

Development model of halal concept integration based on sustainable village tourism



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ABSTRACT

Village tourism with halal tourism development is a tourism asset based on rural potential that can be empowered and developed as a tourism product to attract tourist visits and impact equitable development at the village level and the community's economy. This study aims to produce a halal tourism concept as an innovation in developing tourism activities in the Lontar Sewu tourist village to realize people's welfare during the Industrial Revolution. The method is qualitative and interpretative, and it is located in Hendrosari Village, Gresik Regency. Through content analysis, content, and strategic matrix instrument, it was found that the concept of a halal tourism model based on sustainable village tourism in Lontar Sewu Tourism, Hendrosari Village, Gresik Regency is based on the principle of *maqashid syariah*. Examining all the results of the matrix above, it can be found that the aspects of *Hifdz al-Din*, *Hifdz al-Nafs*, and *Hifdz al-Aql* are the most important in the integration of the halal concept because they have the highest and most implementation value.

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INTRODUCTION

Indonesia is developing Halal Tourism in collaboration with many stakeholders. For example, the Ministry of Tourism is working with the National Sharia Council (DSN), the Indonesian Ulema Council (MUI), and the Business Accreditation Institute (LSU) (Nisa, 2022). The development of halal tourism is important because Muslim tourists cannot only feel its benefits (Jaelani, 2017). The recent Islamic-based economic sector has increased steadily, i.e., culinary, Islamic finance, Islamic takaful industry (insurance and mortgage), fashion, cosmetics, pharmacy, entertainment, and tourism (Abdullah et al., 2020). The tourism sector, a driver of the community's economy, is expected to run sustainably through community tourism development (Al-Hammadi et al., 2019).

The intention of Islamic tourism is not to replace existing tourist activity in our areas but to open new and existing opportunities for growth and market a new type of commodity for which we are convinced there is an urgent need (Al-Hamarneh & Steiner, 2004). To realize sustainable, people-based tourism development, efforts are needed to diversify tourist attractions oriented towards improving community welfare, preserving arts and culture, and developing environmentally friendly tourism. Such development is now known as pro-people tourism (Dewi, 2017). Otherwise, the importance of some halal dimensions, such as halal searchability and availability, halal certification and appraisal, and halal at airports and halal hotels (Adel et al., 2021).

Religious beliefs, health-related reasons, and the role played by halal certification (represented by a halal logo or label) are genuine predictors of Muslims' awareness of halal foods and products for consumption (Ambali & Bakar, 2014). Halal tourism relies heavily on the paradigm *rabbaniyyah*, as

reflected in the attachment of the predicate halal after the word tourist (Nizar & Rakhmawati, 2020). Developments that need to be continuously improved include improving institutional management and the quality of human resources for managing tourist villages (Nur et al., 2022; Nurohman & Qurniawati, 2021).

Establishing a tourist village, often referred to as a rural tourism region that can serve as a tourist attraction, is one of the wise decisions. In rural tourism, tourism villages are assets that can be developed and employed as a tourism product to draw tourists to the village location. These assets are built on rural potential, with its uniqueness and beauty. The development of tourist villages affects not only the number of visitors but also the level of development at the village level and the community's economic standing. So, in the digital era, managers must adopt a new perspective of thinking that values flexibility, speed, innovation, integration, and the challenges that evolve from conditions of constant change (Aslamiyah, 2023a).

In addition, the development of tourist villages, according to Dewi (2017), aims to include the community in the tourism process so that the village and its culture do not become tourist objects; rather, the village community must be aware of and willing to improve itself by using tourism as a tool for both preserving values and local cultural values and customs and for increasing welfare. Every tourist community has developed with unique rhythms and accomplishments. Some people develop typically, those who develop swiftly and those who develop less or not. Given these variations, an assessment of Gresik's tourism village development is required to formulate strategies for optimal growth in line with the desired outcomes. The public debate in the media has shifted to include the necessity of assessing the growth of tourist communities. The conversation in the community demonstrates their wish for the government's initiative to create tourist communities to be genuinely successful in meeting its goals.

The Gresik Regency Government is currently focusing on collaborating to create a tourist village to improve the people's welfare (Peraturan Daerah Kabupaten Gresik Nomor 7 Tahun 2021 Tentang Desa Wisata, 2021). Edu Lontar Sewu tourism is a tourist village that utilizes natural potential through abundant palm trees. With the concept of education and relying on nature, this tourist attraction competes with other tourist villages in Gresik Regency.

When compared to other village tours in Gresik Regency, Aslamiyah (2023b) found that Lontar Sewu tourism has the following advantages: 1) cheap entrance ticket prices with competitive facilities, 2) artificial tourism categories that support education about nature and are child-friendly, 3) have complete and diverse game rides ranging from play areas, education, and Instagram-able photo spots. However, it is still lacking in the development of halal tourism.

Halal tourism is one sector in the global economy experiencing significant development. Indonesia, as a country with a Muslim majority, has great potential to develop halal tourism. Developing the halal industry combines social values in business activities to play a dual role in mobilizing social funds and building the people's economy based on Syariah principles in business activities (Saputri, 2020). In terms of the division of *Maqashid syariah*, there are three levels, namely *dharuriyah*, *hajjiyah*, and *tahsiniyah*, where of the three, the *dharuriyah* aspect is the most urgent and must be maintained by maintaining the five aspects: *Hifdz al-Din*, *Hifdzh al-Nafs*, *Hifdzh al-Aql*, *Hifdzh al-Nasl*, and *Hifdzh al-Mal* (Taqwim & Zakariya, 2020). The fifth priority strategy is to increase the variety of available halal tourism products, including tourist attractions, events, tour packages, and promotions (marketing) (Utama & Mawardi, 2023).

The potential for halal tourism must be responded to positively by the regions through transformative regional regulations as a means of regional development and the welfare of the people. By using an interpretive qualitative approach, this research aims to produce the concept of halal tourism as an innovation in developing tourism activities in villages in Lontar Sewu to realize people's welfare in the era of the Industrial Revolution.

RESEARCH METHOD

The research approach used is qualitative interpretive. The qualitative research method is based on postpositivist philosophy and is used to research the condition of natural objects. The researcher is the key instrument, data collection techniques are carried out using triangulation (combination), data analysis is inductive/qualitative, and the results of qualitative research emphasize meaning (can only be expressed in speech/language) rather than generalizations (Sugiyono, 2019).

Gresik Regency is the research location that was utilized. The research site is in Hendrosari Village, Gresik Regency, called Edu Wisata Lontar Sewu. In qualitative research, words and actions are the primary sources; supplementary data, such as documents, comprise the remaining portion. The following categories and sources of data were used in this study: Primary data is data obtained directly from the first source (resources), either from individuals who are directly related to the research object or existing problems.

The primary sources of data used in this study were questionnaires and interviews. Data from intermediary media (obtained and recorded by third parties) is secondary. Specifically, information gleaned from records or archives, rules, papers, and online or print references that enhance and supplement original data sources.

According to Yin (2016), there are 5 phases in qualitative research data analysis techniques: (1) compiling, (2) disassembling, (3) reassembling (and arraying), (4) interpreting, and (5) concluding. In this study, questionnaires and interviews were employed as data-gathering methods. Instruments used in data analysis procedures include matrices, content analysis, and content analysis. The internal factor evaluation (IFE), external factor evaluation (EFE), and strengths, weaknesses, opportunities, and threats (SWOT) matrices are employed (David, 2017). In the meantime, researchers employed the triangulation technique as a consistency test for the data source to assess the authenticity of the data (Sugiyono, 2019).

Data Analysis

A halal tourism village blends the principles of halal tourism, which incorporates Islamic values (*maqashid syariah*), with the community-based and locally-focused concept of a tourism village. This emerging model emphasizes the dual relationship with God (*hablum minallah*) and with fellow humans (*hablum minannas*), as reflected in the Quranic verse Ali Imran: 112 (Adinugraha et al., 2018).

The main sources of *Maqashid* are the Al-Quran and Al-Hadith, which cover five main things: maintaining religion, soul, mind, lineage, and wealth (Ahyani et al., 2023). The principles of *Maqashid asy-Syariah* are centered and based on five points benefits, namely: maintaining religion (*Hifdz al-Din*), maintaining the soul (*Hifdz al-Nafs*), maintaining reason (*Hifdz al-Aql*), maintaining offspring (*Hifdz al-Nasl*) and maintaining wealth (*Hifdz al-Mal*) (Al-Mustaqim, 2023; Ismail & Mas, 2022; Sarwat, 2019). Every law or rule that contains these five principles is called a benefit (Kudaedah, 2020). It is a starting point, establishing conformity between the principles of Islamic business ethics and *Maqasid Syariah* in optimizing the potential of halal tourism so that the ending will produce the principles of Islamic business ethics, which is by *syariah*. Apart from that, the Qur'an and al-Hadith, as initial footings that are capable of footing, have a significant impact on the growth and development of world halal tourism.

Based on this paradigm, the urgency of the human resource aspect as tourists and hosts becomes very relevant so that the final result of the conceptual idea of this halal tourism village is the branding and positioning activities of the Lontar Sewu tourism village as a different and unique halal tourism destination when compared to other tourism villages. The step in a strategic management audit is the preparation of an internal factor evaluation (IFE) matrix, External Factor Evaluation (EFE) matrix, and Strengths, Weaknesses, Opportunities, Threats (SWOT) Matrix (Pearce II & Robinson Jr., 2013).

The author conducted observations and interviews with informants to study the development of halal tourism in Lontar Sewu Village Tourism, Hendrosari Village, which were sourced from the Head Of Village-Owned Enterprises (BUMDES), several micro, small, and medium enterprises (MSMEs) Actors, and several Neighborhoods Head in Hendrosari Village, with the results analyzed using the internal factor evaluation (IFE) matrix in Table 1.

In Table 1. Above, it is known that Lontar Sewu Tourism in Hendrosari Village refers to the Maqashid Syariah principle, with a total score of 3.59, which means it has a value above average. This approach is carried out to determine the most important internal capabilities to give the Company a competitive advantage, referring to strengths and weaknesses.

The Internal Factor Evaluation (IFE) matrix results show that Lontar Sewu village tourism in Hendrosari village has interesting potential, with nuances of local wisdom and halal. This can be seen from the highest total score on the dimension of the call to prayer sounding quite clearly in the tourist area as an indicator of *Hifdz al-Din* with a value of 0.56, which means ethics always to maintain religion even while traveling, thus allowing guests to perform worship with comfort and solemnity. This creates an environment where Muslim tourists can maintain their relationship with their God without disturbance or obstacles because a clean and holy place of worship is also provided.

Table 1. Internal Factor Evaluation (IFE) Matrix

No.	Dimensions	Rating	Score	Total Score
Strength				
S1	There are mosques and prayer rooms in every village (<i>Hifdz al-Din</i>).	4	0.15	0.6
S2	The call to prayer rings out quite clearly in the tourist area (<i>Hifdz al-Din</i>).	4	0.14	0.56
S3	Each restaurant only serves halal food and drinks (<i>Hifdz al-Nafs</i>).	4	0.05	0.2
S4	Security conditions are conducive (<i>Hifdz al-Nafs</i>).	4	0.08	0.32
S5	The path to tourist attractions is clear (<i>Hifdz al-Nafs</i>).	4	0.03	0.12
S6	The village prohibits the sale and distribution of alcoholic beverages (<i>Hifdz al-Aql</i>).	4	0.02	0.08
S7	There are no nightlife venues (<i>Hifdz al-Nasl</i>).	4	0.09	0.36
S8	The village prohibits various kinds of prostitution practices (<i>Hifdz al-Nasl</i>).	4	0.08	0.32
S9	The community actively contributes to keeping tourist villages tidy (<i>Hifdz Al-Bi'ah</i>).	4	0.04	0.16
Weakness				
W1	The community nevertheless abides by moral standards and customary laws. (<i>Hifdz al-Nasl</i>).	3	0.03	0.09
W2	The village situation is safe. and the crime rate is low (<i>Hifdz al-Nafs</i>).	4	0.04	0.16
W3	There is no practice of usury and building in stages (<i>Hifdz al-Mal</i>).	2	0.10	0.2
W4	Tourism operations are focused on the sustainability of the environment (<i>Hifdz Al-Bi'ah</i>).	4	0.04	0.16
W5	Tour guides actively remind tourists to preserve the environment (<i>Hifdz Al-Bi'ah</i>).	3	0.02	0.06
W6	Become a Resilient and Drug-Free Village (<i>Hifdz al-Aql</i>).	3	0.02	0.06
W7	There are tour packages oriented to local wisdom (<i>Hifdz al-Aql</i>).	2	0.07	0.14
Total			1.00	3.59

Source: Author's Preparation (2024)

In addition, the Internal Factor Evaluation (IFE) refers to the Maqashid Syariah principle above. The development of the integration of halal concepts based on sustainable village tourism in Lontar

Sewu was also carried out using the External Factor Evaluation (EFE) matrix to assess the potential and current conditions amidst village tourism competition in Gresik Regency (Table 2).

Based on Table 2. Above, it is known that the total score is 2.58, which means it is above average. This shows that Lontar Sewu village tourism has effectively benefited from existing opportunities and can minimize the negative impact of potential external threats. The External Factor Evaluation (EFE) matrix can help Lontar Sewu Village Tourism managers to summarize and evaluate economic, socio-cultural, demographic, environmental, political, governmental, legal, technological, and competitive position information to develop sustainable halal village tourism. Furthermore, the analysis uses SWOT to obtain the best integration of each component (Table 3).

Table 2. External Factor Evaluation (EFE) matrix.

No.	Dimensions	Rating	Score	Total Score
Opportunity				
O1	Strengthening education and understanding of halal tourism (Hifdz al-Aql).	3	0.15	0.45
O2	Development of halal products and services (Hifdz al-Nafs).	4	0.18	0.72
O3	Halal product and service certification (Hifdz al-Din).	2	0.18	0.36
O4	Syariah hotel development (Hifdz al-Nafs).	1	0.05	0.05
O5	Syariah mosque and ablution facilities (Hifdz al-Din).	2	0.20	0.4
O6	Promotion of halal tourism (Hifdz al-Mal).	1	0.08	0.08
Threat				
T1	Sustainable waste management (Hifdz Al-Bi'ah).	2	0.10	0.4
T2	Deeper insight into Islamic history, culture, and values (Hifdz al-Aql).	2	0.06	0.12
Total			1.00	2.58

Source: Author's Preparation (2024).

Table 3. Strengths, weaknesses, opportunities, threats (SWOT) matrix.

	Strengths	Weaknesses
Internal factors	<ol style="list-style-type: none"> 1. Every village has prayer rooms and mosques. 2. The call to prayer can be heard clearly in the tourist area. 3. Halal food and drinks. 4. security is relatively conducive. 5. The path to tourist attractions is clear. 6. outlaw the distribution and sale of alcoholic drinks. 7. There are no places for nightlife. 8. The village prohibits various kinds of prostitution practices. 9. In tourist communities, the community actively contributes to keeping them clean. 	<ol style="list-style-type: none"> 1. The community continues to abide by moral standards and customary regulations. 2. The village is in a reasonably safe situation. 3. Low crime rate. 4. There is no practice of usury and building in stages. 5. Environmental sustainability is the focus of the tourism operations. 6. Tour guides actively remind tourists to preserve the environment. 7. Resilient and drug-free village. 8. Tour packages that emphasize local knowledge are available.
External Factors		

	Strengths	Weaknesses
Opportunities	Strategi SO	Strategi WO
1. Strengthening education and understanding of halal tourism.	1. Providing facilities and an environment that supports religious practices in the maintenance of religion (<i>Hifdz al-Din</i>) and Care of the soul (<i>Hifdz al-Nafs</i>) with product and service development (S1-S2-S3-S4-S5-O2-O3-O4-O5).	1. Strictly avoid all forms of content or activities that conflict with Islamic family values in caring for offspring (<i>Hifdz al-Nasl</i>), soul maintenance (<i>Hifdz al-Nafs</i>), and Maintenance of Reason (<i>Hifdz al-Aql</i>) with educational activities that provide deeper insight into Islamic history, culture, and values (W1-W2-W6-W7-O1-O2-O4-O6).
2. Development of halal products and services.		
3. Halal product and service certification.	2. Promote the intellectual, spiritual, value, and moral development of tourists in the maintenance of reason (<i>Hifdz al-Aql</i>), caring for offspring (<i>Hifdz al-Nasl</i>), and Environmental maintenance (<i>Hifdz Al-Bi'ah</i>) with halal tourism (S6 – S7-S8-S9-O1-O6).	2. Avoid exploitation that is detrimental to natural and economic resources in maintaining property (<i>Hifdz al-Mal</i>) and environmental maintenance (<i>Hifdz Al-Bi'ah</i>) with ethics or religious values (W3-W4-W5-O3-O5).
4. Development of <i>syariah</i> hotels.		
5. <i>Syariah</i> mosque and ablution facilities		
6. Promotion of halal tourism.		
Threats	Strategi ST	Strategi WT
1. Sustainable waste management	1. Increase the community's active role in managing waste (S9-T1).	1. Development of tourism activities oriented towards sustainable environmental preservation (W4-W5-O1).
2. Deeper insight into Islamic history, culture, and values.	2. Increasing intellectual and spiritual growth with historical, cultural, and Islamic values (S6 -T2).	2. Development of tourism oriented to local wisdom (W6-W7-T2).

Source: Author's Preparation (2024)

RESULT AND DISCUSSION

Lontar Sewu Tourism is located in Hendrosari Village, Menganti District. Hendrosari Village is a village located in Menganti District, Gresik Regency. It has an area of around 192 Ha, consisting of 2 hamlets, namely Hendrosari and Hendrosalam. Most of the Hendrosari Village area is agricultural land, the main product of which is lontar trees. However, the land is used for rice plants during the rainy season and corn and *polowijo* plants during the dry season. The Hendrosari Village is famous for its beautiful and green natural charm because there is a large lontar tree garden of around 90 hectares.

Islam is concerned about the physical and human soul (Wahyudi et al., 2021). One of the typical drinks of Hendrosari Village, which is very famous, is Legen drink, made from fermented lontar fruit juice and believed to be a medicine. Many local people produce legen and sell it on the market. Even buyers of this drink are from the people of Gresik City and various regions. In addition, various MSMEs sell various processed palm fruit juices to be sold to tourists. Some examples are jelly drinks, legen sauce meatballs, herbal medicine, and many more. Some restaurants sell typical foods from Gresik City and Hendrosari Village itself. This has benefited many people in Hendrosari Village and is a great opportunity to improve the local economy. Lontar Sewu Edu Tourism is a tourist attraction with educational games, youth games, children's games, various culinary delights, and other interesting things to visit. This village tour was designed in 2013 but was only completed in 2020. Lontar Sewu Edu Tourism was inaugurated by Mr. Abdul Halim Iskandar, Minister of Villages, PDPT, on February 9, 2020. The operation of Lontar Sewu Edu Tourism has had a tremendous impact on the development of Hendrosari Village.

In 2020, the average number of visitors per month was 25,000 people, able to contribute to PADes of IDR 50,000,000; the number of local village workers reached 34 people, and 103 SMEs sold around

the tourist area. In the first semester of 2021, Edu Wisata Lontar Sewu continued to grow and added many game rides, which greatly impacted the addition of workers. The number of local village workers. Currently, there are 80 people, but the number of SMEs selling at the tourist location is still 103, and the average number of visitors per month is 60,000 people. This Lontar Sewu tourist attraction combines educational tourism and rural nature. Visitors can enjoy the cool air of the countryside with beautiful views of the rice fields. Also, trees add shade to the tourist area. The Lontar Sewu tourist attraction facilities include water tourism, Instagram-able photo spots, games for children and adults, culinary snacks, and educational tourism. Visitors can also enjoy the thrill of harvesting palm sap or coconut sap. Lontar Sewu also has a small *Joglo* to stop by momentarily for families who want to relax. Lontar Sewu Tourism is also equipped with a café serving grilled chicken and eel, with *Legen* drinks made from palm fruit water or *siwalan* typical of Hendrosari Village.

The main principle developed in Lontar Sewu Village Tourism is community-based tourism (CBT). Community-based tourism (CBT) is aware of cultural, social, and environmental sustainability. This form of tourism is managed and owned by the Community for the Community to help tourists increase their awareness and learn about community life and the local way of life. Community-based tourism is not a project or business that aims to maximize investor profits but impacts the local community and environmental resources.

Halal tourism refers to the terminology of Islamic Tourism, namely Islam and tourism based on QS. Al-Ankabut: 20, which contains recommendations for humans to travel on earth by taking lessons from Allah's creation and taking His grace. Islamic Tourism is interpreted as a tourist trip that provides tourism services and facilities for Muslim tourists according to Islamic principles. The terms used besides Islamic Tourism are Halal Tourism, Syariah Tourism, and Muslim Friendly Tourism.

A halal tourism village combines two concepts: halal tourism, which integrates Islamic values as outlined in the *maqashid syariah*, and the tourism village model, which focuses on community involvement and local wisdom. This new paradigm of halal tourism villages is closely connected to various issues that relate to human interactions (*hablum minannas*) and the relationship with God (*hablum minallah*), as mentioned in QS. Ali Imran: 112 (Adinugraha et al., 2018). In this context, the importance of human resource aspects and tourists and hosts plays a significant role. The ultimate goal of the conceptual framework for the halal tourism village is to enhance the branding and positioning of Lontar Sewu as a distinct and unique halal tourism destination, setting it apart from other tourism villages. Rural communities play an important role in the formation of halal tourism villages because of the uniqueness of traditions and cultures based on natural resources and local wisdom, and it is undeniable that this is the main driver of halal tourism village activities (Kusuma et al., 2022).

The results of data analysis using collaboration between the Internal Factor Evaluation (EFE), External Factor Evaluation (EFE), and SWOT matrices in Table 1, Table 2, and Table 3 above then produced findings in the form of a halal concept integration development model based on sustainable village tourism which can be described as follows:

Based on Figure 1 above, it can be seen that the halal tourism model based on sustainable village tourism in Lontar Sewu Tourism, Hendrosari Village, Gresik Regency based on the principles of *maqashid Syariah* has 6 aspects, namely *Hifdz al-Din*, *Hifdz al-Nafs*, *Hifdz al-Aql*, *Hifdz al-Nasl*, *Hifdz Al-Bi'ah*, and *Hifdz al-Mal*. All aspects of its implementation have several indicators and implementation values. Examining all the results of the matrix above, it can be found that the aspects of *Hifdz al-Din*, *Hifdz al-Nafs*, and *Hifdz al-Aql* are the most important in the integration of the halal concept because they have the highest and most implementation values.

Hifdz al-Din (Maintenance of Religion): The principle of *Hifdz al-Din*, also known as the Maintenance of Religion, is a philosophical foundation that conveys the urgency to protect, maintain, and promote the values and teachings of the Islamic religion (Hakim & Azizi, 2023; Muttaqin & Khasanah, 2023). This principle is a solid foundation for individuals and society to care for religious heritage holistically, maintain the integrity of sacred teachings, and ensure that social order departs from a deep moral foundation. An integral part of the *Hifdz al-Din* principle is the recognition of the human rights of individuals to carry out religious practices without any detrimental or discriminatory interference. In this context, this principle guarantees that every individual has the freedom to organize worship and practice the principles of his religion without pressure or obstacles from other parties.

Hifdz al-Nafs (Nurturance of the Soul): The profound principle known as *Hifdz al-Nafs*, or Care of the Soul, affirms the invaluable value of safety and well-being (Roslan & Osman Zainuri, 2023; Solikin et al., 2023). This principle inspires a strong moral responsibility to safeguard and protect individual life, valuing life as a gift given to humans. In this context, the principle of *Hifdz al-Nafs* has a deep ethical dimension that guides our daily actions.

Hifdz al-Aql (Maintenance of Reason): The fundamental principle known as *Hifdz al-Aql*, or Maintenance of Reason, describes the essence of maintaining the intelligence and integrity of the human mind (Marboro, 2023). This principle encourages us to respect and care for the thinking abilities gifted to humans and understand the importance of maintaining mental health as an integral part of a productive and harmonious life. The principle of *Hifdz al-Aql* brings humans into a world of deeper understanding of the power of the human mind. This is not only about maintaining the physical state of the brain but also involves maintaining the quality of intelligent and productive thinking.

Hifdz al-Nasl (Care of Offspring): The fundamental principle of *Hifdz al-Nasl*, or Preservation of the Progeny, emphasizes preserving the continuity of human descendants and securing humanity's future as a species. This principle embraces family values, responsibility for a healthy marriage, and concern for the welfare of children. In this context, the *Hifdz al-Nasl* principle encourages us to build a solid foundation for future generations and maintain harmony in family and social relationships.

Hifdz al-Mal (Maintenance of Property): The principle of *Hifdz al-Mal*, or Care of Property, teaches the importance of safeguarding property and possessions fairly and ethically. This principle encourages us to treat property responsibly, avoid actions such as fraud or misappropriation, and apply fair trade principles—understanding of assets held as a Trustee.

Hifdz al-Bi'ah (Protecting the Environment): The principle of *Hifdz al-Bi'ah*, or Protecting the Environment, underlines the importance of maintaining and protecting the natural environment and all forms of life within it (Alatas et al., 2023; Arif, 2023). This principle encourages awareness of our responsibility for ecosystem sustainability and the need to avoid environmental damage. The principle of *Hifdz al-Bi'ah* invites a person to take action to maintain natural balance and prevent environmental damage.

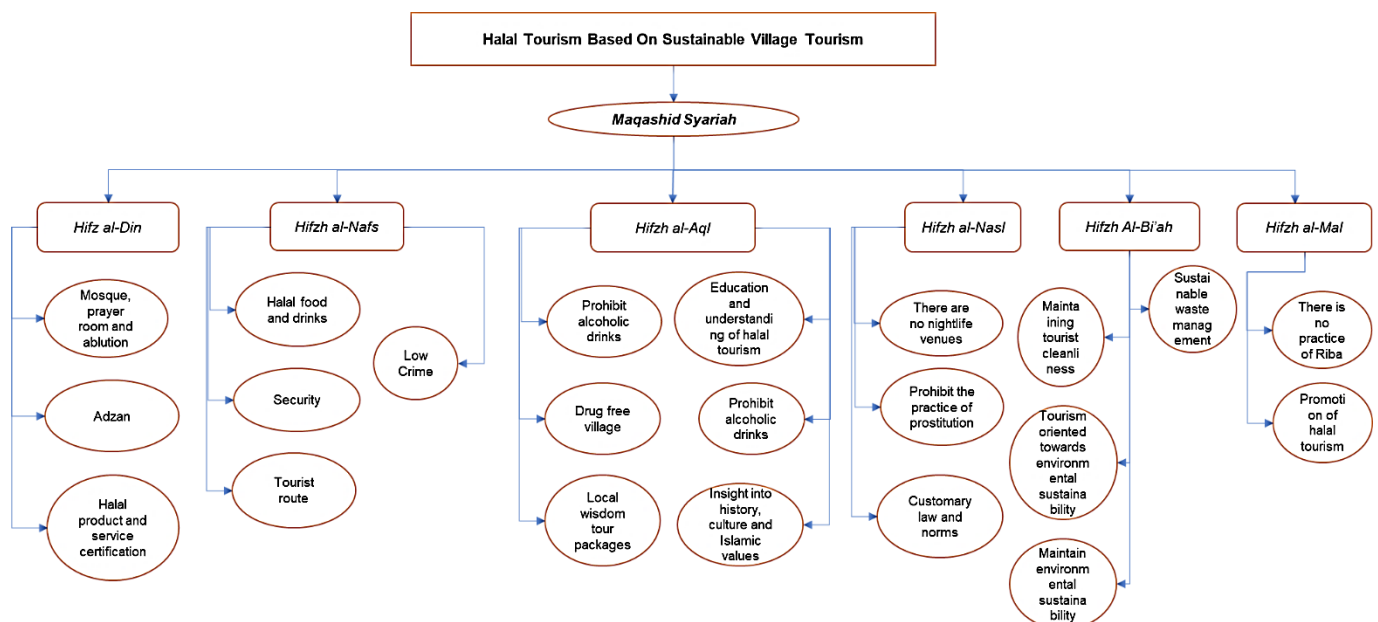


Figure 1. Research Finding (Author's Preparation, 2024).

CONCLUSION

The concept of halal tourism refers to the maqashid principle with six aspects: *Hifdz al-Din*, *Hifdz al-Nafs*, *Hifdz al-Aql*, *Hifdz al-Nasl*, *Hifdz Al-Bi'ah*, and *Hifdz al-Mal* is currently being applied by village tourism in Lontar Sewu tourist in Hendrosari village. There are multiple

implementation values and indicators for every area of implementation. After analyzing every matrix result, it was discovered that the elements of *Hifdz al-Din*, *Hifdzh al-Nafs*, and *Hifdzh al-Aql*, which have the highest implementation value and are primarily innovative, are the most crucial in the integration of the halal idea.

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