



Creating Sustainable and Ethical Tourism Destinations Ethical for Muslim Tourists in West Sumatra : Maqashid Sharia Perspective



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Abstract. West Sumatra, characterized by its predominantly Muslim population and Minangkabau culture deeply rooted in Islamic values, possesses significant potential to establish itself as a sustainable and ethical halal tourism destination. The development of such destinations, tailored to meet the specific needs of Muslim tourists, can be achieved through the application of *maqashid sharia* principles. These principles encompass the safeguarding of religion, life, intellect, lineage, and wealth. This study explores the implementation of *maqashid sharia* as a foundational framework for developing sustainable tourism in West Sumatra, emphasizing environmental preservation, respect for local cultural values, and the economic empowerment of communities. By adopting the *maqashid sharia* approach, sustainable tourism development integrates Muslim-friendly amenities, ethical environmental practices, and the preservation of Minangkabau Islamic traditions and customs. Utilizing literature review and case study methodologies, this article proposes a model for tourism destinations that aligns with Islamic principles while ensuring community welfare and ecological sustainability. The findings aim to provide strategic recommendations for policymakers, tourism stakeholders, and practitioners to transform West Sumatra into a sustainable, ethical, and Muslim-friendly tourism destination that adheres to the principles of *maqashid sharia*.

Keywords: halal tourism destination, a sustainable and ethical, *maqashid sharia*, West Sumatra

1. Introduction

West Sumatra, a province in Indonesia renowned for its rich cultural heritage, natural beauty, and unique historical legacy, holds significant appeal as a tourist destination for both domestic and international travelers. The province's predominantly Muslim population and its Minangkabau customs, governed by the principle of *Adat Basandi Syara, Syara Basandi Kitabullah* (tradition grounded in Islamic law)(ROZALINDA et al., 2019), further enhance its potential as a destination aligned with Islamic values. The increasing global interest among Muslim tourists in destinations adhering to Islamic principles positions West Sumatra as a promising candidate for developing sustainable and ethical tourism.

The concept of sustainable tourism emphasizes on environmental protection, cultural preservation, as well as improving the welfare of local communities. In addition, ethical aspects in tourism are very important to respect the customs, culture, and religious values embraced by local communities and tourists (Khasanah, 2021). Therefore, creating a sustainable and ethical tourism destination in West Sumatra will provide wider benefits, not only for Muslim



tourists who feel comfortable and accommodated in their needs, but also for the preservation of nature and local culture.

Tourism has become an important economic sector in regional development, providing positive impacts in terms of job creation, income generation, and cultural exchange. However, poorly managed tourism can lead to negative impacts, such as environmental damage, cultural degradation, and social inequality. In this context, the concept of sustainable tourism that is ethical and in accordance with the principles of *maqashid sharia* (Safriadi, 2021).

Maqashid sharia—the overarching objectives of Islamic law—encompasses five fundamental aspects: the protection of religion (*hifz al-din*), life (*hifz al-nafs*), intellect (*hifz al-'aql*), lineage (*hifz al-nasl*), and property (*hifz al-mal*). These principles provide a robust framework for developing tourism destinations that are environmentally sustainable, ethically sound, and rooted in Islamic values (Al Farisi, 2022). Thus, West Sumatra has the potential to develop tourism that is not only Muslim-friendly, but also contributes to the welfare of local communities and the preservation of culture and the environment. The application of *maqashid sharia* in the development of tourism destinations in West Sumatra can include aspects such as the provision of facilities that support worship activities, sustainable environmental management, respect for Islamic Minangkabau customs and culture, and equitable community economic empowerment (Muhammad Nizar, 2020). By adopting this approach, West Sumatra has the potential to serve as a model for destinations that successfully integrate sustainability, ethics, and the needs of Muslim tourists. This synergy fosters harmony among tourists, local communities, and the natural environment, thereby enhancing the region's reputation as a leading destination for sustainable and ethical tourism.

The application of *maqashid sharia* principles in tourism development in West Sumatra can involve several key aspects, including the establishment of facilities that support worship activities, environmentally sustainable practices, preservation of Minangkabau Islamic customs and culture, and the equitable economic empowerment of local communities (Khasanah, 2021). By integrating these elements, West Sumatra has the potential to serve as a model of a tourism destination that aligns with the values of sustainability, ethics, and the needs of Muslim tourists. Such integration fosters a harmonious relationship between tourists, local communities, and the natural environment.

This article aims to examine how the *maqashid sharia* perspective can be applied in the development of sustainable and ethical tourism destinations in West Sumatra, as well as its impact on society, the environment, and Muslim tourist satisfaction. As well as various steps that can be taken to develop tourism destinations that are not only friendly to Muslim tourists, but also contribute to environmental sustainability, respect for Minangkabau culture, and improving the welfare of local communities. It is hoped that this effort can make West Sumatra a model of a sustainable and ethical halal tourism destination, while strengthening its position as an inclusive and responsible tourist destination.

2. Methods

This study adopts a qualitative methodology to explore phenomena within social, cultural, and religious contexts comprehensively. The research begins with a literature review, which examines previous studies on halal tourism, *maqashid sharia* principles, and their implementation in tourism development. This review establishes a theoretical foundation, shaping a well-defined research framework and methodology. Additionally, qualitative data sources such as academic articles, government policies, and case studies are utilized. The

collected data is analyzed to uncover patterns and derive conclusions relevant to the study's objectives.

The findings, analysis, and recommendations are synthesized into a research report intended to guide stakeholders in developing sustainable and ethical tourism destinations in West Sumatra. The report emphasizes strategies to integrate *maqashid sharia* principles while meeting the needs of Muslim tourists, promoting environmental sustainability, preserving cultural heritage, and fostering local economic empowerment. By employing this methodological approach, the research seeks to deliver actionable insights and frameworks, positioning West Sumatra as a model for sustainable and ethical halal tourism.

3. Results and Discussion

This section examines the development of sustainable and ethical tourism destinations in West Sumatra through the lens of *maqashid sharia*. *Maqashid sharia* refers to the objectives of Islamic law, aimed at safeguarding five fundamental aspects: religion (*hifz al-din*), life (*hifz al-nafs*), intellect (*hifz al-'aql*), lineage (*hifz al-nasl*), and property (*hifz al-mal*). These principles form the foundation for creating tourism destinations that not only fulfill Muslim tourists' religious needs but also maintain a balance with environmental, cultural, and social sustainability. Below are the theoretical concepts that guide this development:

3.1. Maqashid Syariah in the Context of Halal Tourism

Maqashid sharia is a concept that prioritizes the purpose of all human life activities oriented to the welfare and safety of Muslims in various aspects of life, including activities related to muamalah such as tourism activities. Shathibi, a maqashid sharia figure, emphasized that the purpose of all rules intended for humans in the context of the welfare of mankind is to protect religion (*hifz al-din*), soul (*hifz al-nafs*), intellect (*hifz al-'aql*), offspring (*hifz al-nasl*), and property (*hifz al-mal*) (Sudini & Arthanaya, 2022). Destinations can cater to the specific needs of Muslim travelers by providing an environment that supports worship activities and sharia compliance. For example, the protection of religion is embodied in worship facilities, while the protection of life and property includes aspects of safety and security.

In order to realize a sustainable and ethical halal tourism destination for Muslim tourists in West Sumatra, the application of elements or aspects of *maqashid sharia* is a very important key (Surwandono et al., 2020)(Khasanah, 2021). Tourism development not only meets the needs of tourists but also maintains aspects of the sustainability of the natural environment, cultural customs, and socio-economic aspects of the people of West Sumatra. This discussion will outline some important aspects related to the development of sustainable halal tourism destinations in West Sumatra from the *maqashid sharia* perspective.

3.2. Sustainable Tourism and Tourism Ethics

The concept of sustainable halal tourism is an effort to maintain and preserve the environment, maintain culture, customs and norms, values that live in the local area (Rahtomo, 2018). Likewise, the development of a creative economy that is characteristic of the region such as a variety of specialty foods, accessories, traditional clothing galleries, traditional art that aims to overcome the negative impacts of tourism. Because ethical tourism includes respect for the moral values and customs adopted by the local community. Minangkabau is famous for its strong local wisdom identity with spiritual values, because religion is the basis for everything. This means that if religion allows it to be done but religion prohibits it, then it is also not allowed to do it. Thus the Minangkabau people in the Ethics of muamalah activities including tourism activities are controlled by the values and norms in Islam, that's why

Minangkabau is famous for the identity of *Adat Basandi Syara, Syara Bersandi Kitabullah, syara mangato adat mamakai*.

With the perspective of *maqashid sharia*, sustainable halal tourism destinations must include and involve local communities in all aspects of halal tourism management to preserve Islamic Minangkabau culture, and also protect the safety of the natural environment. This is relevant to the principle of *maqashid sharia*, namely that religion orders the realization of the protection of life and property, because the preservation of the environment and the continuity of the sustainable economic welfare of the community are an important part of the objectives of *sharia* (Khasanah, 2021).

3.3. Integration of *Maqashid Syariah* with Sustainable Tourism Principles

This article makes the concept of *maqashid sharia* as a framework for studying analyzing and being able to apply the principles of sustainable tourism which includes preservation of the natural environment, preservation of culture, customs and local norms that develop, and increase the economic welfare of the community in West Sumatra. This is very much in line with the purpose of Islamic law which is for human welfare. The purpose of this *maqashid* approach is to create a tourism model that is not only attractive to Muslim tourists but also socially and environmentally beneficial to the wider community. Through the application of *maqashid sharia*, tourist destinations can achieve a balance between the demanding needs of Muslim tourists and the sustainability of the destination itself. It is expected to be an example of a halal tourism destination that is responsible and loaded with ethical values and norms.

3.3.1. Provision of Muslim Friendly Facilities aspect

For the realization of sustainable halal tourism, facilities and facilities that support worship activities for Muslim tourists must be fulfilled. This is an important point in realizing ethical halal tourism destinations (Rahtomo, 2018). This includes:

- 1) The presence of Mushalla and Mosque: In all tourist destinations in West Sumatra, it is guaranteed that Muslim worship needs are equipped with clean and comfortable mushalla or mosque, so that tourists can carry out worship without difficulty. The placement of these facilities must be strategic, easily accessible, and kept clean.
- 2) Availability of Information and Education: Worship facilities providing information on prayer times and Qibla direction at various locations are also important for the convenience of Muslim travelers. In addition, education about Islamic values and Minangkabau culture can be provided.

3.3.2. Halal Food and Muslim Friendly Services

- 1) Various Muslim needs for food is one of the important aspects for Muslim travelers. Therefore, the provision of halal food and *sharia*-compliant services in every destination of West Sumatra is very necessary:
- 2) Halal Restaurants and Catering again clean and healthy : All restaurants, stalls and eating places must be guaranteed halal. This means that the food served is halal again guaranteed to be healthy and includes halal certification. This gives Muslim tourists the confidence and satisfaction that they can enjoy local cuisine without hesitation.
- 3) Services that Pay Attention to Islamic Ethics (Noviantoro & Zurohman, 2020): Islamic, friendly and ethical excellent service that is conducted in accordance with Islamic values,

including maintaining the privacy and honor of guests, is an important aspect in meeting the needs and satisfaction of Muslim tourists.(Billah & Maryani, 2019)

3.3.3. Environmental Preservation

- 1) Sustainability of environmental hygiene should be a top priority in the development of halal tourism destinations(Sudini & Arthanaya, 2022) . This is in line with *maqashid sharia* which prioritizes the protection of life and property:
- 2) Natural Resource Management: Prudent management of natural resources, such as water and forests, is important to prevent environmental degradation. The adoption of environmentally friendly practices, such as the use of renewable energy and the reduction of plastic waste, should be part of destination management.
- 3) Environmental Education: Raising the awareness of tourists and all tourism actors about the importance of protecting the environment through educational programs, such as responsible touring and clean-up activities, can help create a more sustainable tourism experience.

3.3.4. Preservation of Local Culture and Customs

- 1) Minangkabau's rich indigenous culture should be preserved and respected as part of the tourist experience(Ciptari et al., 2022):
- 2) Cultural Tourism: Offering cultural tourism experiences that engage travelers in customary activities, such as wedding ceremonies or traditional festivals, can enrich their experience while preserving local culture.
- 3) Local Community Involvement: Involving communities in the management of tourism destinations and providing opportunities for them to showcase local culture and handicrafts will enhance the ethical value of tourism. This is in line with the *maqashid shariah* principle of promoting community welfare.(Irwandi & Ermayanti, 2023)

3.3.5. Empowerment and Improve Community Economy

- 1) Halal tourism must provide fair and sustainable economic benefits for local indigenous and cultural communities in West Sumatra with various forms of business (Nurlaila et al., 2022):
- 2) Economic Empowerment Program: Developing training programs for local communities in entrepreneurship and tourism management, such as becoming tour guides, homestay managers, and culinary businesses, can increase their skills and income.
- 3) Community-based Economic System: Encouraging product development and creativity of local communities with various MSME products that can be sold to tourists, such as handicrafts and specialty foods, can help increase community income and reduce dependence on tourism.

3.3.6. Diversity of Tourism Products

West Sumatra has a variety of wealth of tourism products that can be developed with regard to *maqashid sharia*(Kautsar, 2022):

- 1) Religious and Islamic Tourism(Lisma et al., 2018) : The development of religious tourism, such as pilgrimages to Islamic historical places, can be a special attraction for Muslim tourists such as the Padang Grand Mosque, Adityawarman Museum, Siti Nurbaya Bridge,

Bung Hatta's birth house, Muara Palam Peak in Batu sangkar, Pagaruyung Palace, and various Islamic schools in Padang Panjang: Diniyyah Putri, Thawalib and the Islamic Center Mosque in Padang Panjang. This could include the development of travel tour packages that connect Islamic historical places in West Sumatra.

2) Nature-Based Tourism or panirama: With the abundant natural beauty in West Sumatra, natural tourism destinations should be managed with sustainability principles, such as trekking, eco-tourism, and agro-tourism, which allow tourists to enjoy nature while preserving it. There are many places that can be visited: Singkarak Lake, Maninjau Lake, various beaches in Padang, Puncal Lawang, Anai Valley, Sianok Canyon, Japanese hole, Tirta Sari, Seribu Janjang, Janjang Koto Gadang, lake diateh lake below.

4. Conclusions

The development of sustainable and ethical halal tourism in West Sumatra through the application of *maqashid sharia* principles extends beyond merely addressing the needs of Muslim tourists. It emphasizes achieving a harmonious balance between economic growth, social welfare, cultural preservation, and environmental sustainability. By integrating these principles, West Sumatra holds the potential to serve as a model halal tourism destination that is both appealing and ethically responsible. This approach is anticipated to enhance tourist satisfaction, safeguard the rich local cultural heritage, and contribute significantly to the economic empowerment and welfare of the community as a whole.

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