



## HALAL TOURISM SHARIA ECONOMIC PERSPECTIVE: A STUDY OF TAKHRIJ HADITH

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### *Abstract*

This research is motivated by the tendency of a literal understanding of Islamic texts regarding compliance with halal tourism based on sharia economics. This study aims to analyze the text of the hadith, which is the basis for compliance with halal tourism from a sharia economic perspective. This study uses a qualitative approach through literature study by applying the takhrij hadith method, while the interpretation in the discussion of this study uses content analysis. The results of this study indicate that the hadith text, which is the basis for compliance with halal tourism from a sharia economic perspective, is of hasan quality because it can be applied as an Islamic practice. The discussion results explain that applying the text of hadith requires contextualization so that it does not narrow the concept of universal halal tourism with a sharia label, especially the necessity of sharia economics. This study concludes that Indonesia is a conducive country through moderate understanding that connects Islamic texts between universal values and local values to ensure that the homeland can become a centre for halal tourism destinations in the world.

**Keywords:** *Islamic Culture, Historical Approach, Leader Selection System.*

### INTRODUCTION

Halal tourism is becoming an international issue (Mafudi et al., 2021). The tourism sector plays a vital role in the world economy as a contributor to the country's employment and economic growth. In 2020 the target of the contribution of halal tourism is projected to contribute 35% or USD 300 million to the global economic sector (Ramadhani, 2021). The government strongly encourages the development of halal tourism in Indonesia (Mafudi et al., 2021). As a population with the largest Muslim majority population in the world, Indonesia has the opportunity to become a center for world destinations (Astuti, 2021). Also tourism is a supporting factor for economic growth in Indonesia which can contribute significant foreign exchange to the State (Ramadhani, 2021). In fact, halal tourism is growing rapidly in Indonesia. Trends in Indonesian destinations continue to increase, especially travelers from the Middle East (Astuti, 2021). In fact, Indonesia was able to display its excellence until it was chosen as the best halal tourism destination in the world in 2019 (Astuti, 2021). Indonesia was chosen as a country that excels in halal tourism compared to

other Muslim countries and was awarded the 2019 Global Muslim Travel Index (GMTI) award (Ramadhani, 2021).

Even so, Indonesian halal tourism is seen as having problems. There is a view that Indonesia's halal tourism is considered unclear and still weak in the regulatory aspect (Ramadhani, 2021) and in the aspect of the separation of halal tourism from the implementation of the sharia economy (Basyariah, 2021). In this regard, it is stated that Indonesia does not have specific regulations regarding this halal tourism, except for the 2009 tourism law (Ramadhani, 2021). It was also stated that the practice of halal tourism basically cannot be separated from the sharia economic system (Basyariah, 2021). A number of experts emphasized that the development of the concept of halal tourism in Indonesia is still focused on technical aspects related to the fulfillment of infrastructure, such as sharia hotels, food and beverage guarantees in restaurant areas, and transportation for shar'i tourism travelers (Basyariah, 2021). The view on the need for a sharia economic approach for compliance with halal tourism is based on the hadith of the Prophet Muhammad. This view states that sharia rules have consequences for reckoning in various activities and actions of legal objects which must then be accounted for (Basyariah, 2021). Of course, this view is considered literal in understanding Islamic texts (hadith). Therefore, this research considers it necessary to carry out takhrij on hadith texts which are known to have been used as the basis for halal tourism in a sharia economic perspective.

A number of experts have conducted previous research related to halal tourism and the Islamic economy. Among others, Basyariah, N. (2021), entitled "The Concept of Halal Tourism from an Islamic Economic Perspective," which was published in *Youth & Islamic Economics*. This study aims to describe and explain the concept of halal tourism with a sharia (Islamic) economic system approach. The exploratory descriptive method was used in this study to get a complete picture and explanation and focus on halal tourism objects from an Islamic economic perspective. This study confirms that tourism is an economic activity that cannot be separated from behavior and economic actors, in which there are community actors as consumers, companies as service providers, and the state as a regulator. Islamic economics views that all economic activities cannot be separated from the three pillars of the concept of Islamic economics, namely the ownership of assets, the management and utilization of assets, and the distribution of assets. So that the concept of halal tourism must address all aspects with the three pillars of Islamic economics approach, in order to get a comprehensive picture of halal tourism from the point of view of the principles of the owners of goods and services being managed, the management model, the management implementers, and the distribution system in society (Basyariah, 2021 ). As for the continuation of this study, it seeks to criticize the application of the hadith which was used as the basis for previous research.

The thinking framework needs to be designed as a logical flow that becomes the concept map for this research. This research bases contextualization on Islamic texts (hadith), where hadith as an Islamic source in addition to the Qur'an is not understood textually, but is interpreted according to circumstances (Amrulloh, 2017; Pari, 2017; Syamsir, 2019). Initially, hadith criticism was carried out to test the authenticity of the hadith using the takhrij method (Darmalaksana, 2020b). Islamic practice is binding if it is based on authentic (authentic) hadith, not based on daif (isolated) hadith. This is because authentic hadiths are maqbul (accepted) while daif hadiths are mardud (rejected), although there are also authentic hadiths but ghair ma'mul bih (cannot be practiced), for reasons of circumstances and conditions (Soetari, 2005). Even though the quality of the hadith is considered authentic according to the contextualization view, it still has to be dialogued with the situation and conditions, especially if the hadith is not about matters of faith and worship but is related to issues of social life of the community, including economic life and the tourism sector. It is clear that understanding hadith texts requires contextual interpretation, namely positioning hadith texts between locality and universality (Pari,

2017). With regard to economic life and halal tourism, hadith is required to be able to dialogue with universal values that apply in the international world and hadith dialogue with local values. This research understands that local wisdom always has a universal side and plays a major role in creating goodness for citizens (Brata, 2016). Thus, the hadiths that form the basis of compliance with halal tourism from a sharia economic perspective need to be dialogued with aspects of locality in Indonesia and aspects of universality that are the hopes of international citizens.

This research needs to present a literature review as a theoretical basis that will be used as an analytical knife in the discussion until conclusions are drawn. In this world, there are three schools of thought in Islamic economics, namely iqtishaduna, mainstream, and critical schools (N. Pratiwi, 2021). Reductionally, this school can be mapped into fundamental groups, moderate groups, and liberal groups. Fundamental groups tend to base the economic side of life on literal Islamic texts. Meanwhile, the moderate group understands the text contextually. The liberal group tends to ignore the text by preferring liberalist thinking. Broadly speaking, there are two views on halal tourism related to the Islamic economy. First, halal tourism is understood as a sharia imperative including the application of sharia economics as tourism compliance with the Islamic label (Basyariah, 2021). Second, halal tourism is seen as a health destination in the form of providing things such as food and drinks, healthy advertising, and green tourism that pays attention to practical ecological environmental protection (Astuti, 2021). This last view prefers to explore the feasibility of ecological development of local areas as the main destination for Indonesian halal tourism destinations (Mafudi et al., 2021).

Based on the explanation above, the research formula was compiled, namely the formulation of the problem, the main research questions, the research objectives, and the benefits of the research results. The formulation of the research problem is that there are hadiths regarding the arguments for compliance with halal tourism from a sharia economic perspective. The main question of this research is how the takhrij hadith along with the analysis is in accordance with the context of Indonesian halal tourism. This study aims to analyze halal tourism from a sharia economic perspective by applying the takhrij hadith method. The results of this study are expected to have benefits, especially for actors in the halal tourism economy in Indonesia.

## METHOD

This research uses a qualitative approach through library research (Darmalaksana, 2020a). This qualitative research applies the takhrij hadith method as a scope of hadith science (Darmalaksana, 2020b). While the interpretation in the discussion of this study used content analysis (Williamson et al., 2018). This analysis was carried out on the basis of the knowledge horizon of halal tourism within the scope of Islamic economics so that research conclusions were drawn.

## RESULTS AND DISCUSSION

The search for hadith was carried out using the Hadith Encyclopedia application of the Book of 9 Imams (Saltanera, 2015). Found the hadith narrated by Tirmidhi No. 2341 Chapter Hisab and Qisas version of al-Alamiyah below:

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الْأَسْوَدُ بْنُ عَامِرٍ حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ عَنْ الْأَعْمَشِ عَنْ سَعِيدِ بْنِ عَبْدِ اللَّهِ بْنِ جُرَيْجٍ عَنْ أَبِي بَرْزَةَ الْأَسْلَمِيِّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تَزُولُ قَدَمَا عَبْدٍ يَوْمَ الْقِيَامَةِ حَتَّى يُسْأَلَ عَنْ عُمُرِهِ فِيمَا أَفْنَاهُ وَعَنْ عِلْمِهِ فِيمَا فَعَلَ وَعَنْ مَالِهِ مِنْ أَهْنٍ أَكْتَسَبَهُ وَفِيمَا أَنْفَقَهُ وَعَنْ جَسَدِهِ فِيمَا أَبْلَاهُ قَالَ هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَسَعِيدُ بْنُ عَبْدِ اللَّهِ بْنِ جُرَيْجٍ هُوَ بَصْرِيُّ وَهُوَ مَوْلَى أَبِي بَرْزَةَ وَأَبُو بَرْزَةَ أَحْمَدُ نَضَلَهُ بْنُ غُبَيْدٍ

Has told us Abdullah bin Abdurrahman has told us Al- Aswad bin 'Amir has told us Abu Bakr bin Ayyasy from Al-A'masy from Sa'id bin Abdullah bin Juraij from Abu Barzah Al-Aslami said, Rasulullah ﷺ said "The soles of a servant's feet will not move on the Day of Judgment until he is asked about his age, what he spent, about his knowledge for what he practiced, about his wealth from where he earned it and where he spent it and about his body for what he used it." He said, this Hadith is hasan sahih, as for Sa'id bin Abdullah bin Juraij he is a person from Basra and he is Abu Barzah's slave, while Abu Barzah's name is Nadlah bin 'Ubaid (HR. Tirmidhi No. 2341 Chapter Hisab and Qisas version of al- Alamiyah).

Table 1. List of Rawi and Sanad

No.	Narrator Sanad	Birth/ Death		Country	Kunyah	Comment Cleric		circles
		L	W			-	+	
1	Nadllah son Ubaid		64 H.	Basra	Ash Barzah			Friend
2	Sa'id bin Abdullah son Juraij			Basra		Majhul according to Abu Hatim According to Ibn Hajar al Asqalani shaduq Lots doubt	According to Ibn Hibban mentioned in ats- tsiqat Ad -Dzahabi give it up	Tabi'in circles normal
3	Solomon son Mihran		147 H.	Kufa	As h Muham m ad	Judalis according to Ibn Hajar al Asqalani	Tsiqah thsabat according to al -Ajli Tsiqah thsabat according to an- Nasa'i Tsiqat according to Yahya bin	Tabi'in circles normal

							Ma'in Mentioned in ats- Tsiqat according to Hiban 's mother Tsiqat hafidz according to Ibn Hajar al Asqalani Tsiqah become argument according to Ash Hatim al- Rozi	
4	Ash Burn bro Ayyash son Salim		1 93 H.	Kuf a	As h Burn		Thank you faadil according to Ibn Hajar al Asqalani	Tabi'ut tabi'in circles old
5	Al-Aswad son Amir		2 08 H.	Ba ghdad	As h Abdul Rahman		Tsiqah according to Ibn Madani Tsiqah according to Ash Hatim	Tabi'ut tabi'in circles normal

Table 1 is a list of narrators and sanad hadith narrated by Tirmidhi No. 2341 in the Hisab and Qisas Chapter of the al-Alamiyah version or the history of Tirmidhi No. 2417 version of Maktabatu al-Ma'arif Riyadh. Hadith transmitted from the Prophet SAW. by seven narrators from mukharrij named Nadllah bin Ubaid (64 H.) as a friend to a young man named Imam Tirmidhi (279 H.) as a hadith expert

A hadith is declared authentic if the sanad is continuous (muttasil) from mukharrij to mudawin (Darmalaksana, 2020b). The continuity of the sanad can be seen from the years of birth and death of the hadith narrators. In Table 1 it can be seen that Sa'id bin Abdullah bin Juraij has no known year, whether he was born or died. However, the theory of hadith science can assume that each narrator is approximately 90 years old (Darmalaksana, 2020b). So with this assumption it is estimated that there will be a meeting (liqa) between the teacher (transmitter) and the student (recipient) of the hadith. Thus, the sanad of this hadith is predicted to be continuous (muttasil). One of the conditions for another authentic hadith is that the narrator must be fair and dhabit (Darmalaksana, 2020b). Table 1 shows that the scholars gave positive comments (ta'dil) to the hadith narrators, except for negative comments (jarh) to Sa'id bin Abdullah bin Juraij and Sulaiman bin Mihran. In this case, the first narrator is considered majhul according to Abu Hatim and shaduq is assessed as having many doubts according to Ibn Hajar al-Asqalani and the second narrator is considered judalis according to Ibn Hajar al-Asqalani (Saltanera, 2015). Majhul means unknown whereabouts and yudalis means sometimes lying (Soetari, 1994). However, the degree of a daif hadith can be elevated to the status of hasan li ghairihi if there are martyrs and muttabi (Mardiana & Darmalaksana, 2020). The martyr is another hadith while the mutabi is another narrator (Soetari, 1994). In terms of editorial similarity, the hadith narrated by Tirmidhi No. 2341 can also be found in the hadith narrated by ad-Darimi No. 536 and No. 538, where Husain Salim Asad ad-Darani evaluates the isnad of ad-Darimi's history No. 536 as hasan and isnad narrated by ad-Darimi No. 538 were considered poor (Saltanera, 2015). Based on the results of the study, the quality of this hadith hasan li ghairihi, although Muhammad Nashiruddin al-Albani considered it valid (Saltanera, 2015)

Literal understanding of Islamic texts must be shifted to contextual interpretation. Basyariah, N. (2021) through research "The Concept of Halal Tourism from an Islamic

Economic Perspective, as previously mentioned, launches criticism that the development of the concept of halal tourism in Indonesia is limited to technical aspects (Basyariah, 2021). According to Basyariah, N. (2021), the concept of halal tourism in Indonesia has not yet developed a sharia economy, which in this case has the role of linking the government, entrepreneurs and consumers (Basyariah, 2021). This view means denying Indonesia's award as the best halal tourism at the world level. In fact, Indonesia beat other Muslim countries to be awarded the Global Muslim Travel Index (GMTI) award in 2019 (Ramadhani, 2021). This proves that Indonesia, with the largest Muslim population in the world (Wibawa et al., 2021), has an advantage in the halal tourism sector (Astuti, 2021; Ramadhani, 2021).

Hadith narrated by Tirmidhi No. 2341 in the Hisab and Qisas chapters are used as a basis by Basyariah, N. (2021) for the concept of halal tourism according to an Islamic economic perspective (Basyariah, 2021). This hadith is used as the basis that sharia rules when applied have reckoning consequences for all human actions as legal objects and that all these actions will practically be held accountable later (Basyariah, 2021). There are several criticisms to be leveled against this view. First, the hadith should be seen from the reasons for wurud when the Prophet said it. Based on the results of takhrij, it appears that the quality of this hadith is *hasan li ghairihi*, in the sense that it can be practiced as proof of Islam (Soetari, 1994), even considered authentic by Muhammad Nashiruddin al-Albani (Saltanera, 2015), although not to the degree of fame (popular) or *mutawatir*. Because, this hadith was only narrated by Imam at-Tirmidhi and ad-Darimi (Saltanera, 2015). The same editorial is not found in other hadith books such as Sahih Bukhari and Muslim. It is ideal if the hadith is seen from the context of the situation when it was said by the Prophet. (Lestari, 2015; Muin, 2015). Second, the understanding of hadith should be produced through contextual interpretation. Basyariah, N. (2021) contextualizes this hadith on the practice of complying with halal tourism that is integrated with the Islamic sharia economy (Basyariah, 2021).

Related to the above, this discussion needs to review the concept of halal tourism. There is an assumption that halal tourism means applying Islamic principles, this is the view of Islamic political groups. This view is not correct because then halal tourism in the sense of Islamic principles will have a clash with the problem of tolerance with adherents of other religions. In fact, halal tourism does not only apply to Muslims but also applies to non-Muslims (Wibawa et al., 2021). Halal tourism in the sense of Islamic principles means religious tourism, even narrower than religious tourism, specifically for adherents of Islam (Afghoni & Busro, 2017). Halal tourism is broader than religious tourism (Susilawati, 2019). Returning to the meaning of halal tourism, which is understood as health tourism to better guarantee visitors (Astuti, 2021). Thus, halal tourism in this sense applies to all religious people (Wibawa et al., 2021), because all religious teachings apply the principles of healthy behavior, healthy services, and healthy facilities.

Apart from that, there is the term halal tourism based on Islamic law (Astuti, 2021). This term means wanting to be based on Islamic law in the concept of halal tourism. This in turn will be trapped in terms, such as Islamic education visits, pilgrimage routes, Muslim swimming pools, prayer buildings, archery recreation areas, and others (Mafudi et al., 2021), even to the point that there is the term sharia hotel. (Halim & Baroroh, 2021), sharia travel (Chrysnaputra & Pangestoeti, 2021) and sharia karaoke (Al Usrah et al., 2021). This fact indicates that the halal tourism sector is brought into a narrower segmentation, where the segmentation is only the scope of the Muslim market. Instead of halal tourism from an Islamic economic perspective, there is no doubt that the view of halal tourism based on Islamic law means withdrawing into a narrower area. Thus, Basyariah, N.'s (2021) research on halal tourism from a sharia economic perspective means that he wants a narrow understanding of halal tourism.

Halal tourism is basically a universal concept (S. R. Pratiwi et al., 2018). It grows along with other concepts, such as halal lifestyle (Adinugraha & Sartika, 2019), halal food (Sthapit

et al., 2021), halal cosmetics (Nur & SAPIR, 2021), and others. Islamic texts should be in line with universal concepts (Amrulloh, 2017; Pari, 2017; Syamsir, 2019) in the sense that they are not brought into a narrow area limited by the views of schools of thought. Even so, the Islamic economy in its expectations will depend on groups of thought. The “fundamental” group usually collides with the “liberal” group. The first group wants the Islamic economy to be based on the Holy text, namely the Koran and hadith through literal, literal, and/or textual reasoning (Ahyani & Slamet, 2021). The second group tends to ignore the text by prioritizing liberalist views (Addiarrahman & Yanti, 2020). The battle between these two schools of thought can be mediated by moderate understanding (Umam, 2020). In this case, moderate Islamic understanding understands the Sacred text by exploring the contents of the text's intentions (Hidayatullah, 2017). Then the intent of the text is connected with situations and conditions (Mustofa, 2020).

There is also a view that regulations on halal tourism are unclear and still weak in Indonesia (Ramadhani, 2021). Related to this, regulations are very important. It will regulate compliance for entrepreneurs, consumers and apparatus regarding the implementation of halal tourism. Of course Indonesia as a rule of law requires relevant regulations on halal tourism. However, don't rush this because universal principles can be found in international world rules regarding halal tourism. These international world rules can be accessed for the management of halal tourism in Indonesia. In line with the rules of the international world, local excellence is an important requirement in the formation of regulations. For example exploring ecological tourism in local areas (Mafudi et al., 2021), this will enable Indonesia to display its uniqueness and superiority. Through exploration, Indonesia can strengthen the destination's image (Wibawa et al., 2021) as the center of world halal tourism. For the Islamic world, the condition is an effort to dialogue the Holy text between locality and universality.

In 2020 it is targeted that the halal tourism sector will contribute 35%, which is equivalent to USD 300 million to the global economic sector (Ramadhani, 2021). Practically the advantages of halal tourism in Indonesia will contribute greatly to foreign exchange, employment, and the economic growth of our beloved country. Indonesian halal tourism needs to be promoted with efforts to ensure satisfaction for foreign visitors (Astuti, 2021). With the Covid-19 pandemic, the halal tourism sector will definitely be hit, even this blow is taking place throughout the world (Maharani & Ab Rahman, 2021). However, several things can be developed, such as the promotion of halal tourism through digital applications (Hakim, 2021). At present it is a momentum to improve the world of halal tourism around the world, so that effectiveness will be found after Covid-19 (Chrysnaputra & Pangestoeti, 2021).

Based on the explanation above, it is clear that halal tourism does not need to be confined to a narrow sharia label. Moreover, there is the idea that compliance with halal tourism is suppressed by the application of Islamic economics. This is not necessary in the sense that it is not urgent considering that Indonesia has been conducive to the role of moderate Islam as represented by Ahlu Sunnah Wal Jamaah (Mufid, 2013). This flow seeks to connect universality and locality in Indonesia (Muzakki, 2019; Umar, 2019). It is understood that local wisdom aside from acting as a glue for the nation (Brata, 2016), it is also a guarantee of realizing Indonesian-style halal tourism.

## CONCLUSION

Hadith has been used as the basis for the view of compliance with halal tourism with a sharia economic perspective. This hadith through the review of takhrij hadith has hasan quality in the sense that it can be applied to Islamic practice. It's just that contextualization is needed in the application of hadith texts. This is in order to avoid literal understanding of hadith. Hadith contextualization plays a role in positioning hadith in the middle between universality and locality. It is understood that halal tourism is a universal concept. Universal aspects are ensured not to conflict with local wisdom values. Indonesia is very rich in local wisdom so that it has the opportunity to become a specialty and advantage to become a center for halal tourism destinations in the international world. This research is expected to have beneficial implications, especially for the management of halal tourism in Indonesia. This research has the limitation of not finding the cause of the ablation of the hadith text which is used as the basis for compliance with halal tourism from a sharia economic perspective. Also this research has limitations without conducting hadith syarah. So that this limitation is expected to be an opportunity for further research in more depth in the future. This study recommends Islamic higher education institutions to develop contextual interpretations in understanding the Holy texts regarding halal tourism. Also recommending in particular to halal tourism managers to explore and promote local uniqueness as an advantage in order to leverage Indonesia as a world destination center.

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