

Implementation of the *Halal Ecosystem* in Bangkalan Regency from a *Maqashid Syariah* Perspective

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Abstract

This research is motivated by the fact that the development of the halal ecosystem is still not optimal in Bangkalan, Madura. Reading the implementation of the halal ecosystem according to the theory of ushul fiqh in the form of *maqashid al-syariah* is a new basis for measuring implementation, in line with the objectives of Islamic law. This research aims to analyze the implementation of halal ecosystem in Bangkalan Regency, using the *maqashid al-syariah* theory approach. The research method used is a type of qualitative descriptive research with an ushul fiqh approach in the form of the *maqashid al-Syariah* method. Data analysis was carried out using an inductive method. The research results show that although Bangkalan Regency has great potential in the halal industry, the development of the halal ecosystem still faces several obstacles. These obstacles include, among other things, aspects of facilities, infrastructure and policy. Meanwhile, the HR aspect can be resolved by collaborating with the UTM halal center. The integration of religious tourism in the ecosystem also contributes positively to accelerating the development of the halal industrial ecosystem in Bangkalan Regency. High tourist visits to religious tourist attractions will increase demand for halal products and services, which will definitely increase production levels and employment. As for the analysis from the *maqashid al-syariah* perspective, it can be explained that the development of the halal ecosystem in Bangkalan district is generally in line with the five dimensions of *maqashid*. However, there are several things that are considered not optimal, namely in the *hifdz al-nafs* dimension, namely the limited number of halal-certified products and the absence of health services at tourist attractions for visitors, the *hifdz al-'aql* dimension, namely the lack of clear information regarding guides prepared by the local government to support the implementation of tourism, and the dimension of *hifdz al-mal*, namely limited digital infrastructure and the lack of optimal integration and interconnection of Islamic philanthropic institutions in the halal industrial ecosystem.

Keywords: *Halal Ecosystem; Maqashid Al-Syariah; Bangkalan*

Abstrak

Penelitian ini dilatarbelakangi oleh adanya pengembangan ekosistem halal yang masih belum optimal di wilayah Bangkalan, Madura. Pembacaan implementasi ekosistem halal menurut teori ushul fiqh, *maqashid al-syariah* merupakan pijakan baru dalam mengukur suatu implementasi yang selaras dengan tujuan-tujuan dalam syariat Islam. Penelitian ini bertujuan untuk menganalisis implementasi ekosistem halal di Kabupaten Bangkalan dengan pendekatan teori *maqashid al-syariah*. Metode penelitian yang digunakan adalah deskriptif kualitatif dengan pendekatan ilmu ushul fiqh berupa metode *maqashid al-Syariah*. Analisis data dilakukan dengan metode induktif. Hasil penelitian menunjukkan bahwa Kabupaten Bangkalan memiliki potensi yang besar dalam industri halal, namun pengembangan ekosistem halal masih menghadapi beberapa kendala. Kendala tersebut antara lain berkaitan dengan aspek sarana, infrastruktur, dan kebijakan. Sedangkan pada aspek SDM bisa teratasi dengan kerja sama dengan halal center UTM. Integrasi pariwisata religi dalam ekosistem juga berkontribusi positif dalam rangka percepatan pengembangan ekosistem industri halal di Kabupaten Bangkalan. Tingginya kunjungan wisatawan pada objek wisata religi akan menaikkan permintaan terhadap produk dan layanan halal, yang secara pasti akan menaikkan tingkat produksi dan penyerapan tenaga kerja. Adapun analisis dalam perspektif *maqashid al-syariah* dapat dijelaskan bahwa pengembangan ekosistem halal di kabupaten Bangkalan secara umum sudah sejalan dengan lima dimensi *maqashid*. Namun, ada beberapa hal yang dianggap belum optimal, yaitu pada dimensi *hifdz al-nafs* yakni terbatasnya produk yang bersertifikasi halal dan tidak adanya layanan kesehatan di objek wisata bagi pengunjung, dimensi *hifdz al-'aql* yakni belum jelasnya informasi terkait pemandu yang disiapkan oleh pemerintah daerah untuk mendukung penyelenggaraan pariwisata, dan dimensi *hifdz al-mal* yakni terbatasnya infrastruktur digital serta belum optimalnya integrasi dan interkoneksi lembaga filantropi Islam dalam ekosistem industri halal.

Kata Kunci: *Ekosistem Halal; Maqashid Al-Syariah; Bangkalan*

Introduction

More recently, as awareness began to rise that Muslims have a special need for faith-friendly products and services, halal became a global phenomenon beyond mere concern for religious

teachings.¹ The halal industry is becoming an attractive and profitable business opportunity in the international market and global trade. The halal industry is one of the fastest growing business industries in the modern business world. In fact, the development of the halal industry not only refers to countries with a Muslim majority, but also minority countries.² The demand for halal products, especially food, has outstripped the existing supply. The surging and sustained demand requires Muslim countries (which are unable to fulfil the demand with domestic industries) to import halal products from developed countries or Muslim minority countries.³

The high demand and spending on halal products by Muslims in the world is suspected to be the driver of the current world economic growth. Based on the report, it is projected that each sector will increase along with the world's demand for halal products. For the halal food and beverage sector, it is predicted to reach a value of USD 1.97 trillion by 2024.⁴ The Islamic finance sector (sharia), is predicted to increase by USD 3.5 trillion by 2024. Then, the travel and tourism sector is predicted to increase to USD 274 billion by 2024, and the fashion sector to increase by USD 402 billion by 2024. In addition, the media and entertainment sector is also projected to grow to USD 309 billion by 2024, and the halal medicine and cosmetics sector is predicted to increase by USD 134 billion and USD 95 billion by 2024.⁵ Based on the description above, the market size of the Islamic economy (excluding Islamic finance) is projected to grow 6.2% during the period 2018-2024 from USD 2.2 trillion to USD 3.2 trillion in 2024.

Indonesia as a Muslim-majority country, as well as the country with the largest Muslim population in the world, has great potential to drive the world economy through the halal industry.⁶ Some recent data and research show that Indonesia along with several ASEAN member countries are the leading countries in the world that drive the global halal industry. Malaysia, Indonesia, Singapore and Thailand are the top 15 countries in the Global Islamic Economy Indicator (GIEI) in the last seven years. Referring to the State of the Global Islamic Economy Report 2020/2021, these four countries are also included in the top 10 Halal Food and Halal Media & Recreation countries.⁷ Malaysia, Thailand, Indonesia, Singapore are the top 10 countries in Muslim Friendly-Travel/Halal Travel.⁸ Malaysia and Indonesia are the top 10 countries in the Islamic Finance, Halal Modest Fashion, and Halal Pharmaceutical & Cosmetics sectors.⁹ Therefore, Indonesia is optimistic about building a good halal ecosystem along with the increasing need for the halal industry.

Indonesia has determined 10 sectors that economically and business contribute greatly to the halal industry, namely the food industry, travel and tourism, clothing and fashion, cosmetics, finance, pharmaceuticals, media and recreation, fitness, education, and cultural arts. While the main

¹ M. 'Abd al-'Ati M. 'Ali, *Al-Maqasid Al-Shar'iyah Wa Atharuba Fi Al-Fiqh Al-Islami* (Kairo: Dar al-Hadis, 2007).

² Ativa Hesti Agustina et al., "Platform Halal Lifestyle Dengan Aplikasi Konsep One Stop Solution," *Falab: Jurnal Ekonomi Syariah* 4, no. 1 (2019): p.56, <https://doi.org/10.22219/jes.v4i1.8699>.

³ Muhammad Khozin Ahyar, "Halal Industry and Islamic Banking: A Study of Halal Ecosystem Regulation in Indonesia," *Journal of Finance and Islamic Banking* 2, no. 2 (2020): p.165–82, <https://doi.org/10.22515/jfib.v2i2.1929>.

⁴ Muhammad Salman Al Farisi, "Konsep Pariwisata Halal Di Indonesia Dalam Perspektif Maqashid Syariah," *Perbanas Journal of Islamic Economics and Business* 2, no. 1 (2022): p.84, <https://doi.org/10.56174/pjieb.v2i1.27>.

⁵ Asmawi Asmawi, Abu Thamrin, and Hidayatulloh Hidayatulloh, "The Reformulation of Pancasila Constitutional State: Maqâshid Al-Syarî'ah's Perspective," *Madania: Jurnal Kajian Keislaman* 26, no. 1 (2022): p. 95, <https://doi.org/10.29300/madania.v26i1.6807>.

⁶ Muhamad Rahman Bayumi et al., "Rekonstruksi Konsep Bisnis Halalan Thayyiban Penguatan Integrasi-Interkoneksi Ekosistem Halal Value Chain," *Al-Mashrafyah: Jurnal Ekonomi, Keuangan, Dan Perbankan Syariah* 6, no. 2 (2022): p. 64–80, <https://doi.org/10.24252/al-mashrafyah.v6i2.28543>.

⁷ Aneu Cakhyaneu, "Pengukuran Kinerja Bank Umum Syariah Di Indonesia Berdasarkan Sharia Maqashid Index (Smi)," *Amwaluna: Jurnal Ekonomi Dan Keuangan Syariah* 2, no. 2 (2018): p. 1–12, <https://doi.org/10.29313/amwaluna.v2i2.3753>.

⁸ Firman Setiawan, "Zakat Hasil Tambak Garam Dalam Perspektif Maqashid Al-Shari'ah Abdul Majid Al-Najjar," *Abkam* 9, no. 1 (2021): p. 193–218.

⁹ Miftahul Hasanah, "Analisis Halal Supply Chain Management (SCM) Dalam Perspektif Maqashid Syariah" 2, no. 2 (2020): p. 73–79.

strategies that become a reference for strengthening the halal ecosystem for stakeholders are strengthening the halal value chain, strengthening Islamic finance, strengthening micro, small and medium enterprises (MSMEs), strengthening the digital economy, strengthening regulation and governance, developing research capacity and developing the quality and quantity of human resources, and increasing public awareness and literacy.

Bangkalan Regency, East Java province, is one of the regions in Indonesia that has great potential for the development of the halal industry. As stated by the Vice President of the Republic of Indonesia, KH. Ma'ruf Amin that Bangkalan Regency is an integral part of the Gerbang Kertasusila (Gresik, Bangkalan, Mojokerto, Surabaya, Sidoarjo, Lamongan) development concept. This concept has had a positive impact on industrial development and community welfare in the area. For this reason, in order for the positive impact to be felt to be more optimal, planned steps are needed in realising equitable industrialisation in all regions, especially in Madura, which is currently considered not to have an optimal impact.

Acceleration in realising industrialisation in Bangkalan district can be done one of them by building a halal ecosystem. Building an ecosystem means optimising and integrating all elements of the halal industry, including halal products and services, Islamic banking and other Islamic financial institutions, MSMEs, creating halal industrial zones, and ensuring that all supporting infrastructure (including digital infrastructure) is adequate. Including the integration and optimisation of the halal tourism sector which is considered to have the greatest potential of other sectors in the development of the halal ecosystem in Bangkalan district.

The problem is that the potential possessed by Bangkalan district has not been fully comprehensive and optimised, and the components of the halal industry ecosystem are not integrated and connected. The development of the halal industry is still partial, some are even carried out by individuals. Therefore, a study is needed to evaluate the extent to which these potentials are optimised, integrated and developed comprehensively to encourage the development of the halal industrial ecosystem in Bangkalan district.

Evaluation of the optimisation and integration of the components of the halal ecosystem can be done through a study with the maqashid Al-syariah approach. This is because maqashid theory is considered comprehensive enough to see basic human needs and their compatibility with the principles and objectives of Islamic law. Therefore, this study aims to explain the development of the halal industry ecosystem in Bangkalan district and the integration of religious tourism in the ecosystem with the maqashid Al-syariah approach.

Research methods

The research method used in this study is a qualitative approach, which combines theoretical analysis with empirical study to define a typology of Islamic Social Entrepreneurship (ISE).¹⁰ A qualitative approach was chosen to explore the principles and characteristics of ISE¹¹ from a *Maqashid Syariah* perspective. Data collection involved an in-depth literature review, analysis of existing ISE practices.¹² Data analysis included coding by collecting literature and thematic analysis to identify key themes and patterns related to the integration of Islamic principles in social entrepreneurship.¹³ The research findings were validated through triangulation, which ensured the credibility and reliability of the research results.¹⁴ This methodological approach enables a

¹⁰ Patrik Aspers and Ugo Corte, 'What Is Qualitative in Qualitative Research', *Qualitative Sociology* 42, no. 2 (June 2019): p. 139–60, <https://doi.org/10.1007/s11133-019-9413-7>.

¹¹ Richa Awasthy, 'Nature of Qualitative Research', in *Methodological Issues in Management Research: Advances, Challenges, and the Way Ahead*, ed. Rabi N. Subudhi and Sumita Mishra (Emerald Publishing Limited, 2019), p. 145–61, <https://doi.org/10.1108/978-1-78973-973-220191010>.

¹² Brent Wolff et al., 'Collecting and Analyzing Qualitative Data', in *The CDC Field Epidemiology Manual*, ed. Sonja A. Rasmussen and Richard A. Goodman, 1st ed. (Oxford University Press New York, 2019), p. 213–28, <https://doi.org/10.1093/oso/9780190933692.003.0010>.

¹³ Joan E. Dodgson, 'Reflexivity in Qualitative Research', *Journal of Human Lactation* 35, no. 2 (May 2019): p. 220–230, <https://doi.org/10.1177/0890334419830990>.

¹⁴ Aspers and Corte, 'What Is Qualitative in Qualitative Research'. p. 140

comprehensive understanding of how *Maqashid Shariah* principles can guide the development and implementation of ISE, and provides theoretical insights and practical guidance for practitioners and policy makers.

Results and discussion

A. Integration of Halal Ecosystem and Sharia Tourism

Halal means everything that is permitted in Islam, while haram means things that are prohibited in Islam.¹⁵ Halal is everything that is permitted by sharia to be consumed or used. However, the concept of halal is not only related to food and beverages, but also covers all aspects of a Muslim's life, and is related to other things, such as banking and finance, cosmetics, medicine, labour, tourism and others.¹⁶ In industry, halal relates to the entire production process and services connected in the supply chain. The halal industry must cover all lines of operations, including packaging, marketing, manufacturing, logistics, supply, maintenance, slaughter, and various activities from upstream to downstream.¹⁷ Therefore, the production and supply of halal meat (for example), is a holistic process, not only the ritual slaughter of animals, but also including, animals raised with halal feed, investment using usury-free financing, meat packaged and distributed without using haraam tools, and so on.¹⁸

Meanwhile, the halal ecosystem is a system of relationships formed by inseparable reciprocal relationships between one halal production activity and other halal production activities that form a halal environment. The halal ecosystem can also be said to be an order of unity as a whole and as a whole between all elements that support halal production or are interconnected chains of halal production activities in an environment that influence each other. This ecosystem is formed from a supply chain that connects one point to another supply point and has value so that it becomes a chain connected to one another that forms value. The ecosystem must also be able to connect all core components and supporters of the halal industry from upstream to downstream.

Creating a halal ecosystem is certainly not only limited (although currently one of the largest) to the food sector, but has a broader scope including cosmetics and medicines, toiletries and medical devices, tourism, service sector components such as logistics, marketing, print and electronic media, packaging, branding, as well as the financing sector and so on.¹⁹ All of these are not standalone elements, but rather constituent parts of an ecosystem that are interrelated with each other.²⁰ The integration of all these elements will be a strength in enhancing the growth and expansion of the halal industry.²¹ Likewise, the integration of all stakeholders will accelerate the growth and expansion of the halal industry. Because halal business owners not only include the demand side such as business owners and users, but also include the supply side such as

¹⁵ Sutan Emir Hidayat and Khairunnisa Musari, "ASEAN towards a Global Halal Logistics through the Digitally Enabled Community," *International Journal of Asian Business and Information Management* 13, no. 2 (2022), <https://doi.org/10.4018/IJABIM.20220701.0a1>.

¹⁶ Cakhyaneu, "Pengukuran Kinerja Bank Umum Syariah Di Indonesia Berdasarkan Shariah Maqashid Index (Smi)."

¹⁷ Kuat Ismanto, "Asuransi Perspektif Maqasid Ash-Syariah," no. January 2016 (2016): p. 35–38.

¹⁸ Afifuddin Kadir et al., "Penggunaan Dana Zakat Pada Korban Covid-19 Perspektif Maqashid Syariah [The Use of Zakat Funds for Covid-19 Victims from the Perspective of Maqashid Shariah]," *Al-Tafaqqub: Journal of Islamic Law* 1, no. 2 (2020): p. 114.

¹⁹ Azizah Musa et al., "Authorities Perspectives towards the Implementation of Shariah-Compliant Hotel in Malaysia," *Research in World Economy* 10, no. 2 Special Issue (2019): p. 10–14, <https://doi.org/10.5430/rwe.v10n2p10>.

²⁰ Evrin Lutfika, Feri Kusnandar, and Dase Hunaefi, "Comparative Analysis and Harmonization of Global Halal Standards," *International Journal of Halal Research* 4, no. 1 (2022): p. 29–39, <https://doi.org/10.18517/ijhr.4.1.29-39.2022>.

²¹ Anita Priantina and Safeza Mohd Sopian, "3 Rd INTERNATIONAL HALAL MANAGEMENT CONFERENCE (3 Rd IHMC 2021) Halal Food and Compliance: A Bibliometric Analysis," *Conference: 3 Rd International Halal Management Conference* 3, no. 1 (2022): p. 76–89, <https://www.researchgate.net/publication/359023592>.

governments, financial institutions, and producers.²² Thus, the halal ecosystem can be realised by forming a system in a complex network of businesses, institutions, government agencies, and non-governmental organisations.

The effectiveness of halal ecosystem development also depends on the integration of industrial systems that include regulations, policies, processes, procedures, rules and laws that direct stakeholders, especially halal industry players towards sharia compliance.²³

There are three things that become principles so that the halal ecosystem can be realised effectively and efficiently, namely.²⁴

1. Productivity, namely cooperation and collaboration activities that can improve performance
2. Robustness, which is complementary and strengthens the quality of products and services so that they have competitiveness;
3. Niche creation, namely creating opportunities and innovations in business processes and new business models so that the products and services produced by companies or organisations are different from those currently available so that these products or services can be sold optimally in the market.

The integration of halal tourism in the halal industry ecosystem means connecting all elements such as government, society, business people, financial institutions, travel agencies and all related industries that support the halal tourism business to work together in order to provide the best service to tourists. Therefore, to increase the competitiveness of halal tourist destinations through the halal industrial ecosystem, it is not only improving these tourist destinations, but all elements that support halal tourism must be improved.²⁵ Developing halal tourism means that it must also develop all industrial clusters in the halal value chain, such as food and beverage clusters, Muslim fashion, halal media and recreation, halal cosmetics and pharmaceuticals, and so on.

B. Maqashid Al-syariah Discourse in the Development of Halal Ecosystem of Sharia Tourism

Maqashid al-syariah is a compound word consisting of two words, namely maqashid and al-syariah. Maqashid is the jama' form of the word maqsad from the origin of the word al-qasd which means purpose, intention, intention and target. Meanwhile, sharia is all the rules of Allah relating to the religion of Islam which was revealed to the Prophet Muhammad SAW and the previous prophets²⁶. Thus, maqashid al-syariah can be defined as the purpose, meaning, wisdom and secret intended by shari' in each of its laws, both in general and in particular, to realise maslahah for humans. Some of the definitions put forward by the scholars differ editorially but are the same in substance. Some of the definitions put forward tend to follow the meaning of language by mentioning its equivalent meaning. Al-Bannani defines maqashid al-syariah as the wisdom of the law, al-Asnawi defines it as the purpose of the law, al-Samaqandi understands it as the meaning of the law, while al-Ghazali, al-Amidi, and Ibn al-Hajib define it as attracting maslahah and rejecting

²² Rahman Ambo Masse, Andi Aderus, and Ali Halidin, "Developing Sharia Economic Instrument for Indonesia-Malaysia Hajj Service System: Maqâshid Al-Syari'ah Perspective," *Madania: Jurnal Kajian Keislaman* 25, no. 2 (2021): p. 195, <https://doi.org/10.29300/madania.v25i2.5031>.

²³ Faizah Laila Maulidah and Renny Oktafia, "Strategi Pengembangan Usaha Kecil Dan Mikro Serta Dampaknya Bagi Kesejahteraan Masyarakat Di Desa Kweden Kecamatan Tarik Kabupaten Sidoarjo (Menurut Pandangan Maqashid Syariah)," *Jurnal Ilmiah Ekonomi Islam* 6, no. 3 (2020): p. 571, <https://doi.org/10.29040/jiei.v6i3.1211>.

²⁴ Ferry Khusnul Mubarak and Muhammad Khoirul Imam, "Halal Industry in Indonesia; Challenges and Opportunities," *Journal of Digital Marketing and Halal Industry* 2, no. 1 (2020): p. 55–64, <https://doi.org/10.21580/jdmhi.2020.2.1.5856>.

²⁵ Muhammad Nur Alam Muhajir and Fahadil Amin Al Hasan, "The Development of Halal Tourism Destinations in Indonesia: Potentials, Opportunities and Challenges," *Al-Kharaj: Journal of Islamic Economic and Business* 3, no. 2 (2021), <https://doi.org/10.24256/kharaj.v3i2.2652>.

²⁶ Hasan Mukhibad et al., "Islamic Corporate Governance and Performance Based on Maqasid Sharia Index—Study in Indonesia," *Jurnal Siasat Bisnis* 24, no. 2 (2020): p. 114–26, <https://doi.org/10.20885/jsb.vol24.iss2.art2>.

mudharat. The variation in definitions shows the close relationship between maqashid al-syariah and hikmah, 'illat, purpose or intention, and benefits²⁷

Among ushul scholars, maqashid al-syariah is referred to as asrar al-shar'iyah, namely the secrets that lie behind the laws stipulated by shara', in the form of benefits for humans, both in this world and in the hereafter. Imam al-Ghazali and al-Shatibi then detailed maqashid al-syariah into five main principles, namely the maintenance of religion (din), soul (nafs), intellect ('aql), offspring (nasl), and property (mal)²⁸. The five principles are then referred to as al-dharuriyat al-khams, namely maslahah which occupies the highest position and is the core of maqashid al-syariah. The second position after dharuriyat is hajiyat, which is something that does not reach the level of dharurah. While the third position is tahsiniyat, which is something that is not dharuriyat and hajiyat²⁹. However, some other scholars have a different explanation of the division of maqashid based on its level. According to them, the five maqashids (din, nafs, 'aql, nasl, and mal) all contain elements of dharuriyat, hajiyat, and tahsiniyat.

The above explanation shows that based on the priority scale and referring to the maintenance of fundamental human goals, maqashid al-syariah is divided into three levels, namely dharuriyat, hajiyat, and tahsiniyat. Dharuriyat is an urgent and compelling need to be fulfilled, because the elements that exist in it can affect human life and life in this world and in the hereafter. When the Dharuriyat is lost, the benefits of the world and even the hereafter will also be lost, and what will appear is damage and even the destruction of life. Dharuriyat is the most basic of all compared to Hajiyat and Tahsiniyat. If dharuriyat cannot be fulfilled, it will result in damage and defects in hajiyat and tahsiniyat³⁰.

Hajiyat is something whose existence is needed to clear and open a narrow space that usually leads to misery and difficulty³¹. Hajiyat are things that are needed to realise convenience and eliminate difficulties that can cause danger and threat, that is, if something that should exist becomes absent. The danger that arises in the absence of Hajiyat will not befall someone, but the damage caused does not interfere with the public good. Hajiyat is also interpreted as a situation where if a need can be fulfilled, it will add value to human life. Hajiyat is the fulfilment of secondary needs or as a complement and support for human life³².

Meanwhile, tahsiniyat are things that are perfect or complementary which are polishing and decorating. This applies to various aspects, including the recommendation to behave nobly and abstain from everything that is considered disgraceful according to the size of human nature and common sense³³. Tahsiniyat can be realised by doing good habits and avoiding bad ones according to what is known by common sense. Tahsiniyat is also known as tertiary needs or complementary needs, namely needs that can create goodness and well-being in human life. Fulfilment of these

²⁷ At- Tahdzib and Jurnal Studi Islam, "Analysis of Securities Crowdfunding from the Perspective of Maqashid Al-Shari' Ah" 12, no. 1 (2024): p. 138–47.

²⁸ Tia Yuliawati et al., "Kebijakan Merger Bank Pada Perbankan Syariah: Studi Bibliometrik Dan Perspektif Kritis," *Jurnal Inspirasi* 13, no. 1 (2022): p. 137–55, <https://doi.org/10.35880/inspirasi.v13i1.1979>.

²⁹ Nabila Nisha and Mehree Iqbal, "Halal Ecosystem: Prospect for Growth in Bangladesh," *International Journal of Business and Society* 18, no. S1 (2017): p. 205–22.

³⁰ Maulidah and Oktafia, "Strategi Pengembangan Usaha Kecil Dan Mikro Serta Dampaknya Bagi Kesejahteraan Masyarakat Di Desa Kweden Kecamatan Tarik Kabupaten Sidoarjo (Menurut Pandangan Maqashid Syariah)."

³¹ Lucky Nugroho, Wiwik Utami, and Caturida Meiwanto Doktorlina, "Ekosistem Bisnis Wisata Halal Dalam Perspektif Maqashid Syariah," *Perisai: Islamic Banking and Finance Journal* 3, no. 2 (2019): p. 92–104, <https://doi.org/10.21070/perisai.v3i2.1964>.

³² S. Nuraini and Sucipto, "Comparison Halal Food Regulation and Practices to Support Halal Tourism in Asia: A Review," *IOP Conference Series: Earth and Environmental Science* 733, no. 1 (2021), <https://doi.org/10.1088/1755-1315/733/1/012044>.

³³ Irfan Nurfalah and Aam Slamet Rusydiana, "Digitalisasi Keuangan Syariah Menuju Keuangan Inklusif: Kerangka Maqashid Syariah," *Eksposisi: Jurnal Ekonomi, Keuangan, Perbankan Dan Akuntansi* 11, no. 1 (2019): p. 55, <https://doi.org/10.35313/ekspansi.v11i1.1205>.

needs depends on how the primary and secondary needs are fulfilled and is related to the five needs of sharia³⁴.

Maqashid al-syariah is part of the tasawur (perspective) of Islam. In the halal industry, maqashid al-syariah can be understood as a description or mental attitude towards all economic activities based on Islamic values³⁵. Maqashid al-syariah is one of the indicators to assess performance and the process towards interaction. In services, maqashid al-syariah can act as socio-economic engineering to realise human benefits³⁶. So the implementation of maqashid al-syariah in the development of the halal industry includes the concept of fulfilling human needs, the paradigm of economic activity, consumer guarantees and protection, and utility standards in fulfilling the needs of goods and services based on the principle of maintenance of religion, soul, mind, offspring and property³⁷.

The concept of maqashid al-syariah has been used over the past decade to assess business shariah compliance. The concept is widely used in the Islamic financial system, especially in assessing the performance of Islamic banking³⁸. In addition, the maqashid al-syariah concept is also widely used to observe social performance³⁹, business ethics⁴⁰, studies on halal tourism⁴¹, welfare analysis (Sahroni, Oni, 2017), implementation of Islamic philanthropy⁴², and several other areas. Meanwhile, in the halal industry, maqashid al-syariah is used to measure the performance of the halal supply chain, evaluate halal supply chain management (Khabib Solihin, 2019), evaluate the halal lifestyle platform⁴³, strengthen the integration-interconnection of the halal ecosystem⁴⁴, and others.

C. Bangkalan Halal Ecosystem and Religious Tourism

Bangkalan has great potential in the development of the National halal ecosystem with the potential for religious tourism with an average daily visitor of 1000 to 1500 and a population with a religious character. In the National Strategic Plan, there is a plan for Bangkalan Regency to pilot

³⁴ M. Pradana, R. Huertas-García, and F. Marimon, "Purchase Intention of Halal Food Products in Spain: The Moderating Effect of Religious Involvement," *International Food Research Journal* 27, no. 4 (2020): p. 735–44.

³⁵ And Pratikto, Heri, Ahmad Taufiq, Adam Voak, Nurdeng Deuraseh, Hadi Nur, Winai Dahlan, Idris and Agus Purnomo, *Halal Development: Trends, Opportunities and Challenges: Proceedings of the 1st International Conference on Halal Development (ICHaD 2020)*, 2020, <https://library.oapen.org/handle/20.500.12657/49728%0Ahttps://library.oapen.org/bitstream/handle/20.500.12657/49728/9781000416008.pdf?sequence=1>.

³⁶ Joko Hadi Purnomo, Sulistya Rusgianto, and Niswatin Nurul Hidayati, "Comparative Analysis of Indonesia and Malaysia Budget Policies in Handling the COVID-19 Pandemic from Maqashid Al-Syariah Perspective," *Madania: Jurnal Kajian Keislaman* 25, no. 2 (2021): p. 181, <https://doi.org/10.29300/madania.v25i2.5110>.

³⁷ Sohibul Wafa Fadlan Zamil and Rahmayati, "Literature Study of Halal UMKM Industry Development Model in Trang, Southern Thailand," *Muhasabatuna: Jurnal Akuntansi Syariah* 5, no. 1 (2023): p. 055–068, <https://doi.org/10.54471/muhasabatuna.v5i1.2295>.

³⁸ Kasim Randeree, "Challenges in Halal Food Ecosystems: The Case of the United Arab Emirates," *British Food Journal* 121, no. 5 (2019): p. 1154–67, <https://doi.org/10.1108/BFJ-08-2018-0515>.

³⁹ Sanuri Sanuri, "Morality Issues in The Islamic Criminal Law and The Indonesian Criminal Code Draft under The Perspective of Maqasid Al-Shari'ah," *Al-Daulah Jurnal Hukum Dan Perundangan Islam* 11, no. 1 (2021): p. 75–101, <https://doi.org/10.15642/ad.2021.11.1.75-101>.

⁴⁰ Ruslang Ruslang, Muslimin Kara, and Abdul Wahab, "Etika Bisnis E-Commerce Shopee Berdasarkan Maqashid Syariah Dalam Mewujudkan Keberlangsungan Bisnis," *Jurnal Ilmiah Ekonomi Islam* 6, no. 3 (2020): p. 665, <https://doi.org/10.29040/jiei.v6i3.1412>.

⁴¹ Mahmudatus Sa'diyah, Asep Gugun Gumilar, and Edi Susilo, "Uji Maqashid Syariah Perbankan Syariah Di Indonesia," *Jurnal Ilmiah Ekonomi Islam* 7, no. 1 (2021): p. 373, <https://doi.org/10.29040/jiei.v7i1.1725>.

⁴² Firman Setiawan, "Kesejahteraan Petani Garam Di Kabupaten Sumenep Madura (Analisis Dengan Pendekatan Maqashid Al-Shari'ah)," *IQTISHODUNA: Jurnal Ekonomi Islam* 8, no. 2 (2019): p. 319, <https://doi.org/10.36835/iqtishoduna.v8i2.430>.

⁴³ Siska Lis Sulistiani, "Analisis Maqashid Syariah Dalam Pengembangan Hukum Industri Halal Di Indonesia," *Law and Justice* 3, no. 2 (2019): p. 91–97, <https://doi.org/10.23917/laj.v3i2.7223>.

⁴⁴ Maman Surahman and Nurrohman Nurrohman, "Analysis of Maqashid Al-Syari'ah on the Application of the Collateral in the Mudhārabah Contract in Sharia Financial Institutions," *Amwaluna: Jurnal Ekonomi Dan Keuangan Syariah* 4, no. 2 (2020): p. 276–87, <https://doi.org/10.29313/amwaluna.v4i2.5588>.

the Halal Industrial Zone. The vice president of the Republic of Indonesia Prof Dr KH Ma'ruf Amin and the Governor of East Java in early 2022 made a working visit in order to accelerate the Halal Industrial Zone (KIH). Religious tourism is a meeting point for several halal ecosystem chains, namely the food industry, lodging, services, culture, MSEs and finance if developed optimally will strengthen the halal ecosystem.

The main strategies that become a reference for strengthening the halal ecosystem for stakeholders are strengthening the halal value chain, strengthening Islamic finance, strengthening micro, small and medium enterprises (MSMEs), strengthening the digital economy, strengthening regulations and governance, developing research capacity and developing the quality and quantity of human resources, and increasing public awareness and literacy.

To facilitate reading, here we present the breakdown of the Bangkalan halal ecosystem:

1. Production of Goods and Services

The production aspect of goods and services in Bangkalan Regency is still in the process of halal certification. It is known from the results of interviews with MSME players that out of 100 informants, only around 20 MSMEs have halal-certified products, and some of them are still in the process of applying. Based on data from the halal centre of Trunojoyo Madura University as of October 2022, there are still around 20% of MSME players who have applied for halal certification from the total number of MSMEs in Bangkalan district. Therefore, based on this data, it can be said that the number of halal-certified products is still far from the target and has not reached the ideal condition to support the development of the halal ecosystem..

Basically, the Madurese community is known as a religious community. This should be directly proportional to the level of need and demand for halal certified products. Based on information from members of the MUI of East Java, the low number of halal-certified products, especially in Bangkalan, is caused by several factors, first, the lack of education and knowledge of the community, both consumers and producers, about the importance of halal certification; second, low public literacy about haram products and their derivatives which have the potential to damage the halalness of other products that are believed to be halal but not halal certified; and third, producers believe that halal certificates will not have a positive impact on increasing sales of their products.

Based on the explanation above, the problem of products that have not been halal certified must be resolved immediately as an effort to strengthen the halal industrial ecosystem in Bangkalan. Accelerating halal certification of products can be done, among others, by educating the public, both producers and consumers, about the importance of halal certification. The ease of the halal certification process and MSME assistance is also important to encourage an increase in the number of halal-certified products.

2. Infrastructure

In the Bank Indonesia Halal Industry Ecosystem book, it is explained that there are at least four infrastructures that are most important in the development of the halal ecosystem, namely halal logistics, traceability systems, research and development, and halal standardisation and certification. The halal logistics system must be able to guarantee the halalness of all products during the logistics process, both in warehouses, depots, terminals, transport equipment and packaging. Halal logistics is a process of managing the procurement, movement, storage, and handling of materials and supplies of semi-finished goods, both food and non-food along with related information and documentation flows through company organisations and supply chains that comply with the general principles of sharia.

Based on its existence, the halal logistics system in Bangkalan district to support the development of the halal ecosystem is already available. It is known that PT Pos Indonesia and PT Pelabuhan Indonesia II are the initiators of halal logistics. Next is the optimisation of the functions of the two companies so that they can support the implementation of the halal logistics system in an effort to build a halal industrial ecosystem in Bangkalan district.

The traceability system is the ability to present information related to the history and movement of goods through each stage of the production process to its distribution. This system requires supply chain actors to know who supplies to the company and to whom the product is sent, so that each actor has access to information both upstream and downstream. In Bangkalan district, there is no traceability system that provides accurate tracking information related to the supply chain for halal production. Although the search system from two companies can be utilised, it is not optimal because the information provided is not comprehensive as the search system needed in the halal industry ecosystem.

Research and development is needed to develop the halal industry. Research and development plays a role in checking and monitoring that products circulating in society and consumed are halal products. Currently, perhaps there is no good integration and interconnection between stakeholders in the research and development system of the halal industry in Bangkalan district. Despite the fact that many research and development results in the field of halal studies have been produced by researchers, the level of implementation does not seem to be truly optimal. Therefore, good synergy between stakeholders is needed so that research results can be utilised optimally in the development of the halal industrial ecosystem in Bangkalan.

Meanwhile, standardisation is an effort to unify processes or conditions so that there is uniformity in the goods and / or services produced by following the requirements to achieve common goals so that it can be used as a standard of comparison. Halal standardisation aims to provide security for consumers. Halal is determined based on sources from the Qur'an and al-Sunnah, and scientific studies based on Islamic law. When referring to the Regulation of the Minister of Religion of the Republic of Indonesia number 20 of 2021 concerning halal certification for micro and small businesses and Fatwa of the Indonesian Ulema Council number 4 of 2003 concerning Halal Fatwa Standardisation, it is clear that Indonesia has halal standardisation for products and services. It remains only how the halal standardisation can be implemented optimally.

In Bangkalan district, the halal certification process is certainly in accordance with existing halal standards. However, based on interviews with several informants, it is known that Bangkalan people's awareness of the importance of halal certification and understanding of halal standardisation is still very low. Some producers consider that halal certification will not have much positive impact on increasing sales. Meanwhile, consumers assume that because the majority (maybe even all) of producers are Muslim, the products produced are believed to be halal⁴⁵. This fact then makes halal standardisation in Bangkalan Regency not maximally implemented.

3. Human Resources (HR)

Bangkalan has Trunojoyo Madura University which has a Halal Centre since 2018. This halal centre has an official permit from the BPJPH Ministry of Religion so that the certification process is self-declare. The human resources owned are as follows:

- a. Halal auditors as many as 12
- b. Supervisor as many as 10
- c. PPH companion 256

4. Policy

Regarding the aspect of policy makers in efforts to develop a halal ecosystem, the Law or Regional Regulations on the halal ecosystem are still in the process of being formed. In the plan to form this law, there will be certain classifications according to the section and purpose of its formation. Mr Abu Sholeh as Head of Bangkalan DPRD said that before the Law or Regional Regulation was made, there were several initial steps taken by the DPRD, including sharing and hearing with related agencies, as well as holding socialisation as well as absorbing aspirations

⁴⁵ Surwandono Surwandono et al., "Polemik Kebijakan Wisata Halal Di Indonesia Serta Tinjauannya Dalam Maqashid Syariah," *Tsaqafah* 16, no. 1 (2020): p. 91, <https://doi.org/10.21111/tsaqafah.v16i1.3594>.

related to the halal ecosystem to the community as a whole coordinated by Dispenda and the Ministry of Religion.

However, there are several obstacles faced in the Raperda, including those related to the community who are less responsive to the socialisation efforts held by the PEMDA at previous times. In addition, the obstacles faced are limited budget funds related to Bangkalan Regency's efforts to become a Halal Industrial Zone (KIH), as well as regulations that are not yet available due to laws or regulations that are still in the formation stage.

D. Development of Halal Ecosystem and religious tourism in Bangkalan with maqashid al-syariah approach

Among the nodes where several points of the halal ecosystem chain meet is the tourism sector. There are culinary, financial circulation, lodging, and services. That means that the development of the tourism sector will have a systemic impact.

According to Law No. 10/2009 on Tourism, what is meant by tourism is a variety of tourist activities supported by various facilities and services provided by the community, entrepreneurs, Government and Local Government. According to the WTO (World Tourism Organization), tourism is the activity of people traveling and stopping in a place away from their environment for no more than a year in a row with the aim of having fun, business and other purposes that are not related to money-making activities in the place visited.

While religious tourism is interpreted as a tourist activity to a place that has special meaning for religious people, usually several places of worship that have advantages. This is, for example, seen in terms of history, the existence of myths and legends about the place, or the uniqueness and architectural excellence of the building.

The potential for halal tourism in Bangkalan is quite large, consisting of natural attractions such as Jaddih hill, Arosbaya limestone hill, Rongkang beach, and Sembilangan; culinary tourism consists of Sinjay duck, Matus, serpang rice; religious tourism including the tombs of Syaikhona Muhammad Kholil, Sultan Abdul Kadirun, Ratu Ibu Syarifah Ambami (Aermata Ibu tourism); historical tourism, batik centers, cultural tourism and marine tourism.

Data from the Ministry of Tourism shows that the syariah business including the tourism sector in Indonesia has experienced a significant increase in visitors, this certainly has an impact on accelerating the halal ecosystem if developed appropriately. On the other hand, the majority of Bangkalan's population is Muslim. This means that the halal ecosystem is a fundamental need. Islam as a religion is not only transcendental, but also teaches about the economy and social society. One of the fields in Islam that has developed rapidly in the last decade is in the field of ecosystems so that it can realize the great mission of Islam, namely rahmatan lil alamin.

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Islam regulates every aspect of human life. Not only in the aspect of *ubudiyah*, but also in the aspect of food and drink. The ultimate goal of this sharia treatment is the achievement of physical and mental benefits expressed by the term *maslahah* with three levels, namely *dharuriyat*, *hajjiyat*, and *tahsniyat*. The five principles (variables) used for the foothold of the development of halal ecosystems and religious tourism are *hifdz al-din* (maintenance of religion), *hifdz al-nafs* (maintenance of the soul / life), *hifdz al-'aql* (maintenance of reason / thought), *hifdz al-nasl* (maintenance of offspring), and *hifdz al-mal* (maintenance of property) which is then called *maqashid shari'ah*.

The achievement of these five variables in the development of halal ecosystems and religious tourism can be seen through the achievement of indicators of each variable. Indicators that have been achieved are declared optimal and worth maintaining. However, indicators that have not been achieved mean that they are not optimal so they need to be improved or realised. The implementation of *maqashid al-syariah* in the development of halal ecosystems and religious tourism in Bangkalan district can be described as follows:

1. *Hifdz al-Din*

The implementation of *hifdz al-din* in the halal ecosystem and religious tourism can be seen from several indicators, including spiritual benefits, representative places of worship, representative means of purification, and no facilities and services that lead to *shirk* and *sin*. Spiritual benefits in the halal ecosystem in Bangkalan can be obtained (but not limited) from religious tourism itself. The spiritual benefit expected in a tourist trip is to get an experience that makes a person able to act and think more positively. In the halal and religious tourism industry, the element of spirituality is one of the attractions for most visitors. So that the thicker the nuances of spirituality of a religious tourist attraction, usually the more tourists will visit. The output of this spiritual element is morality, wisdom, inner calm and happiness through deep appreciation and contemplation of all God's creations. There are several religious tourism destinations in Bangkalan Regency that are very thick with nuances of spirituality, namely the tomb of Syaikhona Muhammad Kholil, the Tomb of Queen Ibu Syarifah Ambami (Aermata Ibu tour), Mount Geger Tourism (Potre Koneng tomb), the Great Mosque of Bangkalan (tomb of Sultan Abdul Kadirun), and the tomb of Sunan Cendana Kwanyar.

Meanwhile, representative places of worship have been scattered at several points in Bangkalan Regency, including in tourist attractions. It is said to be representative if the place of worship has adequate facilities for washing (sufficient water, closed and separated between men and women), there is a parking space for visitors and guaranteed security. Some locations of places of worship that are often visited by tourists in Bangkalan Regency and have met the standards include the Great Mosque of Bangkalan, Syaikhona Kholil Mosque, Aermata Ibu Mosque, Arosbaya Mosque, and Jami' Kwanyar Mosque.

The Bangkalan district government also guarantees that its area is free from things that lead to *shirk* and *sin*, especially in facilities and services in realising the halal ecosystem. In 2015, Bangkalan Regent Makmun Ibnu Fuad declared Bangkalan as a city of *dhikr* and *shalawat*. This is the commitment of the Bangkalan district government, as well as the desire of the *ulama* and the people of Bangkalan to make *dhikr* and *shalawat* an identity. This declaration is also a

statement of attitude that the local government, ulama' and the community will not compromise and provide opportunities for all activities and activities, including the development of business entities that lead to immorality, such as discos (night entertainment), gambling places, liquor, prostitution and so on.

2. Hifdz al-Nafs

The implementation of hifdz al-nafs in the development of halal ecosystems and religious tourism in Bangkalan district must fulfil at least five indicators, namely the availability of halal products and services, security guarantees, adequate transportation, accommodation in accordance with sharia principles and health services. As explained earlier that product certification in Bangkalan district is still low. There are some products that have been halal certified, but most are still not certified, especially products from micro and small entrepreneurs. For this reason, the Bangkalan district government and all stake holders need to provide encouragement, both morally and materially to accelerate the certification of MSE products.

As for the security guarantee in Bangkalan district, it is quite good. Although Maduraese people, and Bangkalan in particular, are known to be tough-tempered and some areas are controlled by blaters (thugs), there has not been a single report of tourists whose security has been disturbed, either threatening life or property. However, there is no system that specifically regulates and guarantees the safety of tourists or all components in the development and development of the halal ecosystem in Bangkalan.

Digital security systems are also needed in the development of the halal ecosystem, especially those related to electronic transactions. This digital security system includes five dimensions of electronic security, namely authentication, integrity, non-repudiation, privacy, and safety. Although Bangkalan Regency does not have a digital security system in particular, the digital security system from several platforms is currently still used and relied upon in supporting the development and development of the halal ecosystem in Bangkalan Regency.

For halal accommodation, in Bangkalan Regency there is only one hotel that has been labelled sharia. However, all accommodation services and products in Bangkalan Regency still have to follow the general rules, both formally and socially (culturally) that all activities, including tourism and business must be subject to local wisdom values based on the principles of Islamic law. Therefore, it is certain that none of the accommodation services in Bangkalan Regency provide alcoholic products, gambling, prostitution, and so forth.

As for health services, there are no special services for health in tourist objects. The available health services are general health services, such as in community health centres, RSUD and other health services that can be used by the general public. However, tourists and all components in the halal industry ecosystem can utilise this facility.

3. Hifdz al-Aql

Reason is one of the mental powers possessed by humans, with which humans can distinguish between good and bad, between right and wrong, and between *maslahah* and *mudarat*. The intellect is a source of intellectuality through which humans can understand and analyse all the symptoms and events that occur in their environment. The preservation of reason is one of the *maqasud al-'am* in *maqashid Al-syariah*. This means that the implementation of sharia in every line of human life, both in the private and public spheres, must be oriented towards preserving reason and increasing intellect and avoiding everything that can damage it.

The construction and development of halal ecosystems and religious tourism as an implementation of the values and principles of sharia in business must be oriented, among others, towards the preservation of reason (intellect). Hifdz al-'aql in the halal ecosystem and religious tourism can be realised through several things such as ensuring an environment free from drugs and alcohol, increasing literacy, education, and tour guides who understand and respect the principles of Islamic law. The guarantee of an environment free from drugs and alcoholic beverages is as previously explained that Bangkalan as a city of *dhikr* and *shalawat* with local wisdom values that are very thick with Islamic teachings can ensure that the

environment, especially in the halal ecosystem and religious tourism objects are clean from drugs and alcoholic beverages.

What is meant by literacy is a person's ability to read, write, speak, listen, understand and solve problems related to halal issues. Meanwhile, education in question is all things or the process of changing the attitudes and behaviour of a person or society related to awareness, knowledge and positive perceptions of the importance of halal certification, using halal products and services, and building a halal ecosystem through teaching and training efforts. Literacy improvement in Bangkalan district is carried out through educational institutions, both formal and informal. Meanwhile, education is carried out by Trunojoyo Madura University and the Indonesian Ulema Council, both at the district and provincial levels. Educational activities carried out by MUI are in the form of training and socialisation about the importance of halal certification and consuming halal products in the community. While the educational process carried out by Trunojoyo University is in the form of community service in the form of socialisation, training and mentoring.

However, regarding tour guides, there is no clear information from the relevant agencies about the number and what efforts have been made in order to prepare competent and certified guides. In general, tourists who come to Bangkalan Regency are guided by travel service providers. However, in religious tourism objects, they are usually guided directly by the guard on duty. This is certainly the task of the local government to continue to improve the human resources of tour guides both in quality and quantity to increase tourist interest in visiting Bangkalan district again.

4. Hifdz al-Nasl

In maqashid science, hifdz al-nasl is sometimes also expressed as hifdz al-nasab. Nasab is the blood relationship between a child and his father according to the laws and provisions of shara'. The implementation of hifdz al-nasl in the development and development of the halal ecosystem means that the provision of products, services, facilities and all components of the ecosystem must be oriented towards efforts to reject harm and bring benefits in order to provide protection to offspring and families. This can be achieved, among others, by creating products, services and attractions that are child-friendly, developing the younger generation, as well as monitoring and preventing pornography and immoral acts.

As explained earlier, the norms and values that develop in Bangkalan society will automatically guide the development of halal ecosystems and the implementation of religious tourism in accordance with the values and principles of Islamic law. Products that are created and distributed by adhering to the values and principles of Islamic law, generally become child-friendly products and services. Likewise, the environment that is formed by avoiding mudharat and attracting benefits generally also has a positive effect on efforts to preserve offspring and families.

Meanwhile, the development of the younger generation is intended to realize regeneration, namely preparing a new generation that will replace the previous generation to continue the relay of development. Youth are individuals who are undergoing development, both physically and emotionally. WHO provides a limitation that youth is a person whose age is between 10-24 years old.

In the development of halal ecosystems and religious tourism, what is meant by youth development is making business and tourism activities as a vehicle to provide education, guidance and development for youth as the next generation to achieve development goals, both individual and organizational, both for short-term and long-term goals. Education, coaching and development of youth through tourism activities can be done informally or non-formally. In Bangkalan district, youth development is carried out through training and mentoring activities by the tourism office, the cooperative and MSME office, and several universities through community service activities. In addition, youth are also involved in many tourism awareness

groups (POKDARWIS) to learn and provide understanding to the community about how much potential religious tourism and halal industry in Bangkalan district.

5. Hifdz al-Mal

Property is an inseparable part of the human physical environment which is *thabi'i* in nature. So wealth is the same as protecting the environment, and vice versa, damaging wealth is also the same as damaging the environment. Therefore, the dimension of *hifdz al-mal* in the halal ecosystem is a necessity to ensure that the existence of the halal industry and tourism can synergize economic and environmental potential to improve the material standard of living of the community. *Hifdz al-mal* in the halal ecosystem can be realized in several ways, including transactions that are free of *maysir*, *gharar* and usury, the availability of employment opportunities, increasing entrepreneurial and marketing skills for the community, sourcing goods and services from local communities, the existence of a halal ecosystem capable of creating new markets for local products, increasing local community income, and social fund management.

Financial management (financing and funding) and business transactions that are free of *maysir*, *gharar* and usury are a necessity in the halal industrial ecosystem. Transactions and business activities in the halal ecosystem certainly cannot be mixed with non-halal activities. Therefore, the involvement and integration of Islamic financial institutions, both banks and non-banks in the halal industrial ecosystem is a must. The involvement of Islamic financial institutions is not only in order to provide services to the public or tourists as consumers, but also for producers and distributors for the procurement of inputs and distribution of goods. This is to ensure that the entire supply chain from upstream to downstream is processed according to halal procedures. Currently, there are already several Islamic financial institutions (banks and non-banks) that are included in the plan to develop a halal industrial ecosystem in Bangkalan. Furthermore, only infrastructure is needed, especially digital infrastructure so that integration and interconnection between ecosystem components can be built optimally.

The availability of employment in the halal industry ecosystem is not only intended to make employment opportunities as wide as possible, but so that justice can be realized in society. This means that all have the same opportunity to get a job and develop their business, both in the tourism sector and others. In the business ecosystem, improvements in one component will have a good impact on other components. Increased investment will drive the real sector, create jobs, reduce unemployment, increase purchasing power, absorb local products, which in turn will open new markets and drive the community economy. In addition, the realization of social justice, especially by providing equal opportunities for all elements of society, will reduce crime. Because criminality, apart from the decline in moral values, is also caused by a sense of injustice in the socio-economy experienced by some people. So in theory, the development of the halal industrial ecosystem will have a good impact on increasing employment, employment opportunities, realizing socio-economic justice, and maintaining a good business climate.

Meanwhile, the management of social funds in Bangkalan district is currently still carried out by several Islamic philanthropic organizations. Although the potential is quite large, there is still little that can be absorbed and managed. Some data shows that public interest in channeling *zakat*, *infaq* and *shadaqah* funds through *zakat amil* agencies is still very low. Most people prefer to channel ZIS funds directly to those considered entitled to receive. In addition, there has been no effort to integrate Islamic philanthropic institutions in the halal industry ecosystem in Bangkalan Regency, either from stake holders or from the managers of philanthropic institutions themselves. Therefore, there needs to be an effort so that the integration and interconnection of all components, including philanthropic institutions, can be realized to support the accelerated development of the halal ecosystem in Bangkalan Regency.

Conclusion

Although Bangkalan district has great potential in the halal industry, the development of the halal ecosystem still faces several obstacles. These obstacles include aspects of facilities,

infrastructure, and policies. Meanwhile, the human resource aspect can be resolved by working with the UTM halal center. The integration of religious tourism in the ecosystem also contributes positively to accelerating the development of the halal industry ecosystem in Bangkalan Regency. High tourist visits to religious tourism objects will increase demand for halal products and services, which will inevitably increase production levels and employment.

In the perspective of maqashid Al-syariah, in general, the development of the halal ecosystem in Bangkalan Regency is in line with the five dimensions of maqashid. However, there are several things that are considered not optimal, namely in the dimension of hifdz al-nafs, namely the limited halal-certified products and the absence of health services at tourist attractions for visitors, the dimension of hifdz al-'aql, namely unclear information related to guides prepared by the local government to support tourism operations, and the dimension of hifdz al-mal, namely limited digital infrastructure and not optimal integration and interconnection of Islamic philanthropy institutions in the halal industry ecosystem.

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