

# "FIND OUR WAY BACK": HALAL INTEGRITY TOWARDS SUSTAINABLE TOURISM IN ISLAMIC SCIENCE PARADIGM

Siti Syahirah Saffinee <sup>i</sup>

<sup>i</sup> (Corresponding author). Faculty Syariah and Law, Universiti Sains Islam Malaysia.  
syahirah.saffinee@usim.edu.my

## Abstract

*"Without the integrity, halal world would be tarnished". In Islam, the values-based principles instilled on the character and beliefs as the acting is all accountable in a holistic approach. However, concerns have been aroused on the individuality awareness towards sustainable tourism, in particularly, the role of khalifah in sustain the excess of the study on such matter. This study uses qualitative approaches and content analysis to identify new themes in the halal integrity issue. The outcomes determined four major components which can be affecting halal integrity towards sustainable tourism such as responsibility, trust, morality, and ethics. The accomplishment of this research makes a significant contribution to the sustainable tourism by highlighting the importance of halal integrity and concentrating on global challenges that should be supported by Islamic values.*

**Keywords:** Halal Integrity, Sustainable tourism, Islamic Science Paradigm, Islamic Values

## INTRODUCTION

The term halal integrity (HI) is the quality of being honest and having strong moral principles in Islamic ways. Such quality would lead to an antidote to self-interest. In fact, the expectation of a similar behaviour can be conceptualization when a central role in ensuring ethical obligation is performed (Eger, 2019). One observer has already drawn attention to the integrity in sustainable tourism to not only promote tourism experiences and education opportunities but the important things in a manner to preserve the tourism heritage philosophy for future generations (Weber et al., 2019).

Within the global context, the tourism market segmentation is crucial to gather information related to HI because of the geographic (the origin), the demographic (the background) and psychographic (the interest). For example, in young Americans, less

environmental awareness because they tend to more materialism, disconnect from nature and technology lifestyle raise an alarm from 2007 and 2013 survey on citizenship environmental concern (Liu et al., 2014). Undoubtedly, in Montana, the behaviour of the people not reflecting on sustainable practices because some of the business mentality may not be working on self-regulation (Jorgenson & Nickerson, 2016). On the contrary, in Kandovan, Iran, environmental attraction gives the largest segment tourists which sustainable tourism is needed to secure the virginity of the destination despite the business indicator (Allan & Shavanddasht, 2019).

In Malaysia, the literature on sustainable tourism recent limited. Local literature has focused on the sustainable city tourism (Yin, 2016), supply-side towards governance systems (Thompson et al., 2018), Muslim friendly sustainable tourism (Saffinee et al., 2022) and multi-stakeholders involvement (Wahid et al., 2008) which lead to the “17 Sustainable Development Goals” lead by United Nation and World Tourism Organisation (UNWTO). Sustainable tourism literature focused on the triparty components of human welfare, animal welfare, and nature preservation. However, the existing concept lay down in the sustainable tourism yet what is most glaring in the literature is the confusing of the halal integrity towards sustainable tourism in such a process. Hence, this paper seeks to fill in this gap by examining the halal integrity towards sustainable tourism.

## **METHODOLOGY**

In focusing on the reality of the role of *Khalifah* in ST development at the first stage, this paper employs a qualitative approach using Islamic science paradigm. The secondary data consists of the primary source from Quran and Hadith which being the fundamental of *Khalifah*-Nature theory. The primary source is triangulated with secondary sources including academic books, journals, reports, online databases and other library-based sources. Data analysis of these primary and secondary was initially employed to identify possible elements.

## **RESULTS AND DISCUSSION**

Muslim scholars have contributed to the philosophical discussion of *Khalifah*. The *Khalifah* is categorized by three essential roles such as servant to Allah the Almighty (*‘Ubudiyyah*), to protect Islamic law and to prosper the world (*‘Imarah fi al-Ard*) (Abbas

& Selatan, 2017; Ghernaout, 2017; Mardiyah et al., 2018; Rahmat & Fahrudin, 2018). In Islam, *Khalifah* is a man to Allah the Almighty. A knowledgeable person managing the world requires experience and leadership characteristics. This study describes *Khalifah* as a man who can refrain from damaging the environment and continue on the aim of ST. The main roles of a *Khalifah* in terms of ST are to achieve the aim of ST by realizing *Maqasid al-Shariah* towards the conserve of the environment, promote of community participation and preserve the tourism towards preservation of socioeconomic. These elements of *Khalifah* and objectives of ST are illustrated in Figure 1. The findings of this paper on the role of halal integrity using *khalifah* theory are explained below.

### Roles of Khalifah

The qualification for *Khalifah* is when he can carry the trust of Allah the Almighty (Qur'an, *al-Ahzab*, 72). He also embraces the teachings of Islam. Without Islam, human beings would oppose and rebel against the power of Allah the Almighty. He says: "[Jesus] said, 'Indeed, I am the servant of Allah. He has given me the Scripture and made me a Prophet.'" (Qur'an, *Maryam*:30). Human beings have the intellect to organize themselves and make decisions. Their idea was that the world and man were created by Allah the Almighty, but the life of the world is a matter of man, which should not be mixed with religion. Therefore, these differences of opinion lead to the destruction of natural damage and ecosystem imbalance.

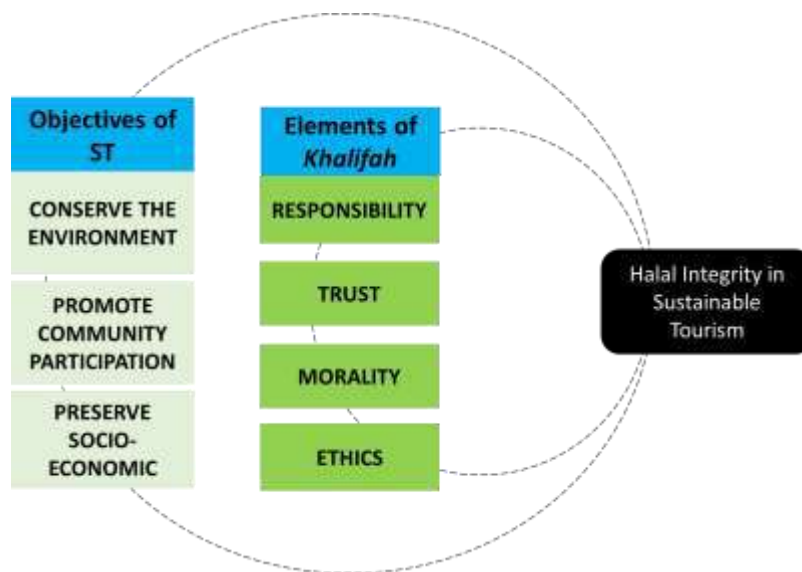


Figure 2: Halal Integrity in Sustainable Tourism

Islam teaches those human beings have two duties: a servant of Allah the Almighty (*'Abdullah*) and as a representative of Allah the Almighty (*khalifatullah*) on earth. As a servant of Allah, the Almighty, the main role of the man is to worship Him. However, as *khalifatullah*, human beings are given a trusteeship (*amĒnah*) and responsibility because Allah is the Almighty. As the *Khalifah*, human beings are given the responsibility of managing the universe for humankind's welfare. As God's representative, man must uphold the truth, spreading da'wah, eradicate falsehood, and are even given the authority to sentence humans to death (Khumaini & Sholihin, 2019; Muhamad et al., 2020). Therefore, human beings are equipped by Allah the Almighty with perfect psychological equipment, intellect, and heart which are all-sufficient for them as respected and noble beings, as well as very potential to fall to a lower position than animals.

The second role of *Khalifah* is responsibility in administering Muslim affairs. The reason for upholding Islamic law in managing and maintaining the resources is vital and supporting each other's role to sustain the system in balance. Allah the Almighty says: "*And the earth - We have spread it and cast therein firmly set mountains and caused to grow therein [something] of every well-balanced thing.*" (Qur'an, *Al-Hijr*:19). The *Khalifah* is responsible for maintaining harmony between humans and carrying out his duties in Islam. Among his other responsibilities are to seek knowledge, maintain morals and ethics in the daily association, be a pious Muslim, maintain the well-being of faith, and avoid immorality. It is very much demanded in Islam because every human behaviour will be questioned in the Hereafter. It is in line with the *Maqasid al-Shariah*, to preserve and maintain the five basic things in human life, namely the care of religion, intellect, soul, lineage and property.

The third role, the *Khalifah* is responsible for determining the natural surroundings' welfare and safety. Hence, in realizing man's role as *Khalifah* on earth, man is reminded of the concept of a trustee (Qur'an, *Al-An'am*: 165) and not an owner of the earth (Qur'an, *Al-Thoha*: 6). Thus shaping the constant interaction between man and the environment (Sarkawi et al., 2017). From the understanding of trusteeship (*amanah*) concepts, a value system can be developed for professional experts, the development of the natural environment such as tourism stakeholders, and people who hold fast to religion to form a civilization developed based on imarah al-islamiyah. Without a value system, many negative outcomes will affect the natural surroundings, such as acid rain,

pollution of the air, earth, sea, and others. Allah the Almighty says: “Corruption has appeared throughout the land and sea by [reason of] what the hands of people have earned so He may let them taste part of [the consequence of] what they have done that perhaps they will return [to righteousness].” (Qur’an, Ar Rum:41).

### **The Objective of Halal Integrity in Sustainable tourism**

Muslim scholars have highlighted the importance of trustee, ethics, and responsibility as an essential driver of *Khalifah* towards protecting the environment and nature (Bhatia et al., 2017). The part of *daruriyyah* (necessity) to protect the environment can be included in the tourism industry’s environmental issues. When tourism’s purpose is to seek Allah the Almighty’s blessing and follow Islam’s teachings, it becomes part of worship (Akhir, 2018). The action to perform good deeds is not a light responsibility. Engagement with protection is needed. Otherwise, corruption will occur. It would become actualised when people can control, manage, and regulate the resources into their full responsibility, such as keeping cleanliness and strictly doing waste management. Meanwhile, *Khalifah* roles should have informal involvement to confront and report any illegal users who disturb the ecology, natural heritage, and biodiversity to the tourism development stakeholders (Cookey et al., 2016).

Maintaining public interest (*maslahah*) is demonstrated through communication skills because it plays an essential role in ST. The reason communicating is more than just providing information and knowledge is because it is a medium of interaction and part of *da’wah*. For example, locals in tourism destinations can provide genuine commitment because of the excellent relationship between them (Mohamad et al., 2016). There are various methods and strategies for the listener to understand the inputs and processes in communication, but each individual’s output and understanding are different.

Humanity is seen in the aspects of individuals as having values, ethics, and morals (Cockburn et al., 2018) to sustain the social economy and, in principle, also sustain the tourism industry. The role in preserving socioeconomic can also be achieved by self-sufficiency for one’s survival. In Islam, the guideline for economic activities is bound to five elements. Firstly, no excessive profit among tourism stakeholders. Secondly, be lenient to the poor and strict to the rich. Next, be gentle and flexible on the activities

involved. Fourthly, promptly repay debt and give the possibility of debt cancellation. Lastly, if it is related to credit to the poor, expect from them without repayment.

## CONCLUSIONS

The current study is more about the care of environmental sustainability and emphasizing the role of the *Khalifah* himself. The findings of the study can help tourism stakeholders as planners, providers, and demanders of the tourism industry in Malaysia and globally. The Muslim community is expected to gain more advantages from the current spirit of Islamization as knowledge, morals, and spirituality all rise. May the Islamization of knowledge serve as a pillar for the past Islamic revival to return.

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