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Maqasid Syariah Management in Realizing Sustainable Development Goals: Perspective of the Halal Tourism Industry

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ABSTRACT

This research aims to explore in depth the application of Maqasid Syariah management in the Hajj and Umrah industry in Central Java and its contribution to achieving Sustainable Development Goals (SDGs). The method used in this research is a qualitative method with a field interview approach, where data is collected through in-depth interviews with various Hajj and Umrah industry players, including travel agents, service providers and relevant regulators. This approach allows comprehensive information to be extracted regarding the managerial practices implemented as well as the challenges and opportunities faced in efforts to achieve sustainability. Furthermore, this research found that the implementation of Maqasid Syariah in the Hajj and Umrah industry not only contributes to meeting the spiritual and religious needs of the congregation, but also supports the achievement of SDGs in various aspects. These include improving local economic prosperity, social inclusion, environmental preservation, and improving the quality of life of the surrounding community. For example, economic empowerment programs for communities around the departure and return locations of Hajj and Umrah pilgrims as well as environmental conservation initiatives carried out by industry players show a synergy between sharia principles and sustainable development goals. This research concludes that Maqasid Syariah management has great potential for increasing the sustainability and competitiveness of the halal tourism industry in Central Java. It is hoped that the results of this research can provide insight for stakeholders in designing more effective policies and strategies to support a sustainable halal tourism industry.

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Introduction

In the era of increasingly advanced globalization, the *halal tourism industry* is one of the sectors experiencing rapid growth. This phenomenon is not only triggered by the increasing number of Muslim tourists looking for tourist destinations that are in line with Islamic values, but also by increasing global awareness of the importance of inclusivity in tourism. The halal tourism industry, with various services that comply with sharia principles, offers great potential in supporting the global economy and achieving sustainable development goals (SDGs) (Jun Cul-Ha, 2019). However, on this journey towards sustainability, there are various problems that need to be overcome. One of the main challenges facing the halal tourism industry is maintaining a balance between economic profits and environmental conservation. Massive and uncontrolled development of tourism infrastructure can cause environmental degradation, pollution and loss of natural habitat. This is contrary to the principles of *maqasid sharia*, especially in terms of nature conservation (*hifz al-biah*) (Rohmah, 2022). Efforts to integrate sharia principles in tourism practices need to be increased to ensure that economic growth does not harm the environment.

The problem of social inequality is also a crucial issue. In many cases, the economic benefits of tourism are not enjoyed by local communities, but only by a handful of parties. This causes social and economic injustice in tourist areas. *Maqasid sharia*,

with the principle of social justice (*hifz al-mal*), demands that profits from the halal tourism industry be distributed fairly and can provide benefits to all levels of society, including local communities who are often marginalized (Santoso, 2022).

On the phenomenon of preserving local culture is another challenge in the halal tourism industry. Large tourist flows can threaten the continuity of local culture and traditions through gentrification and cultural commercialization. The principle of protection of reason and culture (*hifz al-aql*) in *maqasid sharia* emphasizes the importance of protecting cultural and intellectual heritage from the negative impacts of tourism. Therefore, there is an urgent need to develop strategies capable of preserving and promoting local cultural richness as an integral part of the halal tourism experience (Sarifudin, 2019).

Recent developments show an increase in global awareness regarding the importance of sustainable tourism. Many countries and industrial players are starting to adopt environmentally friendly and sustainable practices. However, the application of *maqasid sharia* in the context of the SDGs still requires strengthening and deeper understanding. Several Muslim-majority countries have formulated regulations that integrate *maqasid sharia* principles in tourism development, but implementation still needs to be improved. Overall, the role of *maqasid sharia law* in realizing the SDGs through the halal tourism industry is very vital (Suraifi, 2022)

The integration of maqasid sharia in this industry will not only ensure sustainable

economic growth, but will also maintain ecosystem balance, social justice and cultural preservation (Firdaus, 2013) . Therefore, this research essay not only provides direct benefits for tourists and industry players, but also ensures that religious and cultural values remain respected and protected for the benefit of future generations.

Sustainability in the *halal tourism industry* is not only a relevant issue for Muslim-majority countries, but also for the international community. Sustainability in the halal tourism industry is not only a relevant issue for Muslim-majority countries, but also for the international community. In this context, Surah Al-Baqarah (2:205) reminds: "And when he turns away (from you), he walks on the earth to cause damage to it, and destroys crops and livestock; and Allah does not like destruction." This verse emphasizes the importance of preserving the environment as part of our responsibility towards the earth and future generations. Thus, Maqasid Syariah includes comprehensive and integral principles in maintaining the welfare of humanity in accordance with Islamic teachings. This can be seen from the increasing number of tourist destinations in non-Muslim countries that are trying to meet the needs of Muslim tourists by providing facilities and services that comply with sharia principles (Tanjung, 2022) .

The application of *maqasid sharia* law in this context not only helps in maintaining the integrity of the halal tourism industry, but also contributes to achieving the broader SDGs. One important aspect of *maqasid sharia* law is the concept of general benefit

(*maslahah*), which means collective prosperity (Firdaus, 2013) . In the tourism industry, this translates as an effort to ensure that all of society, including future generations, can enjoy the benefits of the development of this sector. The public benefit includes economic, environmental, social and cultural aspects, all of which must be considered in a balanced manner to achieve sustainable development.

On the other hand, policies and regulations that support *the halal tourism industry must also reflect maqasid sharia* values . This includes protecting workers' rights, empowering local communities, and preserving natural resources. The government and stakeholders must work together to create a legal framework that not only regulates halal standards, but also ensures that sustainability principles are applied consistently in every aspect of tourism (Wijaya, 2020) . Strengthening international collaboration is also key to achieving this goal. Countries and international organizations need to share knowledge, resources and best practices to promote sustainable halal tourism. Initiatives such as global conferences, training programs, and collaboration between institutions can help accelerate the adoption of *maqasid sharia* principles in the tourism industry, as well as strengthen commitment to the SDGs.

Table 1. Report of Statistical Data with Highest Scores for Assessment of the Development of the Halal Tourism Industry in Indonesia 2019-2020

No	Aspect Score	Average score	Province
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1.	Access Score	Lombok	4.81%
2.	Communication Score	Aceh	4.47%
3.	Environmental Score	Yogyakarta	4.12%
4.	Service Score	West Java	4.06%

Source: KNEKS Report Data, Regional Muslim Tourism Development Report, 2022

The latest data shows that provinces in Indonesia have achieved the highest scores in various aspects of halal tourism, indicating a strong commitment to developing this sector in accordance with sharia principles. Lombok Province, for example, received the highest score in terms of access to halal tourism with a figure of 4.81%. This shows that Lombok has succeeded in providing facilities and services that meet the needs of Muslim tourists, including easy access to places of worship, halal food and sharia-friendly accommodation. This achievement reflects the effectiveness of tourism management policies and efforts that focus on inclusivity and comfort for Muslim tourists. Meanwhile, Aceh province recorded the highest score in the communication category with a figure of 4.47%. This indicates that Aceh has succeeded in building an effective communication system to promote halal tourism. Good communication includes providing accurate and easily accessible information regarding halal tourist destinations, including tourist guides, mobile applications, and information centers that are responsive to tourists' needs. Aceh is able to optimize the use of digital and traditional media to disseminate information, so as to attract

more Muslim tourists and strengthen its image as a halal tourist destination.

Yogyakarta achieved the highest score in environmental aspects with a figure of 4.12%. This shows that Yogyakarta has succeeded in creating an environment that supports halal tourism, including managing cleanliness, environmental preservation, and providing public facilities that are friendly to Muslim tourists. Yogyakarta has shown dedication in preserving nature and cultural heritage, which is in line with the maqasid sharia principle of protecting nature (*hifz al-biah*). These efforts not only improve the quality of the tourist experience, but also contribute to the sustainability of the local environment and culture.

West Java Province obtained the highest score in the service category with a figure of 4.06%. This score reflects the excellent quality of service offered to Muslim tourists, including friendliness, reliability and availability of services in accordance with sharia principles. West Java has succeeded in training and empowering tourism industry players to provide superior and satisfying services, ranging from accommodation, transportation, to halal culinary delights. Good service is the key to building tourist loyalty and ensuring they have a memorable experience that meets their expectations.

Overall, this achievement shows that various provinces in Indonesia have succeeded in integrating maqasid sharia principles in halal tourism management. The success of Lombok, Aceh, Yogyakarta and West Java in various aspects of halal

tourism shows that a holistic and comprehensive approach involving access, communication, environment and services can encourage the development of a sustainable and inclusive tourism industry. This is not only economically beneficial but also supports the achievement of sustainable development goals (SDGs) by ensuring the welfare of local communities, environmental preservation, and respect for cultural and religious values.

Literature Review

Management

Management theory is a set of principles and concepts designed to assist in the effective management of organizations and resources. This theory includes various approaches developed over time to answer the challenges faced by managers in coordinating activities and achieving organizational goals (Peus, 2009). In a broad sense, management theory includes aspects such as planning, organizing, directing and controlling. The development of management theory reflects changes in the world of business and industry, as well as advances in the social sciences and human behavior.

One of the earliest management theories was Classical Management Theory which developed in the late 19th and early 20th centuries. This approach focuses on operational efficiency and productivity through a clear organizational structure and systematic division of labor (Becker, 1999). Frederick Taylor, known as the “father of scientific management,” introduced scientific management principles that

emphasized task analysis, standardization, and work measurement to increase efficiency (Robbins, 2012). Henri Fayol, a French engineer and manager, developed 14 management principles that include aspects such as authority, discipline, unity of command, and unity of direction.

Along with the times, new approaches have emerged in management theory that pay more attention to the human aspects of organizations. Human Relations Theory, pioneered by Elton Mayo and the results of the Hawthorne experiments, shows that social factors and employees' psychological needs have a major influence on productivity and job satisfaction. This approach underscores the importance of communication, motivation, leadership, and group dynamics in management. This theory paves the way for further research on organizational behavior and the development of human resource management (Akgun, 2015). In the modern era, management theory continues to develop by integrating various scientific disciplines and a more comprehensive approach.

Maqasid Sharia

Maqasid Syariah is one of the main pillars in understanding and implementing Islamic sharia. *Maqasid Syariah*, meaning the goals of sharia, focuses on five main principles known as “*al-Kulliyat al-Khams*”: guarding religion (*hifz al-din*), guarding the soul (*hifz al-nafs*), guarding reason (*hifz al-aql*), guarding offspring (*hifz al-nasl*), and guarding wealth (*hifz al-mal*) (Auda Jaser, 2008). This approach emphasizes that Islamic law does not only consist of textual

rules, but also aims to achieve general benefit and human welfare in various aspects of life.

Theoretically, *Maqasid Syariah* provides a dynamic and flexible framework in the interpretation of Islamic law. This concept allows ulama and legal experts to adapt the application of law to the conditions of different times and social contexts. For example, protecting the soul (*hifz al-nafs*) in the modern context can be translated into various public health efforts, such as vaccination campaigns and mental health programs. Thus, *Maqasid Syariah* not only maintains the relevance of sharia in modern society but also ensures that Islamic law remains responsive to current developments (Firdaus, 2013) .

Maqashid al-syari'ah theory in Islamic law is very important. The urgency of this study is based on several considerations as follows. First, Islamic law originates from God's revelation and is intended for mankind, so it is always faced with social change. In this context, the question arises whether Islamic law, whose main sources (the Koran and Sunnah) were revealed several centuries ago, can adapt to social changes (Auda Jaser, 2008) . The answer to this question can only be given after a study of various elements of Islamic law, and one of the most important elements is the theory of *maqashid al-syari'ah* . Second, from a historical aspect, attention to this theory was actually given by Rasulullah SAW, his companions, and generations of mujtahids after him. Third, knowledge of *maqashid al-syari'ah* is the key to the mujtahid's success in his ijihad, because it is on the basis of this legal objective that every problem in

mu'amalah between fellow human beings can be resolved (Salahuddin, 2012) .

Maqasid Syariah is the main goal of Islamic sharia which aims to protect five important aspects of human life: religion (din), soul (*nafs*), reason (aql), heredity (*nasl*) , and property (*mal*) . Many verses in the Koran emphasize the importance of protecting these five aspects. For example, in Surah Al-Baqarah (2:256), Allah SWT says: "*There is no compulsion in religion; indeed the right path is clearer than the wrong path.*" This verse emphasizes freedom of religion and protection of one's religion.

In addition, Surah Al-Ma'idah (5:32) states: "*Whoever kills a human being not because that person (killed) another person, or not because he caused damage on the face of the earth, it is as if he had killed all of humanity .*" This shows how important it is to protect the human soul.

Apart from that, the Qur'an also emphasizes the protection of reason, offspring and wealth. In Surah Al-A'raf (7:31), Allah says: " *O children and grandchildren of Adam! Wear your beautiful clothes every time (entering) the mosque, eat and drink, and do not be excessive. Indeed, Allah does not like people who are excessive .*" This verse teaches the importance of maintaining reason by not doing destructive things, including food and drink. Protection of offspring can be seen in Surah An-Nisa (4:9): "*And fear Allah those who should leave behind them weak children, whom they fear for their (welfare).*" This verse emphasizes the importance of preparing a strong and protected generation. Meanwhile, in terms of wealth, Surah Al-

Baqarah (2:188) says : "And do not consume the wealth among yourselves in a false way." This verse shows the importance of protecting property. Thus, *Maqasid Syariah* includes comprehensive and integral principles in maintaining the welfare of humanity in accordance with Islamic teachings.

In addition, the importance of studying *maqashid al-syari'ah* theory is not only in order to adapt Islamic law to social changes, but also to ensure that the application of this law remains relevant and contextual according to the needs of humanity in various eras (Mawardi, 2010) . Thus, a deep understanding of *maqashid al-syari'ah* will enrich the mujtahid's perspective in producing fatwas that are not only in accordance with the text but also with the reality of the people's lives (Abdul Khader, 2014) .

Maqasid Sharia also emphasizes the importance of achieving a balance between individual interests and the interests of society. The principle of safeguarding property (*hifz al-mal*), for example, not only focuses on protecting individual property but also demands a fair distribution of wealth to reduce poverty and social injustice. In an economic context, this means the implementation of zakat, waqf and other Islamic financial instruments aimed at improving the welfare of the wider community (Auda Jaser, 2008) . In the study of *Maqasid Sharia* Law theory , it also highlights the need for innovation in Islamic legal methodology. Scholars in this field often use the *ijtihad* approach, namely independent efforts to decide laws based on the principles of *Maqasid Sharia* (Yusuf

Qardawi, 2010) .

Sustainable Development Goals

Sustainable Development Goals (SDGs) are a series of global goals designed by the United Nations (UN) to end various major challenges facing the world such as poverty, hunger, inequality and environmental degradation (Sarkar, 2019) . The SDGs consist of 17 integrated and indivisible goals, which were adopted by all UN member states in 2015 as part of the 2030 Agenda for Sustainable Development. SDGs aim to promote overall human welfare, both in economic, social and environmental aspects, with a focus on sustainable and inclusive development.

Each goal in the SDGs has a specific target that is expected to be achieved within a certain time period. For example, Goal 1 is to end poverty in all forms everywhere, which includes targets such as halving the number of people living in extreme poverty and implementing appropriate social protection systems. Goal 2 focuses on ending hunger, achieving food security, and promoting sustainable agriculture, which includes increasing agricultural productivity and ensuring adequate access to nutritious food for all people. The SDGs also include goals that focus on social and economic well-being, such as Goal 3 which aims to ensure healthy lives and promote well-being for all at all ages, and Goal 4 which focuses on ensuring inclusive and quality education and promoting lifelong learning opportunities for all. In addition, Goal 5 seeks to achieve gender equality and empower all women and girls, which

includes eliminating all forms of discrimination and violence against women and girls (Yu, s., & Zhao, 2012).

In terms of the environment, the SDGs include goals such as Goal 13 which calls for urgent action to combat climate change and its impacts, as well as Goal 15 which aims to protect, restore and promote the sustainable use of terrestrial ecosystems, sustainably manage forests, fight desertification, halt and reverse degradation land, and stop the loss of biodiversity. Implementing these goals requires collaboration and commitment from various stakeholders, including government, the private sector and civil society.

The halal industry also has a significant impact in promoting social inclusion and gender equality, which are the focus of several SDGs goals. By providing fair business and entrepreneurship opportunities for all levels of society, including women and marginalized groups, the halal industry helps create a more inclusive and just society. In addition, by ensuring that halal products are produced with due regard for workers' rights and human rights principles, the halal industry can contribute to achieving Goal 5 of the SDGs which aims to achieve gender equality and women's empowerment (Suhartanto, 2021).

Overall, the halal industry has great potential to become a motor for sustainable and inclusive development, which is in line with the SDGs vision. By integrating sustainability principles into its business practices, the halal industry can become

one of the main drivers in global efforts to achieve sustainable development goals, ensuring human well-being, environmental conservation and greater social inclusion.

Sustainability Theory

Sustainability theory is a framework developed by experts to understand and formulate the principles underlying development that can be maintained in the long term without destroying the environment or weakening the capacity of future generations to meet their own needs (Untari, 2022). One of the main approaches in sustainability theory is the three-dimensional approach, which combines economic, social and environmental aspects. In the economic dimension, sustainability focuses on inclusive and sustainable economic development, where economic growth is balanced with a fairer distribution of wealth and resources. The social aspect in sustainability theory emphasizes the importance of social inclusion, justice and equality in development.

This includes fair access to basic services such as education and health, protection of human rights, and community empowerment in the development process. These factors are considered crucial to ensure that all people can enjoy the benefits of economic progress and are not left behind in development (Jawabreh, 2022). The environmental dimension in sustainability theory highlights the importance of protecting and restoring natural ecosystems that support life on Earth. This includes efforts to reduce greenhouse gas emissions, improve air and

water quality, conserve biodiversity, and promote sustainable consumption and production patterns. The application of these principles aims to maintain ecological balance and ensure that natural resources can survive for future generations (Pathak, 2017).

Halal Tourism Industry

Halal tourism is a form of tourism that complies with the principles of Islamic sharia, which includes aspects such as the provision of halal food, worship facilities, clothing that complies with Islamic dress codes, and avoidance of activities that are prohibited in Islam. More broadly, halal tourism also includes the development of tourist destinations that are family friendly, safe, and provide a supportive environment for Muslim tourists in carrying out their religious practices (Putri, 2023). This concept also includes the promotion of Islamic moral and ethical values in the tourism industry, such as politeness, friendliness and concern for the environment. In its essence, halal tourism aims to provide a tourism experience that is in accordance with Islamic teachings, as well as meeting the needs and preferences of the increasing number of Muslim tourists.

Understanding in *halal tourism industry theory* examines various aspects, starting from halal tourism infrastructure, development of halal products and services, to Muslim consumer preferences and behavior in choosing tourist destinations and experiences.

This research also often integrates cross-disciplinary approaches, including

economics, sociology, anthropology, and cultural studies, to gain a more comprehensive understanding of the *halal tourism industry* (Alamdar & Shah, 2019). In addition, this theoretical study also highlights the importance of sustainable management in the halal tourism industry, by paying attention to environmental and social aspects. This includes maintaining cultural and natural heritage, developing environmentally friendly tourism, as well as empowering local communities to take part in the halal tourism industry. Thus, halal tourism industry theory not only considers aspects of economic sustainability but also environmental and social sustainability. Research in the study of halal tourism industry theory often emphasizes the importance of cooperation between various stakeholders, including government, the private sector, academics and civil society. This cross-sector collaboration is considered important to create an inclusive and sustainable halal tourism ecosystem (Ahyani, 2021). Thus, the theoretical study of the halal tourism industry provides a strong foundation for the development of policies, strategies and best practices in managing and promoting the tourism industry that follows halal principles.

Method, Data, and Analysis

This research uses a qualitative approach with the aim of exploring in depth the implementation of Maqasid Syariah management in the Hajj and Umrah industry in Central Java and its contribution to achieving Sustainable

Development Goals (SDGs). A qualitative approach was chosen because it allows researchers to understand phenomena holistically and contextually through the perspectives of industry players. The design of this research is a case study that focuses on the Hajj and Umrah industry in Central Java.

Case studies were chosen because they provide flexibility in exploring complex phenomena in real contexts. This research seeks to identify and understand how Maqasid Syariah principles are implemented in the management of the Hajj and Umrah industry and how this implementation contributes to sustainability and achievement of the SDGs. Participants in this research consist of Hajj and Umrah industry players in Central Java, including travel agents, providers services, regulators, and Hajj and Umrah pilgrims. Participants were selected using a purposive sampling technique, which allows selecting respondents based on certain criteria relevant to the research objectives. These criteria include experience in the Hajj and Umrah industry, understanding of Maqasid Syariah principles, and involvement in sustainability initiatives. Data was collected through in-depth interviews, observation, and documentation. In-depth interviews were conducted using a semi-structured interview guide designed to direct the discussion but still provide freedom for respondents to express their views and experiences (Cooper, 2017) . Observations were carried out to gain direct understanding of managerial practices in the field

Result and Discussion

Practical Implications and Solutions for the Role of *Maqasid Syariah Management in Realizing Sustainable Development Goals Sustainability Perspective for the Halal Tourism Industry*

Maqasid Syariah management in the *halal tourism industry* has a significant effect on economic aspects. Principles such as economic justice, fair distribution of wealth, and economic empowerment of local communities are the main focus. In the context of the SDGs, this means that *the halal tourism industry* must ensure that the economic growth that occurs does not only benefit a few parties, but also creates equal economic opportunities for all levels of society.

In field conditions, from a social perspective, the implementation of *Maqasid Sharia Law* can have positive implications in promoting social inclusion and equality in the halal tourism industry. Principles such as respect for cultural diversity, gender equality and protection of human rights are important foundations. In the context of the SDGs, this means that the halal tourism industry must provide equal access for everyone regardless of religious, ethnic or gender background, as well as respect and protect individual rights from an environmental perspective. The application of *Maqasid Sharia Law* in the halal tourism industry has implications significant impact on the preservation of the natural environment. Principles such as maintaining ecosystem balance, protecting natural resources, and minimizing negative impacts on the environment are of primary

concern (Ahyani, 2021) . In the context of the SDGs, this means that the *halal tourism industry* must develop sustainable environmentally friendly practices, such as the use of renewable energy, efficient waste management and preservation of natural ecosystems.

Maqasid Syariah principles has helped build the halal industry in a sustainable way. For example, a tourism company in a country with a majority Muslim population decides to adopt the principles of *Maqasid Sharia* in its operations. This company not only provides travel packages that meet halal standards, such as food and accommodation that comply with Islamic rules, but also pays attention to aspects such as the social welfare of local communities and environmental conservation.

By observing the principles of *Maqasid Sharia* , the company was not only able to attract Muslim tourists seeking a tourism experience in line with their religious beliefs, but also gained widespread support from the local community and government. In this way, this company can develop into one of the pioneers in the sustainable halal industry, which not only provides economic benefits but also has a positive impact on society and the environment. The success of this case shows that *Maqasid Syariah* principles can be a strong foundation in building a sustainable halal industry and promoting overall human welfare (Firdaus,

2013) .

To realize these practical implications, concrete solutions are needed that integrate the principles of *Maqasid Sharia Law* into the *halal tourism industry development strategy* . One possible solution is to adopt a value-based approach in the development of tourism products, services and infrastructure. This includes providing facilities that meet sharia standards, training for workers on the principles of *Maqasid Syariah* , as well as building awareness and understanding of sustainability in society. Apart from that, collaboration between the government, private sector, academics and civil society is also a key solution in integrating *Maqasid Sharia Law* in the *halal tourism industry* (Prianto, 2016) .

With various parties working together, a holistic and sustainable framework can be created for the development of the halal tourism industry that pays attention to *Maqasid Syariah* principles and supports the achievement of the SDGs. This includes establishing supportive policies, sustainable funding initiatives, and capacity building for industry players and local communities. Thus, through the implementation of the principles of *Maqasid Sharia Law* and cross-sector collaboration, the halal tourism industry can become a positive force in realizing sustainable development that is inclusive, fair and environmentally friendly.

Table 2. Field Interview Results

Source person	Interview results
N1: Director of Hajj and Umrah Travel Agent	Question : How do you apply Maqasid Syariah principles in your company's operations? Answer : "We strive to apply Maqasid Syariah principles in every aspect of the

	<p>company's operations. For example, we ensure that all transactions are transparent and in accordance with sharia principles. We also prioritize the welfare of the congregation by providing services that are safe, comfortable and in accordance with their needs ."</p>
N2: Operations Manager for Hajj and Umrah Travel Agents	<p>Question What are the challenges faced in implementing Maqasid Syariah principles? Answer "The main challenge is maintaining a balance between sharia compliance and business needs. Sometimes, there are additional costs that must be incurred to ensure all services are sharia-compliant. In addition, educating staff and congregation about the importance of Maqasid Syariah principles also requires continuous efforts."</p>
N3: Congregation Service Staff	<p>Question : How do Maqasid Syariah principles apply in services to the congregation? Answer : "We always try to provide the best service by paying attention to sharia aspects. For example, in providing food, we ensure that all ingredients are halal and tayyib. Apart from that, we also provide worship guidance that is in accordance with sharia principles to the congregation."</p>
N4: Hajj and Umrah Accommodation Provider	<p>Question : How do Maqasid Syariah principles apply in providing accommodation? Answer : "We ensure that all the accommodation facilities we provide comply with sharia standards. Starting from cleanliness, the availability of prayer rooms, to the provision of halal food. We also try to keep the environment around the accommodation clean and comfortable for the congregation."</p>
N5: Hajj and Umrah Industry Regulator	<p>Question : What is the government's role in supporting the implementation of Maqasid Syariah principles? Answer : "The government has an important role in establishing regulations and standards that refer to Maqasid Syariah principles. We also carry out regular supervision to ensure that all service providers comply with the established rules. In addition, we provide training and outreach for industry players."</p>
N6: Hajj Pilgrims	<p>Question : What is your experience in getting services that comply with Maqasid Syariah principles? Answer : "I feel very satisfied with the services provided. All my needs as a congregation are well met, from prayer guidance to accommodation. I feel calmer because all services are in accordance with sharia principles."</p>
N7: Maqasid Sharia Expert	<p>Question : What is your view on the implementation of Maqasid Syariah in the Hajj and Umrah industry? Answer : "The implementation of Maqasid Syariah in the Hajj and Umrah industry is very important to ensure that the entire process of this pilgrimage brings broad benefits, not only for the congregation but also for society and the environment. Principles such as the protection of life and property, as well as the development of reason and religion, must always be maintained in every aspect of service."</p>

<p>N8: Environmental Activists</p>	<p>Question : How are sustainability principles implemented in the Hajj and Umrah industry? Answer : "Some service providers have started implementing sustainability initiatives, such as waste management and the use of environmentally friendly materials. However, there is still a lot of room for improvement. It is important to integrate Maqasid Syariah principles with sustainability practices so that the industry is not only religious but also environmentally responsible ."</p>
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Source: Respondent interview results, 2024

The results of interviews with eight respondents consisting of various stakeholders in the Hajj and Umrah industry in Central Java provide in-depth insight into the application of Maqasid Syariah principles and their contribution to achieving Sustainable Development Goals (SDGs). Based on the interview analysis, several main conclusions can be drawn. First, the application of Maqasid Syariah principles in the Hajj and Umrah industry is carried out quite well by industry players. Travel agents, accommodation providers and congregational service staff have made great efforts to ensure that the services they provide comply with sharia principles. This includes transparency in transactions, provision of halal food, adequate worship facilities, and guidance on worship in accordance with religious teachings.

Second, the implementation of Maqasid Syariah in this industry also contributes significantly to the welfare of the congregation. Congregants feel calmer and more satisfied because they receive services that not only meet their physical and material needs, but also their spiritual needs. Principles such as protection of life, reason, religion, lineage and property are implemented well, providing a positive impact on the congregation's worship experience.

Third, challenges in implementing Maqasid Syariah principles still exist, especially in maintaining a balance between sharia compliance and business needs. Additional costs required to ensure all services comply with sharia as well as continuous education of staff and congregation are some of the challenges faced by industry players.

Fourth, the government plays an important role in supporting the implementation of Maqasid Syariah principles through regulation, supervision and training. This role is important to ensure that all industry players comply with established standards and continue to improve service quality.

Fifth, from a sustainability perspective, several initiatives have begun to be implemented, such as waste management and the use of environmentally friendly materials. However, there is still a lot of room for improvement so that sustainability principles can be better integrated with Maqasid Syariah principles, so that the Hajj and Umrah industry can contribute more to achieving the SDGs. By continuing to strengthen the application of Sharia principles and integrating them with sustainability practices, this industry can provide wider benefits for the congregation, society and the environment. The successful implementation of *Maqasid Syariah Law* in the *halal tourism industry* also

depends on efforts to increase public awareness and education about sharia values and the importance of sustainability. This includes outreach campaigns, training and educational programs targeting various stakeholders, from tourism destination managers, business actors, to tourists themselves. By increasing understanding of Maqasid Syariah principles and their positive impact on the halal tourism industry, it is hoped that there will be changes in behavior and better thinking in encouraging sustainability.

The implementation of Maqasid Syariah in various aspects of life shows how important these basic principles are in shaping the welfare of individuals and society as a whole. Maqasid Syariah emphasizes the protection of five main aspects: religion, soul, mind, lineage and property. With this basis, Islamic law aims to create a harmonious, just and prosperous life. Al-Qur'an verses such as Surah Al-Baqarah (2:256) and Surah Al-Ma'idah (5:32) provide clear guidance on the importance of religious freedom and the protection of the human soul (Al Hasan, 2016). The implementation of this teaching can be seen in social and legal policies that are fair and respect human rights.

In the economic and social context, Maqasid Syariah principles also direct us to the importance of honesty, integrity and justice in muamalah (social and economic interactions). Verses such as Surah Al-Baqarah (2:188) teach us not to take wealth in a false way, which shows the importance of ethics in business and trade. This is relevant in modern business practices, where transparency and fairness are the

main keys in maintaining trust and economic sustainability. Implementation of these values in management, both in the public and private sectors, can increase efficiency, productivity and welfare (Branine, 2010) .

Sustainability in the halal tourism industry is a concrete example of how Maqasid Syariah principles can be applied in a global context. This is not only important for Muslim-majority countries, but is also relevant for the international community which is increasingly aware of the importance of environmental and economic sustainability. Surah Al-Baqarah (2:205) reminds us not to destroy the earth and the natural resources that Allah SWT has entrusted to us. By implementing sustainability principles in accordance with Maqasid Syariah, the halal tourism industry can become a model for responsible tourism practices, maintaining a balance between economic, social and environmental needs (Mustofa, 2013) . Thus, the implementation of Maqasid Syariah in various areas of life is able to bring about positive and sustainable changes that have a broad impact on humanity and the universe.

Conclusion

The successful implementation of *Maqasid Syariah* in the *halal tourism industry* depends on efforts to increase public awareness and education about sharia values and the importance of sustainability. This includes outreach campaigns, training and educational programs targeting various stakeholders, from tourism destination

managers, business actors, to tourists themselves. By increasing understanding of *Maqasid Syariah* principles and their positive impact on the *halal tourism industry*, it is hoped that there will be changes in behavior and better thinking in encouraging sustainability. Transparency and accountability are the keys to ensuring the successful implementation of *Maqasid Syariah Law in the halal tourism industry*. Governments, companies and related organizations must commit to implementing practices that comply with sharia principles and sustainable development goals, and openly report progress and challenges faced. By strengthening monitoring and accountability mechanisms, a stronger foundation can be built for the sustainable and responsible growth of the halal tourism industry.

Implications

The solutions proposed in this research emphasize the importance of cross-sector collaboration, public awareness, accountability, and ongoing research. By strengthening cooperation between government, the private sector and civil society, as well as increasing understanding of the principles of *Maqasid Syariah* and sustainability, the *halal tourism industry* can become a positive force in realizing inclusive and sustainable development. Because through the implementation of the *Maqasid Sharia* and the proposed solutions, the halal tourism industry has great potential to become a motor for sustainable development that pays attention to the needs and aspirations of humanity, as well

as maintaining the sustainability of the natural environment. With strong commitment, ongoing collaboration and increased awareness, the halal tourism industry can make a significant contribution to achieving the SDGs and creating a more just, inclusive and sustainable world for future generations.

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