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# Critical Review on Sharia Regulation of Halal Tourism and Its Contribution to Creative Economies

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## Abstract

Sharia Regulation of Halal Tourism and Its Contribution to Creative Economics should be enhanced. Current regulations have not accommodated the creative economy in Makassar. The aim of this study is to 1. Analyze the Halal Regulations associated with the development of halal tourism in the province of South Sulawesi; 2. Analyze the contribution of the Halal Regulations associated with the development of the creative economy in the South Sulawesi province and 3. Analyze the strategy to develop a creative economy in the province of South Sulawesi. In this qualitative study, the collected data, which was specifically from several primary data sources, including the Fatwas, South Sulawesi BPS, the South Sulawesi Tourism Office, and the Tourism Offices of countries that practice halal tourism, was analyzed. Furthermore, the Sharia regulations governing Halal Tourism were extremely restrictive. Only Fatwa No. 08/DSN-MUI/X/2016 regulated it. This constraint harmed several economic sectors, including the availability of infrastructures, information services, and promotional events. It was suggested that policymakers, particularly the Indonesian Ulema Council, should enact regulations that facilitate the development of the creative economy in South Sulawesi, especially those pertaining to infrastructure, information services, and promotion.

## Keywords:

Fatwa; Sharia Regulation; Halal Tourism; Economic Creative.

## Abstrak

Peraturan Syariah Pariwisata Halal dan Kontribusinya terhadap Ekonomi Kreatif harus ditingkatkan. Regulasi yang ada saat ini belum mengakomodir ekonomi kreatif di Makassar Tujuan penelitian ini adalah untuk 1. Menganalisis Regulasi Halal terkait dengan pengembangan wisata halal di Provinsi Sulawesi Selatan; 2. Menganalisis kontribusi Regulasi Halal terkait dengan pengembangan Ekonomi Kreatif di Provinsi Sulawesi Selatan; dan 3. Menganalisis strategi pengembangan Ekonomi Kreatif di Provinsi Sulawesi Selatan. Metode penelitian kualitatif yang digunakan dalam penelitian ini adalah menganalisis data yang dikumpulkan, khususnya dari beberapa sumber data primer, antara lain Fatwa, BPS Sulawesi Selatan, Dinas Pariwisata Sulawesi Selatan, dan Dinas Pariwisata negara-negara yang mempraktikkan wisata halal. Dalam penelitian ini, peraturan Syariah yang

mengatur Pariwisata Halal sangat ketat. Hanya Fatwa No. 08/DSN-MUI/X/2016 yang mengatur hal tersebut. Kendala tersebut merugikan beberapa sektor ekonomi, antara lain ketersediaan infrastruktur, layanan informasi, dan kegiatan promosi. Peneliti menyarankan agar pembuat kebijakan khususnya Majelis Ulama Indonesia membuat regulasi yang memfasilitasi pengembangan ekonomi kreatif di Sulawesi Selatan, khususnya yang berkaitan dengan infrastruktur, layanan informasi, dan promosi.

**Kata Kunci:**

**Fatwa; Perda Syariah; Pariwisata Halal; Ekonomi Kreatif.**

## 1. Introduction

The halal industry is growing in popularity worldwide and in Indonesia.<sup>1</sup> Halal tourism is one of the emerging halal industry sectors. Although halal tourism is still in its infancy,<sup>2</sup> the number of halal products and services supporting halal tourism is beginning to grow. South Sulawesi is one of ten regions in Indonesia targeted by the Indonesian Ministry of Tourism to become a pilot project for halal tourism. According to the individual, there are several mosques in South Sulawesi that are frequently visited by foreign and domestic tourists.<sup>3</sup> Foreign and domestic tourists to South Sulawesi are overwhelmingly Muslim, accounting for approximately 75%.<sup>4</sup> This data demonstrates that South Sulawesi is ripe for halal tourism. However, the regional government has only recently begun to focus on this enormous potential. This is demonstrated by the fact that several events promoting halal tourism from various regions in South Sulawesi took place in 2019. Until now, no research has been conducted on the impact of halal tourism on sharia regulation. Earlier research has examined more sharia-compliant hotel marketing strategies in South Sulawesi. Tourism research in South Sulawesi is primarily focused on Toraja attractions.<sup>5</sup>

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<sup>1</sup> Usman Jimoh Muhammad, "Featuring Knowledge as the Means to the Essence of Creation: An Islamic Exposition," *Al-Misbah (Jurnal Islamic Studies)* 9, no. 2 (2021): 115–27, <https://doi.org/10.26555/almisbah.v9i2.4926>.

<sup>2</sup> Ghifari Yuristiadhi Masyhari Makhasi and Muhammad Thohir Yudha Rahimadhi, "RAMAI-RAMAI MENOLAK WISATA HALAL: Kontestasi Politik Identitas Dalam Perkembangan Wisata Halal Di Indonesia," *Jurnal Sosiologi Reflektif* 14, no. 2 (2020): 373, <https://doi.org/10.14421/jsr.v14i2.1767>.

<sup>3</sup> Syamsu Rijal, Muh Zainuddin Badollahi, and Bambang Haryanto, "Tourism Turbulance : Reviving Tourism Industry Post COVID 19 South Sulawesi," *Advances in Economics, Business and Management Research* 200, no. Ptf (2021): 63–70, <https://doi.org/10.2991/aebmr.k.211223.009>.

<sup>4</sup> See <https://muslimobsession.com/tingkatkan-wisata-muslim-pemprov-sulsel-fokus-kembangkan-wisata-halal/>. Accessed on July 23 2022

<sup>5</sup> Robi Setiawan, "10 Destinasi Yang Jadikan RI Juara Wisata Halal," Detik.com, 2019, <https://travel.detik.com/travel-news/d-4513215/10-destinasi-yang-jadikan-ri-juara-wisata-halal>.

Additionally, the conditions indicate that South Sulawesi's government does not yet have a strategy model for the development of halal tourism. The model that will be developed will begin with a mapping of issues, solutions, and strategies. The small number of tourism sectors reflects the central and local governments' lack of regulatory support for enhancing and expanding regional tourism's overall quality.<sup>6</sup> Increasing national and regional problems have altered the government's focus away from tourism as a leading sector that contributes to other sectors' growth. Tourists' incomes can be increased by raising their income through halal tourism, and the creative economy is an important part of that process. In the context of tourism, halal refers to the construction of amenities for Muslim tourists, which continues to dominate.<sup>7</sup>

Halal tourist development cannot be separated from creative economy concepts,<sup>8</sup> such as the carrying capacity of halal tourism, which can then be translated into a development package with great future possibilities. To show how different industries may work together in harmony, such as the rise of halal tourism. The advancement of Islamic commerce in South Sulawesi is made easier because of this coexisting relationship.<sup>9</sup>

Previous research typically only investigated the economic creative and sharia regulation separately. As part of this research the issue was to 1) investigate the major challenges on Halal Regulation associated with the development of halal tourism in the province of South Sulawesi; 2. Analyze the contribution of Halal Regulation associated with the development of Economic Creative in the province of South Sulawesi; and 3. Analyze the strategy to develop Economic Creative in the

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<sup>6</sup> Muh Zainuddin Badollahi, "Health Destinations: The Potential of the New Normal Era Health Tourism Market in Makassar City," in *Advances in Economics, Business and Management Research*, vol. 200, 2021, 42–49, <https://doi.org/10.2991/aebmr.k.211223.006>.

<sup>7</sup> Oktifani Winarti, "Halal Tourism in Indonesia: Does It Attract Only Muslim Tourists?," *Jurnal Studi Komunikasi (Indonesian Journal of Communications Studies)* 1, no. 3 (2017): 232–39, <https://doi.org/10.25139/jsk.v1i3.139>.

<sup>8</sup> Waspodo Tjipto Subroto, "Creative Thinking Development to Foster Economic Creative: Evidence of State University of Surabaya," *International Review of Management and Marketing* 5, no. 3 (2015): 108–13, <https://ideas.repec.org/a/eco/journ3/2015-03-01.html>.

<sup>9</sup> Trisno Wardy Putra, "Development Of Halal Tourism The Land Above The Clouds In North Toraja Regency," *Laa Maisyir: Jurnal Ekonomi Islam* 8, no. 2 (2021): 239, <https://doi.org/10.24252/lamaisyir.v8i2.24103>.

province of South Sulawesi. This is a qualitative study, which means that the data source is limited to seven informants, as the purpose of this research is to develop a strategy model for halal tourism development in South Sulawesi.

## 2. Literature Review

### 2.1. Halal Tourism in Indonesia

Understanding halal tourism is a new company and an answer for Muslims so they can still enjoy themselves without violating sharia. Halal tourism complements the disciplines of Islamic finance that have already taken root in Indonesian society and the rest of the world, notably Islamic finance, and halal food.<sup>10</sup> The definition of sharia tourism encompasses much more than religious tourism. 24 The distinctions between religious tourism, sharia tourism, and halal tourism:

1. Religious tourism is a type of tourism that focuses on religious-related destinations such as pilgrimages and historic mosques.
2. Sharia tourism is a type of tourism that focuses on excursions and nature tourism; (paragliding, Maja waterfall, yellow garden, Cipetei waterfall, and others). What is the sharia?
3. Halal tourism is a form of tourism that focuses on the amenities offered at a destination, such as hotels and cuisine. Halal and forbidden.

Currently, the topic of discussion is halal tourism, which is being aggressively marketed in numerous places. The notion of halal tourism is very new, and it allows Muslims to enjoy their vacations without worrying about the halal and haram items that will be offered in the form of locations or meals.

Noting that the notion of sharia tourism is broader than that of religious tourism, specifically tourism based on Islamic sharia values. As advised by the World Tourism Organization (WTO), consumers of sharia tourism include both Muslims and non-Muslims who wish to experience local wisdom. The general criteria for sharia tourism include, first and foremost, a focus on the common good. Second, it has an

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<sup>10</sup> Nurjaya et al., "Halal Tourism in Indonesia: Regional Regulation and Indonesian Ulama Council Perspective," *International Journal of Criminology and Sociology* 10 (2021): 497–505, <https://doi.org/10.6000/1929-4409.2021.10.58>.

orientation of illumination, revitalization, and tranquility. Avoid polytheism and superstition as a third rule. Fourth, without immorality. Fifth, maintaining safety and convenience. Sixth, ensuring environmental sustainability. Respect socio-cultural values and local knowledge.<sup>11</sup>

Specifically, halal tourism is an economic or commercial activity (halal tourism). In Islamic literature, the term "halal" refers to everything that is prescribed by religious teachings and serves as the foundation for Muslims' behavior and actions. Specifically, halal refers to anything permissible for consumption according to the Koran or the Hadith of the Prophet. The opposite phrase is "haram," which refers to actions committed by Muslims that violate their religious precepts. Therefore, a Muslim is expected to engage in halal activities and abstain from banned practices. The term "halal" refers to something that is lawful and is typically used in this meaning. In Islam, the idea of halal has very specific purposes, including the preservation of religious purity, the maintenance of Islamic thinking, the sustenance of life, the protection of property, the protection of future generations, and the maintenance of dignity and integrity. In addition, the notion of halal encompasses all parts of life, including permissible conduct, speech, attire, behavior, methods, and cuisine. In addition, the definition of halal is investigated in a variety of ways due to its expansive meaning in the East and its restrictive usage in the West. In contrast to secular law, Islamic law is primarily established and immutable, and hence dictates what Muslims consider acceptable or allowed. Sharia is a moral code of conduct that is not confined to food requirements and continues to evolve in relation to the Muslim community. Therefore, the concept of halal must be incorporated into the brand.<sup>12</sup>

Thus, the 2013 Indonesia Halal Expo (Indhex) and the Global Halal Forum which was held on 30 October - 2 November 2013 at the Commercial Center

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<sup>11</sup> Deden Effendi, Aden Rosadi, and Yoyok Prasetyo, "International Journal of Religious Tourism and Pilgrimage Preparing Halal Tourism Regulations in Indonesia Preparing Halal Tourism Regulations in Indonesia," *International Journal of Religious Tourism and Pilgrimage* 9, no. 1 (2021): 58–69, <https://doi.org/10.21427/gt5w-sy51>.

<sup>12</sup> Adhi Alfian et al., "Application Framework Development for Halal Tourism Guide in Indonesia," *Journal of Accounting Auditing and Business* 3, no. 2 (2020): 94–103, <https://doi.org/10.24198/jaab.v3i2.28608>.

Building, JIExpo (PRJ), Jakarta (Wednesday, 30/10/2013), President of the Islamic Nutrition Council of America, Muhammad Munir Caudry, stated that "halal tourism is a new concept of tourism. This is not religious tourism in the same vein as umrah and pilgrimage. Halal tourism is tourism that caters to the wants and desires of Muslim guests by modifying vacation types accordingly. In this instance, sharia-compliant hotels do not serve alcoholic beverages and have separate swimming pools and spas for men and women."<sup>13</sup>

## 2.2. Economic Creative

The creative economy emerges from the concept of creativity-based capital, which can stimulate economic expansion. According to Utomo<sup>14</sup> by President Susilo Bambang Yudhoyono, "the creative economy is the fourth wave economy, which is a continuation of the third wave economy with an emphasis on creativity, culture, and cultural and environmental heritage." In economic history, the orientation of the economic wave shifted from the agricultural era to the industrialization era, followed by the emergence of the information age and breakthroughs in the fields of technology and information.<sup>15</sup>

This wave shift has given us a new and expanding life. New discoveries in the field of information and communication technology, such as the internet, email, Google, and Play Store, motivate individuals to be more active and productive in the discovery of new technologies. Industrialization generates cheaper and more efficient work patterns, production patterns, and distribution patterns.<sup>16</sup>

The creative economy, according to the 2025 Creative Economy Blueprint, is a development of added value (economic, social, cultural, and environmental) based

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<sup>13</sup> Alfonso Vargas Sanchez, Dina Hariani, and Ani Wijayanti, "Perceptions of Halal Tourism in Indonesia: Mental Constructs and Level of Support Perceptions of Halal Tourism in Indonesia: Mental Constructs and Level of Support," *International Journal of Religious Tourism and Pilgrimage* 8, no. 4 (2020): 37–49, <https://doi.org/10.21427/6vbn-ta37>.

<sup>14</sup> Agus Utomo, Yosephine Angelina Yulia, and Yenni Khristiana, "Empowerment of Employees in Creative Economic Business: Case Study of the Developing Economy," *Journal of Governance and Regulation* 10, no. 3 (2021): 93–103, <https://doi.org/10.22495/jgrv10i3art8>.

<sup>15</sup> Richard Florida, "The Creative Class and Economic Development," *Economic Development Quarterly* 28, no. 3 (2014), <https://doi.org/10.1177/0891242414541>.

<sup>16</sup> Wahyudi Sugeng et al., "Creative Economic Development in Economic Education Perspective," in *The International Conference on Rural Development and Entrepreneurship*, vol. 01016, 2020, <https://doi.org/10.1051/shsconf/20208601016>.

on human resource creativity (creative people) and the use of science, including cultural and technological heritage. Creativity is grounded not only in art and culture, but also in science, engineering, and telecommunications technology. There are three key pillars that support the creative economy: creativity, innovation, and invention.<sup>17</sup>

a. Creativity

Creativity is the talent or ability to develop or construct anything that is original, novel, and widely acceptable. Creativity can also generate innovative or practical ideas as a solution to a problem or a unique approach to an issue. A person with reactivity can create and producing something that is helpful for him or others.

b. Innovation

Innovation is a creative idea or ideas that utilize existing inventions to develop a product or process with added value and utility that has a higher and more valuable selling price.

c. Invention

Invention is the development of anything that has never existed before and can be identified as a functional work. Such as Android and IOS-based programs, which are technologically based inventions and information that make it easier for humans to carry out their daily activities

### **3. Research Method**

This study's principal technique of qualitative research was the investigation of primary data sources, which included the South Sulawesi BPS, the South Sulawesi Tourism Office, and the Tourism Offices of nations that practice halal tourism. Indicate which tourist attractions were visited during the trip. The article presents an in-depth discussion and analysis of the data collected from several tourist-related organizations and agencies, as well as a comparison of international and domestic government policies on the implementation of the idea of halal tourism in South Sulawesi. Following the data source and the intent and purpose of this scientific work, the author collects data through a variety of methods, including a literature

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<sup>17</sup> Florida, "The Creative Class and Economic Development."

review, a study of government regulations, and data collection using information from books, journals, and tourism-related data, as well as other media that are relevant to the work of this paper.

## 4. Result and Discussion

### 4.1. Sharia Regulation on Halal Tourism in Indonesia

In principle, the halal tourism industry and the creative economy require two distinct types of legislation, Sharia and national. Naturally, the two laws play a significant role in ensuring that the halal tourism industry in Indonesia develops as expected through the implementation of programs.<sup>18</sup>

Halal tourism activities are not regulated by the Tourism Law No. 10 of 2009. Tourism encompasses a variety of industries, including tourist transportation, travel, food and beverage services, and the organization of entertainment and recreational activities, as well as the organization of meetings, incentive trips, conferences and exhibitions, and spas. Although the law does not expressly state it, the sentence in Article 1 paragraph 3, namely "various kinds of tourism activities," indicates that tourism activities based on sharia principles are permissible.<sup>19</sup>

Fatwa No. 08/DSN-MUI/X/2016 of the DSN-MUI is a fatwa that regulates the implementation of Halal tourism in Indonesia. This fatwa is also the only regulation pertaining to halal tourism in Indonesia following the Minister of Tourism and Creative Economy's revocation of the Ministerial Regulation No. 2 of 2014 regarding the Guidelines for the Implementation of Sharia Hotel Businesses through the issuance of Ministerial Regulation No. 11 of 2016. Although the fatwa's authority is regulated by the government, it is hoped that this fatwa will promote Indonesia's halal tourism sector. With a clear legal framework for halal tourism and the creative economy, there are safeguards in place to ensure that it is implemented without legal irregularities. Sharia regulations that are explicitly and legally stated in the form of

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<sup>18</sup> Nurjaya et al., "Halal Tourism in Indonesia : Regional Regulation and Indonesian Ulama Council Perspective."

<sup>19</sup> Dini Nurul Hidayah and Fanny Nurrusyifa, "The Concept of Sharia Tourism in Regulation of Law No. 33 of 2014 About Halal Product Guarantee," *TSARWATICA (Islamic Economic, Accounting, and Management Journal)* 1, no. 2 (2020): 10–14, <https://ojs.stiesa.ac.id/index.php/tsarwatica/article/view/385>.



regulations that are launched nationally by the government and serve as a guide for the development of tourist attractions in Indonesia. When halal tourism and the creative economy have a legal framework in place, the process of conceptualizing the concept will be significantly easier. The reason for this is that if halal tourism and the creative economy are continued to grow and develop in an area, the area will automatically see an increase in income and community welfare, as well as the recruitment of workers. According to Tourism Law No. 10 of 2009, there are numerous types of tourism activities that are facilitated by a variety of facilities and services provided by the community, entrepreneurs, the government, and local governments.<sup>20</sup>

According to Harjawati,<sup>21</sup> sharia tourism encompasses more than religious tourism; it refers to tourism based on Islamic sharia values. Sharia tourism, as recommended by the World Tourism Organization (WTO), places a premium on halal and safe products for Muslim tourists to consume. That is not to say that non-Muslim tourists cannot benefit from halal tourism and indigenous wisdom. In terms of regulation, the government does not support halal tourism at all, as evidenced by previous regulations, namely Ministerial Regulation 2/2014 on Guidelines for the Implementation of Sharia Hotel Businesses, which includes criteria for sharia-based hotels, but was revoked in 2016. Ministerial Decree No. 11/2016. Additionally, Minister of Tourism Arief Yahya issued Ministerial Regulation 1/2016 on the Implementation of Tourism Business Certification, which details the requirements for halal tourism businesses to be certified. The article was then withdrawn. The discourse surrounding the development of halal tourism in South Sulawesi has recently become a source of contention within the community.<sup>22</sup> The reason for this is that halal tourism is viewed as a threat to the cultural customs of the people of

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<sup>20</sup> Ilham Mashuri, "Implementation of Sharia Compliance in The Halal Tourism Industry In Indonesia (A Study On Sharia Hotels And Beaches)," *Prophetic Law Review* 2, no. 2 (2020), <https://doi.org/10.20885/plr.vol2.iss2.art5>.

<sup>21</sup> Tri Harjawati and Andri Noor Ardiansyah, "Model of Sharia-Based Tourism Industry Development in Banten Province," *PINISI Discretion Review* 4, no. 2 (2021): 229, <https://doi.org/10.26858/pdr.v4i2.19930>.

<sup>22</sup> Alfonso Vargas-Sánchez and María Moral-Moral, "Halal Tourism: State of the Art," *Tourism Review* 74, no. 3 (2019), <https://doi.org/10.1108/TR-01-2018-0015>.

South Sulawesi, even as a form of Islamization or religion conversion that will cause them distress. That is, the concept of planning the development of halal tourism is not understood by the public, which creates controversy and leads to the concept's rejection when several non-Muslim countries implement the concept.<sup>23</sup>

If there is a tug of war in Indonesia over the legal definition of halal tourism, countries with a majority Muslim population will be left behind.<sup>24</sup> Halal tourism is self-evident in terms of its goals and objectives if it is implemented in all regions, including those with most non-Muslim residents. In Japan, where most of the population is Shinto, halal tourism projects are currently being implemented. When the halal tourism industry in the Samurai country grows, the Japanese government provides services or facilities for Muslim tourists. Indeed, Japan's geographical location is remote from Islamic countries, and the Islamic religion has a small following. Another country is South Korea, where the population census revealed that the majority of the country's citizens, 56.9 percent, are atheists. To promote halal tourism, the South Korean government has developed applications and features dubbed "Halal Korea," which include information about the nearest mosque, Qibla, travel, community, scans, restaurants, and markets. In 2017, the government set a target of 1.2 million Muslim tourist visits in addition to other support, with 150 businesses certifying their products as halal.<sup>25</sup>

Apart from Japan and South Korea, non-Muslim countries that practice halal tourism include Thailand and China. These countries profit from Muslim tourists' visits to their countries, while many Muslims visit countries that provide halal services in an atmosphere of happiness and tranquility. Tourism is a lucrative sector for countries, including those with a non-Muslim majority. Certain profits can be realized

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<sup>23</sup> Fahrur Ulum, "Inovasi Pariwisata Syariah Di Indonesia: Analisis Fatwa MUI No. 108/MUI-DSN/X/2016," *Tsaqafah* 15, no. 1 (2019): 103, <https://doi.org/10.21111/tsaqafah.v15i1.2905>.

<sup>24</sup> HatemEI-Gohary, "Halal Tourism, Is It Really Halal?," *Tourism Management Perspectives* 19, no. B (2016): 124–30, <https://doi.org/10.1016/j.tmp.2015.12.013>.

<sup>25</sup> Indar Khaerunnisa, "Measuring Job Performance of The Economic Creative Business upon Women Entrepreneurs Base (Case Study at Online Bunda Community Bogor Branch Using Balance Scorecard Approach)," *The Accounting Journal of Binaniaga* 3, no. 1 (2018): 67, <https://doi.org/10.33062/ajb.v3i1.179>.

from halal tourism by increasing income and welfare.<sup>26</sup> In terms of South Sulawesi, the concept of halal tourism is compatible with all cultures, countries, and ideologies.

#### **4.2. The Contribution of Halal Regulation on Economic Creative**

South Sulawesi requires a concerted effort by all stakeholders, which will manifest itself in national programs. That is, it requires considerable effort on the part of the government to pay attention to and contribute to the practical development of the Islamic economy.<sup>27</sup> The current wave of millennial Muslims advancing the sharia economy is critical, as it has a significant impact on the sharia economy itself.

The halal tourism industry is governed in principle by two distinct sets of laws: sharia and national law. Naturally, these two laws must play a role in ensuring that Indonesia's halal tourism industry develops in a manner consistent with its character and is legally secure in its program implementation.<sup>28</sup>

Establishing laws governing halal tourism with the primary objective of ensuring legal certainty for the broader community, particularly Muslim tourists, whose population is growing and their appreciation for sharia-based tourism is growing. Legal certainty, both in terms of sharia and legislation, is frequently a deciding factor for prospective Muslim tourists, regardless of the availability of halal tourism destinations.<sup>29</sup>

This legal certainty is critical for the management (stakeholders) of halal tourism to prioritize for people to truly appreciate the developed halal tourism destinations. To accomplish this, the community's mindset must be developed, and equally important, they must be shown evidence in practice that what occurs on the ground complies with sharia provisions as part of their obedience to God.<sup>30</sup>

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<sup>26</sup> Huseyin Pamukcu and Mehmet Sariisik, "Suggestions for Standardization of Halal Tourism in Hospitality Industry," *Journal of Islamic Marketing* 12, no. 2 (2021), <https://doi.org/10.1108/JIMA-04-2019-0078>.

<sup>27</sup> Vargas-Sánchez and María Moral-Moral, "Halal Tourism: State of the Art."

<sup>28</sup> Ali Feizollah et al., "Exploring Halal Tourism Tweets on Social Media," *Journal of Big Data* 8, no. 1 (2021), <https://doi.org/10.1186/s40537-021-00463-5>.

<sup>29</sup> Junaidi Junaidi, "Halal-Friendly Tourism and Factors Influencing Halal Tourism," *Management Science Letters* 10, no. 2 (2020): 1755–62, <https://doi.org/10.5267/j.msl.2020.1.004>.

<sup>30</sup> Hidayah and Nurrusyifa, "The Concept of Sharia Tourism in Regulation of Law No. 33 of 2014 About Halal Product Guarantee."

According to Indonesia's Minister of Tourism and Creative Economy's Regulation No. 1 No. 2 of 2014 on guidelines for operating a sharia hotel business, namely Islamic law principles as regulated by fatwas and/or approved by the Indonesian Ulema Council. According to the National Sharia Council's Fatwa No. 108/DSN-MUI/X/2016 on Sharia-Based Tourism Guidelines, "Halal Tourism Destinations are geographical areas within one or more administrative areas that contain tourist attractions, religious and public facilities, tourism facilities, accessibility, and communities that are connected and complement one another." When developing the halal tourism industry, it should take a holistic approach, not favor one sector over another. The growth of the creative economy as a driver of tourism requires collaboration among stakeholders, including government, academia, and the private sector (business). The model for developing the creative economy as a driver of tourism can be adapted from creative city models.<sup>31</sup> Creative cities rely on a high level of human capital to create (or redesign) creative spaces.<sup>32</sup>

Starting with the establishment of halal tourism, it is believed that millennial youth will contribute to the continued existence of halal tourism. Halal business opportunities abound, including the Islamic financial sector, halal travel, halal fashion, and hotels. All halal-based opportunities are competitive in today's global economy. Our country is not a Muslim country, but most of its citizens are, owing to the existence of guidance to carry out Allah SWT's commands. And avoid all prohibitions by following the Al-and Quran's Sunnah's guidance. South Sulawesi's unemployment rate increased by approximately 11,000 people in 2019, from 403,000 to 414,000. Based on unemployment data and a consideration of the concept of halal tourism, unemployment can be reduced by expanding business opportunities related to halal tourism projects.<sup>33</sup>

If the business conducted in conjunction with the development of halal tourism in South Sulawesi expands, the income and standard of living of the people of South

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<sup>31</sup> Hardius Usman, Nurdin Sobari, and Lia Estika Sari, "Sharia Motivation in Muslim Tourism Definition, Is It Matter?," *Journal of Islamic Marketing* 10, no. 3 (2019), <https://doi.org/10.1108/JIMA-01-2018-0015>.

<sup>32</sup> Mashuri, "Implementation of Sharia Compliance in The Halal Tourism Industry In Indonesia (A Study On Sharia Hotels And Beaches)."

<sup>33</sup> Ulum, "Inovasi Pariwisata Syariah Di Indonesia: Analisis Fatwa MUI No. 108/MUI-DSN/X/2016."

Sulawesi will automatically increase. Halal tourism development in an area must be agreed upon by stakeholders through support and development of local industry products (MSMEs), which will also impact the amount of income and level of community welfare.<sup>34</sup>

#### **4.3. Strategic Approach to Develop Economic Creative in South Sulawesi**

One of the most important factors in a country's economic growth is tourism. The tourist industry in Indonesia is one of the country's promising service industries, but so far, it has failed to live up to the high hopes placed in it by policymakers and analysts. The industrial revolution 4.0's globalization has brought about major changes in the global world order, which is distinguished by the increasing development of creativity and innovation in the use of information technology that regulates all aspects of life, including the economy.<sup>35</sup>

Creative economy and tourism synergy can be created in Indonesia, especially in halal tourism, which has a lot of potential.<sup>36</sup> For South Sulawesi's halal tourism industry to thrive, more than only changes to sharia law are needed.

Halal tourism in South Sulawesi in this study was analyzed with a strategic approach. The strategic approach is based on the formulation of priority problems, solutions, and strategies regarding halal tourism in South Sulawesi. The priority problem from the aspect of government is infrastructure. All types of infrastructure in South Sulawesi are still lacking. Tourist sites in South Sulawesi continue to increase. Since 2017 10 regions have been developed to become tourist attractions, namely Lolai in Tana Toraja, Cambang-Cambang Island in Pangkajene Kepulauan (Pangkep), Bidadari Pool in Barru, Marina Beach in Bantaeng, and the Maros-Pangkep Geopark including Rammang-Rammang.

There are also Bira Beach areas in Bulukumba, Takabonerate underwater tours in the Selayar Islands, Liukang Beach in Takalar, Samalona Island in Makassar, and Karang Waterfall in Jeneponto. These attractions require complete infrastructure both roads, bridges, airports, ports, and communications. Until now the

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<sup>34</sup> Alfian et al., "Application Framework Development for Halal Tourism Guide in Indonesia."

<sup>35</sup> Florida, "The Creative Class and Economic Development."

<sup>36</sup> Sugeng et al., "Creative Economic Development in Economic Education Perspective."

South Sulawesi provincial government has always been in communication with the central government in improving infrastructure in South Sulawesi, especially about tourism infrastructure. Improved infrastructure will increase the number of tourist visits to South Sulawesi.

The importance of infrastructure was also consistent with research conducted by Battour and his colleagues. They explored the attributes of tourist destination objects related to memorable travel experiences, which can influence tourist return visits. These attributes consist of the cognitive image of the tourist attraction, which includes local culture, diversity of activities, hospitality, infrastructure, environmental management, accessibility, service quality, and physiography.<sup>37</sup>

The problem with the aspect of society is information. Ferdiansyah stated that the Tourism Representative Office (VITO) needs to be activated as a provider of information about products that are of interest to Middle Eastern tourists such as Shopping, Art & Heritage, Spa products, and other information, especially typical Middle Eastern restaurants, and others. This shows that information is very important in increasing the number of tourists. Even in Alkawsaneh and Alfandi research shows that Muslim respondents in Dubai and Jeddah are worried about lack of investment in marketing communication activities to provide information to tourists about safety, security, value for money, and mingling with the local community. Two previous studies have shown that information is very important for tourists to tourist sites, especially on halal tourism.<sup>38</sup>

The next problem from the aspect of Hotels, Travel and Halal Food was Promotion. The results of Ferdiansyah's research showed that the promotion strategy approach needs to be improved by using promotional media such as electronic media advertising and print media. This promotion is also related to information, when promotions and information are very little about attractions, then the number of tourists does not increase because many do not know the whereabouts of these attractions.

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<sup>37</sup> Florida, "The Creative Class and Economic Development."

<sup>38</sup> Abd Hannan, "Santripreneurship and Local Wisdom: Economic Creative of Pesantren Miftahul Ulum," *Shirkah: Journal of Economics and Business* 4, no. 2 (2019), <https://doi.org/10.22515/shirkah.v4i2.267>.

## 5. Conclusion

It is quite encouraging to see the possibilities for Halal tourism in South Sulawesi. Sulawesi has a diverse range of tourism industries, including beach tourism, mountain tourism, cave tourism, waterfall tourism, and so on. However, if the infrastructure, information, and promotion resources are not fully utilized, this potential will not be achieved. According to the findings of this study, these industries are underdeveloped because of insufficient regulatory frameworks that support them.

Halal tourism laws are being established, with the main objective being to provide greater legal certainty for the broader community, particularly Muslim tourists. Muslim tourists, whose numbers are increasing and who are becoming more appreciative of sharia-based tourism, are becoming more prevalent. Potential Muslim travelers usually base their decisions on legal certainty, both in terms of sharia law and in terms of applicable legislation. The researcher recommends that policymakers, the Indonesian Ulema Council, enact regulations that facilitate the development of the creative economy in South Sulawesi, particularly those pertaining to infrastructure, information services, and promotion of the region's creative industries.

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