

Protection of Muslim Tourists' Rights in Batu Bara Regency Historical Beach Attractions: An Analysis of DSN-MUI Fatwa

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Abstract

The rapid growth of Indonesia's tourism industry has increased the demand for tourism destinations that not only provide recreational services but also guarantee the protection of Muslim tourists' rights in accordance with Islamic legal principles. This study aims to examine the implementation of legal protection for Muslim tourists at Pantai Sejarah Tourist Attraction in Batu Bara Regency from the perspective of DSN-MUI Fatwa No. 108/DSN-MUI/X/2016 concerning Guidelines for the Implementation of Tourism Based on Sharia Principles. The research employs an empirical juridical method using a living case study combined with a conceptual approach. Primary data were obtained through in-depth interviews with tourism managers, Muslim tourists, food vendors, and relevant stakeholders, while secondary data were collected from statutory regulations, DSN-MUI fatwas, academic literature, and related legal documents. Data were analyzed qualitatively through data reduction, categorization, interpretation, and comparison between normative legal standards and empirical practices observed in the field. The findings reveal that Pantai Sejarah has implemented several essential elements of sharia tourism, including the provision of prayer facilities, a tourism environment free from activities contrary to Islamic values, and efforts to maintain a family-friendly atmosphere. Nevertheless, the protection of Muslim tourists' rights remains incomplete due to inadequate accessibility and quality of worship facilities, the absence of certified halal food and beverage services, and the lack of comprehensive implementation of sharia tourism standards as mandated by the DSN-MUI Fatwa. Consequently, Pantai Sejarah cannot yet be fully classified as a sharia tourism destination. This study recommends strengthening halal certification, improving religious facilities, and enhancing regulatory compliance to ensure greater legal protection for Muslim tourists and support the sustainable development of halal tourism in Indonesia.

INTRODUCTION

The rights of Muslim tourists in sharia tourist attractions are an important concern such as the existence of places of worship, halal-certified food and drinks, as well as the rules of the management regarding actions in accordance with sharia at Sejarah Beach tourist attractions. The management of the Batu Bara Regency Historical Beach tourist attraction, there are various social facts that describe the real conditions in the field related to the application of sharia tourism principles, showing that the worship facilities available at Sejarah Beach are still relatively simple, namely in the form of an open gazebo, there is a more decent prayer room but tourists have to travel a considerable distance from the beach to the mangrove forest, and from the aspect of food and beverages on halalness, products do not fully have halal certification because those sold in the Sejarah Beach tourist area are mostly in the form of packaged products and simple food from local business actors.

Based on DSN-MUI Fatwa Number 108/DSN-MUI/X/2016, the tourist attractions of Batu Bara Regency Historical Beach in general have shown conformity with the principles of sharia tourism, especially from the aspect of the tourist environment. This is shown by the absence of activities related to polytheism, superstition, immoral acts, consumption of liquor, drugs, or gambling, and does not contradict sharia principles.

Consumer Protection Law Number 8 of 1999 concerning Consumer Protection (UUPK) Article 8 paragraph (1) letter h stipulates that business actors must provide information that is honest, accurate, and easy to understand by consumers regarding the goods and/or services marketed. Business actors are required to display halal labels that have been officially recognized on products that based on the provisions of laws and regulations must have a halal certificate. The inclusion of labels or descriptions that are not in accordance with the condition of the product is an action that is contrary to the provisions of the article. Therefore, this provision is the legal basis in law enforcement against the practice of counterfeiting and misuse of halal labels that can harm consumers.¹

However, there are still several aspects that have not been fully met, especially in the provision of worship facilities that are still simple in the form of an open gazebo, so that they do not provide comfort and optimal hygiene standards for Muslim tourists. In addition, in terms of ensuring the halal nature of food and beverages, most of the products sold are packaged and simple processed foods from local business actors that

¹ Muhammad Lie, Kelvin Aidy, and Fatimah Zahara, "Consumer Protection For Catering Business Non-Compliance With Halal Certification In Medan City (Analysis Of Law No. 33 Of 2014 Concerning Halal Product Guarantee)" 4, no. 4 (2026): 1704–18.

are basically halal, but not fully supported by official halal certification as a form of legal certainty.

The Ministry of Tourism and Creative Economy (Kemenparekraf/Baparekraf) plays an active role in optimizing the development of halal tourism in Indonesia. The move is based on the view that the halal tourism sector has significant opportunities to increase the competitiveness of national tourism, so its development becomes one of the focuses in Indonesia's tourism policy.² The development of sharia tourism shows a very promising market potential at the global level. The 2019 Global Muslim Travel Index (GMTI) report predicts that the number of Muslim tourists will increase significantly to reach 2.8 billion people by 2030. Indonesia has a great opportunity to take advantage of this development because it is supported by a very large Muslim population, which is around 230 million people, so it has the potential to become one of the world's halal tourism development centers.³

The development of sharia and Muslim-friendly tourism services must be carried out in order to make Indonesia a leader in the tourism sector that supports Muslims around the world.⁴ Sharia tourism is a tourism concept that provides various facilities and services designed to meet the needs of Muslim tourists during travel. This concept includes the provision of amenities, attractions, and accessibility that support the comfort of tourists in carrying out tourism activities without neglecting sharia values. To realize halal tourist destinations, various supporting facilities are needed, such as the availability of food and beverages that are guaranteed halal, adequate worship facilities in the form of prayer rooms and ablution places, and various other Muslim-friendly services that can support the comfort and safety of tourists.⁵

Since 2016, Indonesia has begun to develop and implement the concept of tourism based on sharia principles. The regulation regarding halal tourism is outlined in the Fatwa of the National Sharia Council of the Indonesian Ulema Council Number 108/DSN-MUI/X/2016 concerning Guidelines for the Implementation of Tourism Based on Sharia Principles. This fatwa serves as a reference in the implementation of tourism activities to be in line with sharia provisions. The scope of the regulation includes the basic principles of sharia tourism implementation, the rights and obligations of tourists,

² Pandu Pamungkas, "Literature Review on the Sustainability of Halal Tourism Policy in Indonesia" 3, no. 1 (2025): 38–48.

³ (Allamputra et al., 2024)

⁴ Lastly, "A Review of the Literature on the Sustainability of Halal Tourism Policies in Indonesia."

⁵ Baparekraf RI/Kemenparekraf, "The Potential for Halal Tourism Development in Indonesia," August 14, 2021.

standards that must be met by tourist destinations, and the criteria and responsibilities of sharia tour guides.⁶

Based on several previous studies, the first study entitled "Determinants of Perception of Halal Tourism Acceptance Attitudes in the People of North Sumatra"⁷, explained that most Muslim communities show a positive perception of the development of sharia-based tourism because it is considered to be able to improve the economy, while some non-Muslim communities view it negatively because it is considered to have the potential to dominate the group majority. Meanwhile, the second study entitled "Perspective of DSN MUI Fatwa No. 108/DSN-MUI/X/2016 on Guidelines for Tourism Implementation based on Sharia Principles on the Development Strategy of Petilasan Sunan Kalijaga Cirebon City"⁸ found that the development of sharia tourism is still constrained by the quality of human resources and the lack of optimal supporting facilities for Muslim tourists.

The third research research entitled "Analysis of the Implementation of Halal Tourism Based on the DSN MUI Fatwa Number 108 / DSN-MUI / X / 2016 at the Pamah Semelir Sharia Tourism Park Analysis of the Implementation of Halal Tourism Based on the DSN MUI Fatwa Number 108 / DSN MUI / X / 2016 at the Pamah Semelir Sharia Tourism Park"⁹ revealed that the application of halal tourism principles has been carried out, Although it has shown quite good development, the implementation of sharia tourism is still not fully in line with the provisions of DSN-MUI Fatwa Number 108 of 2016, especially in terms of environmental management and the application of sharia values in tourist areas. The results of this study show that the development of sharia tourism requires continuous improvement, both in terms of public acceptance, tourism destination governance, and the fulfillment of sharia principles as a whole so that halal tourism goals can be achieved optimally.

This research was conducted to examine the protection of the rights of Muslim tourists in the tourist attraction of Sejarah Beach, Batu Bara Regency, based on the provisions of DSN-MUI Fatwa Number 108/DSN-MUI/X/2016 concerning Guidelines for Tourism Implementation Based on Sharia Principles, and to determine the compatibility between

⁶ (Ilmi 2024)

⁷ Rija Aini and Mustapa Khamal Rokan, "Determinants of Perception of Halal Tourism Acceptance Attitudes in the People of North Sumatra" 7, no. 2 (2022).

⁸ (Rodiah et al., 2024)

⁹ Sri Juwita and Abdul Halim Nasution, "Analysis of the Implementation of Halal Tourism Based on the DSN MUI Fatwa Number 108 / DSN MUI / X / 2016 at the Pamah Semelir Sharia Tourism Park Analysis of the Implementation of Halal Tourism Based on the DSN MUI Fatwa Number 108 / DSN MUI / X / 2016 at the Pamah Semelir " 5, no. 3 (2025): 588-93.

the provisions of the DSN-MUI Fatwa fatwa and the conditions in the field, namely Sejarah Beach.

METHODS

This research uses an empirical juridical method, which is a legal research approach that not only examines law as a norm, but also its application in society.¹⁰ This study uses a *living case study* approach to see firsthand the fulfillment of the needs of Muslim tourists at the research site, and a *conceptual approach* to evaluate the suitability of the facilities and services available with the requirements of the fatwa and to determine whether Sejarah Beach can be considered as a tourist destination in accordance with sharia principles.

Primary and secondary data are the data sources used in this study. Primary data was obtained through primary data collection was carried out through interviews with managers of Sejarah Beach tourist attractions, Muslim visitors, and local food sellers. Secondary data comes from primary and secondary laws, such as Law Number 18 of 2025, Law Number 8 of 1999 concerning Consumer Protection, Law Number 33 of 2014 concerning Halal Product Assurance, and DSN-MUI Fatwa Number 108/DSN-MUI/X/2016 concerning Guidelines for the Implementation of Tourism Based on Sharia Principles, and various related literature. The data is analyzed qualitatively by interpreting legal provisions and reviewing the results of field findings to assess their conformity with applicable law. This research is presented in a descriptive-analytical manner, which systematically describes and integrates with the prevailing norms and those that occur in society.

RESULTS AND DISCUSSION

1. Management Practices at the Historical Beach of Batu Bara Regency

Sejarah Beach, located in Limapuluh Pesisir District, is one of the popular tourist attractions in the area. The attraction of this tourist attraction comes from its natural beauty, which includes a wide stretch of sand, a relatively clean environment, and the existence of mangrove forests and coral reefs, which add to the visual value of the beach. In addition, Sejarah Beach has many pleasant facilities for tourists, such as mangrove forests and tree houses.¹¹

¹⁰ (Widiarty, 2020)

¹¹ Marwah, "The Effect Of Beach Prices And Facilities On The Attraction Of Historical Beach Visitors (A Study on Visitors to Historical Beach in Limapuluh Pesisir District)," 2022.

Sejarah Beach Mangrove Forest in Batu Bara is a pocket-friendly ecotourism destination with an entrance ticket of only IDR 5,000.00 per person. Along the aesthetically pleasing wooden bridge (*boardwalk*) jutting out into the sea, visitors can enjoy various excitement, ranging from taking selfies in traditional Japanese clothes, taking pictures in tree houses and *photoboosts*. In addition to being equipped with comfortable facilities in the form of cafes, toilets, and iconic prayer rooms at the end of the area, this conservation area also offers educational experiences such as enjoying coastal Malay seafood culinary , to witnessing the rare phenomenon of waterbird migration at certain times.¹²

The management of natural tourism basically aims to increase the income of the local community, which is closely related to public participation and perception of the existence of tourist attractions. According to the statement, the level of perception and participation of the people of Perupuk Village has an important role in the development of natural tourism of Historical Beach in Batu Bara Regency.¹³ The influence of local governments, especially the Youth, Sports, and Tourism Office, is very important for the development of tourist destinations. Improvement of tourist attractions, improvement of facilities and infrastructure, improvement of service quality. The goal is to increase the number of domestic and foreign tourists.¹⁴

The results of the interview with the manager of the Batu Bara Regency Historical Beach, namely Mr. Abil, stated that tourism management is carried out by the local management by involving the surrounding community, especially in maintaining cleanliness and managing existing facilities and the local government also plays a role in the development of this tourist attraction. Activities at Sejarah Beach are carried out directly by the local management and workers by arranging tourism activities and services to visitors.

From the aspect of supervision and security, it is known that the police and Satpol PP carry out surveillance in the Sejarah Beach area. Regarding the timing of the visit, the deadline for ticket purchases is set until 18.00 WIB. Meanwhile, in an effort to provide protection to tourists, the management provides a counter that also functions as a means

¹² Rumondang et al., "Community Empowerment and Assistance in Mangrove Conservation on the Historical Beach of Batu Bara Regency," *BERNAS: Journal of Community Service* 5, no. 1 (2024): 1115–20.

¹³ Aulia Rahmi and Zulkifli Lubis, "Journal of Environmental and Development Analysis of the Level of Participation and Perception of the Perupuk Village Community in Baru Bara Regency Towards the Management of Pantai Sejarah Nature Tourism" 06, no. 02 (2025): 75–83.

¹⁴ Hardiman Sihombing et al., "Development of Beach Tourism Objects in Improving the Living Standards of the People in Batu Bara" 12, no. 1 (2023): 238–50, <https://doi.org/10.31289/perspektif.v12i1.7843>.

of complaint if problems occur during the visit. However, there are no food and beverage sellers who officially have halal certification (*Interview with Abil dated April 13, 2026*).

Based on the results of interviews with visitors to the Historical Beach tourist attraction, Mr. Ahmad Sazali stated that during big days such as Sunday and Eid al-Fitr, there was an increase in visitors which had an impact on cleanliness and comfort at Sejarah Beach. In addition, the worship facilities available at Sejarah Beach are still relatively limited. Even though there is a prayer room, the location is in a mangrove forest area so it requires a considerable distance from the main tourist area. The facilities that are easier to reach by visitors are only in the form of an open-air gazebo which is sometimes used as a place of worship (*Interview with Ahmad Sazali on March 29, 2026*).

According to Mrs. Siti Aminah, stated that the Historical Beach tourist attraction is very comfortable to be used as a family recreation destination, because visitors can not only enjoy the beauty of the beach, but also various supporting facilities such as mangrove forest areas, museums, and tree houses. The entrance fee charged is IDR 10,000 per person, with a parking fee for two-wheeled vehicles of IDR 5,000 and four-wheeled vehicles of IDR 10,000. However, there are still shortcomings in the provision of facilities, especially the lack of separation between male and female toilets, even though the number of available toilets is quite adequate (*Interview with Siti Aminah dated March 29, 2026*).

According to Mrs. Susilawati, that Sejarah Beach is one of the destinations among teenagers, especially for those who like to take pictures, because it has an interesting natural scenery, especially at sunset which produces aesthetic photography spots. However, at certain times, such as Eid al-Fitr and holidays, there is a significant increase in the number of visitors. This condition often has an impact on the decrease in the level of cleanliness of the tourist environment. However, from the aspect of tourism activities, no practices were found that led to polytheism or immoral acts (*Interview with Susilawati on March 29, 2026*).

Based on the data above, it can be concluded that the management of the Batu Bara Regency Historical Beach tourist attraction has been running with the involvement of local managers and the participation of the surrounding community, and supported by the local government in the development aspect. In terms of security and service, there have been efforts to supervise through patrols by the apparatus and the provision of complaint facilities for tourists. However, there are still several obstacles in management, especially related to environmental cleanliness during the surge in visitors, limited worship facilities that are not fully optimal, there is no separation of toilets between men and women, and the lack of halal certification for food and beverage products.

2. Arrangements for the Protection of Muslim Tourists on Beach Objects

Tourists as users of tourism products and services are part of consumers who have the right to legal protection. These rights are protected and guaranteed by various applicable legal rules relating to consumer protection¹⁵. The protection of tourists' rights is listed in Article 4 of the UUPK which includes the right to comfort, security, and safety in consuming goods and/or services, the right to obtain correct and non-misleading information, and the right to obtain compensation if they suffer losses due to the use of goods and/or services, including other rights regulated in laws and regulations. In addition, Article 8 paragraph (1) letter h of the UUPK regulates the prohibition for business actors to produce or trade goods and/or services that are not in accordance with the provisions of halal production as stated on the label.

Provisions regarding consumer protection in beach tourism areas are also regulated in Law Number 18 of 2025 concerning Tourism. In Article 1, it is stated that tourism is a series of tourism activities supported by the availability of facilities, infrastructure, facilities, and services that focus on the needs of tourists. Therefore, the implementation of tourism not only emphasizes the development of tourist attractions, but also includes efforts to protect and fulfill the rights of tourists in order to create a safe, comfortable, and quality tourism experience.

Article 20 of the Tourism Law regulates various rights that tourists have, including the right to obtain information about tourist attractions, information related to disaster mitigation and emergency conditions in tourist destinations, and tourism services in accordance with applicable standards. Tourists are also entitled to receive health services during their tourist trips, as well as facilities and services that are friendly to people with disabilities, pregnant women, the elderly, and children. In addition, tourists are entitled to legal protection and security guarantees while traveling, as well as protection of privacy and comfort while in tourist destinations.

To ensure the certainty and protection of halal products consumed by the Muslim community, the government passed Law Number 33 of 2014 concerning Halal Product Assurance. The provision requires every product marketed and traded in Indonesia to have a halal certificate¹⁶. Muslim tourists tend to choose tourist destinations that provide

¹⁵ Misno Abdurrahman, "Analysis of Sharia Tourism Practices from the Perspective of Sharia Economic Law," *Ad-Deenar: Journal of Islamic Economics and Business* 2 2, no. 02 (2020): 140.

¹⁶ Aulia Triafinda Agustin, Ahmad Syafii, and Suad Fikriawan, "Analysis of the Legal Certainty of Food Products That Have Not Been Certified as Halal for Muslim Consumers (Analysis of Law No. 33 of 2014 concerning Halal Product Assurance)," *Journal of Sharia Economic Law* 2, no. 1 (2024): 1-14, <https://doi.org/10.37680/jshel.v2i1.5399>.

facilities and food and beverages that have been guaranteed halal¹⁷. In addition, Article 1 number 10 of Law Number 33 of 2014 states that a halal certificate is an acknowledgment of the halalness of a product issued by BPJPH based on a written fatwa from the MUI.

The implementation of Halal Product Assurance is carried out based on the principles of protection, justice, legal certainty, accountability, transparency, effectiveness, efficiency, and professionalism as stipulated in Article 2. Meanwhile, Article 3 letter a explains that the purpose of JPH is to provide a guarantee of comfort, security, and safety as well as certainty of the availability of halal products for the community, as well as encourage increased added value for business actors who produce and trade halal products.¹⁸

Provisions related to tourism business standards are regulated in Government Regulation Number 52 of 2012 concerning Competency Certification and Business Certification in the Tourism Sector. In Article 18, it is stated that the preparation of tourism business standards must consider aspects of products, services, and business management.¹⁹ In addition, the regulation regarding Halal Tourism Business Certification is contained in Article 6 of the Regulation of the Minister of Tourism of the Republic of Indonesia Number 1 of 2016 concerning the Implementation of Tourism Business Certification. The provision states that if halal tourism business certification is needed to meet the standards in the Halal Tourism Business Guidelines, then its implementation is carried out by the National Sharia Council-Indonesian Ulema Council (DSN-MUI).

The right of tourists to obtain security and safety is also regulated in the Regulation of the Minister of Tourism and Creative Economy/Head of the Tourism and Creative Economy Agency of the Republic of Indonesia Number 4 of 2021 concerning Business Activity Standards in the Implementation of Risk-Based Business Licensing in the Tourism Sector. This regulation sets standards that must be met by tourism business actors according to the level of risk of their business. The beach tourism business itself is categorized as having low to medium risk based on the aspects of K3L (Occupational

¹⁷ Aida Nur Hasanah et al., "Optimizing Tourism Potential Through Improving the Quality of Halal Food and Beverages in Manik Maraja Village: Contribution to the Welfare of Local Communities," *Community Development Journal : Journal of Community Service* 6, no. 2 (2025): 2126-32, <https://doi.org/10.31004/cdj.v6i2.43906>.

¹⁸ Misbahul Huda, "Consumer Legal Protection Through Halal Product Assurance," *The Juris* IV, no. 2 (2020): 198-209.

¹⁹ Tiur Margaretha Malau and Antik Bintari, "A Consumer Protection Model for the Community-Based Tourism Sector Managed by BUMDes," *Unes Law Review* 7, no. 4 (2025): 998-1013.

Safety and Health, Public Health, and Environment) and potential hazards that may arise. Therefore, beach tourism managers are obliged to provide facilities and infrastructure that meet K3L standards to ensure the safety, security, health, and comfort of tourists.²⁰

3. Protection of the Rights of Muslim Tourists in Historical Beach Tourist Attractions of Batu Bara Regency Perspective of DSN-MUI Fatwa Number 108/DSN-MUI/X/2016 concerning Guidelines for Tourism Implementation Based on Sharia Principles

Tourists have a number of rights that must be fulfilled by tourism providers or managers. These rights include the protection of life and safety, ease of worship, safety of luggage, access to promised tourist facilities, and protection from all forms of injustice or adverse treatment ²¹. Therefore, tourism managers are obliged to provide optimal protection and service to all tourists without discriminating without distinguishing religious beliefs, but still accommodating the special needs of Muslim tourists.

The halal tourism sector continues to receive attention from the government to be developed as one of the alternative sources of state income. In an effort to support the development of halal tourism in Indonesia, the National Sharia Council-Indonesian Ulema Council (DSN-MUI) issued Fatwa Number 108/DSN-MUI/X/2016 concerning Guidelines for Tourism Implementation Based on Sharia Principles. This fatwa is used as a reference by business actors and tourist destination managers in carrying out tourism activities that are in line with sharia principles. In general, the provisions in the fatwa cover various aspects in the implementation of sharia-based tourism.²²

Fatwa Number 108/DSN-MUI/X/2016, National Sharia Council – Indonesian Ulema Council (DSN-MUI) sets standards for the implementation of tourism activities in accordance with sharia principles. According to General Provision 4 "sharia tourism" is a tourism activity that is carried out in accordance with sharia principles. Furthermore, General Provision 5 defines a tourist destination as a geographical area located in one or more administrative areas that have tourist attractions, worship facilities, public facilities, tourism facilities, accessibility, and community support that are interconnected and complementary.

The provisions regarding tourist destinations in DSN-MUI Fatwa Number 108/DSN-MUI/X/2016 emphasize:

²⁰ Wiwik Trihafsari and Cahaya Permata, "Consumer Protection in Beach Tourism Objects From the Perspective of Maqashid Sharia (Study in the Sub-District of Mirror Beach, Serdang Bedagai District)," *Istinbath* 23, no. 1 (2024): 202–14, <https://doi.org/10.20414/ijhi.v23i1.746>.

²¹ (Huda, 2022)

²² Rully Putra Jaya and Hidayat, "Legal Protection For Muslim Tourists In Indonesia Based On Laws And Regulations And Islamic Law," *Journal of Law and Nation (JOLN)* 1, no. 4 (2023): 150–71.

- a. Tourist destinations must be directed to efforts to:
 - 1) Realizing the public good;
 - 2) Enlightenment, refreshment, and calm;
 - 3) To create a universal and inclusive goodness;
 - 4) Maintaining cleanliness, nature preservation, sanitation, and the environment;
 - 5) Respect socio-cultural values and local wisdom that do not conflict with sharia principles.
- b. Tourist destinations must have:
 - 1) Worship facilities that are suitable for use, easy to reach, and meet sharia requirements;
 - 2) Halal food and beverages that are guaranteed halal through halal certificates;
- c. Tourist destinations must be avoided from:
 - 1) Polytheism and superstition;
 - 2) Immoral acts such as adultery, pornography, pornography, liquor consumption, drug abuse, and gambling;
 - 3) Art and cultural performances and attractions that are contrary to sharia principles.

The DSN-MUI fatwa has strong rules derived from Islamic teachings, which come from the Qur'an and Hadith, which serve as the main guideline for Muslims in living their lives. This is contrary to the teachings of Islam, which expressly prohibits all forms of polytheism and immoral acts, as well as pornography, pornography, liquor consumption, drug abuse, and gambling. This means that every element involved in the tourism sector ecosystem must understand sharia principles well. The implementation of tourism must produce benefits and goodness ²³.

According to the DSN-MUI Fatwa No.108/DSNMUI/X/2016, which is supported by the postulates from the Qur'an and Hadith, the implementation of sharia tourism is not only normative, but must be realized in the practice of managing tourist destinations, the standards that have been set are an important reference in assessing the extent to which a tourist destination has met sharia principles, especially in providing protection for the rights of Muslim tourists.

Sharia tourism at the Batu Bara Regency Historical Beach in implementing sharia principles has not fully met sharia tourism standards as regulated, but there have been efforts to lead to the application of the concept of sharia tourism. This can be seen from

²³ Hammas Hubaibi et al., "Halal Supply Chain Management in the Tourism Business" 3, no. 1 (2024): 528–38.

the limited facilities that support the needs of Muslim tourists, especially the availability of worship facilities such as prayer rooms. For tourists who want to carry out worship on Sejarah Beach, they must walk quite far into the mangrove forest because only there is a prayer room for worship, but the limitation is found in the location of the beach to the place of worship which is quite far away, but on the beach the manager provides a place of worship in the form of a gazebo and a purification facility in the form of a bathroom that meets cleanliness and comfort standards is not available optimally. This condition shows that the fulfillment of the basic needs of Muslim tourists in carrying out worship still needs to be improved.

The provision of food and beverages at Sejarah Beach currently does not fully have a halal certificate. The absence of halal certification shows that there is no formal halal guarantee, so it has implications for the unfulfilled rights of Muslim consumers in obtaining legal certainty for the products consumed. As stated in the Qur'ān, eating halal food is an obligation worth worship ²⁴.

The Sejarah Beach tourist attraction shows that most of the products sold in the tourist area are packaged food and drinks, and there are several businesses such as cafes that provide ready-to-eat food. The business actors generally come from the Muslim community, especially in Batu Bara Regency which is predominantly Malay and Muslim.

The provisions regarding halal certification in DSN-MUI Fatwa Number 108/DSN-MUI/X/2016 are basically more associated with the provision of food and beverages in facilities such as hotels or restaurants that serve complex processed foods, especially those that use raw materials such as meat and through processing processes that have the potential to contain halal and haram elements. Meanwhile, at the Sejarah Beach tourist attraction there are no hotel facilities, and most business actors only sell packaged food and beverage products and simple food.

This condition causes the level of urgency of halal certification in practice to be relatively different. Nevertheless, the existence of halal certification remains important as a form of legal guarantee and consumer protection, so it cannot be completely ignored, even though the type of product traded tends to be low-risk. In terms of the tourist environment, the conditions at Sejarah Beach are generally conducive and relatively in accordance with sharia principles, such as polytheism, immorality, adultery, and drug abuse. In addition, there are no specific worship practices or rituals that have the potential to lead to polytheism, as found in some other tourist destinations. This shows that the

²⁴ Zulham, *The Role of the State in the Protection of Muslim Consumers Against Halal Products*, 1st ed. (Rawamangun: Kencana, 2018).

environment at Sejarah Beach tends to be in harmony with sharia values and the norms of the local community.

Table 1. Analysis of the Suitability of the Sharia Tourism Concept on the Historical Beach of Batu Bara Regency

No	Aspects	Implemented	Not Fully Implemented	Not Implemented	Remarks
1.	Worship facilities (prayer rooms, ablution places, cleanliness, accessibility)		✓		There are worship facilities, but still simple (open gazebo).
2.	Halal food & beverage assurance (certification, raw materials, processing process)		✓		Food and beverages come from local business actors and packaging, but do not have official halal certification so there is no legal certainty about the halalness of the product
3.	Cleanliness of the tourist environment (sanitation, waste management)		✓		Cleanliness has not been fully implemented, especially during holidays and a surge in visitors, so some tourist areas are poorly maintained
4.	Free from polytheism	✓			No worship activities,

and superstition		rituals, or superstitious practices were found in the tourist area
Free from immorality (adultery, pornography, pornography)	✓	Tourist visitors are more likely to have families so that no immorality, pornography, or pornography are found
Free of liquor, drugs, and gambling	✓	There are no liquor, drug, or gambling consumption activities in the tourist area

Based on the results of the analysis of the suitability of the concept of sharia tourism at the Batu Bara Regency Historical Beach, the application of sharia principles has been carried out in certain aspects, especially in the tourist environment which generally shows conformity with sharia values. This is characterized by the absence of activities that lead to polytheism, superstition, immorality, liquor, drug abuse, or other forms of acts that are contrary to sharia principles. This condition shows that the tourist atmosphere at Sejarah Beach is relatively conducive, safe, and tends to be friendly to Muslim tourists.

In addition, available tourism such as beaches, mangrove forests, tree houses, and photography activities are still in accordance with sharia values and do not contain prohibited elements. Similarly, respect for the local social and cultural values of the local community has also gone well, where tourism activities still reflect local wisdom and do not contradict the religious and cultural rules that apply in the surrounding environment.

The tourist attraction of Batu Bara Regency Historical Beach can be said to have shown conformity with DSN-MUI Fatwa Number 108/DSN-MUI/X/2016 concerning Guidelines for the Implementation of Tourism Based on Sharia Principles and Law Number 8 of 1999 concerning Consumer Protection, especially in the aspect of a tourism environment that is relatively safe, conducive, and free from activities that are contrary

to sharia principles. However, there are still some things that have not been completely completed. These include modest worship facilities, unstable cleanliness when there are many visitors, and a lack of halal certification for food and beverages sold.

CONCLUSION

This study shows that the protection of the rights of Muslim tourists in the Batu Bara Regency Historical Beach Tourist Attraction has been implemented in several aspects, but has not fully met the standards set in the DSN-MUI Fatwa Number 108/DSN-MUI/X/2016 concerning Guidelines for the Implementation of Tourism Based on Sharia Principles. From the perspective of compliance with sharia principles, this tourist area does not provide or facilitate activities that lead to polytheism, superstition, immorality, consumption of alcoholic beverages, gambling, or drug abuse. In addition, the existence of family-friendly tourist facilities and a relatively safe environment shows the initial commitment to realizing destinations that are in line with Islamic values. However, the implementation of the protection of the rights of Muslim tourists still faces a number of obstacles, especially the lack of optimal access to worship facilities, the inconsistency of hygiene management at the time of the increase in the number of visitors, and the lack of halal assurance through halal certification on traded food and beverage products. This condition causes Sejarah Beach to not be categorized as a comprehensive sharia tourist destination.

Based on these findings, this study recommends that the management of Pantai Sejarah strengthen the implementation of sharia tourism principles by improving the quality and accessibility of worship facilities, optimizing the management of cleanliness of tourist areas, and facilitating halal certification for culinary business actors in tourist areas. On the other hand, the Batu Bara Regency Regional Government needs to strengthen guidance, supervision, and policy support for the development of Muslim-friendly tourism, including through the preparation of technical regulations, the provision of supporting infrastructure, and socialization regarding sharia tourism standards. With these measures, the protection of the rights of Muslim tourists can be realized more effectively while encouraging the development of tourist destinations that are competitive, inclusive, and in accordance with the principles of Islamic law.

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