



## **Growth of Halal Attraction In Kediri: Maqashid Syariah Perspectives And Dsn-Mui Fatwa No. 108/2016**

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### **Abstrak**

*Penelitian ini bertujuan untuk menyelidiki bagaimana Fatwa DSN- MUI No. 108/DSN-MUI|X|2016 telah diterapkan dalam pengembangan objek wisata halal di Kota Kediri, dengan penekanan pada Maqashid Syariah. Metode penelitian kualitatif. Fatwa DSN- MUI No. 108/DSN-MUI|X|2016 telah berdampak positif terhadap perluasan destinasi wisata halal di Kediri, menurut temuan penelitian. Pengembangan infrastruktur wisata halal, penyediaan akomodasi halal, alternatif makanan halal, hiburan dan aktivitas halal, serta pemasaran dan promosi halal semuanya telah mengalami peningkatan yang nyata. Pelaksanaan ini telah meningkatkan daya tarik Kediri sebagai destinasi wisata halal, memenuhi kebutuhan wisatawan Muslim, dan berkontribusi pada pembangunan sosial dan ekonomi kota. Dari perspektif Maqashid Syariah, pemanfaatan destinasi wisata halal di Kota Kediri telah efektif dalam memenuhi tiga kebutuhan, yakni kebutuhan primer (Hifz al-Din, Hifz al-Nafs), kebutuhan logis (Hifz al-Aql), dan kebutuhan moral dan etika (Hifz al-Nasl, Hifz al-Mal).*

*Kata Kunci:* MUI; Wisata Halal; Maqashid Syariah; Kediri

### **Abstract**

*This study aims to investigate how the DSN-MUI Fatwa No. 108/DSN-MUI|X|2016 has been applied in the development of halal tourism attractions in Kediri City, with an emphasis on Maqashid Syariah. Qualitative research methods. The DSN-MUI Fatwa No. 108/DSN-MUI|X|2016 has positively impacted the expansion of halal tourism destinations in Kediri, according to the study's findings. The development of halal tourism infrastructure, the provision of halal accommodation, halal food alternatives, halal entertainment and activities, and halal marketing and promotion have all seen notable improvements. This execution has improved Kediri's appeal as a halal tourism destination, met the needs of Muslim tourists, and contributed to the social and economic development of the city. From the perspective of Maqashid Syariah, Kediri City's utilization of halal tourism destinations has been effective in meeting three different kinds of needs: primal (Hifz al-Din, Hifz al-Nafs), logical (Hifz al-Aql), and moral and ethical (Hifz al-Nasl, Hifz al-Mal).*

*Keywords:* Good Corporate Governance; Emotional Spiritual Quotient; Performance: Lazismu

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## INTRODUCTION

The global rise in Muslim travel has prompted many countries to develop tourism offerings that align with Islamic principles. Halal tourism, also referred to as sharia or Islamic tourism, has become a key growth area in the global travel industry (Ekka 2023) responding to the demand for destinations that accommodate religious obligations, such as halal food, prayer facilities, and modest environments (Izra Berakon, Muhammad Ghafur Wibowo, Achmad Nurdany 2023). This has led several nations and towns to create halal tourism spots in an effort to draw in Muslim travelers and provide them an experience that is compliant with their religious beliefs (Juliana Juliana, A. Jajang W. Mahri, Azkiya Rahmah Salsabilla, Mumuh Muhammad 2023). Indonesia, as a Muslim majority country, holds significant potential in this sector. Rather than being limited to religious pilgrimages or visits to mosques and graves, halal tourism in Indonesia has evolved to encompass natural, cultural, and man-made attractions presented in accordance with Islamic values (M. S. E. Azam and ABDULLAH 2020).

Rather, it includes travel that is based on man-made, natural, or cultural elements that are framed by Islamic ideals and that offer a sense of comfort and security. Because of the superior service provided in accordance with Sharia norms, this kind of travel is not just enjoyable for the Muslim community but also for non-Muslims (Farid and Basri 2020). Indonesia, one of the

Muslim-majority nations, has to consider innovative approaches to package its tourist potential in order to promote Islamic culture and values in Indonesian travel. The halal tourism sector complements the present tourist industry rather than undermining it and does not pose a danger to its growth. It should be mentioned that a number of nations have considered and advanced the halal tourism sector (Hendy, Candra, and Izzah 2022). Of these, seven are located in Asia: Malaysia, Singapore, Thailand, Korea, Taiwan, Japan, and China. In 2012, the Australian government launched a halal tourism initiative through the Queensland Tourism Agency (Tian et al. 2020).

Nationally the Indonesian government has identified thirteen provinces including East Java as strategic regions for the development of sharia-compliant tourism. This initiative is based on regional readiness in terms of infrastructure, cultural compatibility, and available tourism resources. East Java and specifically the Kediri Residency area, which includes Kediri, Nganjuk, Tulungagung, Blitar, and Trenggalek, offers rich cultural heritage, religious tourism sites, and diverse natural landscapes. The development of Kediri International Airport further enhances the region's accessibility, making it an increasingly attractive destination. Despite this potential, systematic mapping and optimization of halal tourism sites in Kediri Residency remain limited. Specifically, there has been no comprehensive effort to classify tourism locations or determine the

most efficient routes for halal travel within the region's 154 existing sites. Addressing this gap requires a combination of Islamic ethical considerations and computational strategies.

One type of algorithm that is based on the ideas of natural selection and genetics is the genetic algorithm. Genetic algorithm processes incorporate fundamental concepts from natural genetics, including reproduction, crossover, and mutation. Numerous combinatorial problems, including the traveling salesman problem, car routing problem, flight crew scheduling, etc., are solved using this approach. One of the forerunners of the metaheuristic approach is the genetic algorithm. CSR research is still expanding. A comparison of the effectiveness of two metaheuristic approaches, GA and ACO, in resolving CSR issues was carried out by Chandekan in 2017 using a number of parameters, including quality and

accuracy (Chandekar and Pillai 2017). Elizabeth has also researched the use of the branch and cut algorithm in conjunction with a mixed-integer linear program to solve the TSP-TS (TSP with dependent service times) problem in 2018. The author also contrasts two metaheuristic approaches to tackling this issue. GA and tabu search are the two techniques (Bouzarth et al. 2018). Chen attempted to enhance GA's performance in 2019 by applying a model known as the evolutionary computational model to TSP problem solving (Chen et al. 2019). Discrete tree-seed approach was

employed by Cinar in 2020 to address TSP-symmetric problems (Cinar, Korkmaz, and Kiran 2020). Izzah demonstrated that ACO might be used that year to improve transport routes in Kediri (Abidatul Izzah et al. 2020).

The support the development of halal tourism infrastructure, this study integrates Maqashid Syariah the higher objectives of Islamic law as a guiding framework and applies genetic algorithms and clustering methods to optimize sharia compliant travel routes. Genetic algorithms, inspired by the principles of natural selection have been widely used in complex problems such as the Traveling Salesman Problem (TSP). These methods are suitable for identifying optimal paths and resource allocations in tourism planning. Similarly cluster analysis helps group tourism sites based on shared features enhancing planning efficiency. In doing so, the research aims to map and classify tourism sites determine optimal halal tourism routes using computational tools and evaluate the alignment of current practices with Islamic legal and ethical standards. To ensure clarity, this paper consistently uses the term "halal tourism" to refer to tourism activities that conform to Islamic principles as guided by DSN-MUI fatwa and Maqashid Syariah. The integration of computational optimization methods is not merely technical but directly supports the broader Islamic aim of ensuring ease, accessibility, and dignity in travel for Muslim tourists. By combining Islamic legal frameworks with

modern data analysis, this research offers a comprehensive approach to enhancing halal tourism in Kediri. It also contributes to national efforts in promoting ethical, inclusive, and sustainable tourism models that support both religious obligations and regional development.

## LITERATURE REVIEW

### Halal Tourism

One of the innovative approaches to promoting Indonesian tourism that preserves Islamic and cultural values is halal tourism, sometimes referred to as halal tourism. In 2016, a number of possible characteristics of halal lodging were discovered and used to examine the websites of lodging providers in Auckland and Rotorua, two of the most popular tourist destinations in New Zealand (Mas'ud and Hamim 2022). The nation is making a greater effort to market itself in Asia and the Middle East as a halal-friendly travel destination. In 2019, Junaidi carried out study to define the notion of halal tourism, examine its operational procedures, and look at the challenges the travel sector faces. Additionally, the impact of many factors on halal tourism is being studied (Junaidi et al. 2019). That same year, Perbawasari conducted study on the model of communication for halal tourism (Hendy, Candra, and Izzah 2022). Valeriani carried a study in 2020 to ascertain and examine visitor opinions as well as the possibility for halal tourism in the province of the Bangka Belitung archipelago in order to achieve World Halal (Valeriani

et al. 2020). In the meantime, Izwar has investigated Reusam Island's potential and carrying capacity, since it follows the ideal Halal ecotourism area in Aceh, Indonesia (Hendy et al. 2020).

Some mathematicians are interested in integrating graph theory ideas into their research. Hendy, for instance, blended the ideas of labeling and graph theory's decomposition into a single new subject. Nonetheless, a number of other scholars are keen to examine the practical implementation of graph theory. One of the oldest combinatorial problems, the shortest path problem is modeled on a graph. The reason this topic has been researched up to this point is that many problems in daily life can be modeled by something like the shortest route problem, or TSP (Traveling Salesman topic). A salesman is faced with a number of destination destinations to visit, along with the distance or travel time between each city. In order to ensure that no city was overlooked or passed more than once, he sought to travel the shortest path either overall or between each of these cities. TSP is easy to understand yet challenging to solve. If there are few cities, examining every route will yield the answer with ease. However, this approach is ineffective as the number of cities rises, and the problem's complexity rises along with it (Farisi, Setiyono, and Imbang Danandjojo 2021).

### DSN-MUI Fatwa No. 108/2016 and Its Implementation

Guidelines for tourism-related

enterprises that comply with Islamic law are governed by Fatwa No. 108/DSN-MUI/X/2016. These regulations encompass topics including hotel management, tour packages, food services, and leisure activities. This fatwa seeks to guarantee that companies in the travel and tourism industry follow Shariah regulations (Jamil et al. 2023). In Kediri, the execution of this fatwa has resulted in the construction of halal-compliant facilities, including mosques, eateries with halal certification, and lodgings that are welcoming to Muslims. Additionally, it directs local governments and tourism players to build facilities that facilitate prayer hours, gender segregation in parks, and Islamic teaching (Farid & Basri, 2020). The fatwa provides stakeholders with a moral and legal basis upon which to build tourism offerings that meet the needs of Muslim tourists.

### **Maqashid Syariah in Halal Tourism Development**

The higher goals of Islamic law, known as Maqashid Syariah, provide a moral and philosophical framework for assessing and directing social and economic advancement. In the context of halal tourism, these goals Hifz al-Din (religious protection), Hifz al-Nafs (life), Hifz al-Aql (intellect), Hifz al-Nasl (lineage), and Hifz al-Mal (wealth) are extremely pertinent (Putri and Eustacia 2024). In Kediri, the execution of this fatwa has resulted in the construction of halal-compliant facilities, including mosques, restaurants with halal certification, and lodgings that are

welcoming to Muslims (Nur Mahmudah, Ghozali, and Ritonga 2022). Additionally, it directs the establishment of facilities that facilitate prayer hours, gender segregation in public spaces, and Islamic instruction (Farid and Basri 2020). The fatwa provides stakeholders with a moral and legal basis upon which to build tourism offerings that meet the needs of Muslim tourists.

### **METHOD**

The research employs a qualitative research methodology to explore the implementation of DSNM-MUI Fatwa No. 108/DSN-MUI/X/2016 in the development of halal tourism in Kediri City viewed through the lens of Maqashid Syariah. A qualitative approach is appropriate because the research aims to interpret and understand social phenomena namely the perceptions, experiences, and strategies of various stakeholders involved in halal tourism development. The main instrument for collecting primary data will be an interview guide containing open ended questions designed to explore stakeholder's understanding and implementation of DSN-MUI Fatwa No. 108/2016 as well as their views on its alignment with Maqashid Syariah principles. Supplementary data may be obtained through field notes and document analysis.

The data will be analyzed using thematic analysis following Braun and Clarke's six step method as familiarization with the data, generating initial codes, searching for themes, reviewing themes,



defining and naming themes, and producing the final report. This method will help identify recurring patterns and meanings related to the implementation of the fatwa and its relationship to Islamic legal objectives. Informed consent will be obtained from all participants and confidentiality will be maintained throughout the research process. Participants will have the right to withdraw from the research at any time without consequence. The research will also ensure that all religious and cultural sensitivities related to Islamic tourism and fatwa interpretation are respected.

## RESULT AND DISCUSSION

Kediri City in East Java exhibits considerable potential as halal tourism destination grounded in its rich historical, cultural, and religious heritage. Notable landmarks such as the Panjalu and Jenggala Palaces, remnants of the Kediri Kingdom's grandeur alongside Islamic boarding schools and revered gravesites position Kediri as a city with strong Islamic cultural roots. Kediri boasts a variety of religious tourism attractions including the iconic Agung Mosque which is not only a center of worship but also a site of architectural admiration. Islamic boarding schools and sacred tombs further enrich the religious landscape attracting muslim visitors seeking spiritual and cultural depth. The presence of adequate mosques and prayer facilities at tourist sites is essential in fulfilling religious obligations and enhancing visitor satisfaction. In

alignment with DSN-MUI Fatwa No. 108/DSN-MUI/X/2016 which sets out sharia compliant tourism guidelines Kediri has made efforts to ensure that religious facilities are accesible, hygienic, and comfortable. The fatwa's implementation facilitates the establishment of gender segregated facilities, ablution areas, and paryer rooms thus enhancing the overall religious experience for Muslim tourist.

The city's diverse culinary offering include traditional halal certified dishes such as Green Chicken Soto with Tamanan and Kediri Town Square launced in August 2024 making this mall the first area in Indonesia with a halal culinary zone in a shopping center. Equally accomodations in Kediri ranging from hotels to guesthouses are progressively aligning with halal tourism standards. According to DSN-MUI Fatwa No. 108/2016 these establishments must provide facilities such as prayer equipment halal certified meals and non alcoholic amenities. The availability of such services helps establish traveler trust and compliance with religious expectations.

Kediri's natural and cultural attractions are being curated co comply with halal principles. Historical site tours, museums, and palaces offer educational and spiritual enrichment provided they respect Islamic norms. The city has also initiated the development of gender segregated recreational areas and family friendly venues. Environmental tourism initiatives such as halal certified pars and eco spots are being designed to uphold

cleanliness, environmental sustainability, and religious appropriateness. These features not only appeal to muslim tourists but also position Kediri as a city conscious of holistic tourism development. Marketing efforts in Kediri have become more inclusive of Islamic values. The use of digital platforms partnerships with travel agencies and campaign through influencers who promote halal tourism have amplified the city's visibility among Muslim travelers. Events that showcase Islamic art, culture, and halal culinary experiences serve to reinforce Kediri's identity as a halal friendly destination.

Despite notable advancements several implementation challenges persist. Theses include limited financial resources, insufficient public awareness of halal tourism and the need for stronger coordination among stakeholders. Additionally there remains a gap in consistent application of Maqashid Syariah principles such as Hifz al-Din (religion), Hifaz al-Nafs (life), and Hifz al-Aql (intellect) across all sectors of tourism development. Educational campaigns and regulatory support are necessary to increase compliance and understanding among local actors. Strategic partnerships between the government, religious authorities, and tourism operators will be crucial in overcoming these barriers.

The author believes that in order to create halal tourism destinations in Kediri, the DSN-MUI fatwa No. 108/DSN-MUI|X|2016 should be implemented, beginning with the building of infrastructure

to accommodate the demands of Muslim visitors. This infrastructure contains amenities that enable Muslim visitors to worship in a religiously compliant and comfortable manner. The availability of enough mosques and prayer spaces in tourist destinations is the first priority for local governments and associated parties. The demands of Muslim visitors in completing their prayers and other acts of worship must be taken into consideration while designing these mosques and prayer rooms. Muslim visitors will feel more at ease and be able to worship more easily if there are enough mosques and prayer rooms. Additionally, there should be sufficient and hygienic restrooms available near popular tourist destinations. It is imperative that the design of this ablution facility prioritize visitor comfort and hygiene. Muslim visitors can easily do ablution before praying if there are adequate facilities for them to do so. In addition, halal tourist information centers must be established in tourist destinations. The purpose of this information center is to provide Muslim travelers with information about halal accommodations, restaurants, and other tourism attractions. The presence of a halal tourism information center will make it simple for Muslim travelers to locate and make use of services that meet their requirements.

Furthermore, the author believes that the supply of halal lodging in Kediri City is covered by the DSN-MUI fatwa No. 108/DSN-MUI|X|2016 when it comes to implementation. This includes

accommodations such as hotels, inns, and guest homes that offer amenities and services compliant with halal standards. Accommodations must first apply for halal certification from a reliable organization. Muslim travelers can be reassured by this accreditation that the food and services offered adhere to halal standards. Muslim guests would feel more at ease and assured when staying at the establishment if it has halal certification. Additionally, guest rooms in halal accommodations must include facilities for praying. It is imperative that accommodations provide amenities like prayer mats, Al-Quran, and mukena so that Muslim guests can do their prayers there. Muslim visitors won't even need to bother with their own prayer supplies because to this facility. Additionally, meals from restaurants and food services in halal accommodations must be prepared using only halal materials and processed in accordance with halal guidelines. Making ensuring there isn't any contamination from haram components is also crucial. With halal cuisine offered at the lodging, Muslim visitors may eat in peace and compliance with their religious beliefs.

The author believes that Kediri City's halal restaurant and culinary industries are included in the DSN-MUI fatwa No. 108/DSN-MUI/X/2016. Traveling Muslims seeking a gastronomic experience that complies with their religious tenets will be drawn to halal restaurants and cuisine. To make sure that the food they serve complies with halal requirements, eateries

and food stands must first apply for halal certification. Muslim visitors may travel with confidence knowing that the food they eat adheres to Islamic values thanks to this accreditation. Food vendors and restaurants may draw in more Muslim customers by obtaining halal certification. Additionally, food vendors and restaurants need to make sure that the items they use to prepare meals are halal. This involves choosing halal meat, condiments, drinks, and other goods. Restaurants and food vendors may ensure Muslim visitors that the food they eat complies with halal standards by using halal ingredients. Restaurants serving halal cuisine must be cautious when processing and preparing meals to make sure no haram components are contaminated. Additionally, the kitchen and eating area require careful attention to hygiene and sanitation. Muslim travelers can feel secure knowing that the food supplied at halal restaurants is safe and adheres to halal guidelines if the establishments maintain sufficient hygiene and processing. Furthermore, halal eateries need to have a varied menu that appeals to Muslim travelers. This involves serving traditional Halal meals as well as regional and foreign cuisine. Halal eateries may accommodate the gastronomic requirements of Muslim visitors to Kediri by offering a diverse menu. Finally, in order to serve food according to halal standards, staff members at halal restaurants must get training and instruction in this area. Workers need to understand where to find halal food, how to prepare it properly, and



how to keep things clean. Halal eateries may preserve the caliber and halalness of the cuisine they serve Muslim visitors by providing instruction for their staff.

Additionally, the development of halal leisure and activities in Kediri City is a component of the DSN-MUI fatwa No. 108/DSN-MUI/X/2016. The following actions can be taken: First, Muslim travelers might be drawn in through cultural and historical tourism. Muslims may easily explore and learn about Kediri City's culture and history by taking halal-compliant tours of palaces, museums, and historical places. It is crucial to make sure that the offerings and activities honor the cultural and religious beliefs of Muslim visitors. Additionally, Muslim visitors may be drawn to the growth of halal sports. For instance, offering separate sports facilities for men and women, a private gym, or outdoor sporting events that Muslim families can participate in. Muslims visiting the country may engage in leisure activities with ease thanks to halal-compliant sports alternatives. Furthermore, it is crucial to establish natural and environmental tourism attractions in compliance with halal standards. For instance, creating parks, woods, or other outdoor spaces that provide Muslim tourists with enjoyable natural experiences. Maintaining cleanliness from a religious standpoint, environmental sustainability, and cleanliness are all important considerations when creating natural tourism attractions. These actions will enable the DSN-MUI

fatwa No. 108/DSN-MUI/X/2016 to be implemented in the development of halal leisure and activities in Kediri. When visiting Kediri, Muslim visitors will have more options for leisure and activities that meet their religious requirements, which will improve their enjoyment and comfort level while on holiday.

In order to tell Muslim tourists about the existence of halal tourism spots in Kediri City, effective marketing and promotion are essential. The DSN-MUI fatwa No. 108/DSN-MUI/X/2016 can be implemented in the following ways to market and promote halal travel: The first is spreading knowledge about Kediri City's halal tourism spots through internet marketing. Muslim travelers may obtain comprehensive information on halal restaurants, lodging options, sights, and activities by creating a dedicated website or application. Social media may also be utilized as a platform to advertise this halal travel destination by posting images, videos, and encouraging comments left by Muslim visitors to Kediri City. Second, work along with relevant parties including tour companies, airlines, and travel agencies. It will be simpler to contact and draw Muslim tourists to Kediri City if halal travel packages are jointly marketed there. The development of halal tourism can also benefit from cooperation with relevant organizations including the MUI, the Ministry of Tourism, and regional travel bureaus. Third, coming up with innovative marketing strategies that highlight halal values and sharia-

compliant travel experiences. Kediri City may be better promoted as a halal travel destination by enlisting the help of Muslim influencers or community leaders connected to the halal travel sector. In order to improve the awareness and appeal of halal tourism in Kediri, creative material such as podcasts, blogs, and films may be used. Fourth, continue providing services that are up to the standards of Muslim visitors. Keeping things tidy, welcoming, and safe is crucial to giving Muslim tourists a satisfying trip. Muslim visitors to the city of Kediri will feel at ease and content if they receive competent and kind treatment. Lastly, providing Muslim travelers with exclusive offers or discounts. Offering halal travel packages, halal cuisine, or tourism initiatives that center on halal-compliant activities can draw in and grow the Muslim traveler population. This advertising can be carried out via pamphlets, internet media, or partnerships with Muslim groups around the country.

The City of Kediri has seen numerous noteworthy advancements in the development of halal tourism destinations as a result of the implementation of DSN- MUI Fatwa No. 108/DSN-MUI|X|2016. The first is that Kediri has seen a rise in the number of Muslim visitors visiting. The success of halal-compliant facilities and services in drawing Muslim visitors is demonstrated by the rise in the number of visitors to Kediri City, a halal tourism destination. Furthermore, the whole expansion of Kediri City's tourism industry may be

attributed to the application of this fatwa. This city's tourism has seen a rise in visitor numbers, revenue, and the construction of auxiliary infrastructure due to the presence of appealing halal tourist spots. In addition, the fatwa's implementation has improved the caliber of services provided to the travel and tourist industry. The requirements and interests of Muslim travelers have been taken into consideration while providing halal lodging, dining options, and tourism activities. This covers elements that improve Muslim visitors' entire experience in Kediri, such as comfort, friendliness, and cleanliness. Ultimately, the public and relevant parties now have a better knowledge and comprehension of the significance of creating halal tourism destinations as a result of the execution of this fatwa. An increase in dedication and effort to provide facilities and services in line with halal standards is the result. The significance of offering halal travel alternatives and encouraging the growth of halal tourist attractions in Kediri City is becoming increasingly apparent to all parties concerned. Therefore, it can be said that the DSN-MUI Fatwa No. 108/DSN-MUI|X|2016 has been successful in creating halal tourist attractions in Kediri, as evidenced by the rise in Muslim visitor numbers, the expansion of the tourism industry, higher-quality services, and a greater level of public knowledge and comprehension.

The DSN-MUI Fatwa No. 108/DSN-MUI|X|2016 has been successfully implemented, however there are still a lot

of difficulties and barriers to be solved before Kediri City can have halal tourism attractions. A primary obstacle is the scarcity of resources. A substantial investment in infrastructure, halal certification, worker training, and advertising is necessary for the growth of halal tourism destinations. Budgets and resource constraints may make it impossible to complete all required stages. Additionally, there is a problem with public knowledge and understanding. The idea and advantages of halal tourism destinations remain unclear to certain groups, despite an increase in public awareness and comprehension. To raise public knowledge and comprehension of this issue, ongoing efforts are required. Implementing this fatwa is also hampered by inter-agency collaboration. The general public, business owners, religious organizations, and local government are all involved in the implementation process. Effective agency collaboration is essential for a successful implementation. Task assignment, monitoring, assessment, and reporting might provide difficulties. For an implementation to be successful, all parties involved must cooperate well and communicate well. Implementing this fatwa will also be hampered by cultural and mental shifts. To embrace and adjust to the idea of halal tourism, the general public and actors in the tourist business must undergo a mentality and cultural shift. Overcoming resistance or a lack of knowledge about halal principles can be a struggle. Aside from that, Kediri City faces

competition from other tourism hotspots offering comparable services. A strong marketing plan is necessary to highlight Kediri City's benefits and distinctiveness as a halal travel destination in the face of competition. Maintaining this fatwa and making it sustainable are also crucial to its effective execution. For halal travel places to continue to draw in Muslim visitors, halal standards, service quality, and required upgrades must be upheld. Strong dedication and cooperation between local governments, religious organizations, tourist companies, and the general public are desperately needed to meet these obstacles and limitations. The development of halal tourism destinations in Kediri City will be aided by effective coordination, sufficient resource allocation, ongoing education, and systematic review and updating in order to overcome obstacles and enhance the execution of DSN-MUI Fatwa No. 108/DSN-MUI/X/2016.

Understanding the idea of Maqashid Syariah and its applicability is crucial for creating halal tourism attractions in Kediri City. The term "Maqashid Sharia" describes the fundamental aims and purposes of Islamic law. This idea explores the fundamental ideas that underpin Islamic law and offers direction to Muslim people and communities in attaining their well-being and aspirations in life. Maqashid Syariah is based on five fundamental principles, which serve as the foundation for the development of halal tourism attractions in Kediri. First of all Hifz al-Din

(Srisusilawati et al. 2022). The preservation of religion and religious life is emphasized by this idea (M. Azam, Khalid, and Zia 2019). When it comes to halal tourism, this refers to offering amenities and services that let Muslim visitors worship in a way that is both comfortable and compliant with Islamic law. For instance, setting up times for prayer, offering sufficient places of worship, and informing Muslim visitors about amenities that are welcoming to them. Al-Nafs, Hifz (Nurohman 2014). This idea has to do with safeguarding health and life. Providing halal food and beverages as well as paying attention to hygiene and sanitation while serving meals are all part of creating halal tourism destinations. This idea also includes offering wholesome and high-quality food options; (3) Hifz al-Nasl (Mutakin 2017). This idea has to do with safeguarding health and life. Providing halal food and beverages as well as paying attention to hygiene and sanitation while serving meals are all part of creating halal tourism destinations. This idea also includes offering wholesome and high-quality food options; (3) Hifz al-Nasl (Mutakin 2017). The preservation of families and children is emphasized by this idea. This refers to offering Muslim families lodging that abides by Halal laws in the context of Halal tourism. The primary issues are safeguarding privacy, providing suitable facilities for families, and refraining from anything that goes against Islamic religious beliefs; (4) Hifz al-Mal (Hanani 2022). This idea has to do with safeguarding money

and property. Ensuring fair transactions, appropriate rates, and protection of Muslim customers' rights are all part of building halal tourism destinations. This principle includes including business players in business operations that are truthful, open, and consistent with the concepts of justice; (5) Hifz al-'Aql (M. Lutfi Khakim 2020). The defense of reason and reasonable ideas is emphasized by this principle (Ifrohati and Sintri 2023). This involves offering leisure and activities that adhere to halal standards and respect Islamic religious beliefs in the framework of halal tourism. various facets of entertainment, culture, and education that fall within this umbrella.

The viewpoint of Maqashid Syariah offers a strong foundation for the development of halal tourism attractions in Kediri City. Halal tourism destinations want to accomplish the intended purposes of Islam religion preservation, religious life protection, soul protection, family support, property protection, and mental health protection by implementing the Maqasid Syariah idea. Islamic principles, which place a high priority on justice, equality, and the well-being of all people, are also in accordance with the application of the Maqashid Syariah concept in the creation of halal tourism sites in Kediri. Maqashid Syariah believes that the creation of halal tourism destinations incorporates sustainable social, economic, and environmental elements in addition to catering to the demands of Muslim visitors. Halal tourism in Kediri City may be

developed with consideration for Maqashid Syariah, resulting in halal, comfortable, and beneficial experiences for Muslim visitors. As a result, these tourist spots will have more added value, provide long-term economic gains, and enhance Kediri's reputation as a top halal travel destination. The author claims that in order to properly apply Maqashid Syariah in Kediri City's halal tourism sites, consideration should be given to two fundamental needs: Muslim visitors' protection of their religion (Hifz al-Din) and their souls (Hifz al-Nafs). In this instance, halal tourist attractions are required to offer amenities and services that enable Muslim visitors to worship in a comfortable manner in compliance with Islamic principles. Halal tourism sites in Kediri City must offer amenities like mosques and hygienic, sufficient prayer rooms in order to accommodate the demands of Hifz al-Din. In addition, it is crucial to schedule prayer hours and advise Muslim visitors on the direction of the Qibla and prayer times. So, Muslim visitors can offer a serious prayer without any difficulties. Additionally, halal tourist attractions in Kediri City that cater to Hifz al-Nafs must consider the wellbeing and security of visiting Muslims. This involves serving halal food and beverages and being mindful of hygienic practices when serving meals. Ensuring that food options are halal compliant, high-quality, and health-conscious is a crucial aspect of satisfying this need.

Additionally, the author states

that the reasonable needs (Hifz al-Aql) of Muslim visitors must be taken into consideration while applying Maqashid Syariah in Kediri City's halal tourist spots. This has to do with safeguarding reason and reasonable thought on a trip. Activities and recreational opportunities in halal tourism locations must adhere to halal principles and not transgress Islamic religious norms. To ensure that Muslim visitors have experiences that are not just amusing but also intellectually and spiritually fulfilling, halal tourism destinations like Kediri City, for instance, can host cultural, artistic, and entertainment activities that align with Islamic ideals. Furthermore, the provision of educational resources and activities pertaining to Islamic culture, history, and values at halal tourism sites can enhance the overall experience of Muslim visitors.

The author emphasizes that the moral and ethical requirements of Muslim visitors must be taken into consideration while applying Maqashid Syariah in Kediri City's halal tourism locations. In order to satisfy this demand, it is crucial to adhere to the values of Hifz al-Mal (protection of property and riches) and Hifz al-Nasl (protection of family and offspring). Halal tourist attractions in Kediri City must accommodate Muslim families in accommodations that adhere to halal standards in order to satisfy the demands of Hifz al-Nasl. This includes amenities that are geared toward families, such as family rooms, separate swimming areas for men and women, and other amenities

that respect the privacy of families. Additionally, in this halal tourist setting, it's critical to stay away from information that goes against Islamic religious principles.

Halal tourism places in Kediri City must provide fair transactions, moderate rates, and protection of Muslim customers' rights in order to satisfy the demands of Hifz al-Mal. In the halal tourist industry, corporate actors must engage in ethical, transparent, and consistent business operations that uphold the fundamentals of Islamic justice. Muslim visitors will feel more confident and satisfied when they engage in their tourism activities in Kediri as a result. Furthermore, social and environmental responsibility may be a part of upholding moral and ethical standards. Kediri City's halal tourist sites may protect the natural ecosystem, engage the local people in tourism-related activities, and give them economic advantages. Halal travel locations may serve as excellent role models for raising awareness of the significance of social and environmental responsibility by focusing on moral and ethical issues. The use of Maqasid Sharia in satisfying moral and ethical requirements, according to the author, also entails education and knowledge of Islamic principles. Kediri City's halal tourist attractions might offer guidance, information, or educational activities that educate Islamic ethics, family values, and the significance of upholding moral principles. This will foster the growth of an Islamic-values-based society and give Muslim travelers an unforgettable

and fulfilling travel experience.

According to the author, the incorporation of Maqashid Syariah in the establishment of halal tourism sites in Kediri City would result in the creation of a comprehensive tourism experience that caters to the social, intellectual, and spiritual demands of the Muslim community. Additionally, based on Islamic principles, this will enhance Kediri City's identity and supremacy as a halal tourism destination. Halal tourism attractions in Kediri City may benefit Muslim visitors in a big way and contribute favorably to the city's overall social and economic growth by meeting their basic, logical, moral, and ethical demands. Nevertheless, there are a lot of difficulties and barriers that must be solved in order to apply Maqashid Syariah in Kediri City's halal tourism spots. First, a problem is that both the general public and operators of tourist places do not fully comprehend the notion of Maqashid Syariah. It will take education and awareness-building initiatives to guarantee that this idea is used accurately and consistently. Second, there are difficulties in keeping halal tourism locations sustainable and of high quality. Strict oversight and control are necessary when applying halal standards to all facets of tourism, including food and drink as well as infrastructure. To maintain the appropriate quality and halal, there has to be strong collaboration between the government, religious organizations, and tourist sector participants. Moreover, creating halal tourism sites is hampered



by cost considerations. Building the necessary infrastructure or obtaining Halal certification are two examples of additional investments that may be necessary to satisfy the halal demands and expectations of Muslim tourists. In this instance, legislation and financial assistance are required to promote the growth of halal tourism attractions in Kediri.

The fact that there are various interpretations of the idea of Maqashid Syariah presents another difficulty. Divergent viewpoints and interpretations exist about the application of Maqashid Syariah. Therefore, in order to build a consistent and sufficient knowledge in the creation of halal tourist destinations, researchers, scholars, and tourism practitioners must engage in communication and consultation. In addition to difficulties, there are barriers to Maqashid Syariah implementation in halal tourism sites. These challenges include difficult-to-achieve behavioral and attitude shifts, a lack of resources for halal supervision, and the process of adjusting to and integrating into the community's social and cultural milieu. Strong dedication and collaboration are required from all relevant stakeholders, including the government, religious organizations, businesses in the tourist sector, and the general public, in order to overcome these difficulties. It is necessary to regularly hold outreach, education, and training sessions on the idea of Maqashid Syariah and its advantages in the growth of halal tourism destinations. Furthermore, it is imperative to have

rules and efficient supervision procedures in place to guarantee adherence to halal norms. In addition to benefiting Muslim visitors, the implementation of Maqashid Syariah in Kediri City's halal tourism sites may draw in non-Muslim travelers who respect halal, health, and safety standards. Without sacrificing the Islamic values that define this city, Kediri may cultivate an image as a welcoming travel destination for all visitors by addressing the halal element of its accommodations, dining options, events, and tourism promotion.

## CONCLUSION

Some key conclusions from this study were reached. The first is that the DSN-MUI Fatwa No. 108/DSN-MUI/X/2016 has had an impact on the growth of halal tourist attractions in Kediri City, particularly on the infrastructure development, halal lodging, halal dining options, halal leisure activities, and halal marketing and promotion of halal tourism. Secondly, the implementation has been beneficial in catering to the requirements of Muslim visitors, enhancing Kediri's appeal as a halal travel destination, and bolstering the city's social and economic advancement.

The research's implications include the significance of using Maqashid Syariah and DSN-MUI Fatwa No. 108/DSN-MUI/X/2016 in the creation of halal tourism destinations. The government, religious organizations, travel industry participants, and the general public can use this as a guide for creating tourist sites that take

halal, health, and safety standards into consideration. It is recommended that a more thorough investigation be carried out in the future to learn more about Muslim visitors' opinions, levels of satisfaction, and experiences when visiting halal tourism attractions in Kediri. Furthermore, more study may be done to examine the social and economic effects of creating halal tourism locations and to determine practical marketing and attraction-boosting tactics for halal tourism in Kediri.

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