of Islamic tourism in West Sumatra is different from Islamic tourism in several other provinces in Indonesia. That difference is due to the strong influence of adat on social life in West Sumatra. Because there is a saying:

"adat basandi syarak, syarak basandi kitabullah"

The step in determining which components of *syara'* form the foundation of Minangkabau customs is to establish the principles of *syara'* itself. The basic premise of *syara'* is to achieve benefit while avoiding harm to people's quality of life. The next stage is to figure out which aspects of *syara'* will be used to build *adat's* basis. All features of *syara'* are included into the bespoke joints in a harmonious manner. Not limited to aspects of worship and *muamalah* only.⁴⁸

The point is that Minangkabau custom is sourced from Islamic values and Islamic values is derived from the Quran.⁴⁹ So, the rules regarding adat are in accordance with the sharia contained in the Quran. This proverb is ingrained in the Minang community life, so if the rules on sharia tourism

⁴⁶ Hillyah Sadiyah, "Pengelolaan Hotel Syariah Menurut Fatwa DSN-MUI Nomor 108 Tahun 2016 Tentang Pedoman Penyelenggaraan Pariwisata Berdasarkan Prinsip Syariah (Studi Kasus Di Hotel Ratna Syariah Kota Probolinggo)," *Jurnal Justisia Ekonomika: Magister Hukum Ekonomi Syariah*, vol. 3, no. 1 (2019), pp. 1-23.

⁴⁷ Kiki Rilia Wulandari, "Potensi Daya Tarik Wisata Kampung Rendang Di Kota Payakumbuh," *Home Economics and Tourism: A Social Sciences Journal*, vol. 14, no. 1 (2017), pp. 1-12.

⁴⁸ Zelfeni Wimra, "Reintegrasi Konsep Maqashid Syari'ah Dalam Adat Basandi Syara', Syara' Basandi Kitabullah," *Juris: Jurnal Ilmu Syari'ah*, vol. 15, no. 2 (2016), pp. 191-200.

⁴⁹ Miswardi, Yefri Joni, and Nasfi, "A Acculturation of Islamic Teachings and Traditional Minang Kabau Locality in Economic Practices," *International Journal of Social, Policy and Law (IJOSPL)*, vol. 02, no. 01 (2021), pp. 27-36.

are established, of course adat and *adat* holders will support the implementation of sharia tourism in the Minang community.

The culture of the Minangkabau is a peaceful blend of religion, rituals, and culture. The harmonious relationship between religion and custom is due to the Minang people's ancient customs, which state that the objective of life is to achieve happiness both in this life and in the next.⁵⁰

The most important factor that made West Sumatra won the halal tourism award for upholding the *adat basandi syarak, syarak basandi Kitabullah, syara' mangato, adat mamakai*. The adoption of this saying in the philosophy of life of the Minang people shows the harmony and harmony between adat and Islam. The existence of a close relationship between sharia and adat in Minangkabau will strengthen the life of the Minang people through the balance of Islam and local customs.⁵¹

The Indonesian Ulema Council Number 108/DSN-MUI/X/2016 released a government decree on instructions for organizing tourism based on sharia principles on October 1, 2016, which is critical for the halal tourist business in Indonesia.⁵² This edict makes it easier to establish guidelines for tourism management that are based on sharia and halal principles.

Travel with the principles of sharia and halal is a tour that does not violate the rules of sharia.⁵³ Based on the fatwa content of the National Sharia Council of the Indonesian Ulema Council (DSN-MUI) No. 108/DSN-MUI/X/2016 category of tourism to get the label of sharia and halal is a travel that is protected from things related to

maqashid sharia (including avoiding things that can damage religion, life, reason, descent, and treasure). In more detail, this fatwa conveys the criteria for tourism with the principle of sharia is that there are no things that can damage, invites immorality, tours that keep away from things that lead to polytheism, things that are redundant and excessive and tourism who refrain from despicable deeds. In addition, sharia tourism should be a tour that provides physical and spiritual benefits and benefits to all parties involved in tourism.

According to this fatwa the criteria for sharia tourism are regulated relating to parties involved in the halal tourism industry. This decree regulates the implementation of sharia values contained in *maqashid sharia* to parties involved in the contract such as tourists visiting tourist sites, travel agencies that provide visiting services to sharia tourist sites, business people involved in the sharia tourism industry, hotels with sharia label, companion of tourists visiting sharia tourist sites, and therapists offering massage services at sharia tourist attractions.⁵⁴

This decree regulates transactions carried out by parties in sharia tourism locations using Islamic agreements. The settings for this transaction include:

- a. The *ijarah* agreement is applied to transactions between visitors and travel agents who provide transportation and accommodation services while at the tourist site.
- b. The *ijarah* agreement and the juvenile contract are applied to transactions between travel agents and guides who accompany tourists while at the tourist sites and on the way to the tourist sites.
- c. Between tourism visitors and *sharia* tourism business operators using *ijarah* contracts.
- d. Visitors who stay in hotels with the sharia label in this fatwa are regulated by *ijarah* contracts.
- e. Transactions between sharia hotels and travel agents use *wakalah bil ujah* contracts.
- f. Transactions between visitors and therapists who

⁵⁰ Dina Fatimah, "Implementation Overview of Minangkabau Society's Life Philosophy on the Custom House Interior Plan," *Adv. Soc. Sci. Educ. Humanit. Res.*, vol. 225, no. 1cobest (2018), pp. 147–151.

⁵¹ Sidik Tono et al., "The Harmonious Relationship between Minangkabau Custom and Islam in The Distribution of Inheritance," *Al-Shajarah* 2019, no. Special Issue Sharia hand Law (2019), pp. 39–55.

⁵² Mashuri, "Implementation of Sharia Compliance in The Halal Tourism Industry In Indonesia (A Study On Sharia Hotels And Beaches)."

⁵³ Hendri Hermawan Adinugraha et al., "Halal Tourism in Indonesia: An Indonesian Council of Ulama National Sharia Board Fatwa Perspective," *Journal of Asian Finance, Economics and Business*, vol. 8, no. 3 (2021), pp. 665–673.

⁵⁴ Dewan Syariah Nasional Majelis Ulama Indonesia, *Fatwa Dewan Syariah Nasional Majelis Ulama Indonesia No: 108/DSN-MUI/X/2016 Tentang Pedoman Penyelenggaraan Pariwisata Berdasarkan Prinsip Syariah.*, 2016, <https://drive.google.com/file/d/0BxTI-INihFyzV0dPcEdtd0kwN2M/view>.

provide massage services are ijarah contracts.⁵⁵

DSN-MUI Fatwa Number 108/DSN-MUI/X/2016 was issued due to several reasons, namely:

- a. The rapid development of *halal* tourism in Indonesia, due to the rapid growth of halal tourism, the government through DSN-MUI sees the need for regulations that regulate norms that must be adhered to in the implementation of halal tourism or sharia values.
- b. The absence of regulations governing halal tourism in Indonesia and seeing the rapid growth of halal tourism industry, Indonesia has the potential to become a leading halal tourist destination, then DSN-MUI Number 108/DSN-MUI/X/2016 was issued.⁵⁶

The trend of the development of halal tourism in Indonesia is quite encouraging, with the cultural wealth owned and the religious community becoming an important capital in the development of halal tourism in several provinces in Indonesia.⁵⁷ West Sumatra for example, this province is province with strong religious and cultural values; so the concept of halal tourism blends with the culture and religiosity that is already rooted in the community.

Conclusion

The proverb "*adat basandi syarak, syarak basandi kitabullah*" illustrates how Sharia and adat compliance are applied in West Sumatra's halal tourism sector. This adage establishes a link between adhering to Sharia law and traditions, as customary values derive from the Quran and hadith. In West Sumatra, Sharia hotels, halal restaurants, and other tourist attractions enable the application of sharia and customary compliance. This is

demonstrated by the presence of rules governing ablution, prayer, the need to cover one's aurat, and the prohibitions against smoking and dating while at halal tourist destinations. The presence of prayer mats, the Quran, Qibla pointers, the requirement to cover the aura, the requirement that guests traveling in pairs be lawfully wed, and the upkeep of cleanliness are all indicators of sharia hotels. This is demonstrated in the case of halal culinary enterprises by the presence of halal certificates, halal raw materials, and halal spices used in cooking.

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⁵⁵ Dewan Syariah Nasional Majelis Ulama Indonesia, *Fatwa Dewan Syariah Nasional Majelis Ulama Indonesia No: 108/DSN-MUI/X/2016*.

⁵⁶ Fahadil Amin Al Hasan, "Penyelenggaraan Parawisata Halal Di Indonesia (Analisis Fatwa DSN-MUI Tentang Pedoman Penyelenggaraan Pariwisata Berdasarkan Prinsip Syariah)," *Al-Ahkam: Jurnal Ilmu Syari'ah dan Hukum*, vol. 2, no. 1 (2017), pp. 59–78.

⁵⁷ M. Sugeng Sholehuddin, Munjin Munjin, and Hendri Hermawan Adinugraha, "Islamic Tradition and Religious Culture in Halal Tourism: Empirical Evidence from Indonesia," *IBDA: Jurnal Kajian Islam dan Budaya*, vol. 19, no. 1 (2021), pp. 79–100.

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