

## Religious Humanism Synergy to Develop Creative Industry-Based Halal Tourism in Indonesia

Andi Fariana<sup>1</sup>, Saripudin<sup>2\*</sup>, Ovalia<sup>3</sup>

**Abstract.** *This study aims to propose a halal tourism model by adopting religious humanism integrated with the creative industry as a baseline. This is a legal study with a statutory approach, relying on various laws and regulations as the primary data, including MUI's fatwas. This study found that religious humanism can be integrated into the development of the halal tourism industry based on creative industries, with Regional Regulations (Perda) as the guideline. The integration of religious humanism in development is possible with the participation of all stakeholders. This is because the development of halal tourism is not merely about tourism objects but also the community. In this case, religious people easily accept the idea and are willing to participate as long as the integration is structured.*

**Keywords:** *Halal Tourism; Creative Economy; Religious Humanism*

**Abstrak.** *Studi ini bertujuan menawarkan model wisata halal dengan mengadopsi humanisme religius dan mengintegrasikannya dengan industri kreatif. Penelitian dilakukan dengan pendekatan perundang-undangan dengan data primer yang berasal berbagai peraturan perundang-undangan, termasuk fatwa MUI. Kajian ini menemukan bahwa humanisme religius dapat diintegrasikan dalam pengembangan industri wisata halal berbasis industri kreatif, dengan menggunakan Peraturan Daerah (Perda) sebagai pedoman. Mengintegrasikan humanism religi dengan pembangunan dimungkinkan dengan partisipasi seluruh pemangku kepentingan. Hal ini karena pengembangan wisata halal tidak hanya mengenai objek wisata tetapi juga masyarakat. Umat beragama mudah menerima gagasan dan mau berpartisipasi asalkan integrasi dilakukan secara terstruktur.*

**Kata kunci:** *Wisata Halal; Ekonomi Kreatif; Humanisme Religius*

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<sup>1,2,3</sup>Perbanas Institute, Indonesia

E-mail: <sup>1</sup>andi.fariana@perbanas.id; <sup>2</sup>iip@perbanas.id; <sup>3</sup>ovalia@perbanas.id

## Introduction

Halal tourism is a promising market as Indonesia was in the first rank of global halal tourism destination in 2019, based on a survey conducted by Global Muslim Travel Index (GMTI). According to GMTI (2019), nine key faith-based needs determine the consumption behavior of Muslim tourists, namely: 1) halal food and drink; 2) places of worship; 3) Ramadan services; 4) water closets; 5) *harām* free; 6) private recreational facilities and services; and 7) free from Islamophobia; 8) social impact; 9) experiences from local Muslims. These nine are fundamental for a tourist destination to be considered eligible to be a halal tourist destination. Thus, halal tourism is not only limited to halal food but also accommodations, destinations, services, and all supporting facilities. These include facilitating and providing comfort for Muslim tourists, especially in carrying out worship and preventing forbidden (*munkār*) matters (Battour & Ismail, 2016). It is predicted that in 2026 there will be 230 million Muslim tourists. In 2018, there was an increase in the number of Muslim tourists, which amounted to 140 million. The increase in Muslim tourists predicts a turnover of money from USD177 billion (in 2017) to USD274 billion in 2023 (Crescent Rating, 2017).

The development of halal tourism should be carried out in an integrated manner and involve supporting elements. This is because the development of halal tourism can have positive and negative impacts (Fariana, 2016). This integrated development is implied in the definition of tourism as stated in Tourism Law No. 10 of 2009 Article 1. It is stated that tourism is a whole activity related to tourism, with its multidimensional and multidisciplinary aspects that arise as a form of the needs of individuals and countries, involving the interaction between tourists and the local community; fellow tourists, the central government, and local governments ([kemenparekraf.go.id](http://kemenparekraf.go.id), 2009). This definition suggests that tourism development (in this case, halal tourism) also involves various stakeholders and brings potential implications. This study aims to offer a model to develop halal tourism based on the creative industry concept by synergizing the values of religious humanism in the Indonesian context to create a profitable ecosystem for tourists and local residents. The creation of the halal tourism model is expected to improve halal tourism and the creative industry based on religious (spiritual) humanism. Thus, this can strengthen national development goals, such as strengthening the community's economy involving the micro, small and medium enterprise sectors. Particularly, the positive impact of halal tourism can be seen from the increase in halal product consumption in Indonesia, which is predicted to reach US\$ 218.8

billion or grow 5.3% per year in 2025 based on the State of the Global Islamic Economy Report 2020-2021.

The value of Indonesia's Islamic economic indicators is the fourth-ranked in the world, one level higher than the previous year. The Government has supported this achievement by issuing Government Regulation (PP) No 39 of 2021 concerning the Implementation of Halal Product Assurance, as well as Government Regulation No. 7 of 2021 concerning the Ease, Protection, and Empowerment of Cooperatives and SMEs (Coordinating Ministry for Economic Affairs, 2021). Ultimately, all these forms of support jointly contribute to Indonesia's economic growth.

This paper is expected to offer insights into the application of religious humanism in the context of halal tourism. However, halal tourism's development also negatively impacts the environment, including annihilating cultural values, as well as spiritual and social life (Swesti, 2019). Therefore, the authors identify some tourist destinations in Indonesia to examine their implementation of halal tourism. This paper is divided into four sections: introduction, methodological consideration, research findings and discussion, and conclusion.

## **Literature Review**

### **Halal Tourism Definition**

Halal tourism is taken from the word halal and tourism. Halal is derived from Arabic which means something which is allowed by God the Almighty, based on Islamic Law. The word halal can be referred to all aspects of life, such as occupation, cosmetics, food and beverages, banking and finance, and tourism. Meanwhile, halal tourism is a concept of tourism which is connected with halal matters. Basic components of halal tourism including halal food, halal transportation, halal hotel, halal logistic, Islamic finance, and Islamic Travel. Battour and Ismail (2016) pointed out that halal tourism is any activities in tourism which is allowed in Islamic ways. Halal tourism is known as well as Islamic tourism. As stated by Islamic Tourism Centre- Malaysia (2015), any activities, events and experiences performed in travel circumstances under Islamic way.

Halal tourism focuses on any different issues, namely, the involvement and active participation of muslim in certain events, tourist's destination, tourism products, such as hotels, entertainment, food, beverages and others; dimension (economic, social, culture, religion) and service management including marketing which concerns culture and religion (Duman, 2011; Tjzadeh, 2013). Religion

concept, particularly religious humanism concept takes an important role to develop halal tourism model in Indonesia which we propose in this paper.

### **Religious Humanism Concept**

Religious humanism is an educational concept that combines two terms, humanism and religion (Saraswati, 2017). Humanism comes from the word *humanis* (Latin), meaning human beings or a concept that upholds human values and dignity (kbbi.com). Meanwhile, religion comes from the word *relegere* (Latin), which means religion or a spiritual relationship between God and His creature. Thus, religious humanism puts a human in a high position by considering religious values. This concept is an educational concept that aims to develop the potential of being oriented toward the 'perfect human' (*insān al-kāmil*) by involving aspects of human's responsibility to God over the established rules.

### **Methods**

As qualitative research, this study employs a legal approach by tracing various laws and regulations about halal tourism and the creative industry, including the Fatwa of the DSN-MUI (National Sharia Council-Indonesian Ulama Council), which is not included in the hierarchy of laws and regulation in Indonesia. The fatwa, however, plays a crucial role in legal formulations (Andi Fariana, 2017). As this is a statutory approach, the analysis involves grouping and describing rules and regulations. In addition, this research considers the religious humanism concept to analyze the positive and negative impacts of tourism development and internal and external factors supporting halal tourism based on the creative industry concept.

This method is intended to explore various opportunities and advantages of halal tourism based on creative industries, minimize external threats, and turn the identified weaknesses into strengths. This study attempts to fill the gaps in the literature, in which the previous studies mostly focused on halal tourism or the development of the creative industry. The concept of religious humanism refers to the concept that considers horizontal responsibility to the God Almighty and vertical responsibility to human beings and the environment (Husna, 2013).

## Results and Discussion

Law No. 10 of 2009 on Tourism states that the potential of nature, historical relics, antiquity, art, and culture are resources and capital for tourism development. In addition, it is stated that tourism is an integral part of national development in a planned, systematic, integrated, and sustainable manner whose purpose is to encourage the equal distribution of business opportunities and obtain benefits. The consideration in the Tourism Law suggests that tourism development that utilizes existing potentials should be accompanied by maintenance. In recent years, Indonesia has become one of the most progressive countries in the development of halal tourism.

### Halal Tourism

Halal tourism in Indonesia is unique because it prioritizes religious tourism as synonymous with halal tourism and develops various substantial aspects, such as education, health care, history, culture, or even sports, with the integration of Islamic features and symbols (Jaelani, 2017). Halal tourism does not only about the destination or location but also the availability of supporting facilities (Andriani, 2015). The search and development of these facilities enable halal tourism to include wider dimensions such as natural resources, fashion, food, health, history, sports, and culture (Ratnasari, 2020). This is in line with the definition of halal tourism (sharia tourism) according to MUI Fatwa No. 108/DSN-MUI/X/2016, stating that halal tourism is tourism that is in accordance with sharia principles (Islamic law) and considers the principle of avoiding destruction, toxicity, omnipresence, *tabdzīr/īsrāf*, and mundane; also creates benefits and expediency both materially and spiritually. These principles are clearly stated in this fatwa by regulating various provisions ranging from contracts to the implementation of halal tourism in diverse sectors, such as hotels, tourist destinations, travel agencies, and tour guides (DSN-MUI, 2016).

Several indicators of halal tourism formulated by the Ministry of Tourism together with DSN-MUI are focused on benefiting society; creating refreshment and tranquility; preventing *shirk* (idolatry) and superstitious activities; preventing immoral activities; guarding behavior, ethics, and human values; safeguarding trust, security, comfort, universality, and inclusiveness; protecting the environment; and respecting for social values, culture and local wisdom (DSN-MUI, 2016). In addition, the DSN-MUI fatwa implies that halal tourism needs to pay attention to the supporting aspects, which, in this study, translated into creative industries.

## **Creative Economy**

Considering Law No. 24 of 2019 on the Creative Economy, it is stated that Indonesia has a rich cultural heritage that needs to be transformed into products to create added value. This is maintained through the development of the creative economy. The creative economy is an industry based on art, culture, business, and technology. The creative economy embodies added values from intellectual property sourced from human creativity based on cultural heritage, science, and/or technology. Meanwhile, according to the Blueprint for the Development of the National Creative Economy 2009-2015, the creative economy is a new era of economics that intensifies information and creativity by relying on ideas and knowledge from human resources as the main production factors in economic activity.

Meanwhile, according to the Ministry of Tourism and Creative Economy, the creative economy subsectors include game development, craft arts, interior design, music, fine arts, product design, fashion, culinary, film, animation, video, photography, visual communication design, television, radio, architecture, advertising, performing arts, publishing, and (digital) applications. Based on this exposure, the creative industry can be interpreted as an industry that utilizes individual skills, creativity, and talents to produce a product that can be used to improve welfare or employment. Therefore, many creative industries emerge from small and medium-sized industrial groups, and their economic actors are more independent and resilient (Isna, 2021).

## **The Relationship between the Tourism and Creative Industry**

The tourism industry is closely related to the creative industry (Caria, 2014), which is why tourism development cannot be separated from the development of the creative industry. Both should be developed simultaneously as they support each other. The Ministry of Tourism and Creative Economy of the Republic of Indonesia continues to optimize the tourism sector's development and creative economy (Kemenparekraf, 2022). This can be seen from its guidelines stating that the development of the tourism sector includes four sectors: tourism destinations, marketing, industry, and institutions.

Meanwhile, the potential for creative economy development includes the diversity of high cultural, human, and natural resources, such as culinary, raw material crafts, and demographic bonuses. These potentials have their unique strength and capacity; and will be simultaneously enhanced. Even slowly, the

creative economy has become the backbone of the state economy, especially during the COVID-19 pandemic. Focus Economy Outlook 2020 data shows that the creative economy contributed IDR1,100 trillion to Indonesia's Gross Domestic Product (GDP) throughout 2020. Players in this sector continue to grow and reach eight million actors (ekbis.sindonews.com, 2021). Even in the post-Covid 19 pandemic period, the Ministry of Tourism and Creative Economy emphasizes three main components to revive the Indonesian creative and tourism industry: collaboration, contribution, and innovation (Hiru, 2020). These three aspects are important for creative industry development. This is because one of the sectors in the creative industry that supports tourism is handicraft products and fashion design.

Fashion design is in the form of souvenirs or clothing and lifestyle-supporting products. With diverse innovative and creative media, the increasing lifestyle and growth of tourism will have implications for handicraft and art products and fashion design (Pendet, 2019).

The question, then, is what kind of creative industries should be developed to support the development of halal tourism? Referring to the definition of halal tourism in the DSN-MUI Fatwa No. 108/DSN-MUI/X/2016, mentioned above, the creative industry developed to support halal tourism should be the one that is far from any form of or leading to destruction, toxicity, or impurity. One indicator of halal tourism is halal-labeled products issued by the Halal Product Assurance Regulatory Agency (Badan Penyelenggara Jaminan Produk Halal/BPJPH). This is in accordance with Law No. 33 of 2014 on Halal Product Assurance (<https://halal.go.id>, 2014).

Halal Product Assurance aims to provide comfort, security, safety, and certainty of the availability of halal products for the community. The assurance takes the form of a halal label (Article 1 Point 7 of Government Regulation No. 39 of 2021 on the Implementation of the Halal Product Guarantee) (<https://jdih.setkab.go.id>, 2021). The integration of halal tourism and the creative industry is non-negotiable because the latter is the main supporter of tourism. The halal labeling policy is another important step in creating a halal tourism environment.

The West Nusa Tenggara is an example where the local government maintains the integration of halal tourism and the creative industry. West Nusa Tenggara is one of the thirteen provinces designated by the Central Government as a halal tourist destination area to be developed. With a significant tourism potential, the provincial government holds a mandate of Law No. 32 of 2004 on Regional Autonomy to have the flexibility to develop their regions.

As a comparison, the following table shows the potential of halal tourism in some provinces in Indonesia (Sony Budiarmo, 2021):

Table 1. The Potential of Halal Tourism in Some Provinces in Indonesia

Province	Regional Regulations related to the regional development of tourism and the creative industry	Potential	Remarks
Aceh	Qanun Aceh No. 8 of 2013 on Tourism	Islamic cultural destinations and halal-certified restaurants	Awarded as the world's Best Airport for Halal Travellers & World's Halal Tourism Award
Source: dishub.acehprov.go.id	Qanun Aceh Jaya No. 10 of 2019 on Halal Tourism		Special Regional Regulations on halal tourism
Riau	Riau Provincial Regulation No. 7 of 2016 on the Development of Tourism and Tourism Destinations	Dozens of halal-certified restaurants, sharia hotels, and worship services.	
Source: <a href="https://disparbud.kamparkab.go.id/">https://disparbud.kamparkab.go.id/</a>	Riau Provincial Regulation No. 18 of 2019 on Halal Tourism	Natural and cultural tourism; and the iconic Sultan Mosque of Riau Islands	
West Sumatra	Regional Regulation of West Sumatra Province No. 1 of 2020 on the Implementation of Halal Tourism	57 Halal Certified Food Outlets and Muslim Visitor Guide	Three awards in world's Best Halal Destination, Best Halal Tour Operator, World's Best Halal Culinary Destination
			A regional regulation on halal tourism
DKI Jakarta	Provincial Regulation of the Special Capital Region of Jakarta No. 10 of 2004 on Tourism	Istiqlal Mosque as an icon.	The declaration of "Muslim-Friendly Jakarta"
		Hundreds of halal-certified restaurants and mosques (99% are in shopping malls), 510 halal-certified hotels, and five sharia hotels	No special regional regulation on halal tourism



West Java	<p>Regional Regulation No. 4 of 2019 on the Master Plan for Regional Tourism Development for 2018-2025</p> <p>Regional Regulation Number 7 of 2019 on Tourism</p> <p>Regional Regulation Number 6 of 2020 on Halal Tourism</p>	<p>Five areas that continue to be developed as halal tourism destinations are Bogor, Sukabumi, Karawang, Bandung, Bandung Raya, Cirebon, Indramayu, Majalengka, Kuningan, with nature tourism such as mountains, seas, and beaches as well as cultural and religious tourism (bisnis.com, 2019)</p>	<p>West Java halal tourism guidebook in 2019 as the master plan for tourism development 2019-2023 with three stages: Muslim-friendly tourism, conducive tourism for Muslim needs, and tourism that meets Islamic rules (West Java halal tourism guidelines, <a href="http://digilib.uinsgd.ac.id">http://digilib.uinsgd.ac.id</a>)</p> <p>Regional regulations on halal tourism</p>
Central Java	<p>Regional Regulation of Central Java Province No. 10 of 2012 on the Master Plan for the Development of Tourism in Central Java Province for 2012-2027</p> <p>Regional Regulation No. 2 of 2019 on the Empowerment of Tourism Villages in Central Java Province</p> <p>Regional Regulation No. 10 of 2012 concerning the Master Plan for Tourism Development of Central Java Province for 2012-2027</p> <p>Regional Regulation No. 5 of 2021 on Creative Economy Development in Central Java Province.</p>	<p>Religious tourism of several historical mosques in Demak, Kudus, and Cirebon, as well as natural attractions such as beaches and mountain tours and Batik Setra in various places (<a href="https://remisy.org">https://remisy.org</a>, 2020)</p>	<p>Indonesia Muslim Travel Index Award as the leading halal tourism area in 2019</p> <p>Providing assistance and training to SMEs</p> <p>No Regional Regulation on halal tourism</p> <p>Regional Regulation No. 5 of 2021 regulates halal tourism comprehensively, from data collection and information systems, assistance, and development to funding, supervision, and control.</p>

Lombok (West Nusa Tenggara)	Regional Regulation No. 7 of 2013 on the Master Plan for Regional Development of Diversity	Sade Village, various historical mosques, nature and typical regional villages (M. Setyo Nugroho, 2018, Exploration of the Potential of Lombok Island as a Halal Tourist Destination in West Nusa Tenggara, Scientific Development Media 13(7):1337. DOI:10.33758/mbi. v13i7.210	Worlds Best Halal Honeymoon Destination, Worlds Best Halal Tourism Destination, World's Best Halal Travel Website and App
	Regional Regulation Number 7 of 2013 on the Master Plan for Regional Development of Diversity		Having a halal tourism regional regulation

Source: Sony Budiarmo (2021)

The table above indicates that even though those provinces have regulations concerning tourism in general and have become halal tourism designations, only some have integrated tourism development plans. This is followed by regional regulations on halal tourism to provide a clear direction on the development, management, and utilization of existing potential in accordance with the direction of the Government's policy on the development of halal tourism and creative industries and the fulfillment of halal or Muslim-friendly indicators. Apart from synergizing the development of halal tourism and the creative industry, information technology is no longer negotiable as digital technology has penetrated all dimensions of life. This is what Malaysia has done in supporting the development of its creative industry by establishing an institution to regulate the development of information technology-based business, namely MAC3 (Multimedia Creative Content Center). This kind of institution can be central to the development of creative industries, such as MSMEs products and tourism information.

## Religious Humanism

Religious humanism is an educational concept that combines two terms, humanism and religion (Saraswati, 2017). Humanism comes from the word *humanis* (Latin), meaning human beings or a concept that upholds human values and dignity (kbbi.com). Meanwhile, religion comes from the word *relegere* (Latin), which means religion or a spiritual relationship between God

and His creature. Thus, religious humanism puts a human in a high position by considering religious values. This concept is an educational concept that aims to develop the potential of being oriented toward the 'perfect human' (*insān al-kāmil*) by involving aspects of human's responsibility to God over the established rules. In Islamic education, the concept of religious humanism is a concept that humanizes individuals and aims to develop their intellectual abilities without abandoning the underlying religious values, with the final objective of creating *insān al-kāmil* (a perfect person) upholding the responsibility to God and human beings (Mukhyidin, 2020).

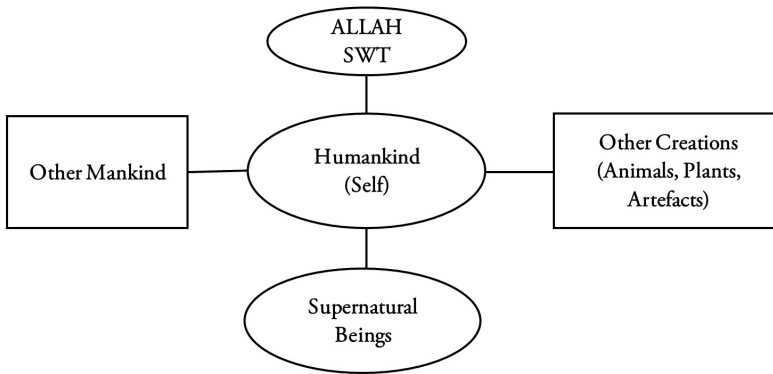
*Insān al-kāmil* is a term used to describe a perfect human being in terms of being and knowledge, as a manifestation of the majesty of God, who creates humans to be a caliph on earth (Mahmud, 2020). To achieve the degree of *insān al-kāmil*, one must abide by the formal religious rules derived from the Quran and the Sunna of the Prophet Muhammad. This is because knowledge and actions not based on the Quran and Sunna are unaccountable acts, which can even fall into the misleading category. A human is physically no different from other humans. However, one can have more perfect qualities than other humans in terms of spirituality and religiosity. The notion of *insān al-kāmil* implies the idea of the perfection or comprehensiveness of Islam. This covers the elements of *tawhīd* (Oneness of God), sharia, morality, and others related to the devotion to the Devine.

One way to reach the level of *insān al-kāmil* is by implementing the value of *hablun min Allāh and hablun min annās*. In the context of halal tourism, this concept can be manifested in the form of religious humanism to ensure that the integration of halal tourism with the creative industry considers people's welfare in general and avoid any negative impacts. Theoretically, four major aspects affect a human's life, as shown by the following (fpsc.uui.ac.id).

## Human Relations

Humans' lives influence other humans and their surrounding environment. To positively influence the environment, one should have pro-environmental attitudes and behaviors (Palupi, 2017). In tourism, these attitudes and behaviors are implemented by considering the environment, cultures, religions, and others in the integrative halal tourism development.

Figure 1. Human Relations



Therefore, the development of integrated halal tourism needs to be based on positive behavior to create the concept of religious humanism. This can be carried out in a gradual process or with "coercion". The coercion is materialized in the form of halal certificate issuance. It is necessary first to map the targets and patterns of application to be effective. The following is a table depicting the target and the deployment pattern:

Table 2. The Intended Target

No	Target	Deployment Pattern
1	Tourism schools and their supporting sectors. The schools equip the learners with tourism and religious humanism knowledge.	Curriculum, comparative studies, Internship, and others.
2	Public schools and religious schools (specifically Islam) starting at the primary, and Secondary Schools (Junior and High Schools)	Learning materials that are integrated into courses to enhance the understanding of morals/ ethics (emphasizing the concept of religious humanism from the perspective of <i>hablun min Allāh and hablun min annās</i> )
3	Civic institutions and scientific assemblies, such as schools, academies, civic engagement, and others	Islamic studies are formulated with a structured curriculum based on the guidance from the MUI in the form of materials to be disseminated (e.g. the promotion of MUI Fatwas on sharia tourism, sharia hotels, etc.). The fatwa issuance is associated with the concept <i>rahmatan lil ‘ālamīn</i> (mercy for the entire universe) and <i>khalifatullāh fil ard</i>

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4	Tourism communities, business people, and tourism supporters (including creative industry players and developers)	Cooperation between academics and business people is carried out to organize activities in the form of training, workshops, and seminars to introduce and build awareness of the importance of maintaining positive behavior based on humanity and religious values to carry out business activities (tourism and creative industries) as it has worldly impact and the hereafter. Consequently, tourism development pays attention to the harmony between humans and nature, natural creativity in the industry, and its compliance with sharia.
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5	Authorized government and decision-makers	Local Government can issue policies ranging from Regional Regulations to technical policies to be implemented by business people (all policies consider the values of religious humanism). These policies are promoted through various media outlets.

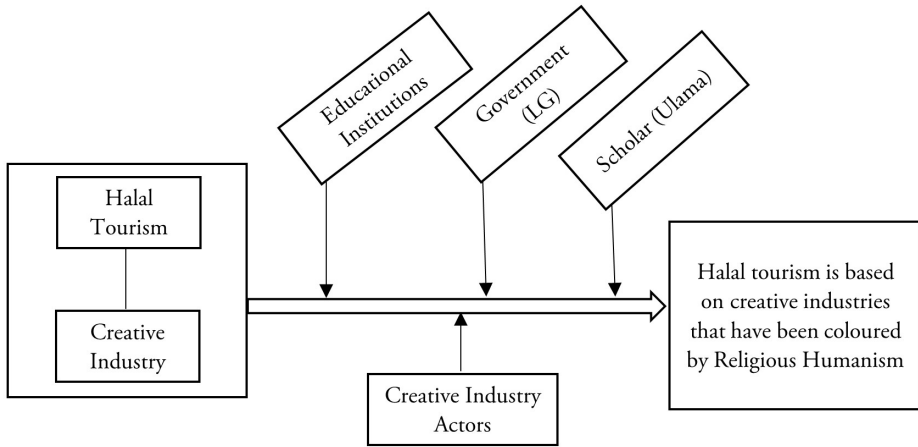
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Source: Processed (2022)

The coercion is implemented through certification training on spiritual humanism. This training is compulsory for the halal tourism industry and creative industry players to manage the acquisition of halal certification. The training can be carried out by MUI or study centers (Halal Centers) at universities. Thus, the policy should be comprehensive, from the obligation to attend training and obtain a participation certificate to halal labeling. This policy should also be promoted in various forms. This is in line with the research conducted in Malaysia, showing that the policies must be holistic, not only at the level of tourist destination packages but also halal food (Ab Hamid et al., 2018).

This development model is expected to enhance the understanding of integrated halal tourism, which, in turn, will enhance the awareness of developing creative industries by paying attention to halal standards. Furthermore, the awareness is then internalized; and becomes a mindset and behavior pattern. This is not a quick process: policies and regulations structure and controls its implementation.

Figure 2. The Development Scheme Model



### The Importance of Integrating Religious Humanism Concepts into Creative Industry-Based Halal Tourism

As discussed above, the enhancement of halal tourism is not a fast process to be implemented in creative industries. There is a need to consider the policies and regulatory structures. In addition, the concept of religious humanism is integrated into creative industry-based halal tourism since it is part of the essential elements in the halal business ecosystem (Rachman, 2019). Halal business ecosystems include all business networks, institutions, and government and non-government organizations (WIFM, 2014). The halal ecosystem context refers to the halal business system. This takes the form of collaboration between halal industry players to optimize the role of each sector by paying attention to Islamic values and the development of halal industries. The halal ecosystem process is expected to improve economic values, which lead to additional social values in the form of obligations to pay *zakah*, *waqf*, endowments, and alms. As stated by More (1999) in Rachman (2009), the essential ecosystem elements include the actors, the networks among the actors, as well as the actors' performance, dynamics, and roles. Therefore, it is expected that the integration of the religious humanism concept into creative industry-based halal will benefit the halal ecosystem.

### Conclusion

The tourism industry is inseparable from the creative industry. Thus, when halal tourism is developed, it is also necessary to develop the creative industry.

This means that the integration of tourism and the creative industry needs to pay attention to religious values and norms. In this case, religious humanism is extracted from *hablun min Allāh and hablun min annās*. Integrating religious humanism with development is possible with the participation of all stakeholders. This is because halal tourism development is based not only on tourism objects but also on the community. Consequently, religious people are easy to accept the idea and willing to participate as long as the integration is carried out in a structured manner. The integration of halal tourism and creative economy also needs to be supported by written policies in the form of Regional Regulations as guidelines and coercive power.

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