HALAL WITHOUT LABEL: IMPLEMENTATION OF MAQĀṢID AL-SHARĪ'AH IN COMMUNITY-BASED TOURISM IN KERINCI, INDONESIA

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ABSTRACT

This study aimed to investigate the feasibility of tourism management that upholds halal values and meets *maqāṣid al-sharī'ah* indicators, without necessarily using a halal label. Specifically, it aimed to understand the community's social, economic, and religious dynamics where a tourist destination grows and is managed. Using an ethnographic approach, the study was conducted in 2022. Data were collected through semi-structured interviews with twenty informants, document analysis and observation. The Spradley model was employed to analyze the data. The findings of this study indicate that the management of Pantai Indah destination in Kerinci Regency emerged in a social context where religion and culture were closely intertwined through acculturation processes. Therefore, tourism in this area is a religious-cultural expression, rather than solely an economic pursuit. This background has allowed tourism to meet the elements of halal without requiring a halal label or special assistance, while still being able to initiate community-based tourism. Moreover, tourism can be measured using *maqāṣid al-sharī'ah* indicators. However, the study has certain limitations, such as the concentration of data in one community and the lack of comparison with other communities using different typologies, approaches, and characteristics. Nevertheless, this study recommends that the halal tourism program advocated by the government cannot be implemented in a top-down and uniform manner for all regions. This is because, in several areas, the local community has rejected such a program. In fact, halal tourism can be successfully implemented by ensuring its substance without the need for a halal label.

Introduction

Since being campaigned on the agenda of the World Halal Travel Summit (WHTS) in 2015 in Abu Dhabi, halal tourism has not only become a new trend in global tourism, but has also triggered a number of debates. The debate starts from the definition and determination of its scope (Slamet et al., 2022), then continues on the readiness of a particular country or region to implement it (Ramadhani, 2021), i.e. whether it is appropriate to apply in a particular country or region or otherwise (Akhtar et al., 2020), and whether this is simply branding or also contains values (Khoiriati et al., 2016). While the debate continues, the implementation is also highly dynamic. A number of regions in Indonesia support and try to realize it, for example, Lombok and West Sumatra, while other areas reject it (Rachman et al., 2022; Tarigan & Basit, 2020).

A number of studies have proved differences in the understanding of halal tourism. Some experts define it, first, as tourism which guarantees that Muslims can practice their religious beliefs and rituals during the tour (Carboni et al., 2014); second, as tourism that is guided by the principles of Islamic teachings in all of its aspects (Battour & Ismail, 2016); third, as a Muslim religious tourism that meets the provisions of Islamic law (Zamani-Farahani & Henderson, 2010), and fourth, as everything in the form of tourism as long as it does not conflict with Islamic law (Syakiri, 2006). In using the term, some scholars equate the term halal tourism with Islamic tourism and Sharia tourism (Jafari & Scott, 2014), but some criticize the equation on the grounds that each term has its own consequences (Battour & Ismail, 2016). The Indonesian Ulema Council (MUI) terms it as *"sharia tourism"* (Pedoman Penyelenggaraan Pariwisata Berdasarkan Prinsip Syariah, 2016), but the Ministry of Tourism of the Republic of Indonesia refers to it as *"halal tourism"* (Logo Halal Tourism Indonesia Dan Logo Pariwisata Halal Indonesia, 2018).

Furthermore, stakeholders also understand halal tourism in various ways. There are community leaders who consider halal tourism as a strategy to meet the needs of Muslim tourists, while some others consider it only as a branding and marketing strategy (Slamet et al., 2022). In fact, halal tourism in Lombok, which is a locomotive for halal tourism in Indonesia, tends to prioritize aspects of branding rather than value (Firdausi et al., 2017; Khoiriati et al., 2016). On the other hand, local communities, such as in Gili Trawangan Lombok, are divided into several views between agreeing, half agreeing, and not agreeing at all with the implementation of halal tourism on their beaches (Baihaqi, 2019). Meanwhile, when religious tourism can increase the economy in several countries that have religious pilgrimage centers, such as Saudi Arabia, Israel, Italy, and several countries in Europe and Asia (Ezenagu et al., 2022; Terzidou et al., 2008), several studies have shown that the halal tourism pilot project has overshadowed stakeholders with the risk of low profits, detrimental effects on conventional tourism, cultural difficulties, and increased risks of xenophobia, anti-Islamism and conflict in society. These risks do not only overshadow Muslim minority countries (Abbasian, 2021), but also in Muslim-majority countries (Makhasi & Rahimmadhi, 2020; Slamet et al., 2022; Tarigan & Basit, 2020). In addition to economic considerations, even plans for a pilot project for halal tourism have experienced rejection in several provinces in Indonesia due to political issues that carry religious sentiments both in the 2019 Presidential General Election and in several regional level elections (Makhasi & Rahimmadhi, 2020).

Within this framework, it is imperative to consider alternative models for managing halal-oriented tourism destinations that do not clash with conventional tourism, culture and other interests. Consequently, this study endeavors to examine one of the community-based tourism destination in a village within the Kerinci Regency, Jambi, Indonesia. This destination takes the form of a lakeside attraction, featuring a range of amenities and natural scenery. Notably, this destination is not explicitly designated as halal; nevertheless, the underlying culture that sustains it inherently embodies values aligned with the *maqāsid al-sharī'ah*. This research is built on the argument that the implementation of halal tourism projects needs to consider diversity and local wisdom, instead of ignoring them through uniforming concepts and

applications. In fact, it could be that halal is essentially in value alone without the need for branding. Therefore, this research is focused on seeing how tourism in Kerinci does not use formal halal frills, but its substance already meets halal elements; at the same time how to manage tourism which does not receive special assistance for the CBT model but in substance also reflects the elements of CBT.

Literature Review

A number of studies have identified why halal tourism projects are vulnerable, especially from a social and economic perspective. For the Indonesian context, the most crucial factor is the lack of concrete regulations regarding sharia tourism. So far, sharia tourism arrangements have only been regulated through conventional Tourism Laws supported by Regulations of the Minister of Tourism and the fatwa of the Indonesian Ulema Council (MUI), while special laws on sharia tourism have not been formed (Santoso et al., 2020). Regulatory certainty must also be supported by the commitment and unity of views of stakeholders, because different interpretations of regulations also have the potential to cause confusion and abuse, such as the halal certification project in the Philippines (Cuevas et al., 2022). Therefore, collaboration and building networks with various parties (Cuevas et al., 2022), and consistent with the sustainable national development framework are absolutely needed (Santoso, 2022). The convenience and affordability factors also contribute to strengthening of the concept and realization of halal tourism (Mohsin et al., 2016).

The document analysis conducted by Vargas-Sánchez and Moral-Moral on 58 articles, along with interviews with various stakeholders, reveals that apart from the absence of a consensus on a standardized definition of halal tourism and the lack of formal criteria specific to the tourism sector, there exists a diversity of interpretations (known as *khilafiyah*) regarding Islamic practices. Consequently, there is no universally agreed-upon organization vested with the authority to provide halal certification or establish halal criteria for all countries worldwide (Vargas-Sánchez & Moral-Moral, 2020). This assertion is corroborated by the study of Mohammad Battour and his colleagues, who further emphasize the necessity for a standardized definition of halal tourism based on current practices. However, beyond this, what is of greater importance is how to bridge halal tourism with halal business or the broader Islamic economy, thereby potentially offering new and more significant prospects (Battour et al., 2021).

These studies provide an illustration that sharia tourism practices are very dynamic and depend on their respective characters and wisdom. Lombok, for example, which is a pioneer of halal tourism in Indonesia, has a story of success in certain aspects as well as failure in other aspects in the form of rejection by some of its people. In fact, there is halal tourism in Lombok which has found its format after being combined with the concept of Community Based Tourism (CBT) (Prastia et al., 2022), namely sustainable tourism that empowers local communities to become the main actors to gain economic value (Mayaka et al., 2019).

So far there have been many studies that focus on the implementation of halal tourism branding, but none has seen it from the perspective of how halal values are applied even though they do not use halal tourism branding, religious tourism, sharia tourism, and other similar terms. To fill this gap, this study seeks to present a management model for a local scale conventional tourism in Kerinci District, Jambi Province, Indonesia. At this particular site, there are lake-centered tourism destinations that are not named with halal tourism and similar terms, but their management has fulfilled the *maqāṣid al-sharī'ah* elements that are relevant to the indicators of halal tourism; and does not use certain CBT assistance, but the management already includes important CBT elements in the form of local community involvement, equal distribution of economic access, and community capacity building to make decisions.

Methodology

This study captures the social, economic and religious dynamics of the community using ethnographic work conducted in 2022 in Koto Petai Village, Kerinci Regency, Jambi, Indonesia. Ethnographic work is considered because this study requires data on how religion and culture work together, how they are expressed in people's daily lives, and how they are interpreted from the people's perspective. This religious and cultural relationship is important to understand because it becomes the social context for the issue of halal tourism discussed in this study.

This study obtained data through interviews with tourism managers, village leaders, village government officials, religious leaders, traditional leaders, youth leaders, the community, and visitors. Interviews were conducted in order to explore religious understanding, cultural insight, religious and cultural relations, understanding of tourism, about halal tourism, and relations between religions, culture and tourism. Observations were made at tourist sites and in the village environment in general. Observations at tourist sites were carried out at various times to capture the interactions and social dynamics that occurred at tourist sites, for example, on holidays, weekdays (Monday to Friday), in the morning, afternoon, and at night. Observations in the social environment were also carried out at various times, and it was done to capture broader social dynamics and interactions which are the social basis for tourism management. Observations were also made at night to see how the atmosphere of the tourist location at that time. In addition, this study added document data relevant to the village, such as the history of the village, the history of Kerinci in general, the history of Islam and its relationship with culture in Kerinci, as well as other documents produced by the people around the site.

Data analysis used the Spradley model which is based on symbolic interaction theory, in which the meaning of an action can only be understood if the actor is positioned as an actor in a social environment. The steps of this research consist of: identifying informants, in-depth interviews, making field notes on ethnographic work, asking descriptive questions, analyzing interview results, following up through structured interviews, making taxonomic analysis, asking contrasting questions, finding social themes. relevant religions, and prepare an ethnographic report.

Results and Findings

Religious and Cultural Relations in the Kerinci Community

This section is put forward to show the social context in which a conventional tourism can contain elements of halal and consider maqāṣid al-sharī'ah. The social context is how religion, in this case is Islam, and culture, in this case is the Kerinci culture, build harmony so as to form a shared wisdom whose values are expressed in actions and daily activities, and are reflected in their cultural products (E. Aziz et al., 2020). At this point, it can be viewed as acculturation between Islam and Kerinci culture. Management of tourism in the end is only a part of the expression of acculturation.

Before Islam came, the social life guidelines of the Kerinci people were customs. This is reflected in their classic adage that read "*adat basendi patut, patut basendi pado yang benar*" (custom is based on decency, while decency is based on truth), then changed to "*adat basendi syarak, syaraq basendi Kitabullah*" (adat is based on Islamic Sharia, while Sharia Islam is based on the book of Allah) (Ali et al., 2005). As in the Malay area in general which had a Hindu-Buddhist period prior to the arrival of Islam, in Kerinci this period is estimated to be in the 14th century (Kozok, 2006). Meanwhile, the Islamic period in Kerinci had just begun, based on stronger evidence, in the 17th century (Ahmad & Iskandar, 2022).

The arrival of religions to Kerinci has triggered a cultural transformation, both in the Hindu-Buddhist period and the Islamic period (Iskandar et al., 2022). However, this transformation did not diminish the Kerinci custom, because it had already been strong from the start. In fact, cultural influences that came

from outside ought to adapt to the Kerinci custom, as reflected in their adage, "*teliti balik ke Jambi, undang balik ke Minangkabau*" (customary study refers to Jambi, customary law refers to Minangkabau) which implies that the influence of the Jambi and Minangkabau cultures in the past were not straightly rejected or received altogether, but those should be adjusted to the Kerinci custom (Ali et al., 2005).

The model of religious and cultural acculturation in Kerinci is similar to that of its closest Malay relative, Minangkabau, and it is identified that Kerinci did get a lot of influence from the Minangkabau (Sunliyensar, 2019), not only after Islam, but long before King Aditiyawarman ruled the Minangkabau Kingdom in the 14th century (Kozok, 2006). In fact, the adage "*adat basendi syarak, syarak basendi Kitabullah*" used by the Kerinci people was adopted from the Minangkabau adage after the Padri conflict which pitted traditional and religious groups there. Likewise, the division of adat into four categories, namely *adat nan sabana adat, adat istiadat, adat nan diadatkan,* and *adat nan teradat*, which is enforced in Kerinci, is an adoption from Minangkabau after receiving Islamic influence (E. Aziz et al., 2020), since *adat nan sabana adat* (the true adat) is translated as the religion of Islam (Samad, 2002).

The expressions of acculturation of religion and culture in Kerinci can be found in many segments of people's lives, not only in tangible cultural products, but also in rituals, social interactions, and ethics of daily life. Acculturation in the form of objects, one of which is the Great Mosque of Pondok Tinggi, a classic mosque that contains thick cultural elements in the form of decorative motifs, carvings, and building structure, and is the pride of the Kerinci people (consisting of Kerinci Regency and Sungai Penuh City) until now (Alamsyah, 2001). Acculturation in their sacred activities can be seen in rituals such as the Asyeik ritual (Sunliyensar, 2016), whereas in everyday traditions it can be seen in the procedures and rules of marriage (Iskandar et al., 2022).

In Kerinci there are 285 villages (Hendrita & Juliandi, 2022) and some are known to have strong financial practices and traditions. One of them is the location of this study called Koto Petai. All residents of the village of Koto Petai are adherents of Islam, as conveyed by RW, one of the community leaders there:

> "All residents of Koto Petai Village are Muslims. Please verify the data at the village office or the relevant department. There is no resident here who adhere to religions other than Islam. Islam is our identity. In fact, it can be said that the people of here are devout followers of Islam from time immemorial. This devotion is evident in their daily lives, as the faithfully practice their religious duties, adhere to religious norms, avoid religious prohibitions, and so forth."

> (RW, Interview, June 2022)

The claimed strong religious adherence is evident in their daily lives. Based on observations conducted between June and December 2022, the informant's statement is corroborated by the fact that in their daily activity in public spaces, all adult women and teenage girls consistently wear the hijab or head cover. In the evenings, no women were observed walking or riding alone without being accompanied by family members. Every night, after the *maghrib* prayer until sometime after the *isya* prayer, the sound of children and teenagers reciting the Quran can always be heard from loudspeakers in the mosque and prayer rooms (Observation Notes, 2022).

Village customary regulations support a number of religious norms for daily life. Here the custom does not allow any musical performances, such as bands or solo keyboard, at weddings or other events commonly found in other places. Young people who want to gather while singing and playing the guitar are not allowed to do so in public places. They have to find a closed place to do that. If violated, they will be fined according to custom. Traditional leaders along with religious leaders oversee this regulation together. Throughout the observation period, no instances of these prohibited activities were witnessed,

and this scene contrasts markedly with neighboring villages that allow such practices (Observation Notes, 2022).

The strength of religious practice in this village, according to a local religious leader Interview KS, October 2022), is inseparable from the contribution of a charismatic cleric named KH Abdul Malik Imam (1986), the founder of the Madrasah Tarbiyah Islamiyah Koto Petai Islamic boarding school in 1940 (K. Aziz, 2021) and since the last two decades changed to Pesantren Al-Muhsinin (Fadhlan et al., 2021). The role of the pesantren in the early days or the figure of Abdul Malik Imam during his lifetime was very significant in internalizing Islamic values into the customs and daily life of the people. At that time, the religious norms taught by Abdul Malik Imam were fully supported by traditional leaders as well as guarded by customary regulations (Rasidin et al., 2021). Until now, the community respects the ulema as it does to traditional leaders, and they have obeyed village customary regulations as well as adhered to religious norms.

Community-Based Tourism Awareness

Pantai Indah was initiated by local youth who were organized under the village youth organization called "*Himpunan Pemuda Pemudi Relawan Desa*" (Hipperd) and the village's *Karang Taruna* in 2016, and it has been self-managed since its inception. This initiative arose from recognizing the potential of the lakeside beach, which had often served as a gathering and photography spot for many due to its beautiful scenery and tranquil ambiance. As it displayed positive progress, these young individuals were embraced by the village government and supported through the allocation of village budget for the following year. Consequently, in 2017, the Village-Owned Enterprises (BUMDes) was established. In connection with this, the Head of Village stated:

> "Recognizing this potential, we made efforts to empower the community by providing training, awareness campaigns, establishing facilities, as well as the necessary resources and infrastructure, including the establishment of BUMDes."

> (Interview KS, The Head of the Village, June 2022)

The development of this tourist destination received a well-timed boost, as at the same time, the central government was actively encouraging villages to establish tourist destinations for community empowerment through the BUMDes mechanism (Waznah, 2020). Initially, this location was originally a fish auction place where lake fishermen and fish traders or buyers met and transacted. After being managed by local youth through the village-owned enterprises (BUMDes) forum facilitated by the village government, this location has become a busy tourist destination, visited especially by the people of Kerinci Regency and Sungai Penuh City, as well as people from other districts. A variety of attractions were offered at that time, as described by AF, one of the destination managers:

> "The beach comprises beautiful white sand, wavy lake water like the sea, and an amazing natural panorama of a lake surrounded by mountains. The manager provides various water rides, floating docks, and fast boats to take visitors to the middle or around the 46 km² lake. However, in the morning, the fish auction activities continue as usual, without interfering with each other".

> (Interview AF, July 2022)

Until then, Pantai Indah continued to be managed communally by village youths, and was supported by the village government with various program and funding schemes. Managers try to empower local communities, for example, by providing opportunities and spaces for traders around the tourist sites. They

also consider the continuity of fishermen's activities for fishing in Lake Kerinci, and do not disturb or damage the village's assets. The beach was closed due to the COVID-19 pandemic during 2020 to 2021, but since early 2022 tourism activities here seem to be back to normal.

Based on the observations and interviews with a number of parties, it is estimated that around 250 visitors come to this location on holidays and weekends, while on normal days there are around 100 visitors. This figure emerged following the period of COVID-19 pandemic restrictions, during which various tourist destinations that had previously been closed began to reopen, and the public eagerly visited various tourist locations. This number can be considered quite small for tourism in general, but for the Kerinci area, this figure is already quite high, considering that this area is quite far and rather difficult to reach from other regions, even from the same province. The distance to the nearest district is around 120 kilometers, while to the provincial capital, Jambi, more than 400 kilometers. Therefore, the main target of tourists in this destination is the people of Kerinci Regency and Sungai Full City which are in the middle of the Kerinci Regency area (and previously part of Kerinci Regency).

Tourism Awareness that Maintaining Shariah

Along with the emergence of awareness to manage tourist sites, awareness to maintain sharia as a guide for daily life remains embedded in the Koto Petai community. In fact, religious considerations were an important topic of discussion in the first deliberations where the initiative to manage tourism arose in the village, because in the view of some of them, tourism is often synonymous with violating norms and non-religious activities. In connection with this, one of the tourist site managers, AT, stated:

> "We are consistently reminded by religious and traditional leaders not to violate religious and customary norms. In fact, these warnings have been communicated since the initial discussions about developing this destination. We strive to adhere to all of them to the best of our ability, as we also fear that if we were to breach these norms, calamities could befall us all in this village, such as the lake water rising and flooding our homes, accidents, and so forth".

(Interview AT, July 2022)

Their view is not without reason, but it is based on numerous negative experiences that have been shared through word of mouth. The Taplau Beach tourist location in Padang City, for example, is recognized for its contribution to the improvement of the community's economy, but on the other hand environmental problems, immoral acts and violations of religious norms (Rahman & Muktialie, 2014). In fact, in tourist sites that have been popular worldwide and have been around for a long time, social problems still arise, such as the people around the Borobudur Temple tourist sites who are faced with the fading of traditional values, social life and the spirit of mutual cooperation (Biantaro & Ma'rif, 2014). In fact, on a more extreme scale, a community can be completely eliminated not only in its socio-cultural context but also physically expelled (Bloch, 2017).

It would not be wrong if anthropologists have long warned that tourism tends to become a new form of imperialism (Nash, 1981). One of the traditional communities in Toraja, for example, is considered to be the heir of rituals and culture that is not original to that custom, and strangely, that assessment actually comes from other people who are completely foreign to that culture (Adams, 2006). In fact, considerations of morality tend to receive less attention in social science and scholarly discussions around tourism, even though the moral dimension has never escaped all human activities throughout history (Caton, 2012). Nevertheless, destination operators often face ridicule as being conservative people by others, as stated by AD:

> "We frequently hear that according to people, this destination could be further developed by opening up various attractions or by relaxing certain restrictions, such as music or youth gatherings. However, we cannot accept all of that because, as per the original mandate, we must always uphold the customary and religious rules and ensure they are not violated."

(Interview AD, July 2022)

The people of Koto Petai still believe that the traditional and religious values that they maintain are still relevant in the tourism development agenda. Indeed, the rationality behind an action lies with the individuals performing it, not with others who are observing, and it is framed by the ethics and norms that apply in their environment. This agreement is certainly not some kind of impossible formulation. A community in Lijiang, China, is a successful example of the ability to build a dynamic balance between the tourism development agenda and maintaining the moral norms adhered to by the local community (Su et al., 2013).

In management, there are a number of prohibitions and requirements which must be adhered to by visitors. These include bans on excessive drinking, engaging in immoral behavior and gambling. In this regard, a village official from Koto Petai, AK, said that:

> "We do not need to list prohibited actions here because, in general, people are already aware that these actions are forbidden due to religious prohibitions. Everything we forbid here is based on religious prohibitions, which are further supported by customary practices. If anyone violates these rules, the tourism management team will approach and warn them, even escort them if necessary."

(Interview AK, July 2022)

In another aspect, village managers and administration try to ensure that there are no acts of violence or accidents that threaten human safety. The management consistently disseminates the message that both *Pantai Indah* and the village of Koto Petai, in general, represent a secure, comfortable and crime-free location. It is evident that during the observational period for the purposes of this study, spanning from June to December 2022, no altercations or other criminal activities were detected within the village, whether in the tourist areas or the village's broader vicinity. Meanwhile, some other villages in the same district, such as Village PW and Village PB, located not too far from Koto Petai, experienced clashes among their youth on July 1, 2022 (IMC01, 2022; Sau, 2022). Similar incidents frequently occur in several other villages in this district, but thus far, they have not been documented in Koto Petai (Jambikita.id, 2021; OL-14, 2020; Rahmi, 2020; Wan, 2018). At the same time, an informant of this study said:

> "The majority of the community here already comprehends that this tourist destination adheres firmly to the principles of Sharia, in accordance with religious teachings. Should anyone transgress these principles, the management or the community itself will take action against them"

(Interview SW, December 2022)

Discussion

Maqāṣid al-Sharī'ah **in Tourism Management**

Although not labeled as halal tourism, Islamic tourism or sharia tourism, the management of Pantai Indah Koto Petai tourism shows indicators of *maqāṣid al-sharī'ah*, namely *hifẓ al-dīn* (maintaining religion), *hifẓ al-nafs* (maintaining the soul), *hifẓ al-'aql* (maintaining the mind), *hifẓ al-nasl* (preserving offspring), and *hifẓ al-māl* (maintaining wealth) (As-Salafiyah et al., 2021). Indeed, there is no necessity for a relationship between *maqāṣid al-sharī'ah* and halal tourism, because industries labeled sharia do not necessarily contain *maqāṣid al-sharī'ah* considerations and some tend to be only as a marketing strategy (Slamet et al., 2022).

If in South Lombok, for example, *maqāṣid al-sharī'ah* is used as a benchmark for resolution of social conflicts that arise as a result of tourism management (Salahuddin & Abdillah, 2022), in Koto Petai these indicators were run from the start to anticipate conflict, even though they never termed it as *maqāṣid al-sharī'ah*. The Global Muslim Travel Index (GMTI), which is an indicator of the implementation of every halal tourism, is considered to have fulfilled the main principles of *maqāṣid al-sharī'ah*, but in its application the aspect of labeling is more emphasized than its substance, so that counter-productive things are often found between the implementation of halal tourism and the *maqāṣid al-sharī'ah v*alues (Surwandono et al., 2020). Therefore, the practice of tourism management in Koto Petai is important in this context.

The application of *maqaṣid al-sharī'ah* in the management of the Pantai Indah Koto Petai tourist destination is reflected in several aspects. First, there is a prohibition on lasciviousness, gambling, and drinking. The prohibition is not explicitly documented in written form, but it has been tacitly understood by tourism operators and the community of Koto Petai in general, as described previously. Consequently, over time, this information has been disseminated to the broader public, leading them to also acknowledge this prohibition when planning to visit the destination.

It is evident that the prohibition is based on religious teachings practiced within the framework of local customs and culture. Therefore, any violation of these rules, for the local community, is considered both a breach of religion and tradition. As a community committed to preserving their customs and religion, they do not wish to see any violations, whether by local residents or by outsiders coming here for tourism purposes. In the *maqāṣid al-sharī'ah* approach, this aspect can be considered as *hifẓ al-dīn* where the maintenance of ritual and non-ritual religious norms is a top priority (Zakaria & Othman, 2023).

Secondly, in ensuring that Pantai Indah Koto Petai is a safe, comfortable, and crime-free tourist destination, as described previously. From the perspective of *maqāṣid al-sharī'ah*, this aspect can be considered as *hifẓ al-nafs* (preservation of life), where the safety and lives of individuals are important considerations within the religion.

Thirdly, on one hand, the prohibition of consuming liquor and illegal drugs is to comply with religious orders, and on the other hand is to preserve the mind (*hifẓ al-'aql*), because it has been proven that it is not good for the body from a medical point of view. In addition, both of these actions are classified as illegal according to the laws and regulations in Indonesia.

Next, the prohibition of committing obscenity or interactions that lead to adultery is for the sake of complying with religious orders (*hifẓ al-dīn*) as well as for the sake of protecting offspring (*hifẓ al-nasl*). It is because sexual relations outside of marriage can potentially place children outside the marriage bond. So not only does this make the child have no lineage (lineage through his father's kinship line), but it also has the potential to violate his rights.

The latter, Pantai Indah (Indah Beach) tourism managers also protect visitors' belongings from being damaged, lost or stolen while they are enjoying the tour. There are managers who are in charge of guarding parked cars or motorbikes, while others make sure that other items in the form of bags, wallets or children's toys are not stolen. In addition, they also ensure that no action is taken against the jewelry that is being worn, especially by women. Not only visitors but managers also anticipate crimes against traders and the general public around the site. From this aspect, the manager is ensuring the aspect of *hifẓ al-māl* (maintaining assets) which is also an important indicator in *maqāṣid al-sharī'ah* (Nor Hadi, 2020).

The management of Pantai Indah tourism has reflected the substance of halal tourism, in the form of providing tourism products and services that meet the needs of Muslim tourists and facilitate them in worship, even though they have never referred to this tourist attraction as halal tourism. More than that, the management of tourist destinations is relevant to *maqāṣid al-sharī'ah* indicators. This fact shows that in a certain atmosphere, social condition, and scale one can find tourist destinations whose substance is already halal even though they have not received the touch of a halal tourism program from the government, as well as being able to build tourism independently even though they have not received assistance with the Community-Based Tourism (CBT) model.

The management of the Pantai Indah tourist attraction is inseparable from the socio-religious background of the people of Koto Petai Village who consider religion and custom to be a unit that is always expressed in everyday life. In this regard, a revered religious figure of Koto Petai stated:

> "All communal activities involving a significant number of people or taking place in public view, whether they are routine or temporal in nature, must adhere to religious norms. Typically, the required norms have already been incorporated into customary laws, thus merging religion and tradition into a unified entity. If any deviations occur, the response is not solely initiated by religious leaders but also involves customary leaders acting together."

(Interview HL, August 2022)

Adherence to religion is part of their cultural life, and vice versa. Therefore, the management of the Pantai Indah tourist destination is only part of the expression of religious and cultural values that have been intertwined and acculturated for a long time. If there is a separation between the management of tourist destinations and socio-religious values, then they are considered to have developed both religion and custom. This violation can be given customary sanctions in the form of customary fines, social sanctions in the form of ostracism in social life, or even spiritual sanctions, namely the belief that if there is a violation of customary and religious norms, there will be a disaster in the form of a flood or strong winds that will afflict all the inhabitants of that village.

The management of the Pantai Indah Koto Petai tourist destination reflects economic activities that depart from the cultural-religious awareness of all community people. Therefore, basically they do not need a formal form of this activity in the form of grafting on a halal tourism program which is programmed and campaigned massively by the government. Or they have to go along with labeling their activities as halal tourism and campaigning as is happening in many places, because that is precisely the case. has the potential to uproot them from their cultural and religious roots. Even if tourism programs or assistance are to be included to improve the performance of Pantai Indah tourism management, it will be more relevant if it is in the form of strengthening their commitment to the socio-cultural foundations they already have, not the other way around by imposing a government version of the program that is not necessarily relevant.

Conclusion

Tourism management initiatives that stem from socio-religious awareness, in this case the Pantai Indah Koto Petai Tourism, Kerinci, present a distinctive approach where the orientation is not just accumulating economic capital, but also maintaining social and cultural capital that is built through acculturation of religion, in this case Islam, with local culture. Hence, the management of this tourism is not an activity that stands alone, but as an expression of religion and culture that is strongly intertwined and becomes one unit with other religious and cultural expressions. The essential facets of tourism can then fulfill the requirements of being halal, even if not formally registered within the framework of halal certification. This accomplishment is made possible because the implementation of halal aspects and values is rooted in communal consciousness underpinned by religious principles, and it is socially regulated as a collective awareness. These religious values are found to already be aligned with the core indicators of *maqāṣid al-sharī'ah*. This study recommends that government programs related to halal tourism cannot necessarily be implemented in a top-down manner for certain tourist objects, so that instead of getting success, the program actually fails while damaging the social fabric of society that has been well developed before. This symptom can be seen from the rejection in several regions in Indonesia of the halal tourism program that the government wants to run in both central and regional scales. It is better if the halal tourism program is not made uniform but adapted to the socio-cultural conditions of the local community, considering that they already have their own version of halal tourism values. This means, if there is resistance in an area to the halal tourism program, it could be that the local government runs a tourism program without a halal label but the substance already meets all halal criteria, because the term halal tourism itself is still understood differently by scholars, researchers and practitioners. It is however to be noted that this study contains a limitation, in that it uses an ethnographic approach to a local-scale tourist destination. Thus, to get a more complete overview, it is suggested that more in depth research be conducted by using different typologies and approaches, as well as showing other dynamics and diversity in tourist sites with various characteristics and scales.

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