

**BUKTI KORESPONDENSI**  
**ARTIKEL JURNAL INTERNASIONAL BEREPUTASI**

Judul Artikel : Exploring Muslim Tourist Needs at Halal Spa Facilities to Support Indonesia's Sharia Tourism

Jurnal : International Journal of Religious Tourism and Pilgrimage

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NO	PERIHAL	Tanggal
1	Bukti konfirmasi submit artikel dan artikel yang disubmit	17 Juli 2019
2	Bukti konfirmasi review dan hasil review	29 Januari 2020
3	Bukti konfirmasi submit revisi, respon kepada reviewer, dan artikel yang diresubmit	11 Maret 2020
4.	Bukti konfirmasi review dan hasil review	6 Juni 2020
5	Bukti konfirmasi submit revisi, respon kepada reviewer, dan artikel yang diresubmit	30 Juni 2020
6	Bukti konfirmasi revisi format dan artikel yang diresubmid	24 November 2020
7	Bukti konfirmasi artikel accepted	11 Februari 2021
8	Bukti konfirmasi artikel published online	28 April 2021

**1. Bukti Konfirmasi Submit Artikel dan  
Artikel yang Disubmit  
(17 Juli 2019)**

9/12/21, 10:51 PM

Fwd: Manuscript status query to IJRTP #1313 - mutimmatulfaidah@unesa.ac.id - Universitas Negeri Surabaya Mail



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Forward

# Exploring Muslim Tourist Complementary Needs On Halal Spa Facilities To Support Indonesia's Sharia Tourism

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**Abstract:** Halal spa is now fast developed along with Muslims' halal lifestyle and their increasing welfare. Spa becomes one of the four halal-tourism products development besides hotels, restaurants, and travel agents. This study aims to describe the reviews of Islamic law on body spa services and describe spa facilities needed by Muslim tourists. This descriptive qualitative study involved kinds of subjects including spa consumers, owners, therapists, and religious leaders. The data were collected using focus group discussion, observation, and document study. The obtained data were analysed using Miles and Huberman's pattern. This study was analyzed by Maqasid al-Shariah (*the objective of Islamic law*) and Classification of Benefits of the Objectives of the Shariah theory. Results showed that spa services had fulfilled the principles of sharia business transactions that covered selling and buying services or benefits. The business was legal if it went along with the provisions of the *Shara'* (*the legal system of Islam*) and the sale contract, of which the process and the purpose lied on the sake of *maslahah* (*Public interest*). In accordance with *Maqasid al-Shariah*, (*the objective of Islamic law*) spa services provided benefits for "*Hifd al-'Aql*" (Preservation of intellect) and "*Hifd al-Nafs*" (Preservation of life). There were three levels of spa Complementary Needs that could be categorized into three criteria namely *Daruriyyat* (Basic Necessities), *Hajiyyat* (Complementary Needs) and *Tahsiniiyyat* (embellishment). Another results explained that there were 14 elements of spa facilities. The critical point in such facilities that often occurred was the fact that the spa room was no longer private because male and female customers could be in the same room. The second critical point was that the bath-up was used together at the same time. The third critical point was in accordance with the ornament and interior space because halal spa should be free from any polytheism and pornography elements. The last critical point was about the presence of mixing area for men and women.

**Keywords:** Halal spa, travel, Muslim, *Maqasid al-Shariah*, body.

## 1. Introduction

Halal discourse has been upward not only in the area of food, beverage, cosmetics, but also all aspects of life including body care or treatment services (spa). Currently, halal is not just a brand, but a lifestyle that gives additional value to consumers. Spa is known as a place for body care or treatment through various services covering facial, hair treatment, and body care. Spa comes from the Latin words *Solus Per Aqua* that means treatment using water. In Indonesia, spa is well-known as *Tirta Husada* [Faidah, 2015]. It also becomes the name of a small city in Belgium that has an efficacious mineral water source for the body treatment and health.

The tradition of body treatment can be traced to the long history of human civilization. The habit of bathing in various types of flowers and the treatment using water for body fitness began thousand years ago. For instance, in the era of ancient Egyptian civilization, the kings and queens had a habit of bathing in water that was full of flowers, spices to milk baths as Queen Cleopatra did. In Egypt, the Cleopatra's bathing artefacts were found [Hamer, 2018]. In Europe, spa is usually connected with treatment using mineral water from natural spring sources. Many European countries have fitness centres and treatments using mineral

water, of which are known as spa. In Turkey, the centres and treatments are familiar with a name of Turkish Bath. Meanwhile, in Germany, those two are called as "*Kurhaus*" [Germany The Travel Destination, 2018].

In most Asia countries such as China, Japan, and Indonesia, there are dissimilar variations of bathing rituals including the diverse procedures. In Java, the nobility and King-Queen families have a bathing tradition using various flowers and spices. They believe in the old Javanese phrase "*Rupa Sampat Wahyu Bhiantara*", which means that there is always a balance between what appears in the eye and what lies in the soul and mind. Each palace has a bathing place for the Queen and Royal Princess [Saptandari, 2015]. Spa in ancient times was limited to royal property to indulge the princesses' bodies with pure water and selected flowers and leaves from the natural wealth of the kingdom.

Along with the growing modernity, a tough living competition, and a community's advanced welfare, the need for a place to relax seems to be highly demanded by wide ranges of society. To cope with that, spa becomes an alternative to relieve physical and mental fatigue due to intense daily-routines. This means that there are promising business opportunities for services that work on making stressful people become healthier and more beautiful, of which the service is known as spas and aromatherapy. Spa venues grow quickly with various offered benefits covering the form of services themselves, facilities, and cosmetic ingredients used. Various spa businesses in Indonesia include day, destination, resort, hotel, and Halal spas.

The 2015 Spa Business Survey results conducted in April 2015 showed that Bali Province had the most spa business that was amounted of 34.82 percent of the total spa businesses throughout Indonesia. The second position was DKI Jakarta Province with 29.04 percent. The third position was occupied by West Java Province as much as 7.63 percent. East Java Province was in the fourth position with the total numbers of 5.18 percent of all spa businesses in Indonesia. The fifth position was D.I. Yogyakarta Province with 4.56 percent. In addition, the percentages of the number of spa companies or businesses in other provinces are under two percent [Badan Pusat Statistik, 2015]. The data explains that spa is still dominated by provinces or regions that become the main destination for foreign tourists.

The polulation of muslim is growing rapidly and is expected to became 26.5 % of the world's population by 2030. Indonesia is the country with the world's largest Muslim population (205 million). Roughly 88% of Indonesia's population is Muslim [<http://www.pewforum.org/2010/11/04/muslim-population-of-indonesia>]. Faith is increasingly influencing their product purchasing decisions. They are looking for product and servises in consediration of their faith. The market for halal products in Indonesia is also large. Previously, halal products were only food products, beverages, medicines and cosmetics. But now there has been an evolution in the halal industry to lifestyle products (travel, hospitality, recreation, health care and Spa). Referring to the 2018 Global Muslim Travel Index (GMTI) data, Indonesia is the second destination country for world Muslim tourists mostly visit after Malaysia. One of the sharia tourism components is Halal Spa. Spa provides a new repertoire in tourism in Indonesia. The statistics center survey 1,236 spa around indonesia in 2016. of these, the Halal SPA has been certified is only three units. A total of 29 are in the process of obtaining halal certificates (Kemenpar, 2018). Factually, the number of Spa in operation is more than the number of census. As a new issue in the field of sharia tourism, the number of Halal Spas with conventional Spas has not been balanced.

Halal spa that aims to respond the Complementary Needs of Muslim consumers in rejuvenating their bodies becomes more popular. In fact, spa has become one of the four pillars of halal-tourism product development besides hotels, restaurants, and travel agents [Faidah, 2016]. During 2017, the number of foreign tourists visiting Indonesia has reached 14.04 million or increased by 21.88 percent compared to the previous year which was about 11.52 million [Badan Pusat Statistik, 2015]. Based on the 2016 Global

Muslim Travel Index (GMTI) MasterCard-Crescent Rating study, the total number of world Muslim tourists reached 117 million in 2015 [Crescent Rating, 2017]. In 2017, there were an estimated 131 million Muslim visitor arrivals globally – up from 121 million in 2016 – and this is forecasted to grow to 156 million visitors by 2020 representing 10 percent of the travel segment. Muslim travel market is on course to continue its fast-paced growth to reach US\$220 billion by 2020. It is expected to grow a further US\$80 billion to reach US\$300 billion by 2026 (GMTI, 2018).

The high demand of the halal market requires managers of tourism businesses to improve and to give suitable services for the Complementary Needs of Muslim tourists including spa services. Six faith-based needs have been identified as the main areas for Muslim travelers. While the majority of Muslim travelers adhere to some of these needs, the level of importance varies among Muslims. There are Halal food, Prayer facilities, Ramadan services, Water-friendly washrooms, No non-Halal activities, Recreational facilities & services with privacy. Muslim travelers are not homogeneous in their adherence to the faith-based needs. In order to cater to these needs from a services and facilities perspective, service providers can look at grouping these needs into “Need to have”, Good to have” and “Nice to have”. Spa is one of the facilities and services with privacy that foreign tourists are interested in when traveling. The service indicators for Muslim tourists weigh 45%. one of these services is Spa (GMTI, 2018).

Most Muslim tourists cannot enjoy halal spa that encounters the Islamic standards. This is due to the fact that the majority of spa houses are still conventional. Along with Halal Tourism developed in Indonesia, several Halal spa venues start to emerge and develop. However, this is not accompanied by the improvement of spa owned by several hotels with good reviews in Indonesia. Most of the star hotels’ spas are still conventional and have not required the standard of Halal spa. Therefore, it is necessary to research Halal spa’s components, including by the aspects of service and facility, which are relevant with Complementary Needs of Muslim tourists.

Halal spa is a new issue in tourism field. This study is an effort to socialize the spa concept that is in accordance with an Islamic perspective and to invite academics and tourism practitioners to participate in the project by producing reliable resources in the field of Halal Spa in near future. This study specifically aims to describe spa facilities needed by Muslim tourists and describe Islamic law reviews concerning body spa services.

## **2. Literature Review**

### **2.1 Spa: Indonesian Experience**

According to Law Number 10 Year 2009 concerning on Tourism, spa business is a maintenance business that provides services with a combination of water therapy, aroma therapy, massage, spices, healthy food and beverage services, and physical activity with the aim of balancing the soul and body by referring to the local traditions and cultures. The purpose of spa services is to maintain, improve and restore health in terms of freshness and beauty (e.g. inner and outer beauty). Spa services provide body relaxation to get the balanced body, mind and spirit. To reach the goal, the spa not only relies on natural sources of mineral water and hot water (thermal therapy), but also other elements such as aromatherapy, massage, herbal ingredients, supportive atmosphere such as strains music and room colour that can create an expected atmosphere [KementrianPariwisata, 2009]. Spa is a traditional health service that uses a holistic approach yet a comprehensive care utilizing a combination of hydrotherapy and massage skills that are held in an integrated manner to balance the body, mind and spirit.

The categorization of spa services according to the treatment goals are set into two categories namely Wellness or Health spa which provides a health maintenance and prevention services that are more focused on relaxation and rejuvenation. Second, Medical spa provides overall services covering health improvement, maintenance, and prevention by prioritizing recovery or called as revitalization-rehabilitation. In regard to the above description, several important components in spa consist:

1. Water therapy or hydrotherapy is the use of water and several natural ingredients, such as from plants, minerals, essential oils, salt, milk, mud, and scrubs, for body healthcare by regulating temperature, pressure, current, moisture and water content.
2. Massage is a body care or treatment technique by massaging muscles using limb movements (e.g. hands, fingers, elbows, and feet) or other assistive tools that are soft to skin, muscles and nerves. The massage gives stimulation, relaxation, and smoothen blood and lymph circulations.
3. Aromatherapy is a body care technique using essential oils that are efficacious, in which the oils can be implemented by inhaling, compressing, applying to the skin and soaking it. Such efforts can be more effective if accompanied by massage. The ingredients are active substances taken from aromatic plant extracts such as extractions from flowers, leaves, roots, stems, and fruit seeds, which give stimulation or relaxation effects.
4. Relaxation is an effort to reduce fatigue, tension, physically and mentally.
5. Rejuvenation is an effort to rejuvenate body to reveal more beautiful looks.
6. Revitalization is an effort to empower the function of organs to be optimally healthier.
7. Spa therapist is the one who has a determined competency level of conducting spa services and has the authority to carry out his profession [KementrianKesehatan, 2018].

Each spa venue offers specific concepts and services that include at least seven elements. The elements involve massage techniques, cosmetics/ingredients used, therapist's appearance and skills, spa's spatial design and room, linen and equipment, music, and aroma therapy. Currently, many various spa concepts with ethnic nuances are massively developed, such as spa with Javanese, Balinese, Madurese, Middle Eastern, Sundanese, and up-to modern concepts. In the spa house with a Javanese concept, for instance, all of the Spa's ornament, interior, exterior, music, material, aroma, linen, furniture, cosmetics, and clothing reflect the distinctive Javanese culture. There is also a spa featuring acculturation of two cultures such as Javanese spa at the Inna Beach Bali hotel that combines Balinese and Javanese cultures [Catharine, 2018]. Spa is a type of service that is full of cultural and ethnic nuances and traditions. Many spas developed in a country are expected to help preserve the wealth of the Indonesian tradition.

Any concept offered by spa services should consider a clean, comfortable, safe, and healthy environment and be carried out according to culture and moral norms. Several aspects that can importantly highlight a good stereotype of a spa include the lighting, colour, sound, aroma, temperature, and treatment room. These aspects are essential because customers are bio-psycho-sociocultural and religious beings who want comprehensive and complete services to achieve optimal health. That is, whatever spa concept carried out provides a broad opportunity to integrate Islamic values. Thus, Halal spa can have an ethnic concept by including several elements of spa, both in offered services and facilities.

## 2.2 Islamic Concept of Spa

Islam provides guidance to its adherents to look clean, beautiful and pleasant: "Verily Allah is beautiful and loves beauty" [Shihab, 2003]. In a vertical interaction with Allah, Muslims are required to purify themselves from the great *hadast* (miserable semen, menstruation, sexual intercourse, etc) by "ghusl *Junub*" (the major or full-body ritual purification mandatory with water before the performance of various rituals) and from small *hadast* (defecation, farting, urination, deep sleep, etc) by *wudhu* (the minor of ritual purification

or ablution with water). Moreover, there is also a recommendation to wear beautiful clothes while praying as mentioned in QS. Al-A'raf 31: "Wear your beautiful clothes every time you enter the mosque." In the context of the relationship with Allah, a Muslim is commanded to be fresh, clean and holy. Likewise, they need to do the same thing in the context of interaction with fellow human beings [al-Thabari, 2018]. The Prophet Muhammad SAW once said to his companions when they wanted to come to their brother, "You will come to your brothers and sisters. Therefore, please repair your vehicle and wear good clothes so that you become like moles in the midst of mankind. Verily Allah does not like something bad." (HR. Abu Dawud and Judge) [Dawud, 2018].

The Hadith also provides a clear depiction of the profile of a Muslim. Appearance becomes something that is also important in addition to the inner appearance because both inner and outer beauty are Islamic teachings. Rasulullah SAW has declared that inappropriate appearances or clothing conditions as a bad thing and are hated by Islam. Islam invites Muslims to always look good. Thus, a Muslim must show his Islamic identity from how the way they look including cleanliness, purity and beauty. The balance between good appearance of the body and mind is the guidance of Islam.

Islam introduces five dispositions in term of body care that the *Sunnah* does, including removing armpit hair and shaving pubic hair. This is highly recommended in Islam to maintain the cleanliness and beauty of a Muslim's body. Therefore, a Muslim should not leave the *Sunnah* for more than 40 days. In the hadith mentioned that "Five things included in *fitrah* (purity) involve shaving pubic hair, circumcision, thinning moustache, removing the armpit hair and cutting nails." (Narrated by Bukhari Muslim) [Al-Athqalani, 2018]. Islam also recommends to maintain oral hygiene by cleaning teeth using *siwak* or toothbrush. Tooth brushing is recommended in every circumstance and emphasized when going to perform *wudhlu*, pray, read Qur'an, enter the house, and wake up at night to do a midnight prayer. Rasulullah SAW said, "If it is not burdensome to my people, surely I will order them to do tooth brushing every time they will pray." (Narrated by Bukhari and Muslim) [Al-Athqalani, 2018]. In addition, a Muslim woman should protect her mouth from unpleasant odors. "Whoever eats shallots and garlic and chives, then do not approach our mosque." (Narrated by Muslim) [Al-Athqalani, 2018]. The unpleasant smell disturbed angels and people who were present in the mosque and reduced concentration in prayer. Henceforth, a Muslim woman should also maintain her breath smell every time.

Islam also recommends on treating nails so that the bacteria and dirt are not tucked. The Prophet said: "cut off your nails, actually the Satan is hiding under your long nails" [Al-Athqalani, 2018]. Many bacteria live under long and dirty nails. This kind of condition can transmit various diseases. When taking a toilet and do not wash the hands, we might get ill because the bacteria might move into our food. That is, Islam encourages people to maintain health and care the body that Allah gives. One of efforts to maintain it can be conducted by doing a spa or body care.

Islamic spa concepts can be elaborated in the perspective of Maqasid Shariah. In Islamic law context, it can refer to the purposes of Islamic faith. The objective of shariah is to promote the well-being of all mankind. It is basic for the establishment of welfare in this world and the world hereafter in the sense that if they are ignored then the coherence and order cannot be established and fasad (chaos and disorder). There are five objectives as follows:

The Objectives	Description
The Preservation of Religion	The preservation and protection of religion under all circumstances or conditions. Example: Jihad (defending Islam if it attacked by the enemies).
The Preservation of Life	The preservation and protection of life under all conditions. Example: to protect life is enacting a severe punishment for



	those who kill another (qisas) and abortion is prohibited, the order or healthy life, etc.
The Preservation of Intellect	The preservation and protection of intellect and mind under all conditions. Example: The prohibition of liquor consumption or harmful substances that will affect the damage of the brain.
The Preservation of Lineage	The preservation and protection of descendants and honor under all conditions. Example: The prohibition committing adultery or other immoral behaviors.
The Preservation of Property	The preservation and protection of property under all conditions. Example: Distribution of wealth in fairly manner through <i>Zakat</i> or <i>infaq</i> .

The Muslims scholars have classified the objectives of Shariah into three categories in a descending order of importance [Shatibi, ]:

<b>The Categories</b>	<b>Description</b>
<i>Daruriyyat</i> (Basic Necessities)	Essential elements for human life. The absence of these elements may cause destruction and damage. Examples: Spa for healing diseases.
<i>Hajiyyat</i> (Complementary Needs)	Secondary needs. The lack of any of these needs is not a matter of life and death. Its existence is needed to provide convenience and eliminate difficulties. Examples: health Spa.
<i>Tahsiniyyat</i> (Embellishment)	All the needs for life to be comfortable and more comfortable, easy and easier, more spacious and more spacious, and luxuries. Examples: Wellness Spa

The difference between *Daruriyyat* and *Hajiyyat* and *Tahsiniyyat* is its influence on human existence. Referring to Spa services to maintain, improve and restore health in terms of freshness and beauty and achieve a balance between body (mind), mind (mind), and soul (spirit), for optimal health conditions then Spa performs objectives of shariah including *hifd al-Nafs* (Preservation of Life) and *Hifd al-Aql* (Preservation of Intellect). Judging from the three categories, Spa moves from *Daruriyyat*, *Tahsiniyyat* and *Hajiyyat* according to the circumstances. The implication of the theory is the formula for Spa facilities based on the level of need.

## Methodology

### 3.1 Research Design

This study used descriptive qualitative approach. Qualitative study was a study that was used to describe and analyze phenomena, events, social activities, attitudes, beliefs, perceptions, and people individually or in groups. Descriptive method could be interpreted as a problem solving procedure that was investigated by describing the state of the subject or object based on the facts appeared [Nassaji. 2015]. The purpose of this descriptive study was to make a systematic, factual and accurate description concerning on traits and relationships between the investigated phenomena. The qualitative descriptive approach to review spa concept in Islamic law and traveller needs.

## 3.2 Research Subjects and Data Collection Techniques

The subjects of this study were spa consumers, owners, therapists, and religious leaders. The data were collected using interviews, FGD, and document checklist. The obtained data were analysed following the pattern of Miles and Huberman with four stages: (1) field data collection through FGD with owners, therapists and religious experts about the concept of Spa. In addition, interviews with Muslim consumers and checklist document to explore the Spa facilities needed, (2) data reduction covering a process of selecting, focusing, abstracting, transforming rough data in the direct field. At this stage, the interview results are interpreted as consumer needs and organized into three categories, primary facilities, secondary facilities, and tertiary facilities (3) presentation data, which were series of information that would be carried out. At this stage, it is determined the relative importance of consumer needs and (4) conclusions drawing by reflecting on the results and processes [Huberman and Miles, 2013]. This study is limited to 7 spas in East Java (provinces in Indonesia) and 70 informants.

### 3.2 Data Validity Test

Validity test of the data used triangulation namely triangulation of sources by checking the data obtained through several sources and triangulating techniques by checking the same data but with different tools. Triangulation of techniques by matching the results of interviews with the document checklist. triangulation of sources by matching explanations of therapists, owners and religious experts about the Spa concept

## 4 Result and Finding

### 4.1 Legal Review of Body Spa

There were various spa services, i.e. hair spa, pedicure-manicure, body spa, V spa and others. This discussion focuses on the body spa. Body spa was a series of body treatments that consisted of several stages namely: (1) whole body massage therapy, this body massage aimed to improve blood circulation and to give muscles relaxation; (2) body scrub, which aimed to remove dead skin cells, smooth and clean the body, and eliminate body odors; (3) Steam body aimed to open pores, remove toxins and facilitate blood circulation; (4) the body mask was to close the pores that are open during steam, lighten the skin and tighten the skin; (5) soaked with flower water / milk bath / aromatherapy [Othman, 2015]. The spa process usually took up to two hours, starting from massage to scrub, then bathing using spices that could refresh the body. Body areas treated during massage included back to buttocks, back legs, front legs, hands and chest [Efendi, 2018.]. The comfort presented by body spa ensured that clients might fall asleep while taking the chosen treatment. So that, spa contained treatment, health and pleasure.

Based on Islamic law, spa services contained two aspects namely transaction elements and service operations. Based on the transaction elements, there was a provision that everything in *muamalah* (The commercial transactions between the parties) was changed until there was an argument showing its prohibition, as contained in the rules: "*Kullu Sai'in Mubahun, Hatta Dalla alaihi al-Dalil ala Tahrimihi*" (Everything is permitted until there is a proposition that forbids it) [Zaidan, 2018]. Islam did not prohibit a *shara'* contract if the contract was still adhered to the rules of *shara'* in general. For this reason, there were several contract principles that must be fulfilled in the Islamic economy such as: [Yuspin, 2007]

1. There was no *riba'* (Usury) practice.
2. There must be no element of fraud.
3. There must be no element of gambling.
4. There must be no element of harm.
5. Injustice must not occur.

6. There should not contain immorality.
7. There must be no prohibition.

Transactions for using spa services were permitted as long as they did not violate any of the above seven contract principles. In the context of Islamic economics, spa services had met the regulation of business transactions. The transaction was about selling and buying services or benefits. The therapist's ability to massage and scrub was a useful skill for people who searched for the therapy, for that the person who used the therapy service must give a trial / payment to the therapist. In the process of steamer and flower bathing, service users enjoyed the services, so in return they must also provide the *ujroh* (Fee or the financial charge for using services). As a service business, spa did not violate the law in a business context. The activities including all the systems and management that developed at this time had fulfilled the *ijarah* (The type of contract in Islamic transaction) contract. However, a business would be legal if it went according to the provisions of the *Shara'* start from the contract, the process, and the goals. It was not only economically beneficial, but also contained *maslahah* (the best public benefit or interest) which was in accordance with the objectives of *Shara'*.

In regard to *Maqasid al-Shariah*, spa services provided benefits for "*Hifd al-'Aql*" (Preservation of Intellect) and "*Hifd al-Nafs*" (Preservation of Life) [Zaidan, 2018]. In accordance with *Hifd al-'Aql*, spa services were able to neutralize tension, break down the pressure of mind, reduce fatigue, and boredom both physically and mentally with the relaxation offered. In regard to "*Hifd al-Nafs*", spa services could help rejuvenate the body and empowered the function of healthy organs to obtain a more optimal level of health. While reviewing the level of spa Complementary Needs, Islamic law could be categorized into three criteria namely: *Daruriyyat* (Basic Necessities), *Hajiyyat* (Complementary Needs) and *Tahsiniyyat* (Embellishment). To cope with *Daruriyyat* (Basic Necessities), spa was the only treatment technique such as healing pain in the pubic area that could only be treated with spa therapy. *Hajiyyat* (Complementary Needs) described as when spa helped optimize the performance of body organs. *Tahsiniyyat* was when spa aimed for beautifying physical appearance. These three levels of Complementary Needs resulted in different spa's legal status. Differences in legal status also rose an impact on the legal differences in operational services as explained below:

1. Spa's operational services that passed the same sex line. If the therapy was aimed for "*Daruriyyat*" (Basic Necessities) treatment, it was permissible to see and touch the heavy genitals by following the rule of "*al-Darura Tubih al-mahzurat*" (The Basic Necessities make the impermissible canonically permissible). However, if the spa had the dimensions of *Hajiyyat* (Complementary Needs) and *Tahsiniyyat* (Embellishment), then the limit of the female's naked body must not be seen and touched, whereas the other body parts could be seen and touched.
2. The touch that occurred between the therapist and the treated person should be still in a professionalism corridor. On the contrary, the touch wrapped in lust had violated one of the seven principles of transaction namely not to have infidelity.
3. The occurrence of *ikhtilat* (mingling) between men and women. Spa services, according to Islam, only provided opportunities for therapists and those treated equally. Mixing treatment should not occur, either from the side of the spa room or the therapist.
4. Food, drinks and cosmetics provided in the spa series must be guaranteed its halal products.

## 4.2 Halal Spa Facilities

Based on the interview results with spa consumers and the checklist document related to spa facilities needed, the elements of spa facilities that Muslim consumers wanted can be drawn as follows:

1. The lobby area was a terrace room near the entrance which was usually equipped with various tables and chairs which functioned as a waiting room. The lobby needed to be equipped with Islamic reading books such as magazines, tabloids, or other Islamic books.
2. The front office needed to be equipped with written information explaining (1) this Spa is a Halal Spa; (2) types of spa services; (3) the price of each service; and (4) the type of cosmetics used. Cosmetics / ingredients with official halal logo or made from herbs needed to be displayed in the room.
3. Clean toilets were another important thing. The toilet should be well-maintained and separated between men and women toilets, of which each toilet should be equipped with practical tools for washing.
4. The place of prayer needed to be equipped with (1) clean and well-maintained prayer equipment, (2) *Qibla* directions, (3) a clean and well-maintained prayer room, (4) good air circulation in the form of cooling or fan, (5) bright lighting, (6) place for *wudhu* with a clean and well-maintained condition, (7) the prayer time schedule; and (7) clean water installation for washing.
5. Interior and ornaments did not lead to polytheism and pornography.
6. The spa room had the following elements and criteria; (1) the room for customers was neatly arranged, clean, well-maintained and comfortable and (2) changeable lighting; (3) halal therapeutic ingredients; (4) good air circulation with cooling or fans; (5) complete *lenna* (kimono, spa wardrobe, towel, washcloth, and slippers) that were clean and free of germs and maintained according to general health regulations; (6) dressing room that guaranteed privacy; (7) spa equipment was well-maintained, neatly arranged, safe, and clean; (9) the furniture was neatly arranged with the principles of safe, comfortable, and efficient; (10) bathtubs must be clean, well-maintained, and guaranteed customer's privacy; (11) well-maintained trash cans in accordance with general health principles; (12) first aid equipment; and (13) locker where customer's belongings were stored.
7. Therapist room must be appropriate for taking a rest and self-preparation.
8. Music was not in a porn nuance.
9. Bathtubs were used personally. If the bathtubs were used together, each client must use a cloth.
10. The rinse room was used by spa customers to rinse their body after treatment and use it personally.
11. Washing sink was equipped with cleaning soap and antiseptic, including adequate clean water.
12. Locker was to leave customers' personal belongings during the spa treatment.
13. The eating and drinking area were needed for eating and drinking after the treatment.
14. Lighting control should be considered appropriate by setting the amount of irradiation according to the type of treatments.

The critical point in spa facilities that often occurred in conventional spa was paired spa services, which gave a space for two clients of different sexes, i.e. men and women. This was not allowed because the spa room became no longer a privacy space but more into public space due to the presence of two non-*mahram* sexes. The status of being a public space required the obligation to close the genitals and this was not possible to be carried out during the spa process.

In addition to space, the second critical point was the use of bathtubs together at one time. If the bathtubs were simultaneously used, customers needed to wear available treatment wardrobe. Meanwhile, shared use of men and women in one bath-up was not permitted in any reason.

The third critical point was ornament and interior space. In some places, the spa was equipped with a place of worship completed with offerings and burned incenses. In addition, paintings or pictures in the room depicted a woman's naked body. Halal spa must be free from those elements that might lead to polytheism and pornography.

The fourth critical point was the mixing of men and women during the treatment process. Halal spa was sterile from the mixture, both mixing space and therapists. Male clients were cared by male therapists

while female clients must be cared by female therapists by referring to professionalism and a binding ethic codes. Spa services for men should be separated from women's room.

As an effort to ensure whether spa treatments did not conflict with Islamic values, a minimum standard of spa must be first established, including [Amin Al Hasan, 2017]:

1. Separated treatment room for men and women.
2. Mind and physical therapy did not lead to sharia violations or lead to shirk.
3. Men's therapists were only for men while women therapists were for women.
4. There were facilities that made easier to pray.
5. Cosmetics used were supported by official halal logo products.

Based on the results of the BPS survey, there were 81.55 percent of spa businesses in Indonesia providing music facilities, 60.52 percent provided soaking tubs, 95.39 percent provided clean toilets, and 68.04 percent provided lockers or luggage storage [Badan Pusat Statistik, 2018].

Crescent Rating provided standards and awards to the Halal Spa business by giving two ratings namely: "A" rating and "AA" rating. A spa with an "A" rating adhered to the Islamic criteria and provided a satisfying spa service for Muslim tourists. While the spa with "AA" rating was a spa designed specifically for Muslims. Some of the main elements of ranking were, first, the level of privacy offered by the spa. Crescent Rating required a separated area for men and women, a spa with "AA" rating provided a separated area while the "A" rating provided separated times for men and women [Crescent Rating, 2015].

Second, the therapist had professional qualifications and had a competency certificate. A female employee served a spa for women while the male employees were in the male department. The clothing worn should be in accordance with Islamic rules. Third, spa businesses must be registered with local authorities and obtained licenses from local authorities to run the business. Fourth, products used were halal certified or herbal products. At last, the spa informed Muslim customers that the spa was in accordance with Islamic requirements and was visit-able.

## 5 Conclusion

The findings of this study can be used to develop Halal Spa according Islamic Values. Spa services had fulfilled the principles of sharia business transactions that covered selling and buying services or benefits. The business was legal if it went along with the provisions of the *Shara'* and the sale contract, of which the process and the purpose lied on the sake of *maslahah*. In accordance with *Maqasid al-Shariah (the objective of Islamic law)*, spa services provided benefits for "*Hifd al-'Aql*" (Preservation of Intellect) and "*Hifd al-Nafs*" (Preservation of Life). There were three levels of spa Complementary Needs that could be categorized into three criteria namely *Daruriyyat* (Basic Necessities), *Hajiyyat* (Complementary Needs) and *Tahsiniyyat* (Embellishment). Another results explained that there were 14 elements of spa facilities. The critical point in such facilities that often occurred was the fact that the spa room was no longer private because male and female customers could be in the same room. The second critical point was that the bath-up was used together at the same time. The third critical point was in accordance with the ornament and interior space because halal spa should be free from any polytheism and pornography elements. The last critical point was about the presence of mixing area for men and women. The hope, this research can be followed up by measuring the level of readiness and willingness of conventional spas to provide services and facilities according to the halal Spa concept

## 6. Acknowledgment

We would like to express our gratitude to the Ministry of Research, Technology and Higher Education for providing opportunities to research on topics Halal Tourism. We also want to thank the informants, Spa owners who helped me in completing this project

## 7. References

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**2. Bukti konfirmasi review dan hasil review  
(29 Januari 2020)**



----- Forwarded message -----

Dari: **Kevin A. Griffin** <[editor-ijrt-1313-1451068@arrow.tudublin.ie](mailto:editor-ijrt-1313-1451068@arrow.tudublin.ie)>  
Date: Rab, 29 Jan 2020 03.59  
Subject: MS #1313 - International Journal of Religious Tourism and Pilgrimage  
To: =?UTF-8?Q?22Hery\_Rusmanto=22?=<[herypuskom1@gmail.com](mailto:herypuskom1@gmail.com)>  
Cc: The Authors <[authors-ijrt-1313@arrow.tudublin.ie](mailto:authors-ijrt-1313@arrow.tudublin.ie)>, The Editors <[editors-ijrt-1313@arrow.tudublin.ie](mailto:editors-ijrt-1313@arrow.tudublin.ie)>

Dear Mutimmatul Faidah and Hery Rusmanto

We believe that your submission "Exploring Muslim Tourist Complementary Needs on Halal Spa Facilities To Support Indonesia's ShariaTourism" shows considerable promise. Although we cannot accept it in its current form, we believe that with certain changes we may be able to accept your submission.

[Insert changes here or delete if not required]

To see the reviews, please go to the following page:

<https://arrow.tudublin.ie/cgi/oreview.cgi?article=1313&context=ijrt>

To submit a revision, use the Revise Submission link on that page.

Thank you,

**Kevin A. Griffin**  
Editor

International Journal of Religious Tourism and Pilgrimage

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## Reviewer 1 :

Exploring Muslim tourist complementary needs on halal spa facilities to support Indonesia's sharia tourism.

### Introduction

The paper presents a review of Islamic law on body spa services and described the spa facilities needed by Muslim tourists according to the Islamic teachings. The paper elaborated on Islamic law objectives regarding the topic under discussion. The paper introduces and explains the five objectives of shariah. It has been discussed that spa services lie within the limits of the Islamic law. Results showed that spa services had fulfilled the principles of shariah business transactions that covered selling and buying services or benefits. There were three levels of spa complementary needs that fall under three Islamic classification of need: basic necessities, complementary needs, and tertiary needs. The paper gives a brief historical account on the origin of spa. The spa business in Indonesia has been looked into where Bali has 34, 82% of the total businesses and Jakarta 29.04%. The paper describes in detail spa services, its categories, and components. The paper states that in line with the growing modernity, a tough living competition, a community's advanced welfare, the need for a place to relax seems to be highly demanded by society. The reason why halal spa is needed has been fore grounded as faith is increasingly influencing the decision of Muslim tourists to buy spa products. The reasons why halal spa is needed have been well represented: the number of the population of Muslim tourists visiting Indonesia, halal spa being part of shariah tourism components, and the spa as a new repertoire in tourism in Indonesia.

### Methodology and research

The qualitative descriptive approach is appropriate for such study as the results can be easily predicted and there is no need for elaborate questionnaire regarding that topic. The data were collected using interviews, focus group discussion (FGD), and documents checklist; however, there are no supplementary materials to show or prove that.

### General remarks

- The researcher has used Arabic religious terms; however, clearly they are non Arabic speakers. That is why some errors have been spotted throughout the paper: Islamic concept of spa (great hadast and small hadast) should be Hadath Akbar (big filth) and Hadath Asghar (small hadath), p. 6.
- Ambiguous translation (miserable semen), p. 6.
- athqalani should be Al-Asqalani, p. 7.
- hadith you will come to your brother and sisters..., cut off your nails ..., p. 7 are not authenticated hadith.
- A Muslim woman should protect her mouth from unpleasant odors... why a woman, it should be any Muslim man or woman according to hadith, p. 7.
- And fasad (chaos and disorder), an incomplete clause, p. 8.

- Wrong translation (was changed until there was an argument...) changed here doesn't match the Arabic word mubaah, p.11.
- Ujroh is wrong, and it should be ujah p. 11.
- al-darurat tubih almahzurat not al-darura p. 12.

## Conclusion

The paper is of value due to its significance to tourism business and its being a new addition to halal tourism. It is a kind of enlightenment regarding presenting the objective of Islamic law to academia. It has exhausted the literature over the topic of the objectives of shariah. The discussion is logic and illustrative. I recommend it for publication once the points above have been taken into consideration and acted on. The English style is satisfactory; however, there are some typos and some grammar mistakes

Reviewer 2 :

2/1/2020

[View review](#)

# International Journal of Religious Tourism and Pilgrimage (<https://arrow.tudublin.ie/ijrtp>)

## View Review

Review by: Reviewer #2

Review date: Jan 28 2020 12:57 PM PST

### The review:

Interesting topic which could add value to the tourism literature generally but more specifically to halal tourism. While the paper highlights key areas of research opportunities, the rationale is vague and disjointed. The structure of the introduction could be improved to clarify the research question, make it more cohesive and strengthen the rationale. The literature review is at a superficial level and needs to be more widely sourced with critical evaluation. While the paper makes the point that the underlying theories are based on Islamic Sharia, the existing underlying theories from religious tourism, hospitality and leisure literature needs to be consulted and incorporated to identify the gaps. The methodology is weak and needs to be expanded to explain the breakdown of the types and number of respondents in each category; when was the data collected and approx. the duration for each interview; the abstract states that the data was collected using focus groups, but the methodology section states interviews were carried out- What was correct strategy for data collection? If focus groups were used -How many were carried out? Grammatical and spelling mistakes are throughout the paper. The paper needs to be thoroughly proofread. References are missing for factual and academic information in several places.

**3. Bukti konfirmasi submit revisi, respon kepada  
reviewer, dan artikel yang diresubmit  
(11 Maret 2020)**

----- Forwarded message -----

From: **Kevin A. Griffin** <[editor-ijrt-1313-1451088@arrow.tudublin.ie](mailto:editor-ijrt-1313-1451088@arrow.tudublin.ie)>

Date: Wed, Mar 11, 2020 at 10:46 PM

Subject: MS #1313: PDF file created for "Exploring Muslim Tourist Complementary Needs on Halal Spa Facilities To Support Indonesia's ShariaTourism"

To: Mutimmatul Faidah

This is an automatically-generated note. ARROW@TU Dublin has completed the conversion from the uploaded Microsoft Word file to an Adobe Acrobat PDF file for "Exploring Muslim Tourist Complementary Needs on Halal Spa Facilities To Support Indonesia's ShariaTourism" in International Journal of Religious Tourism and Pilgrimage.

Please review the file and contact [dc-support@bepress.com](mailto:dc-support@bepress.com) if there are any problems.

The converted file may be viewed at this page:

<https://arrow.tudublin.ie/cgi/oreview.cgi?article=1313&context=ijrt>

Thank you,

The Editors

International Journal of Religious Tourism and Pilgrimage

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## REBUTTAL LETTER

No.	Comments	Responses
1.	Interesting topic which could add value to the tourism literature generally but more specifically to halal tourism. While the paper highlights key areas of research opportunities, the rationale is vague and disjointed.	<p>Along with the high economic growth, travelling becomes a basic need or even a lifestyle for some people. The great potential of the world Muslim market becomes one of the factors that influences the growth of halal tourism. In 2019, Indonesia and Malaysia became the best halal tourism destination countries based on the results of the MasterCard-CrescentRating assessment. The assessment was based on four criteria namely access, communication, environment, and service (GMTI, 2019).</p> <p>Halal tourism gets legitimacy in Islam because every Muslim is required to travel with a variety of destinations, either destinations related to the actualization of religious worship such as Hajj and Umrah or those in purpose of education, medical care, experience, contemplation and entertainment (Al-Ghorary : 2016). Al-Quran says: “Say, “Travel through the land; then observe how the end of the deniers.” (Qur'an, 6:11). The order to travel in the verse is supported by the command to pay close attention to the consequences borne by the previous people for the undertaken lies. The result of <i>tadabbur</i> of the horizon of this universe should lead to the belief in the existence of the Creator. Henceforth, travelling can increase the faith of a person and bring him closer to his Rabb. Then, the principles in <i>sharia</i> tourism are based on the purpose to increase the spirit of diversity in an entertaining way.</p>

<p>2.</p>	<p>The structure of the introduction could be improved to clarify the research question, make it more cohesive and strengthen the rationale. The literature review is at a superficial level and needs to be more widely sourced with critical evaluation. While the paper makes the point that the underlying theories are based on Islamic Sharia, the existing underlying theories from religious tourism, hospitality and leisure literature needs to be consulted and incorporated to identify the gaps.</p>	<p>In several countries, the terminology of halal tourism uses a variety of terms including Islamic Tourism, Sharia tourism, Halal Friendly Tourism Destinations, Halal Travel, Muslim-Friendly Travel Destinations, halal lifestyle, and others. Halal or Islamic tourism is defined as tourism and hospitality created by consumers and producers in accordance with Islamic values (Pavlove in Razzaq). Referring to this definition, sharia tourism remains all types of tourisms that do not conflict with Islamic values and make it easier for Muslim tourists to meet their needs. Types of sharia tourism can be in a form of: Recreational Tourism, Cultural Tourism, Nature Tourism, Agro Tourism, City Tourism, Resort City, Sport Tourism, Spa and Wellness Tourism, and Religious Tourism.</p> <p>Halal tourism is still limited for Muslims and has not been accepted yet globally. Therefore, UAE makes a breakthrough by integrating Muslim and non-Muslim tourists to visit and enjoy halal tourism offered by turning halal tourism into a global product that is accepted by everyone. UAE changes its economic orientation from an economy based on natural resources and oil to an industry-based economy, services, and tourism (Al-Hammadi: 2019). In the second quarter of 2019, Dubai introduced a new Islamic tourism destination named Quranic Park. This destination is established to enrich tourist insight about Islamic culture. Dubai Quranic Park is also included in TIME Magazine's World's Greatest Places list. This beautiful park is included in the To Visit list</p>
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		<p>along with several other destinations such as Mori Building Digital Art Museum in Tokyo, Star Wars: Galaxy's Edge at Disneyland, California, Newseum in Washington DC.</p> <p>One of the attractions of tourists visiting Indonesia is to enjoy spas provided by resorts, hotels, and many public spas. SPA is included in 13 fields of the tourism industry. Based on the number of spa businesses and wellness tourism, Indonesia is in the 17<sup>th</sup> rank of world health tourism.</p>
<p>3.</p>	<p>The methodology is weak and needs to be expanded to explain the breakdown of the types and number of respondents in each category; when was the data collected and approx. the duration for each interview; the abstract states that the data was collected using focus groups, but the methodology section states interviews were carried out - What was correct strategy for data collection? If focus groups were used - How many were carried out? Grammatical and spelling mistakes are throughout the paper. The paper needs to be thoroughly proofread. References are missing for factual and academic information in several places.</p>	<p>1. This research was conducted in June - October 2016 in three cities in the East Java province of Indonesia, namely Gresik, Surabaya, and Malang.</p> <p>2. There are 7 spas observed, namely: (1) <i>Kayla Spa</i>; (2) <i>Aliya Spa</i>; (3) <i>Nayyara Spa</i>; (4) <i>Naura Spa</i>; (5) <i>Salsa Spa</i>; (6) <i>Alfafa Spa</i> and (6) <i>Ida Salon</i>. Observations focus for Spa facilities (rooms, equipment, materials, cosmetics, layout, and infrastructure) and services provided.</p> <p>3-4. The informants were 63 regular Spa customers to find out consumers' needs for the Halal Spa facility. In an effort to enrich the data, interviews were also addressed to 7 therapists and religious scholars to explore the readiness of the industry in responding to costumers needs.</p> <p>5. In addition, researchers also conducted Focus Group Discussion (FGD) in the discussion room at the Faculty of Engineering, Universitas Negeri Surabaya. The FGD was attended by Spa experts and religious scholars. The discussion was led by a moderator and attended by 9 active participants.</p>



		<p>6. Data is processed during the research process, manually coding, compiling concepts based on coding results, creating categories, and obtaining analysis results.</p>
<p>4.</p>	<p><b>Introduction:</b></p> <p>The paper presents a review of Islamic law on body spa services and described the spa facilities needed by Muslim tourists according to the Islamic teachings. The paper elaborated on Islamic law objectives regarding the topic under discussion. The paper introduces and explains the five objectives of shariah. It has been discussed that spa services lie within the limits of the Islamic law. Results showed that spa services had fulfilled the principles of shariah business transactions that covered selling and buying services or benefits. There were three levels of spa complementary needs that fall under three Islamic classification of need: basic necessities, complementary needs, and tertiary needs. The paper gives a brief historical account on the origin of spa. The spa business in Indonesia has been looked into where Bali has 34, 82% of the total businesses and Jakarta 29.04%. The paper describes in detail spa services, its categories, and components. The paper states that in line with the growing modernity, a tough living competition, a</p>	<p>Makalah ini menyajikan tinjauan hukum Islam tentang layanan spa tubuh dan menggambarkan fasilitas spa yang dibutuhkan oleh wisatawan Muslim sesuai dengan ajaran Islam. Makalah ini menguraikan tujuan hukum Islam mengenai topik yang dibahas. Makalah ini memperkenalkan dan menjelaskan lima tujuan syariah. Telah dibahas bahwa layanan spa berada dalam batas-batas hukum Islam. Hasil penelitian menunjukkan bahwa layanan spa telah memenuhi prinsip-prinsip transaksi bisnis syariah yang mencakup layanan jual dan beli atau manfaat. Ada tiga tingkat kebutuhan pelengkap spa yang termasuk dalam tiga klasifikasi kebutuhan Islam: kebutuhan dasar, kebutuhan pelengkap, dan kebutuhan tersier. Makalah ini memberikan catatan sejarah singkat tentang asal spa. Bisnis spa di Indonesia telah melihat ke mana Bali memiliki 34, 82% dari total bisnis dan Jakarta 29,04%. Makalah ini menjelaskan secara rinci layanan spa, kategorinya, dan komponennya. Makalah ini menyatakan bahwa sejalan dengan modernitas yang berkembang, persaingan hidup yang keras, kesejahteraan masyarakat yang maju, kebutuhan akan tempat untuk bersantai tampaknya sangat diminati oleh masyarakat. Alasan mengapa spa halal diperlukan telah terbukti karena kepercayaan semakin mempengaruhi keputusan wisatawan</p>

<p>community's advanced welfare, the need for a place to relax seems to be highly demanded by society. The reason why halal spa is needed has been fore grounded as faith is increasingly influencing the decision of Muslim tourists to buy spa products. The reasons why halal spa is needed have been well represented: the number of the population of Muslim tourists visiting Indonesia, halal spa being part of shariah tourism components, and the spa as a new repertoire in tourism in Indonesia.</p>	<p>Muslim untuk membeli produk spa. Alasan mengapa spa halal diperlukan telah diwakili dengan baik: jumlah populasi wisatawan Muslim yang berkunjung ke Indonesia, spa halal menjadi bagian dari komponen pariwisata syariah, dan spa sebagai repertoire baru dalam pariwisata di Indonesia.</p>
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5. Methodology and Research:  
 The qualitative descriptive approach is appropriate for such study as the results can be easily predicted and there is no need for elaborate questionnaire regarding that topic. The data were collected using interviews, focus group discussion (FGD), and documents checklist; however, there are no supplementary materials to show or prove that.

<b>Table 1: Interview Guidelines</b>	
<b>Aspects</b>	<b>Questions</b>
<b>Reasons to choose Halal Spa</b>	Why do you choose body treatments at the Halal Spa? Do you also do body treatments at a conventional Spa?
<b>Spa Facilities</b>	In terms of facilities, what distinguishes Halal Spa and conventional Spa? What spa facilities do tourists need? What space is needed so that consumers feel protected? Are the Spa facilities provided according to your request? Are all ingredients / cosmetics provided Halal?
<b>Spa services</b>	In terms of service, what distinguishes Halal Spa and conventional Spa? How do you expect therapist performance?
<b>Treatment types</b>	What type of treatment is preferred?

		<p>What is the purpose of doing Spa (treatment, relaxation, entertainment)?</p>																
<p><b>Table 2: FGD</b></p>																		
<table border="1"> <thead> <tr> <th data-bbox="852 380 1122 422"><b>Issues</b></th> <th data-bbox="1122 380 1563 422"><b>Discussion</b></th> </tr> </thead> <tbody> <tr> <td data-bbox="852 422 1122 787"><b>Halal Spa Policy in Indonesia</b></td> <td data-bbox="1122 422 1563 787"> <p>Policy and support for the development of Halal Spa in Indonesia  Halal Spa service standards in Indonesia  Standard Halal Spa facilities in Indonesia  Institution that has authorization to conduct Spa certification</p> </td> </tr> <tr> <td data-bbox="852 787 1122 934"><b>Spa and Islamic ethics</b></td> <td data-bbox="1122 787 1563 934"> <p>Limits on body care that are allowed and that are not  The purpose of body care in Islam</p> </td> </tr> <tr> <td data-bbox="852 934 1122 1003"><b>Halal spa and tourism</b></td> <td data-bbox="1122 934 1563 1003"> <p>Spa's position in supporting the tourism sector</p> </td> </tr> <tr> <td data-bbox="852 1003 1122 1081"><b>Spa Facilities</b></td> <td data-bbox="1122 1003 1563 1081"> <p>Spa facilities needed by Muslim tourists</p> </td> </tr> </tbody> </table>			<b>Issues</b>	<b>Discussion</b>	<b>Halal Spa Policy in Indonesia</b>	<p>Policy and support for the development of Halal Spa in Indonesia  Halal Spa service standards in Indonesia  Standard Halal Spa facilities in Indonesia  Institution that has authorization to conduct Spa certification</p>	<b>Spa and Islamic ethics</b>	<p>Limits on body care that are allowed and that are not  The purpose of body care in Islam</p>	<b>Halal spa and tourism</b>	<p>Spa's position in supporting the tourism sector</p>	<b>Spa Facilities</b>	<p>Spa facilities needed by Muslim tourists</p>						
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<p><b>Table 3: Checklist of Spa Facilities</b></p>																		
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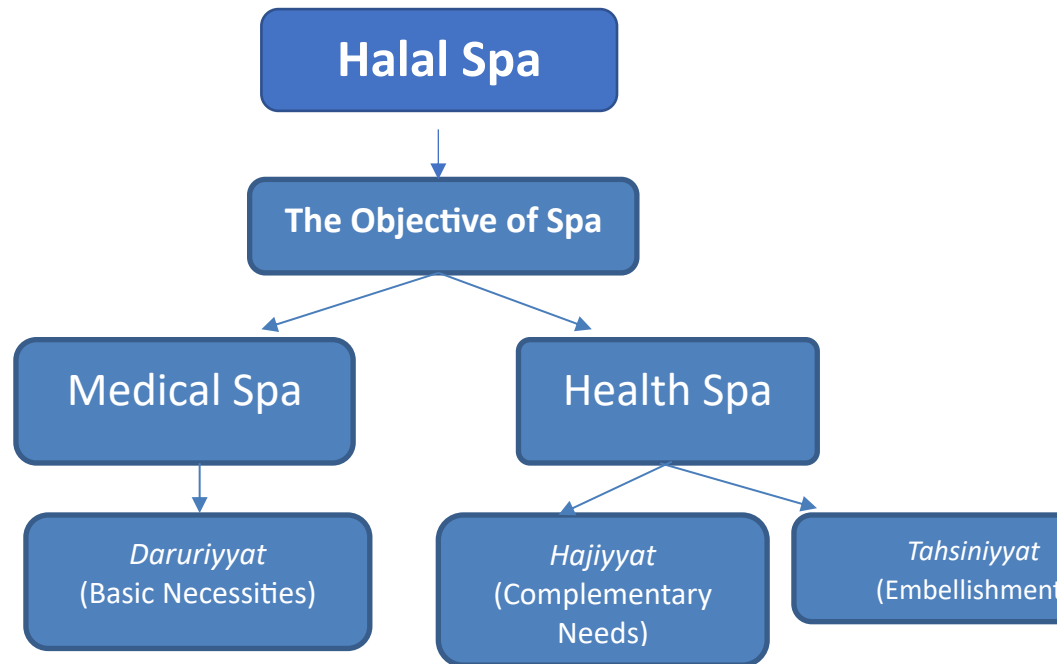
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	General Remarks:																	
6.	The researcher has used Arabic religious terms; however, clearly they are non Arabic speakers. That is why some errors have been spotted throughout the paper: Islamic concept of spa (great hadast and small hadast) should be Hadath Akbar (big filth) and Hadath Asghar (small hadath), p. 6.	Done.																
7.	Ambiguous translation (miserable semen), p. 6.	Done.																
8.	athqalani should be Al-Asqalani, p. 7.	Done.																

<p>9.</p>	<p>Hadith you will come to your brother and sisters..., cut off your nails ..., p. 7 are not authenticated hadith.</p>	<p>Mohon author menunjukkan hadits ini hadits yang mana dengan bahasa Indonesia.</p> <p>“You will come to your brothers and sisters. Therefore, please repair your vehicle and wear good clothes so that you become like moles in the midst of mankind..”</p> <p>“Hendaklah kalian memperbaiki kendaraan kalian dan memperbagus pakaian kalian, sehingga seolah-olah kalian seperti tahi lalat (perhiasan yang sangat tampak) di tengah umat manusia, sesungguhnya Allah tidak menyukai yang keji dan tidak juga kata-kata keji”.</p> <p>“You should repair your vehicle and improve your clothes, so as if you are like a mole (a very visible jewel) in the midst of mankind, surely Allah does not like cruel and vile words ”.</p> <p>Mohon author mengecek kembali hadits aslinya:  “cut off your nails, actually, the Satan is hiding under your long nails" Al-Asqalani, 1996  (Hadist Dla’if didelete, tidak dijadikan referensi).</p>
<p>10.</p>	<p>A Muslim woman should protect her mouth from unpleasant odors... why a woman, it should be any Muslim man or woman according to hadith, p. 7.</p>	<p>Done.</p>
<p>11.</p>	<p>And fasad (chaos and disorder), an incomplete clause, p. 8.</p>	<p>Mohon author dapat menjelaskan dengan bahasa Indonesia apa maksud dari kalimat ini:</p> <p>It is basic for the establishment of welfare in this world and the world hereafter in the sense that if they are ignored then the coherence and order cannot be established and fasad (chaos and disorder).</p>

		Hal tersebut merupakan pondasi dalam mewujudkan kesejahteraan hidup di dunia. Jika kesejahteraan tidak tercipta dapat memicu munculnya beragam kerusakan dan ketidaktentraman.
12.	Wrong translation (was changed until there was an argument...) changed here doesn't match the Arabic word mubaah, p.11.	Done.
13.	Ujroh is wrong, and it should be ujah p. 11.	Done.
14.	Al-darurat tubih almahzurat not al-darura p. 12.	Done.
15.	<p>Conclusion:</p> <p>The paper is of value due to its significance to tourism business and its being a new addition to halal tourism. It is a kind of enlightenment regarding presenting the objective of Islamic law to academia. It has exhausted the literature over the topic of the objectives of shariah. The discussion is logic and illustrative. I recommend it for publication once the points above have been taken into consideration and acted on. The English style is satisfactory; however, there are some typos and some grammar mistakes.</p>	<p>Makalah ini bernilai karena maknanya bagi bisnis pariwisata dan menjadi tambahan baru untuk pariwisata halal. Paper ini dapat memberikan pencerahan terhadap penyajian penyajian tujuan hukum Islam kepada akademisi. Diskusi itu logis dan ilustratif. Editor merekomendasikannya untuk publikasi setelah poin-poin di atas dipertimbangkan dan ditindaklanjuti. Gaya bahasa Inggris memuaskan; Namun, ada beberapa kesalahan ketik dan beberapa kesalahan tata bahasa.</p>
		<p>"(HR. Abu Dawud and Judge) (Dawud, 4089). Mohon author melengkapi</p>

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Tambahan untuk pembahasan



## Exploring Muslim Tourist Complementary Needs On Halal Spa Facilities To Support Indonesia's Sharia Tourism

**Abstract:** This study aims to describe the review of Islamic law on body spa services and describe the spa facilities needed by Muslim tourists. This descriptive qualitative study involved kinds of subjects including spa consumers, owners, therapists, and religious leaders. The data were collected using interview, focus group discussion, and observation. This study was analyzed by Maqasid al-Shariah (*the objective of Islamic law*) and Classification of Benefits of the Objectives of the Shariah theory. **The results showed** that the process and purpose of spa should be for the sake of *maslahah* (*Public interest*). **By following** *Maqasid al-Shariah* (*the objective of Islamic law*), spa services provided benefits for "*Hifd al- 'Aql*" (Preservation of intellect) and "*Hifd al-Nafs*" (Preservation of life). There were three levels of spa Complementary Needs that could be categorized into three criteria such as *Daruriyyat* (Basic Necessities), *Hajiyyat* (Complementary Needs) and *Tahsiniyyat* (embellishment). There were 14 elements of spa facilities.

**Keywords:** Body; Halal spa; *Maqasid al-Shariah*, Muslim; Travel.

### Introduction

Halal discourse has been upward not only in the area of food, beverage, cosmetics but also in all aspects of life including body care or treatment services (spa). Currently, halal is not just a brand, but it is a lifestyle that gives additional value to consumers. The spa is known as a place for body care or treatment through various services covering facial, hair treatment, and body care. The spa comes from the Latin words *Solus Per Aqua* **which mean** treatment using water. In Indonesia, the spa is well-known as *Tirta Husada* (Yurcu, 2017). It also becomes the name of a small city in Belgium that has an efficacious mineral water source for body treatment and health.

The tradition of body treatment can be traced to the long history of human civilization. The habit of bathing in various types of flowers and the treatment using water for body fitness began a thousand years ago. For instance, in the era of ancient Egyptian civilization, the kings and queens had a habit of bathing in water that was full of flowers, spices, and milk baths as Queen Cleopatra did. In Egypt, Cleopatra's bathing artifacts were found (Bender et al., 2005). In Europe, the spa is usually connected with treatment using mineral water from natural spring sources. Many European



countries have fitness centers and treatments using mineral water which are known as a spa. In Turkey, the centers and treatments are familiar with the name of Turkish Bath. Meanwhile, in Germany, those two are called "*Kurhaus*" (Gay, 1987).

In most Asia countries such as China, Japan, and Indonesia, there are dissimilar variations of bathing rituals including the diverse procedures. In Java, the nobility and King-Queen families **had** a bathing tradition using various flowers and spices. They believe in the old Javanese phrase "*Rupa Sampat Wahyu Bhiantara*", which means that there is always a balance between what appears in the eye and what lies in the soul and mind. Each palace **had** a bathing place for the Queen and Royal Princess (Saptandari, 2014). Spa in ancient times was limited to the royal property to indulge the princesses' bodies with pure water and selected flowers and leaves from the natural wealth of the kingdom.

In line with the growing modernity, a tough living competition, and a community's advanced welfare, the need for a place to relax seems to be highly demanded by society. To cope with that, the spa becomes an alternative way to relieve physical and mental fatigue due to intense daily-routines. This means that there are promising business opportunities for services that work on making **stressful people had healthier** and more beautiful, of which the service is known as spas and aromatherapy. Spa venues grow quickly with various offered benefits covering the form of services themselves, facilities, and cosmetic ingredients used. Various spa businesses in Indonesia is including choice of the day, destination, resort, hotel, and Halal spas.

The Spa Business Survey results conducted in April 2015 showed that Bali Province had the highest number of spa business about 34.82% of the total spa businesses in Indonesia. The second position was DKI Jakarta Province with 29.04%. The third position was occupied by West Java Province as much as 7.63%. East Java Province was in the fourth position with the total numbers of 5.18% of all spa businesses in Indonesia. The fifth position was D.I. Yogyakarta Province with 4.56%. In addition, the percentages number of spa companies or businesses in other provinces are under 2% (Sentot Bangun Widoyono, 2015). The data exhibited **that the spa** is still dominated by provinces or regions that become the main destination for foreign tourists.

The population of **Muslims** is growing rapidly and it is expected to become 26.5% of the world's population by 2030. Indonesia is the country with the largest Muslim population in the world (205 million). About 88% of Indonesia's population is Muslim. Therefore, faith is increasingly influencing their decisions to buy the products. They are looking **for products** and

services in consideration of their faith. The market for halal products in Indonesia is also large. Previously, halal products are only food products, beverages, medicines and cosmetics. But now there has been an evolution in the halal industry to lifestyle products (travel, hospitality, recreation, health care and Spa). Referring to the 2018 Global Muslim Travel Index (Mastercard-CrescentRating, 2018) data, Indonesia is the second destination country for world Muslim tourists which mostly visited after Malaysia. One of the sharia tourism components is Halal Spa. The spa provides a new repertoire in tourism in Indonesia. The statistics center survey reported about 1,236 spas around Indonesia in 2016. However, the spa which has been certified of halal was only three units. A total of 18 spas are in the process of **obtaining the halal** certificate (Irwan Kelana, 2017). Actually, the number **of the spa** in operation is more than the number of censuses. As a new issue in the field of sharia tourism, the number of Halal Spas as compared to **the conventional Spas** has not been balanced.

The halal spa is now fast developed along with Muslims' halal lifestyle and their increased welfare. Spa becomes one of the four halal-tourism products development besides hotels, restaurants, and travel agents. The halal spa that aims to respond to the Complementary Needs of Muslim consumers in rejuvenating their bodies becomes more popular. In fact, the spa has become one of the four pillars of halal-tourism product development besides hotels, restaurants, and travel agents (Faidah, 2017). During 2017, the number of foreign **tourists visiting** Indonesia has reached 14.04 million or increased by 21.88% as compared to the previous year which was about 11.52 million (Sentot Bangun Widoyono, 2015). Based on the 2016 Global Muslim Travel Index (GMTI) MasterCard-Crescent Rating study, the total number of world Muslim tourists reached 117 million in 2015 (Mastercard & CrescentRating, 2017). In 2017, there were estimated about 131 million Muslim visitor arrivals globally – up from 121 million in 2016 – and it is estimated to continue **growing** up to 156 million visitors by 2020 representing 10% of the travel segment. The Muslim travel market is on course to continue its fast-paced growth to reach US\$220 billion by 2020. It is expected to grow a further US\$80 billion to reach US\$300 billion by 2026 (Mastercard-CrescentRating, 2018).

The high demand **for** the halal market requires managers of tourism businesses to improve and to give suitable services for the Complementary Needs of Muslim tourists including spa services. Six faith-based needs have been identified as the main areas for Muslim travelers. While the majority of Muslim travelers adhere to some of these needs, the level of importance varies

among Muslims. There are Halal food, Prayer facilities, Ramadan services, Water-friendly washrooms, No non-Halal activities, Recreational facilities & services with privacy. Muslim travelers are not homogeneous in their adherence to the faith-based needs. **To cater to these** needs from a services and facilities perspective, service providers can look at grouping these needs into “Need to have”, “Good to have” and “Nice to have”. The spa is one of the facilities and services with privacy that foreign tourists are interested in when traveling. The service indicators for Muslim tourists weigh 45%. one of these services is a spa (Mastercard-CrescentRating, 2018).

Most Muslim tourists cannot enjoy the halal spa that encounters the Islamic standards. This is **because** that the majority of spa houses are still conventional style. Along with Halal Tourism developed in Indonesia, several Halal spa venues start to emerge and develop greatly. However, this is not accompanied by the improvement of spa owned by several hotels with good reviews in Indonesia. Most of the star hotels’ spas are still conventional and they have not fulfilled the standard of Halal spa. Therefore, it is necessary to observe Halal spa’s components **including the aspects** of service and facility, which are relevant with Complementary Needs of Muslim tourists.

The halal spa is a new issue in the tourism field. This study is an effort to socialize the spa concept **following an** Islamic perspective and to invite academics and tourism practitioners to participate in the project by producing reliable resources in the field of Halal Spa in near future. This study specifically aims to describe the spa facilities needed by Muslim tourists and describe Islamic law reviews concerning body spa services.

## **Literature Review**

### **Spa: Indonesian Experience**

According to Law Number 10 year 2009 concerning on Tourism, spa business is a maintenance business that provides services with a combination of water therapy, aromatherapy, massage, spices, healthy food and beverage services, and physical activity **to balance** the soul and body by referring to the local traditions and cultures. The purpose of spa services is to maintain, improve, and restore health in terms of freshness and beauty (e.g. inner and outer beauty). Spa services provide body relaxation to get a balanced body, mind, and spirit. To reach the goal, the spa not only relies on natural sources of mineral water and hot water (thermal therapy) but also other elements such as aromatherapy, massage, herbal ingredients, supportive atmospheres such as strains music and room colour that can create an expected atmosphere (Trade, 2009). The

Characteristic of Indonesia Spa is aromatherapy. Aromatherapy is the art of caring for the body, mind and soul with each essential oil (Ali et al., 2015). The spa is a traditional health service that uses a holistic approach yet comprehensive care utilizing a combination of hydrotherapy and massage skills that are held in an integrated manner to balance the body, mind, and spirit.

The categorization of spa services according to the treatment goals are set into two categories namely Wellness or Health spa which provides health maintenance and prevention services that focused on relaxation and rejuvenation. Then, Medical spa provides overall services covering health improvement, maintenance, and prevention by prioritizing recovery or called as revitalization-rehabilitation (Trihas & Konstantarou, 2016). Therefore, several important components in the spa consist as follow:

8. Water therapy or hydrotherapy is the utilization of water and several natural ingredients, such as from plants, minerals, essential oils, salt, milk, mud, and scrubs for body healthcare by regulating temperature, pressure, current, moisture, and water content.
9. Massage is body care or treatment technique by massaging muscles using limb movements (e.g. hands, fingers, elbows, and feet) or other assistive tools that are soft to skin, muscles, and nerves. The massage gives stimulation, relaxation, and smoothen blood and lymph circulations.
10. Aromatherapy is a body care technique using **efficacious essential oils** that are efficacious, in which the oils can be implemented by inhaling, compressing, applying to the skin. Such efforts can be more effective if accompanied by massage. The ingredients are active substances taken from aromatic plant extracts such as extractions from flowers, leaves, roots, stems, and fruit seeds, which have stimulation or relaxation effects.
11. Relaxation is an effort to reduce fatigue, tension, physically, and mentally.
12. Rejuvenation is an effort to rejuvenate the body to reveal more beautiful looks.
13. Revitalization is an effort to empower the function of organs to be optimally more healthy.
14. Spa therapist is the one who has a determined competency level of conducting spa services and it has the authority to carry out his profession.

Each spa venue offers specific concepts and services that include at least seven elements. The elements involve massage techniques, cosmetics/ingredients used, therapist's appearance and skills, spa's spatial design and room, linen and equipment, music, and aromatherapy. Currently,

many various spa concepts with ethnic nuances are massively developed, such as a spa with Javanese, Balinese, Madurese, Middle Eastern, Sundanese, and up-to modern concepts. In the spa house with a Javanese concept, for instance, all of the Spa's ornament, interior, exterior, music, material, aroma, linen, furniture, cosmetics, and clothing reflect to the distinctive Javanese culture. There is also a spa featuring acculturation of two cultures such as Javanese spa at the Inna Beach Bali hotel that combines Balinese and Javanese cultures (Yuswati, 2018). The spa is a type of service that is full of cultural and ethnic nuances and traditions. Many spas developed in a country are expected to help preserve the wealth of the Indonesian tradition.

Any concept offered by spa services should consider a clean, comfortable, safe, and healthy environment and be carried out according to culture and moral norms. Several aspects that can importantly highlight a good stereotype of a spa include the lighting, color, sound, aroma, temperature, and treatment room. These aspects are essential because customers are bio-psycho-sociocultural and religious beings who want comprehensive and complete services to achieve optimal health. That is, whatever spa concept carried out provides a broad opportunity to integrate Islamic values. Thus, Halal spa can have an ethnic concept by including several elements of a spa, both in offered services and facilities.

### **Islamic Concept of Spa**

Islam provides guidance to its adherents to look clean, beautiful, and pleasant: "Verily Allah is beautiful and loves beauty" (Agus et al., 2018). In a vertical interaction with Allah, Muslims are required to clean themselves from the **Hadath Akbar** (big filth such as nocturnal orgasm, menstruation, sexual intercourse, etc) by "ghusl *Junub*" (the major or full-body ritual purification mandatory with water before the performance of various rituals) and from **Hadath Asghar** (small hadath such as defecation, farting, urination, deep sleep, etc) by *wudhu* (the minor of ritual purification or ablution with water) (Mohammad Ali Kiani, Masumeh Saeidi, 2015). Moreover, there is also a recommendation to wear beautiful clothes while praying as mentioned in holy Quran, Al-A'raf 31: "Wear your beautiful clothes every time you enter the mosque." (Quran, 2019). In the context of the relationship with Allah, a Muslim is commanded to be fresh, clean, and holy. Likewise, they need to do the same thing in the context of interaction with human. The Prophet Muhammad SAW once said to his companions when they wanted to come to their brother, "You will come to your brothers and sisters. Therefore, please repair your vehicle and wear good

clothes so that you become like moles in the midst of mankind. Verily Allah does not like something bad"(Narrated by Abu Dawud: 4089).

The Hadith also provides a clear depiction of the profile of a Muslim. Appearance becomes something that is also important in addition to the inner appearance because both inner and outer beauty are Islamic teachings. Rasulullah SAW has declared that inappropriate appearances or clothing conditions as a bad thing and they are hated by Islam. Islam invites Muslims to always look good. Thus, a Muslim must show his Islamic identity from how the way they look including cleanliness, purity, and beauty. The balance between a good appearance of the body and mind is the guidance of Islam.

Islam introduces five dispositions in **terms** of body care that depicted in the *Sunnah* including removing armpit hair and shaving pubic hair. This is highly recommended in Islam to maintain the cleanliness and beauty of a Muslim's body. Therefore, a Muslim should not leave the *Sunnah* for more than 40 days. In the hadith mentioned that "Five things included in *fitrah* (purity) involve shaving pubic hair, circumcision, thinning **mustache**, removing the armpit hair and cutting nails." (Narrated by Bukhari Muslim) (Muhammad, Saalih al-Munajjid, 2014). Islam also recommends maintaining oral hygiene by cleaning teeth using *siwak* or toothbrush. Toothbrushing is recommended in every circumstance and it emphasized when going to perform *wudhu*, pray, read Qur'an, enter the house, and wake up at night to do a midnight prayer. Rasulullah SAW said, "If it is not burdensome to my people, surely I will order them to do toothbrushing every time they will pray." (Depth, Hadeeth, & Sunnah, 2019). In addition, **muslim** should protect **her/his** mouth from unpleasant odors. "Whoever eats shallots and garlic and chives, then do not approach our mosque." (Muslim, 2011). The unpleasant smell disturbed angels and people who were present in the mosque and reduced concentration in prayer. Henceforth, a Muslim woman should also maintain her breath smell every time.

Islam also recommends for treating nails so that the bacteria and dirt are not tucked. The Prophet said: "cut off your nails, actually, the Satan is hiding under your long nails" (Fatwa, 2019). Many bacteria live under long and dirty nails. This kind of condition can transmit various diseases. When taking a toilet and do not wash the hands, we might get ill because the bacteria might move into our food. That is, Islam encourages people to maintain health and care the body that Allah gives. One of the efforts to maintain it can be conducted by doing a spa or body care.

Islamic spa concepts can be elaborated in the perspective of Maqasid Shariah. In Islamic law context, it can refer to the purposes of the Islamic faith. The objective of shariah is to promote the well-being of all mankind (Anas, Dahan, & Yaacob, 2016). It is basic for the establishment of welfare in this world and the world hereafter in the sense that if they are ignored then the coherence and order cannot be established and **fasad (chaos and disorder)**. There are five objectives as follows:

**Table 1. The Five Objectives of Shariah**

<b>The Objectives</b>	<b>Description</b>
The Preservation of Religion	The preservation and protection of religion under all circumstances or conditions.  Example: Jihad (defending Islam if it attacked by the enemies).
The Preservation of Life	The preservation and protection of life under all conditions. Example: to protect life is enacting a severe punishment for those who kill another (qisas) and abortion is prohibited, the order or healthy life, etc.
The Preservation of Intellectual	The preservation and protection of intellectual and mind under all conditions.  Example: The prohibition of liquor consumption or harmful substances that will affect the damage of the brain.
The Preservation of Lineage	The preservation and protection of descendants and honor under all conditions.  Example: The prohibition of committing adultery or other immoral behaviors.
The Preservation of Property	The preservation and protection of property under all conditions.  Example: Distribution of wealth in a fair manner through <i>Zakat</i> or <i>infaq</i> .

The Muslims scholars have classified the objectives of Shariah into three categories in descending order of importance (Kamali, 1999):

<b>The Categories</b>	<b>Description</b>
<i>Daruriyyat (Basic Necessities)</i>	Essential elements for human life. The absence of these elements may cause destruction and damage. Examples: Spa for healing diseases.
<i>Hajiyyat (Complementary Needs)</i>	Secondary needs. The lack of any of these needs is not a matter of life and death. Its existence is needed to provide convenience and eliminate difficulties. Examples: health Spa.
<i>Tahsiniyyat (Embellishment)</i>	All the needs for life to be comfortable and more comfortable, easy and easier, more spacious and more spacious, and luxuries. Examples: Wellness Spa

The difference **between** Daruriyyat and Hajiyyat and Tahsiniyyat is its influence on human existence. Referring to Spa services to maintain, improve, and restore health in terms of freshness and beauty and to achieve a balance between body, mind, and soul (spirit) for optimal health conditions then Spa performs objectives of shariah including hifd al-Nafs (Preservation of Life) and Hifd al-Aql (Preservation of Intellect). Judging from the three categories, Spa moves from Daruriyyat, Tahsiniyyat, and Hajiyyat according to the circumstances. The implication of the theory is the formula for Spa facilities based on the level of need.

## **Methodology**

### **Research Design**

This study used a descriptive qualitative approach. The qualitative study was a study that was used to describe and analyze the phenomena, events, social activities, attitudes, beliefs, perceptions, and people individually or in groups. The descriptive method could be interpreted as a problem-solving procedure that was investigated by describing the state of the subject or object based on the facts appeared (Mohajan & Mohajan, 2018). The purpose of this descriptive study was to make a systematic, factual, and accurate description concerning on traits and relationships between the investigated phenomena. The qualitative descriptive approach to review the spa concept in Islamic law and traveler needs.



## **Research Subjects and Data Collection Techniques**

The subjects of this study were spa consumers, owners, therapists, and religious leaders. The data were collected using interviews, FGD, and document checklist. The obtained data were analyzed following the pattern of Miles and Huberman with four stages: (1) field data collection through FGD with owners, therapists, and religious experts about the concept of Spa. In addition, the interviews with Muslim consumers and checklist documents to explore the Spa facilities **are** needed, (2) data reduction covering a process of selecting, focusing, abstracting, transforming rough data in the direct field. At this stage, the interview results are interpreted as consumer needs and organized into three categories, primary facilities, secondary facilities, and tertiary facilities (3) presentation data, which were series of information that would be carried out. At this stage, it is determined the relative importance of consumer needs and (4) conclusions drawing by reflecting on the results and processes (Matthew B. Miles, A. Michael Huberman & Review, 2014). This study is limited to seven spas in East Java (provinces in Indonesia) and 70 informants.

## **Data Validity Test**

Validity test of the data used triangulation namely triangulation of sources by checking the data obtained through several sources. Moreover, it also used triangulating techniques by checking the same data but with different tools. Triangulation of techniques was conducted by matching the results of interviews with the document checklist. Whereas, triangulation of sources by matching explanations of therapists, owners, and religious experts about the Spa concept.

## **Result and Finding**

### **Legal Review of Body Spa**

There were various spa services, for instance hair spa, pedicure-manicure, body spa, V-spa, and others. This discussion focuses on body spa. Body spa was a series of body treatments that consisted of several stages namely: (1) whole body massage therapy, this body massage aimed to improve blood circulation and to give muscles relaxation; (2) body scrub which aimed to remove dead skin cells, smooth and clean the body, and eliminate the body odors; (3) Steam body aimed to open pores, remove toxins and facilitate blood circulation; (4) the body mask was to close the pores that are open during steam, lighten the skin and tighten the skin; (5) soaked with flower

water/milk bath/ aromatherapy (Othman, Halim, Hashim, Baharuddin, & Mahamod, 2015). The spa process usually took up to two hours which starting from massage to scrub, then bathing using spices that could refresh the body. Body areas treated during massage included back to buttocks, back legs, front legs, hands and chest. The comfort presented by body spa ensured that clients might fall asleep while taking the chosen treatment. So that, spa contained treatment, health, and pleasure.

Based on Islamic law, spa services contained two aspects such as transaction elements and service operations. Based on the transaction elements, there was a provision that everything in *muamalah* (The commercial transactions between the parties) was changed until there was a prohibition, as contained in the rules: "*Kullu Sai'in Mubahun, Hatta Dalla alaihi al-Dalil ala Tahrimihi*" (Everything is permitted until there is a proposition that forbids it) (Najeeb, 2014). Islam did not prohibit a *shara'* contract if the contract was still adhered to the rules of *shara'* in general. For this reason, **several contract principles** that must be fulfilled in the Islamic economy such as: (Najeeb, 2014)

1. There was no *riba'* (Usury) practice.
2. There must be no element of fraud.
3. There must be no element of gambling.
4. There must be no element of harm.
5. Injustice must not occur.
6. There should not contain immorality.
7. There must be no prohibition.

Transactions for using spa services were permitted as long as they did not violate any of the above seven contract principles. In the context of Islamic economics, spa services had met the regulation of business transactions. The transaction was about selling and buying services or benefits. The therapist's ability to massage and scrub was a useful skill for people who searched for the therapy, for that the person who used the therapy service must give a trial/payment to the therapist. In the process of steamer and flower bathing, service users enjoyed the services, so in return, they must also provide the *ujrah* (Fee or the financial charge for using services). As a service business, the spa did not violate the law in a business context. The activities including all the systems and management that developed at this time had fulfilled the *ijarah* (The type of contract in Islamic transaction) contract. However, a business would be legal if it went according

to the provisions of the *Shara*’ start from the contract, the process, and the goals. It was not only economically beneficial but also contained *maslahah* (the best public benefit or interest) which was in accordance with the objectives of *Shara*’.

In regard to *Maqasid al-Shariah*, spa services provided benefits for "*Hifd al-‘Aql*" (Preservation of Intellect) and "*Hifd al-Nafs*" (Preservation of Life) (Anas et al., 2016). In accordance with *Hifd al-‘Aql*, spa services were able to neutralize tension, break down the pressure of mind, reduce fatigue, and boredom both physically and mentally with the relaxation offered. In regard to "*Hifd al-Nafs*", spa services could help rejuvenate the body and empowered the function of healthy organs to obtain a more optimal level of health. While reviewing the level of spa Complementary Needs, Islamic law could be categorized into three criteria namely: *Daruriyyat* (Basic Necessities), *Hajiyyat* (Complementary Needs) and *Tahsiniyyat* (Embellishment). To cope with *Daruriyyat* (Basic Necessities), the spa was the only treatment technique such as healing pain in the pubic area that could only be treated with a spa therapy. *Hajiyyat* (Complementary Needs) described as when the spa helped to optimize the performance of body organs. *Tahsiniyyat* was when spa aimed for beautifying the physical appearance. These three levels of Complementary Needs resulted in different spa’s legal status. Differences in legal status also rose an impact on the legal differences in operational services as explained below:

1. Spa’s operational services that passed the same sex line. If the therapy was aimed for "*Daruriyyat*" (Basic Necessities) treatment, it was allowed to see and touch the heavy genitals by following the rule of "*al-Darurat Tubih al-mahzurat*" (The Basic Necessities make the impermissible canonically permissible). However, if the spa had the dimensions of *Hajiyyat* (Complementary Needs) and *Tahsiniyyat* (Embellishment), then the limit of the female’s naked body must not be seen and touched, whereas the other body parts could be seen and touched.
2. The touch that occurred between the therapist and the treated person should be still in a professionalism corridor. On the contrary, the touch wrapped in lust had violated one of the seven principles of transaction namely not to have infidelity.
3. The occurrence of *ikhtilat* (mingling) between men and women. Spa services, according to Islam, only provided opportunities for therapists and those treated equally. Mixing treatment should not occur, either from the side of the spa room or the therapist.
4. Food, drinks, and cosmetics provided in the spa series must be guaranteed its halal products.

## Halal Spa Facilities

Based on the interview results with spa consumers and the checklist document related to spa facilities needed, the elements of spa facilities that wanted by Muslim consumers can be drawn as follows:

1. The lobby area was a terrace room near the entrance which was usually equipped with various tables and chairs which functioned as a waiting room. The lobby needed to be equipped with Islamic reading books such as magazines, tabloids, or other Islamic books.
2. The front office needed to be equipped with written information explaining (1) this Spa is a Halal Spa; (2) types of spa services; (3) the price of each service; and (4) the type of cosmetics used. Cosmetics/ingredients with the official halal logo or made from herbs needed to be displayed in the room.
3. Clean toilets were another important thing. The toilet should be well-maintained and separated between men and women toilets, of which each toilet should be equipped with practical tools for washing.
4. The place of prayer needed to be equipped with (1) clean and well-maintained prayer equipment, (2) *Qibla* directions, (3) a clean and well-maintained prayer room, (4) good air circulation with cooling or fan, (5) bright lighting, (6) place for *wudhu* with a clean and well-maintained condition, (7) the prayer time schedule; and (7) clean water installation for washing.
5. Interior and ornaments did not lead to polytheism and pornography.
6. The spa room had the following elements and criteria; (1) the room for customers was neatly arranged, clean, well-maintained, and comfortable and (2) changeable lighting; (3) halal therapeutic ingredients; (4) good air circulation with cooling or fans; (5) complete *lenna* (kimono, spa wardrobe, towel, washcloth, and slippers) that were clean and free of germs and maintained according to general health regulations; (6) dressing room that guaranteed privacy; (7) spa equipment was well-maintained, neatly arranged, safe, and clean; (9) the furniture was neatly arranged with the principles of safe, comfortable, and efficient; (10) bathtubs must be clean, well-maintained, and guaranteed customer's privacy; (11) well-maintained trash cans in accordance with general health principles; (12) first aid equipment; and (13) locker where customer's belongings were stored.
7. Therapist room must be appropriate for taking a rest and self-preparation.
8. Music was not in a porn nuance.

9. Bathtubs were used personally. If the bathtubs were used together, each client must use a cloth.
10. The rinse room was used by spa customers to rinse their body after treatment and use it personally.
11. Washing sink was equipped with cleaning soap and antiseptic, including adequate clean water.
12. Locker was to leave customers' personal belongings during the spa treatment.
13. The eating and drinking area were needed for eating and drinking after the treatment.
14. Lighting control should be considered appropriate by setting the amount of irradiation according to the type of treatments.

The critical point in spa facilities that often occurred in the conventional spa was paired spa services, which gave a space for two clients of different sexes, such as men and women. This was not allowed because the spa room became no longer a private space but more into public space due to the presence of two non-*mahram* sexes. The status of being a public space required the obligation to close the genitals and this was not possible to be carried out during the spa process.

In addition to space, the second critical point was the use of bathtubs together at one time. If the bathtubs were simultaneously used, customers needed to wear available treatment wardrobe. Meanwhile, shared use of men and women in one bath-up was not permitted for any reason.

The third critical point was ornament and interior space. In some places, the spa was equipped with a place of worship completed with offerings and burned incenses. In addition, paintings or pictures in the room depicted a woman's naked body. The halal spa must be free from those elements that might lead to polytheism and pornography.

The fourth critical point was the mixing of men and women during the treatment process. The halal spa was sterile from the mixture, both mixing space and therapists. Male clients cared by male therapists while female clients cared by female therapists by referring to professionalism and binding ethic codes. Spa services for men should be separated from the women's room.

As an effort to ensure whether spa treatments did not conflict with Islamic values, a minimum standard of the spa must be first established, including (Al Hasan, 2017):

1. Separated treatment room for men and women.
2. Mind and physical therapy did not lead to sharia violations or lead to shirk.
3. Men's therapists were only for men while women therapists were for women.
4. **Some** facilities that made easier to pray.
5. Cosmetics used were supported by official halal logo products.

Based on the results of the BPS survey, there were 81.55% of spa businesses in Indonesia providing music facilities, 60.52% provided soaking tubs, 95.39% provided clean toilets, and 68.04% provided lockers or luggage storage (Sentot Bangun Widoyono, 2015).

Crescent Rating provided standards and awards to the Halal Spa business by giving two ratings namely: "A" rating and "AA" rating. A spa with an "A" rating adhered to the Islamic criteria and provided a satisfying spa service for Muslim tourists. While the spa with "AA" rating was a spa designed specifically for Muslims. Some of the main elements of ranking were the level of privacy offered by the spa. Crescent Rating required a separated area for men and women, a spa with "AA" rating provided a separated area while the "A" rating provided separated times for men and women (Sentot Bangun Widoyono, 2015). Second, the therapist had professional qualifications and had a competency certificate. A female employee served a spa for women while the male employees were in the male department. The clothing worn should be in accordance with Islamic rules. Third, spa businesses must be registered with local authorities and obtained licenses from local authorities to run the business. Fourth, the products used were halal certified or herbal products. At last, the spa informed Muslim customers that the spa was in accordance with Islamic requirements and it was visitable.

## **Conclusion**

The findings of this study can be used to develop Halal Spa according to Islamic Values. Spa services had fulfilled the principles of sharia business transactions that covered selling and buying services or benefits. The business was legal if it went along with the provisions of the *Shara'* and the sale contract, of which the process and the purpose for the sake of *maslahah*. In accordance with *Maqasid al-Shariah (the objective of Islamic law)*, spa services provided benefits for "*Hifd al- 'Aql*" (Preservation of Intellect) and "*Hifd al-Nafs*" (Preservation of Life). There **Three levels of spa Complementary Needs** could be categorized into three criteria namely *Daruriyyat* (Basic Necessities), *Hajiyyat* (Complementary Needs) and *Tahsiniyyat* (Embellishment). Another result explained that there were 14 elements of spa facilities. The critical point in such facilities that often occurred was the fact that the spa room was no longer private because male and female customers could be in the same room. The second critical point was that the bath-up was used together at the same time. The third critical point was in accordance with the ornament and interior space because halal spa should be free from any polytheism and pornography elements. The last

critical point was about the presence of a mixing area for men and women. Hopefully, this research can be followed up by measuring the level of readiness and willingness of conventional spas to provide services and facilities according to the halal Spa concept.

## Acknowledgment

We would like to express our gratitude to the Ministry of Research, Technology and Higher Education for providing opportunities to research on topics Halal Tourism. We also want to thank the informants, spa owners who helped me in completing this project

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**4. Bukti konfirmasi review dan hasil review  
(6 Juni 2020)**

Review ()

#Reviewer 1

The researchers have amended the paper according to instructions, however, the new and modified parts highlighted in red need to be edited. In general I am not happy with the English style. I recommend the paper should be proofread and edited before publishing!

#Reviewer 2

Introduction:

However, the rationale needs to be further strengthened with the support of relevant sources. For example, references are missing for the following paragraphs:

“The halal spa is now fast developed along with Muslims’ halal lifestyle and their increased welfare. Spa becomes one of the four halal-tourism products development besides hotels, restaurants, and travel agents. The halal spa that aims to respond to the Complementary Needs of Muslim consumers in rejuvenating their bodies becomes more popular.” (p.2)

“The high demand for the halal market requires managers of tourism businesses to improve and to give suitable services for the Complementary Needs of Muslim tourists including spa services. Six faith-based needs have been identified as the main areas for Muslim travellers. While the majority of Muslim travellers adhere to some of these needs, the level of importance varies among Muslims. There are Halal food, Prayer facilities, Ramadan services, Water-friendly washrooms, No non-Halal activities, Recreational facilities & services with privacy.” (p.3)

“Most Muslim tourists cannot enjoy the halal spa that encounters the Islamic standards. This is because that the majority of spa houses are still conventional style. Along with Halal Tourism developed in Indonesia, several Halal spa venues start to emerge and develop greatly. However, this is not accompanied by the improvement of spa owned by several hotels with good reviews in Indonesia. Most of the star hotels’ spas are still conventional and they have not fulfilled the standard of Halal spa. Therefore, it is necessary to observe Halal spa’s components including the aspects of service and facility, which are relevant with Complementary Needs of Muslim tourists.” (p.3)

Literature review

Furthermore, my original comments regarding “the existing underlying theories from religious tourism, hospitality and leisure literature needs to be consulted and incorporated to identify the gaps” have not been addressed. The literature review is mainly written for a Muslim audience and assumes that the reader would understand some of the Arabic terminologies.

Results and Findings

In the results and findings section quotations from the respondents to support the findings need to be included.

Presentation:

There are still grammatical and spelling mistakes throughout the paper. The paper needs to be thoroughly proof read.

References are still missing for factual and academic information in several places.

**5. Bukti konfirmasi submit revisi, respon kepada  
reviewer, dan artikel yang diresubmit  
(30 JUNI 2020)**

9/12/21, 11:26 PM

Fw: Your Paper to International Journal of Religious Tourism and Pilgrimage - mutimmatulfaidah@unesa.ac.id - Universitas Negeri Surabaya Mail

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✕ 🏠



99+

Dear Dr. Kevin A. Griffin BEd MA PhD,

Thank you for your message.

I am the corresponding author of manuscript ID #1313 entitled "Exploring Muslim Tourist Complementary Needs on Halal Spa Facilities To Support Indonesia's Sharia Tourism".

I have submitted the revised version of my manuscript on June 30, 2020, along with the response letter to each reviewer through the submission system. Don't you receive it?

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I hope my revision could be proceeded to further process.

Thank you.

Best regards,

Mutimmatul Faidah

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## RESPONSE LETTER

No.	Comments	Responses
	Reviewer 1	
1	<p>The researchers have amended the paper according to instructions, however, the new and modified parts highlighted in red need to be edited. In general I am not happy with the English style. I recommend the paper should be proofread and edited before publishing!</p>	<p>The English has been improved</p>
	Reviewer 2	
2	<p>Introduction: However, the rationale needs to be further strengthened with the support of relevant sources. For example, references are missing for the following paragraphs:</p>	<p>The references have been included in the text.</p>
	<p>“The halal spa is now fast developed along with Muslims’ halal lifestyle and their increased welfare. Spa becomes one of the four halal-tourism products development besides hotels, restaurants, and travel agents. The halal spa that aims to respond to the Complementary Needs of Muslim consumers in rejuvenating their</p>	<p>The halal spa is now fast developed along with Muslims’ halal lifestyle and their increased welfare. Spa becomes one of the four halal-tourism products development besides hotels, restaurants, and travel agents. The halal spa that aims to respond to the Complementary Needs of Muslim consumers in rejuvenating their bodies becomes more popular. “ (p.2)</p>

<p>bodies becomes more popular. “ (p.2)</p>	<p>Tawat, N. (2019). Halal Wellness Spa Services Standard In Thailand: Development And Challenges. <i>International Halal Conference &amp; Exhibition 2019 (IHCE)</i>, 1(1), 287-292. Retrieved from <a href="http://jurnal.pancabudi.ac.id/index.php/ihce/article/view/641">http://jurnal.pancabudi.ac.id/index.php/ihce/article/view/641</a>.</p>
<p>“The high demand for the halal market requires managers of tourism businesses to improve and to give suitable services for the Complementary Needs of Muslim tourists including spa services. Six faith-based needs have been identified as the main areas for Muslim travellers. While the majority of Muslim travellers adhere to some of these needs, the level of importance varies among Muslims. There are Halal food, Prayer facilities, Ramadan services, Water-friendly washrooms, No non-Halal activities, Recreational facilities &amp; services with privacy.” (p.3)</p>	<p>The high demand for the halal market requires managers of tourism businesses to improve and to give suitable services for the Complementary Needs of Muslim tourists including spa services. Six faith-based needs have been identified as the main areas for Muslim travelers. While the majority of Muslim travelers adhere to some of these needs, the level of importance varies among Muslims. There are Halal food, Prayer facilities, Ramadan services, Water-friendly washrooms, No non-Halal activities, Recreational facilities &amp; services with privacy.</p> <p>Mastercard-Crescent Rating. 2018. Global Muslim Travel Index 2018. <a href="https://www.crescentrating.com/education.html">https://www.crescentrating.com/education.html</a>.</p>
<p>“Most Muslim tourists cannot enjoy the halal spa that encounters the Islamic standards. This is because that the majority of spa houses are still conventional style. Along with Halal Tourism</p>	<p>Most Muslim tourists cannot enjoy the halal spa that encounters the Islamic standards. This is because that the majority of spa houses are still conventional style. Along with Halal Tourism developed in Indonesia, several Halal spa venues start to emerge and develop greatly. However, this is not accompanied by the improvement of spa</p>



	<p>developed in Indonesia, several Halal spa venues start to emerge and develop greatly. However, this is not accompanied by the improvement of spa owned by several hotels with good reviews in Indonesia. Most of the star hotels' spas are still conventional and they have not fulfilled the standard of Halal spa. Therefore, it is necessary to observe Halal spa's components including the aspects of service and facility, which are relevant with Complementary Needs of Muslim tourists." (p.3)</p>	<p>owned by several hotels with good reviews in Indonesia. Most of the star hotels' spas are still conventional and they have not fulfilled the standard of Halal spa. Therefore, it is necessary to observe Halal spa's components including the aspects of service and facility, which are relevant with Complementary Needs of Muslim tourists.</p> <p>Fahham, AM. 2017. Tantangan Pengembangan Wisata Halal Di Nusa Tenggara Barat. The Challenge of Developing Halal Tourism in Nusa Tenggara Barat. <i>Aspirasi: Jurnal masalah-Masalah Sosial</i>. Vol. 8 No. 1, Juni 2017. Jurnal DPR RI. <a href="https://jurnal.dpr.go.id/index.php/aspirasi/issue/view/179">https://jurnal.dpr.go.id/index.php/aspirasi/issue/view/179</a>.</p>
	Literature review	
3	<p>Furthermore, my original comments regarding "the existing underlying theories from religious tourism, hospitality and leisure literature needs to be consulted and incorporated to identify the gaps" have not been addressed. The litterateur review is mainly written for a Muslim audience and assumes that the reader would understand some of the Arabic terminologies.</p>	<p>Several terminologies have been re-checked and consulted.</p>
	Results and Findings	
4	<p>In the results and findings section quotations from the respondents to</p>	<p>In 'Results and Findings', the quotation from respondent is provided in line 536-539</p>

	support the findings need to be included.	Related to this reserach, Naura as the agent of halal spa industry gives this response; “I really hope there are some standards for spa service and facilities according to Islam. Because, so far there are no clear references, and it makes me doubt about halal and haram. The results of this study are very useful”.
5	<p>Presentation:</p> <p>There are still grammatical and spelling mistakes throughout the paper. The paper needs to be thoroughly poof read.</p>	Paper has been revised.
6	References are still missing for factual and academic information in several places.	<p>References have been included in the text.</p> <p>1. Paragraph 1 of Introduction:</p> <p>Halal has become not only a brand but also a lifestyle that gives additional value to consumers. Along with the high economic growth, travelling becomes a basic need or even a lifestyle for some people. The great potential of the world Muslim market also influences the growth of halal tourism. In several countries, the terminology of halal tourism uses several terms including Islamic Tourism, Sharia tourism, Halal Friendly Tourism Destinations, Halal Travel, Muslim-Friendly Travel Destinations, halal lifestyle, and others. Halal or Islamic tourism is defined as tourism and hospitality created by consumers and producers in accordance with Islamic values. Referring to this definition, sharia tourism remains all types of tourisms that do not conflict with Islamic values and ease Muslim tourists to meet their needs.</p>

Hatem El-Gohary. 2016. Halal Tourism, Is It Really Halal?. *Tourism Management Perspectives*. December 2015. DOI: 10.1016/j.tmp.2015.12.013.

2. Line 51-54:

In the second quarter of 2019, Dubai introduced a new Islamic tourism destination named Quranic Park. This destination is established to enrich the tourist insight about Islamic culture. Dubai Quranic Park is also included in TIME Magazine's World's Greatest Places list.

Aarti Saundalkar. 2019. Dubai's Quranic Park named one of the World's Greatest Places to visit. *What's on*. 25th August 2019. <https://whatson.ae/2019/08/dubai-quranic-park-is-named-one-of-the-worlds-greatest-places-to-visit/>

3. Line 58-60:

One of the attractions to visit Indonesia is to enjoy spas provided by resorts, hotels, and many public spas. SPA is included in 13 fields of the tourism industry.

The Ministry of Tourism and Creative Industry of the Republic of Indonesia. 2009. *Peraturan Pemerintah No 10 Tahun 2009 Tentang Kepariwisataaan*. <https://www.Kemenparekraf.Go.Id/Index.Php/Categories/Undang-Undang>

		<p>4. Based on the number of spa businesses and wellness tourism, Indonesia is in the 17<sup>th</sup> rank of world health tourism.</p> <p>Global Wellness Institute. 2017. Global Wellness Economy Monitor. <a href="https://globalwellnessinstitute.org/wp-content/uploads/2018/06/GWI_WellnessEconomyMonitor2017_FINALweb.pdf">https://globalwellnessinstitute.org/wp-content/uploads/2018/06/GWI_WellnessEconomyMonitor2017_FINALweb.pdf</a></p> <p>5. "Cleanliness is half of faith" (Narrated by Shahih and Muslim: 223). (Bukhari and Muslim, 2020).</p> <p>Reference: Bukhari and Muslim. 2020. <i>The Hadith of the Prophet Muhammad at your fingertips.</i> <a href="https://sunnah.com/muslim/2">https://sunnah.com/muslim/2</a></p>
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# Exploring Muslim Tourist Complementary Needs on Halal Spa Facilities to Support Indonesia's Sharia Tourism

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**Abstract:** This study aims to review Islamic law on body spa services and describe the spa facilities Muslim tourists need. This descriptive qualitative study consists of spa consumers, owners, therapists, and religious leaders. The data were collected using interviews, focus group discussions, and observation. This study was analyzed by Maqasid al-Shariah (*the objectives of Islamic law*) and the Classification of Benefits based on Shariah theory. **The results showed** that the process and purpose of spas should be for the sake of *maslahah* (*Public interest*). **Based on Maqasid al-Shariah** (*the objectives of Islamic law*), spa services benefit the “*Hifd al-‘Aql*” (Preservation of intellect) and “*Hifd al-Nafs*” (Preservation of life). There were three levels of Complementary Needs for spas, categorized into *Daruriyyat* (Basic Necessities), *Hajiyyat* (Complementary Needs), and *Tahsiniyyat* (embellishment), while the spa facilities comprise 14 elements.

**Keywords:** Body; Halal spa; *Maqasid al-Shariah*, Muslim; Travel.

## Introduction

Halal is not only a brand but also a lifestyle that gives additional value to consumers. Along with high economic growth, traveling becomes a fundamental need or even a lifestyle for some people. The great potential of the Muslim world market also influences the development of halal tourism. In several countries, halal tourism uses several terms, such as Islamic Tourism, Sharia tourism, Halal Friendly Tourism Destinations, Halal Travel, Muslim-Friendly Travel Destinations, and Halal lifestyle. Halal or Islamic tourism is defined as tourism and hospitality created by consumers and producers following Islamic values (El-Gohary, 2016). According to this

definition, Sharia tourism includes all tourism types that do not conflict with Islamic values and enable Muslim tourists to meet their needs.

Halal tourism remains limited for Muslims and has not yet been accepted globally. Therefore, the UAE has made a breakthrough by integrating Muslim and non-Muslim tourists to visit and enjoy halal tourism. Moreover, halal tourism into a global product and accepted by everyone. The UAE is transitioning from an oil and natural resources economy to an economy based on industry, services, and tourism (Al-Hammadi et al., 2019). In the second quarter of 2019, Dubai introduced a new Islamic tourism destination named Quranic Park, established to educate tourists about Islamic culture. Dubai's Quranic Park is on TIME Magazine's World's Greatest Places list (Saundalkar, 2019).

The Mastercard-Crescent Rating assessment ranked Indonesia and Malaysia as the best halal tourism destinations in 2019. The assessment was based on four criteria: access, communication, environment, and service (Mastercard-Crescent Rating, 2019). Resorts and hotels provide spas; there are also many public spas. It is one of 13 fields of the Indonesian tourism industry (The Ministry of Tourism and Creative Industry of the Republic of Indonesia, 2009).

A spa is a place for body care or treatment through various services, including facials, hair treatments, and body care. "Spa" comes from the Latin phrase *Solus Per Aqua*, which means treatment using water. In Indonesia, the spa is well-known as *Tirta Husada* (Yurcu, 2017). It is also the name of a small city in Belgium with an efficacious mineral water source for body treatment and health. In ancient Egyptian civilization, royalty such as Cleopatra habitually bathed in water full of flowers, herbs, and milk, as indicated by Cleopatra's bathing artifacts (Bender et al., 2005). In Europe, the spa is usually associated with treatment using mineral water from natural spring sources. In Turkey, the centers and treatments as known as Turkish Baths, while in Germany, they are called "*Kurhaus*" (Gay, 1987).

The halal spa is now developing along with Muslims' halal lifestyle and their increasing welfare. The halal spa one of the Complementary Needs of Muslim consumers for rejuvenating their bodies. The spa has become one of the four pillars of halal-tourism product development besides hotels, restaurants, and travel agencies (Tawat, 2019). As reported by The Global Wellness Economy Monitor (GWEN) in 2015, the spa industry reached US\$99 billion, with 121.595 spas operating in the world, earning US\$77.6 billion in revenue and employing more than 2.1 million workers (Global Wellness Institute, 2017). GWEN reported that Indonesia ranked 17 of the Top

20 Spa Markets in 2015, with 2,070 spa facilities, 60,682 spa employees, and US\$0.92 billion in revenue (Global Wellness Institute, 2017; Kurniawan, 2018).

The Spa Business Survey, conducted in April 2015, shows that Bali Province had the highest number of spa businesses in Indonesia, with 34.82%, followed by DKI Jakarta Province with 29.04%. The other spa businesses are in West Java province (7.63%), East Java province (5.18%), and D.I Yogyakarta (4.56%), while the rest (2%) are in other provinces (Widoyono, 2015). The data indicates that the spa business is still dominated by the provinces or regions that become the main destination for foreign tourists.

Based on the 2019 Global Muslim Travel Index (GMTI), the total number of Muslim world tourists reached 140 million in 2018 (Mastercard-Crescent Rating, 2019). In 2017, there were about 131 million Muslim visitors globally – increasing significantly from 121 million in 2016 – and it is estimated to continue growing up to 156 million visitors by 2020 representing 10% of the travel segment. The Muslim travel market is on course to continue its fast-paced growth to reach US\$220 billion by 2020 and could reach US\$300 billion by 2026 (Mastercard-Crescent Rating, 2018).

During 2017, the number of foreign tourists visiting Indonesia has reached 14.04 million, a 21.88% increase over the previous year, about 11.52 million (Statistics Indonesia, 2018). In 2019, the number of international tourist arrivals was 16,11 million, and generating revenues of US\$ 17.6 million (Statistics Indonesia, 2020). An estimated 5% of travelers are Muslim, each spending between US\$2000-2500. The general tourist spends only around US\$1100. The growth of Indonesia's halal tourism is the most significant in the world, about 42%. Large expenses on five-star hotel accommodations are an opportunity to pamper tourists with halal spa services (Sofyan, 2019).

The halal market's popularity requires tourism business managers to offer and improve suitable services for Muslim tourists' Complementary Needs, including spa services. Muslim travelers have six faith-based needs. While most Muslim travelers adhere to some of these needs, their level of importance varies. Those are Halal food, prayer facilities, Ramadan services, water-friendly washrooms, no non-Halal activities, recreational facilities, and privacy (Mastercard-Crescent Rating, 2018). Muslim travelers are not homogeneous in their adherence to faith-based needs. To cater to these needs from a services and facilities perspective, service providers can look at grouping these needs into "Need to have," "Good to have," and "Nice to have." The spa is one

of the private facilities and services that foreign tourists seek when traveling. The service indicators for Muslim tourists weigh 45%, and one of those services is the spa (Mastercard-Crescent Rating, 2018).

There are several arguments for researching the Halal spa as a requirement for Muslim travelers, but the main reason is lack of information. The National Sharia Board – Indonesian Council of Ulama has five regulations governing spas: (1) no pornography or pornographic activities; (2) protections for tourist privacy; (3) halal cosmetics; (4) No non-halal services; and (5) prayer facilities (The National Sharia Board – Indonesian Council of Ulama, 2016). GMTI included the halal spa among the “Nice to Have” components to spoil Muslim travelers. Furthermore, Halal spa criteria have not been studied further (Global Muslim Travel Index, 2019). The Shariah-compliant spa, formulated by Siti Farah, was more concerned with halal products, spa room structure, Muslim therapy, and not offering some forbidden practices (Halim and Hatta, 2018). Tawat (2019)’s study of Halal wellness spa services in Thailand specified seven criteria: Wellness of spa manager; Therapist; Spa services; Spa products, Equipment/Accessories; Services; and Safety. In contrast, this study will inspect Halal spas from an Islamic law perspective to specify Islamic Halal spa criteria and spa levels according to Islamic concepts.

As Halal tourism developed in Indonesia, several Halal spa venues began to emerge and develop. However, Most Muslim tourists cannot enjoy Halal spas since most spa houses are still conventional, even in reputable Indonesian hotels. Therefore, it is necessary to incorporate Halal spa components, including those aspects of service and facility related to the Complementary Needs of Muslim tourists (Fahham, 2017).

The halal spa is a new issue in the tourism field. This study is an effort to socialize the spa concept following Islamic perspectives. We invite academics and tourism practitioners to participate in the project by producing reliable resources in the field of Halal spa in the near future. Specifically, this study aims to describe Muslim tourists’ spa facilities and review Islamic law concerning body spa services.

## **Literature Review**

### **Spa: Indonesian Experience**



According to Indonesian Law Number 10 in 2009 concerning Tourism, a spa business provides services with a combination of water therapy, aromatherapy, massage, herbs, healthy food and beverage services, and physical activity. It is useful to relax the soul and body by referring to the local tradition and culture. Spa services provide body relaxation to get a balanced body, mind, and spirit. The spa relies on natural sources of mineral water and hot water (thermal therapy) as well as other elements, such as aromatherapy, massage, herbal ingredients, and a soothing atmosphere that includes music and soft room colors (The Ministry of Trade of The Republic of Indonesia, 2009). Indonesian Spas are also well-known for aromatherapy, the art of caring for the body, mind, and soul with each essential oil (Ali et al., 2015).

The spa is a holistic health service that combines traditional and modern health care. According to the treatment goals, Spa services are categorized as Wellness or Health spas that provide health maintenance and preventive services that focus on relaxation and rejuvenation. Medical spas provide services covering health improvement, maintenance, and prevention by prioritizing recovery, also called revitalization-rehabilitation (Trihas and Konstantarou, 2016). In terms of facilities, there are six spa categories: (1) Day/salon spas; (2) Destination spas and health resorts; (3) Hotel/resort spas; (4) Thermal/mineral springs spas; (5) Medical spas; and (6) Other spas (Global Wellness Institute, 2017). The Ministry of Health of the Republic of Indonesia divides spas based on the treatment into three categories, (1) Medical Spa; (2) Wellness Spa; and (3) Health Spa (The Ministry of Health of the Republic of Indonesia, 2014). There are three categories, as follows:

**Table 1. The Category of Spa**

<b>Category</b>	<b>Approach</b>	<b>Treatment Goal</b>	<b>Opportunities</b>
Medical Spa	Curative	Rehabilitation	Halal Medical Spa
Wellness Spa	Preventive	Revitalization Rejuvenation	Halal Wellness Spa
Health Spa	Preventive	Relaxation	Halal Wellness Spa

Therefore, several important components in spa are as follow:

15. Water therapy or hydrotherapy uses water and several natural ingredients from plants, minerals, essential oils, salt, milk, mud, and scrubs for body healthcare by regulating temperature, pressure, current, moisture, and water content.
16. Massage is body care or treatment technique of massaging muscles using limb movements (e.g., hands, fingers, elbows, and feet) or other assistive tools that are soft to the skin, muscles, and nerves. The massage stimulates blood and lymph circulation.
17. Aromatherapy is a body care technique using **efficacious essential oils**. The oils can be used by inhaling, compressing, or applying to the skin. Such efforts can be more effective if accompanied by massage. The ingredients are active substances taken from aromatic plant extracts such as flowers, leaves, roots, stems, and fruit seeds. They have stimulation or relaxation effects.
18. Relaxation is an effort to reduce fatigue and tension, both physically and mentally.
19. Rejuvenation is an effort to rejuvenate the body to reveal more beautiful looks.
20. Revitalization is an effort to empower the function of organs to be more healthy.
21. A spa therapist is a person who has a defined competence level of providing spa services and is licensed to carry out his profession.

Each spa venue offers at least seven specific concepts and services (**The Ministry of Health of the Republic of Indonesia, 2014**). The elements involve massage techniques, cosmetics/ingredients used, the therapist's appearance and skills, the spa's spatial design, linens and equipment, music, and aromatherapy. Currently, various spa concepts with ethnic nuances are being developed, such as Javanese, Balinese, Madurese, Middle Eastern, and Sundanese. In the spa house with a Javanese concept, for instance, and all of the spa's decor, interior, exterior, music, material, aroma, linens, furniture, cosmetics, and clothing reflect the distinctive Javanese culture. There is also a spa featuring a blend of two cultures, such as a Javanese spa at the Inna Beach Bali hotel that combines Balinese and Javanese cultures (Yuswati, 2018). The spa is a type of service that is full of cultural and ethnic nuances and traditions. Many spas developed in the country should help preserve Indonesian traditions.

Any spa service should be offered in a clean, comfortable, safe, and healthy environment based on cultural and moral norms. Several important aspects include the lighting, color, sound, aroma, temperature, and treatment room (**The ASEAN Secretariat, 2016**). These aspects are essential because customers are bio-psycho-sociocultural and religious beings who want

comprehensive and complete services to achieve optimal health. Whatever spa concept is carried out provides a broad opportunity to integrate Islamic values (Faidah, 2017). Thus, the Halal spa can have an ethnic concept by including several elements through offered services and facilities.

### Islamic Concept of Spa

Islam provides guidance to its adherents to look clean, beautiful, and pleasant: “Verily Allah is beautiful and loves beauty” (Agus et al., 2018). In a vertical interaction with Allah, Muslims are required to clean themselves from the *Hadath Akbar* (major ritual impurity such as nocturnal orgasm, menstruation/hayd, sexual intercourse, etc.) by doing “*ghusl al-Janaba*” (the mandatory major or full-body ritual purification with water before performing various rituals) and from *Hadath Asghar* (minor ritual impurity that invalidates *wudu* or a state occurs for one as a result of invalidation of *wudu* such as defecation, farting, urination, deep sleep, etc.) by *wudu* (the minor of ritual purification or ablution with water) (Kiani and Saeidi, 2015). Moreover, there is also a recommendation to wear beautiful clothes while praying, as mentioned in the Holy Quran, Al-A’raf 31: “Wear your beautiful clothes every time you enter the mosque.” (Quran, 2019). In the context of the relationship with Allah, a Muslim is commanded to be fresh, clean, and purified. Likewise, they need to do the same thing in the context of interaction with humans. The Prophet Muhammad SAW once said to his companions when they wanted to come to their brother; he said: “Cleanliness is half of faith,” as Narrated by Shahih and Muslim: 223 (Bukhari and Muslim, 2020).

The *Hadith* also provides a clear depiction a Muslim’s profile. Both inner and outer beauty are Islamic teachings; therefore, one’s outer appearance is as important as the inner appearance. Rasulullah SAW has declared that an inappropriate appearance or clothing is haram or against Islam. Islam asks Muslims always to look good. Thus, a Muslim must show his Islamic identity by how he looks, including cleanliness, purity, and beauty. The balance between a good appearance of the body and mind is the guidance of Islam.

Islam introduces five dispositions in **terms** of body care depicted in the *Sunnah*, including removing armpit hair and shaving pubic hair. As a Muslim, maintaining cleanliness and beauty are highly recommended. Therefore, a Muslim should not leave the *Sunnah* for more than 40 days. The *Hadith* states that “Five things included in *fitrah* (purity) involve shaving pubic hair, circumcision, thinning **mustache**, removing the armpit hair, and cutting nails.” (Narrated by

Bukhari Muslim) (Al-Munajjid, 2014). Islam also recommends maintaining oral hygiene by cleaning the teeth using a *siwak* or toothbrush. Toothbrushing is recommended in every circumstance, and it is emphasized when performing the *wudu*, praying, reading the Qur'an, entering the house, and waking up at night to do a midnight prayer. Rasulullah SAW said, "If it is not burdensome to my people, surely I will order them to do toothbrushing every time they will pray." (Depth et al., 2019). Also, a Muslim should protect her/his mouth from unpleasant odors. "Whoever eats shallots and garlic and chives, then do not approach our mosque." (Muslim, 2011). The unpleasant smell disturbs angels and people who are in the mosque by distracting them from prayer. Henceforth, a Muslim woman should also maintain clean breath.

Islamic spa concepts can be elaborated upon from the Maqasid Shariah perspective. In the context of Islamic law, it can refer to the purposes of the Islamic faith. The objective of Shariah is to promote the well-being of all mankind (Anas et al., 2016). It is necessary to establish welfare in this world and the world hereafter to prevent *fasad* (chaos and disorder). There are five objectives, as follows:

**Table 2. The Five Objectives of Shariah**

<b>Objectives</b>	<b>Description</b>
Preservation of Religion	The preservation and protection of religion under all circumstances or conditions. Example: Jihad (defending Islam if it is attacked by the enemies).
Preservation of Life	The preservation and protection of life under all conditions. Example: to protect life is enacting a severe punishment for those who kill another ( <i>qisas</i> ) and abortion is prohibited, the order or healthy life, etc.
Preservation of Intellectual	The preservation and protection of the intellect and mind under all conditions. Example: The prohibition of liquor consumption or harmful substances that will affect the damage of the brain.

Preservation of Lineage	The preservation and protection of descendants and family honor under all conditions. Example: The prohibition of committing adultery or other immoral behaviors.
Preservation of Property	The preservation and protection of property under all conditions. Example: Distribution of wealth fairly through <i>Zakat</i> (The Religious obligation for all Muslims who meet the necessary criteria of wealth) or <i>infaq</i> (giving some possession or income).

(Dar alifta al-Misriyyah, 2020).

Muslim scholars have classified the objectives of Shariah into three categories, in descending order of importance (Kamali, 1999):

**Table 3. The Categories in Descending Order**

Categories	Description
<i>Daruriyyat</i> (Basic Necessities)	Primary needs. Essential elements for human life. The absence of these elements may cause destruction and damage. Examples: Spas for healing diseases.
<i>Hajiyyat</i> (Complementary Needs)	Secondary needs. The lack of any of these needs is not a matter of life and death. Its existence is needed to provide convenience and eliminate difficulties. Examples: Wellness Spa
<i>Tahsiniyyat</i> (Embellishment)	Tertiary needs. All the needs to comfort and ease life and offer more spacious and luxuries. Examples: Health Spa.

The differences **between** *Daruriyyat*, *Hajiyyat*, and *Tahsiniyyat* are their influences on human existence. The spa fulfills the objectives of Shariah, including *Hifd al-Nafs* (Preservation of Life) and *Hifd al-Aql* (Preservation of Intellect) by maintaining, improving, and restoring health

in terms of freshness and beauty and achieving a balance between body, mind, and soul (spirit) for optimal health conditions. According to the circumstances, judging from the three categories, the spa moves from Daruriyyat, Tahsiniyyat, and Hajiyyat. The implication of the theory is the formula for spa facilities is based on the level of need.

## Methodology

### Research Design

This study was a descriptive qualitative approach. This descriptive study aimed to make a systematic, factual, and accurate description concerning traits and relationships between the investigated phenomena. The qualitative descriptive approach was used to review the spa concept in Islamic law and traveler needs.

This research was conducted in June 2016 - May 2017 in three cities in East Java, Indonesia, namely Surabaya, Tuban, and Malang. There were seven parameters of spas, including (1) Kayla Spa; (2) Aliya Spa; (3) Nayyara Spa; (4) Naura Spa; (5) House of Annisa; (6) Alfafa Spa and (7) Ida Salon. Observations focus on spa facilities (rooms, equipment, materials, cosmetics, layout, and infrastructure) and services. The informants were 63 regular spa customers to find out consumers' needs for the Halal spa facility. The researchers interviewed 15 therapists, spa experts, and religious scholars to explore the industry's readiness in responding to customers' needs. Researchers also conducted a Focus Group Discussion (FGD) in the discussion room at the Faculty of Engineering, Universitas Negeri Surabaya. Religious scholars attended the FGD, which was led by a moderator and included seven participants. Table 4-6 lists the data collection materials.

**Table 4. Interview Guidelines**

<b>Aspects</b>	<b>Questions</b>
<b>Reasons to Choose Halal Spa</b>	Why do you choose body treatments at the Halal spa? Do you also do body treatments at a conventional spa?
<b>Spa Facilities</b>	In terms of facilities, what distinguishes Halal spa and conventional spa? What spa facilities do tourists need? What space is needed so that consumers feel protected? Do the Spa facilities fulfill your needs? Are all ingredients/ cosmetics Halal?
<b>Spa Services</b>	In terms of service, what distinguishes Halal spa and conventional spa? What are your expectations of a therapist?

<b>Treatment Types</b>	What type of treatment is preferred? What is the purpose of visiting a spa (treatment, relaxation, entertainment)?
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**Table 5. The Materials of FGD**

<b>Issues</b>	<b>Discussion</b>
<b>Halal Spa Policy in Indonesia</b>	Policy and support for the development of Halal spa in Indonesia Halal spa service standards in Indonesia Standardized Halal spa facilities in Indonesia An institution that is authorized to conduct Spa certification
<b>Spa and Islamic Ethics</b>	Limits on body care that are allowed and not The purpose of body care in Islam
<b>Halal Spa and Tourism</b>	Spa's position in supporting the tourism sector
<b>Spa Facilities</b>	Spa facilities needed by Muslim tourists

**Table 6. The Checklist of Spa Facilities**

<b>Types</b>	<b>Conditions</b>
<b>Spa Room</b>	Consultation room, bath/jacuzzi room, sauna room, treatment room.
<b>Treatment Room Furniture</b>	Bed, material/ cosmetic display table, lockers, chairs
<b>Lighting</b>	Natural lighting, artificial lighting
<b>Sound System</b>	Relaxation music and communication system with clients
<b>Air Conditioning</b>	Air circulation, closed air circulation, aromatherapy
<b>Color</b>	Following the concept (natural, modern, semi-modern)
<b>Concept of Spa Building</b>	Interior, landscape (according to the spa concept; modern, semi-modern, traditional, natural)
<b>Water System</b>	Cold water, hot water, warm water, clean water, ice water, and drainage management
<b>Fire Protection System</b>	Fire alarm, fire extinguisher, building security system
<b>Supporting Facilities</b>	Cosmetic display room, cafe, and restaurant,
<b>Additional Facilities</b>	Lobby, waiting room, corridor, cleaning room, dressing room, toilet, parking lot.
<b>Management Room</b>	Chief and staff room, reception room, employee restroom
<b>Equipment</b>	Body steam, bath up, ear candle, treatment tools for women's sensitive part, aromatherapy furnace
<b>Ingredients / Cosmetics</b>	Scrub, massage cream, soap, cleanser, mask, cream scrub, body lotion
<b>Clothes</b>	Blanket, bed sheet, women's traditional cloth, loincloth, towel

The data was processed by manually coding, compiling concepts based on coding results, creating categories, and obtaining analysis results. The obtained data were analyzed following the pattern of Miles and Huberman with four stages: (1) field data collection through FGD with owners, therapists, and religious experts about the concept of a spa. Also, the interviews with Muslim consumers and checklist documents to explore the spa facilities **were** needed, (2) data reduction covering a process of selecting, focusing, abstracting, transforming rough data in the direct field. At this stage, the interview results **were** interpreted as consumer needs and organized into three categories: primary facilities, secondary facilities, and tertiary facilities (3) data presentation was a series of information. At this stage, it was determined the relative importance of consumer needs and (4) conclusions drawn by reflecting on the results and processes (Miles et al., 2014). This study is limited to seven spas in East Java province and **85 informants**.

### **Data Validity Test**

The validity test used triangulation sources by checking the data obtained through several sources. The techniques were triangulated by matching the interview results with the document checklist. The sources were triangulated by matching explanations of therapists, owners, and religious experts about the spa concept.

## **Results**

### **Legal Review of Body Spa**

There are various spa services, such as hair styling, pedicure-manicure, body spa, and V-spa. This discussion focuses on body spa. Body spa is a series of body treatments consisting of several stages: (1) whole-body massage therapy to improve blood circulation and to give muscles relaxation; (2) body scrub to remove dead skin cells, smooth and clean the body, and eliminate the body odors; (3) body steam to open pores, remove toxins and facilitate blood circulation; (4) body mask to close the pores, lighten and tighten the skin; (5) body soak with flower water/ milk bath/ aromatherapy (The ASEAN Secretariat, 2016). The spa process usually takes up to two hours, including massaging, scrubbing, and then bathing, using refreshing herbs. Body areas treated during massage include back to buttocks, back legs, front legs, hands, and chest. The comfort of a body spa ensures the clients might fall asleep while taking the chosen treatment. Therefore, the spa offers treatment, health, and pleasure.



Based on Islamic law, spa services contain two aspects: transaction elements and service operations. Based on the transaction elements, there is a provision that everything in *muamalah* (the commercial transactions between the parties) is allowed unless it is prohibited by the rules: “*Al-Aslu fi al-Muamalat al-Ibahah, Illa an Yadulla al-Dalil ala Tahrimih*” (The original law in *muamalah* is permissible unless there is *dalil* (an argument) that forbids it) (National Sharia Board - Indonesian Council of Ulama, 2016). Islam does not prohibit a *Shara*’ contract if the contract adheres to the rules of *Shara*’ in general. For this reason, seven contract principles must be fulfilled in the Islamic economy, i.e., no *riba* (usury) practice, no fraud, no gambling, no harm, no injustice, no immorality, and no prohibition (Najeeb, 2014).

Transactions for using spa services are permitted as long as they do not violate any of the above seven contract principles. In the context of Islamic economics, spa services meet business transaction regulations. The transaction is about selling and buying services or benefits. The therapist’s ability to massage and scrub is a useful skill; therefore, the therapist should be compensated. Moreover, body steam and flower bathing processes make clients enjoy the services and provide the *ujrah* (fee or the financial charge for using services). As a service business, the spa does not violate the law in a business context. The activities, including all the systems and management of spa services, had fulfilled the *ijarah* (the type of contract in Islamic transaction) contract (National Sharia Board - Indonesian Council of Ulama, 2016). However, a business would be legal if conducted according to the *Shara*’ provisions, starting from the contract, the process, and the goals. The spa is not only economically beneficial but also contains *maslahah* (the best public benefit or interest) according to *Shara*’.

Regarding *Maqasid al-Shariah*, spa services provide benefits for “*Hifd al-‘Aql*” (Preservation of Intellect) and “*Hifd al-Nafs*” (Preservation of Life) (Anas et al., 2016). Following *Hifd al-‘Aql*, spa services can neutralize tension, break down the pressure of mind, reduce fatigue and boredom both physically and mentally with the relaxation offered. Regarding “*Hifd al-Nafs*,” spa services can help rejuvenate the body and empower the function of healthy organs to obtain a more optimal health level. While reviewing the level of spa Complementary Needs, Islamic law could be categorized into three criteria (Figure 1): *Daruriyyat* (Basic Necessities), *Hajiyyat* (Complementary Needs) and *Tahsiniyyat* (Embellishment). To cope with *Daruriyyat* (Basic Necessities), the spa is the only treatment technique such as healing pain in the pubic area that could only be treated with therapy. *Hajiyyat* (Complementary Needs) is described as the condition

when the spa helps to optimize body organs' performance. *Tahsiniyyat* is the condition when the spa aims for beautifying the physical appearance. These three levels of Complementary Needs result in different spa's legal status. Differences in legal status also have an effect on the legal differences in operational services, as explained below:

1. Spa's operational services that passed the same-sex line. If the therapy is aimed at "*Daruriyyat*" (Basic Necessities) treatment, a therapist may see and touch the heavy genitals by following the rule of "*al-Darurat Tubih al-mahzurat*" (an emergency condition allowing normally prohibited things). However, if the spa had the dimensions of *Hajiyyat* (Complementary Needs) and *Tahsiniyyat* (Embellishment), then the limit of the female's naked body must not be seen and touched, whereas the other body parts could be seen and touched.
2. The touch that occurred between the therapist and the clients should still be within the bounds of professionalism. On the contrary, the touch wrapped in lust violates one of the seven transaction principles: no infidelity.
3. The occurrence of *ikhtilat* (mingling) between men and women. Spa services, according to Islam, only provide opportunities for therapists and those treated equally. Mixing treatment (for men and women) should not occur, either from the side of the spa room or the therapist.
4. Food, drinks, and cosmetics provided in the spa series must be guaranteed halal products.

The Halal spa framework is presented in the following scheme.

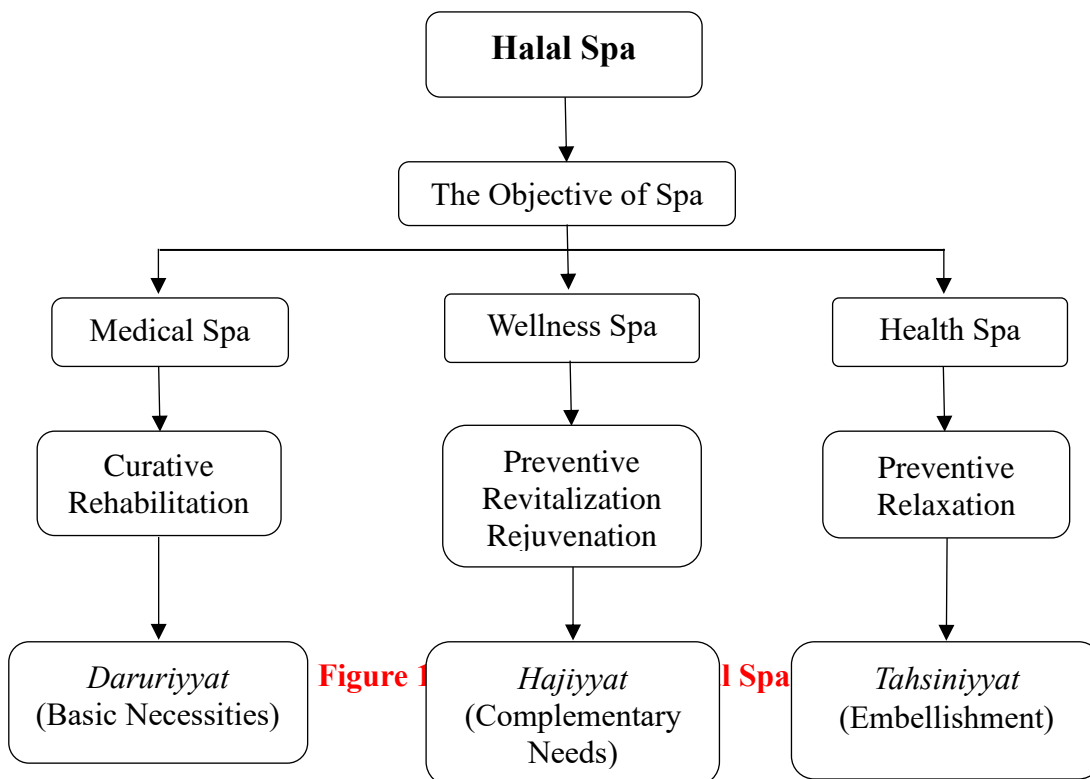


Figure 1 Halal Spa

## Halal Spa Facilities

Based on the interview results with spa consumers, and the checklist document related to spa facilities needed, the elements of spa facilities required by Muslim consumers can be presented as follows:

1. The lobby area is a terrace room near the entrance. It usually has various tables and chairs like a waiting room. The lobby should have Islamic reading materials such as magazines, tabloids, or books.
2. The front office needs to be equipped with written information explaining (1) this spa is a Halal spa; (2) types of spa services; (3) the price of each service; and (4) the type of cosmetics used. Cosmetics/ ingredients with the official halal logo or made from herbs needs to be displayed in the room.
3. A clean toilet is another important thing. The toilet should be well-maintained and separated between men and women toilets, of which each toilet should be equipped with practical tools for washing.
4. The place of prayer needs to be equipped with (1) clean and well-maintained prayer equipment, (2) *Qibla* directions, (3) a clean and well-maintained prayer room, (4) good air circulation with air cooler or fan, (5) bright lighting, (6) place for *wudhu* with a clean and well-maintained condition, (7) the prayer time schedule; and (7) clean water installation for washing.
5. Interior and ornaments do not lead to polytheism and pornography.
6. The spa room has the following elements and criteria; (1) the room for customers is neatly arranged, clean, well-maintained, and comfortable (2) changeable lighting; (3) halal therapeutic ingredients; (4) good air circulation with cooling air or fans; (5) complete *lenna* (kimono, spa wardrobe, towel, washcloth, and slippers) which are clean and free of germs and maintained according to general health regulations; (6) dressing room with guaranteed privacy; (7) well-maintained, neatly arranged, safe, and clean spa equipment; (9) neatly arranged furniture with the principles of safe, comfortable, and efficient; (10) bathtubs must be clean, well-maintained, and guaranteed customer's privacy; (11) well-maintained trash cans following general health principles; (12) first aid equipment; and (13) locker where customer's belongings are stored.
7. Therapist room must be appropriate for taking a rest and self-preparation.
8. Music is not in a porn nuance.

9. Bathtubs are used personally. If the bathtubs are used together, each client must use a cloth.
10. The rinse room is used personally by each spa customer to rinse their body after treatment.
11. Washing sink is equipped with cleansing soap and antiseptic, including adequate clean water.
12. Locker is to leave customers' personal belongings during the spa treatment.
13. The eating and drinking area is needed for eating and drinking after the treatment.
14. Lighting control should be considered appropriate by setting the amount of irradiation according to the type of treatments.

The critical point in spa facilities only provides a conventional spa. Spas must provide space for two clients of different sexes, such as men and women. A single space is not allowed because the spa room would no longer be a private space due to the presence of two non-*mahram* sexes.

In addition to space, the second critical point is the use of bathtubs together at one time. If the bathtubs are simultaneously used, customers need to wear an available treatment wardrobe. Meanwhile, men and women sharing a bath is not permitted for any reason.

The third critical point is ornament and interior space. The spa is equipped with a place of worship completed with offerings and burned incenses in some places. Also, there are paintings or pictures in the room depicted a woman's naked body. The Halal spa must be free from elements that might lead to polytheism and pornography (Yaman et al., 2012).

The fourth critical point is gathering men and women during the treatment process. In the Halal spa, male clients are treated by male therapists, while female therapists treat female clients in accordance with professionalism and ethics. Spa services for men should be separate from those for women (Othman et al., 2015).

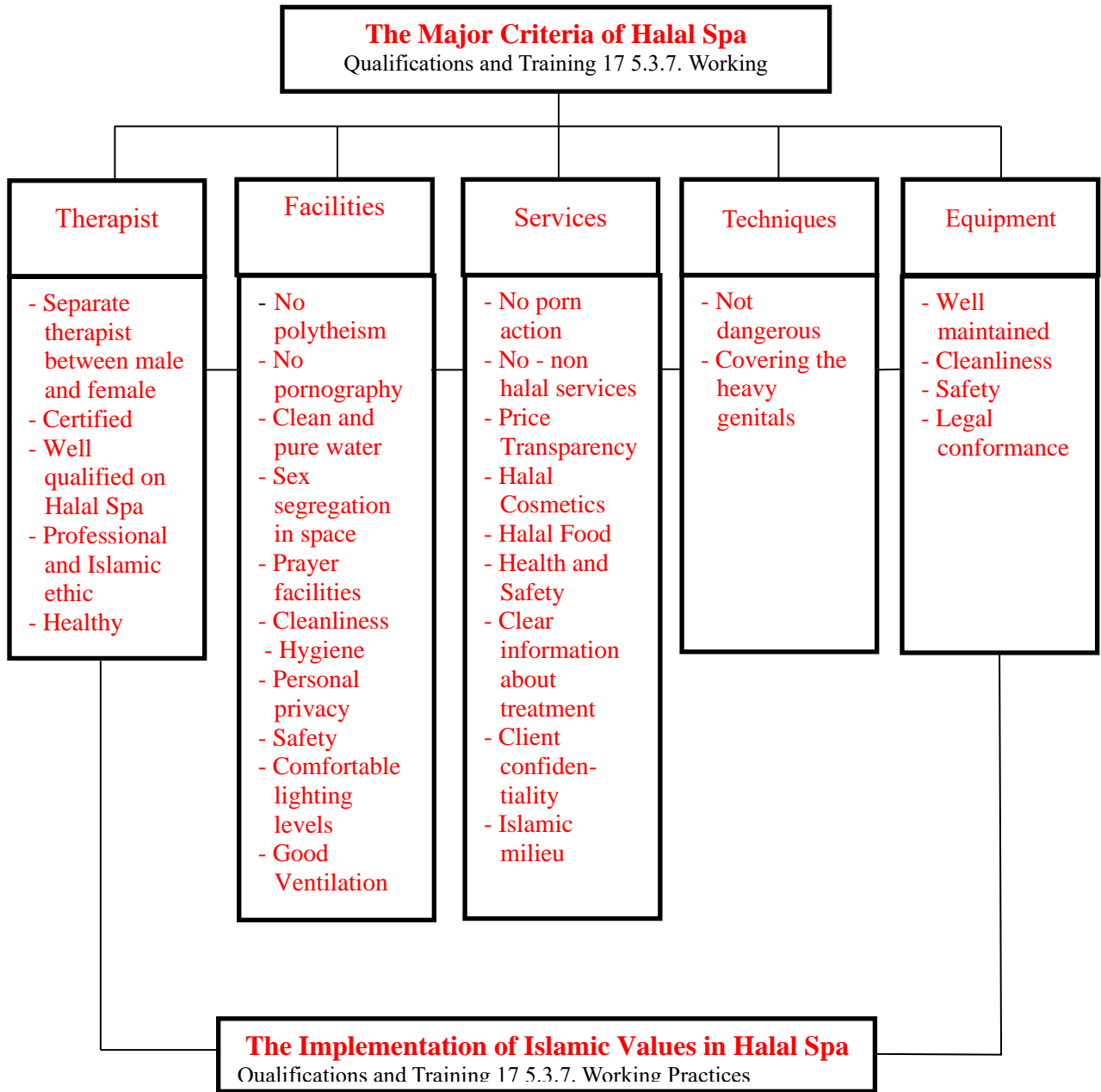
As an effort to ensure whether spa treatments do not conflict with Islamic values, a minimum standard of the spa must be first established, including (Al-Hasan, 2017):

1. Separate treatment rooms for men and women.
2. Mind and physical therapy do not lead to Sharia violations or lead to shirking.
3. Male therapists are only for male clients, while female therapists are for female clients.
4. Some facilities would be convenient for the customers to pray.
5. Cosmetics used are supported by official halal logo products.

Based on the BPS survey results, there were 81.55% of spa businesses in Indonesia providing music facilities, 60.52% provided soaking tubs, 95.39% provided clean toilets, and 68.04% provided lockers or luggage storage (Widoyono, 2015).

Crescent Rating provides standards and awards to the Halal spa business by giving two ratings, namely: “A” rating and “AA” rating. A spa with an “A” rating adheres to Islamic criteria and provides a satisfying spa service for Muslim tourists. The spa with an “AA” rating is designed specifically for Muslims. One of the main elements of ranking is the level of privacy offered by the spa. Crescent Rating requires separate areas for men and women. A spa with “AA” rating provides a separate area, while the “A” rating provides separate times for men and women (Widoyono, 2015). Second, the therapist has professional qualifications and a competency certificate. A female employee serves a spa for women while the male employee is in the male department. The clothing worn should be in accordance with Islamic rules. Third, spa businesses must be registered with local authorities and obtain licenses from local authorities to run the business. Fourth, the products used are halal certified or herbal products. Finally, the spa informs Muslim customers that the spa is in accordance with Islamic requirements and is visitable.

Based on the result of research above, Halal spa's formula is described in this chart;



**Figure 2. The Formula of Halal Spa.**

Related to this research, Naura, as a Halal spa industry agent, states: "I really hope there are some standards for spa service and facilities according to Islam. There are no clear references. It makes me doubt about halal and haram. These findings are very useful."

## Conclusion

This study's findings can be used to develop Halal spas based on Islamic values. Spa services had fulfilled the principles of sharia business transactions that covered selling and buying services or benefits. The business must comply with the provisions of the *Shara'* and the sale contract for the sake of *maslahah*. Following *Maqasid al-Shariah (the objectives of Islamic law)*, spa services provide benefits for "*Hifd al-'Aql*" (Preservation of Intellect) and "*Hifd al-Nafs*" (Preservation of Life). The **levels of spa Complementary Needs** could be categorized into three criteria, namely *Daruriyyat* (Basic Necessities), *Hajiyyat* (Complementary Needs), and *Tahsiniyyat* (Embellishment). There are 14 elements of spa facilities. The critical point in such facilities that often occurred is that the spa room is no longer private if male and female customers could be in the same room. The second critical point if both sexes use bathing facilities at the same time. The third critical point is related to the ornament and interior because Halal spas should be free from polytheism and pornography elements. The last critical point is about the presence of a mixing area for men and women. Hopefully, this research can be followed by measuring the level of readiness and willingness of conventional spas to provide services and facilities according to the Halal spa concept.

## Acknowledgment

We would like to express our gratitude to the Rector of Universitas Negeri Surabaya for providing opportunities to conduct research on this topic. We also want to thank the informants, **spa owners** who helped us in completing this research.

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## Exploring Muslim Tourist Complementary Needs on Halal Spa Facilities to Support Indonesia's Sharia Tourism

**Abstract:** This study aims to review Islamic law on body spa services and describe the spa facilities Muslim tourists need. This descriptive qualitative study consists of spa consumers, owners, therapists, and religious leaders. The data were collected using interviews, focus group discussions, and observation. This study was analyzed by *Maqasid al-Shariah (the objectives of Islamic law)* and the Classification of Benefits based on Shariah theory. The results showed that the process and purpose of spas should be for the sake of *maslahah (Public interest)*. Based on *Maqasid al-Shariah (the objectives of Islamic law)*, spa services benefit the “*Hifd al-‘Aql*” (Preservation of intellect) and “*Hifd al-Nafs*” (Preservation of life). There were three levels of Complementary Needs for spas, categorized into *Daruriyyat* (Basic Necessities), *Hajiyyat* (Complementary Needs), and *Tahsiniyyat* (embellishment), while the spa facilities comprise 14 elements.

**Keywords:** Body; Halal spa; *Maqasid al-Shariah*, Muslim; Travel.

### Introduction

Halal is not only a brand but also a lifestyle that gives additional value to consumers. Along with high economic growth, traveling becomes a fundamental need or even a lifestyle for some people. The great potential of the Muslim world market also influences the development of halal tourism. In several countries, halal tourism uses several terms, such as Islamic Tourism, Sharia tourism, Halal Friendly Tourism Destinations, Halal Travel, Muslim-Friendly Travel Destinations, and Halal lifestyle. Halal or Islamic tourism is defined as tourism and hospitality created by consumers and producers following Islamic values (El-Gohary, 2016). According to this definition, Sharia tourism includes all tourism types that do not conflict with Islamic values and enable Muslim tourists to meet their needs.

Halal tourism remains limited for Muslims and has not yet been accepted globally. Therefore, the UAE has made a breakthrough by integrating Muslim and non-Muslim tourists to visit and enjoy halal tourism. Moreover, halal tourism into a global product and accepted by everyone. The UAE is transitioning from an oil and natural resources economy to an economy

based on industry, services, and tourism (Al-Hammadi et al., 2019). In the second quarter of 2019, Dubai introduced a new Islamic tourism destination named Quranic Park, established to educate tourists about Islamic culture. Dubai's Quranic Park is on TIME Magazine's World's Greatest Places list (Saundalkar, 2019).

The Mastercard-Crescent Rating assessment ranked Indonesia and Malaysia as the best halal tourism destinations in 2019. The assessment was based on four criteria: access, communication, environment, and service (Mastercard-Crescent Rating, 2019). Resorts and hotels provide spas; there are also many public spas. It is one of 13 fields of the Indonesian tourism industry (The Ministry of Tourism and Creative Industry of the Republic of Indonesia, 2009).

A spa is a place for body care or treatment through various services, including facials, hair treatments, and body care. "Spa" comes from the Latin phrase *Solus Per Aqua*, which means treatment using water. In Indonesia, the spa is well-known as *Tirta Husada* (Yurcu, 2017). It is also the name of a small city in Belgium with an efficacious mineral water source for body treatment and health. In ancient Egyptian civilization, royalty such as Cleopatra habitually bathed in water full of flowers, herbs, and milk, as indicated by Cleopatra's bathing artifacts (Bender et al., 2005). In Europe, the spa is usually associated with treatment using mineral water from natural spring sources. In Turkey, the centers and treatments as known as Turkish Baths, while in Germany, they are called "*Kurhaus*" (Gay, 1987).

The halal spa is now developing along with Muslims' halal lifestyle and their increasing welfare. The halal spa one of the Complementary Needs of Muslim consumers for rejuvenating their bodies. The spa has become one of the four pillars of halal-tourism product development besides hotels, restaurants, and travel agencies (Tawat, 2019). As reported by The Global Wellness Economy Monitor (GWEN) in 2015, the spa industry reached US\$99 billion, with 121.595 spas operating in the world, earning US\$77.6 billion in revenue and employing more than 2.1 million workers (Global Wellness Institute, 2017). GWEN reported that Indonesia ranked 17 of the Top 20 Spa Markets in 2015, with 2,070 spa facilities, 60,682 spa employees, and US\$0.92 billion in revenue (Global Wellness Institute, 2017; Kurniawan, 2018).

The Spa Business Survey, conducted in April 2015, shows that Bali Province had the highest number of spa businesses in Indonesia, with 34.82%, followed by DKI Jakarta Province with 29.04%. The other spa businesses are in West Java province (7.63%), East Java province (5.18%), and D.I Yogyakarta (4.56%), while the rest (2%) are in other provinces (Widoyono,

2015). The data indicates that the spa business is still dominated by the provinces or regions that become the main destination for foreign tourists.

Based on the 2019 Global Muslim Travel Index (GMTI), the total number of Muslim world tourists reached 140 million in 2018 (Mastercard-Crescent Rating, 2019). In 2017, there were about 131 million Muslim visitors globally – increasing significantly from 121 million in 2016 – and it is estimated to continue growing up to 156 million visitors by 2020 representing 10% of the travel segment. The Muslim travel market is on course to continue its fast-paced growth to reach US\$220 billion by 2020 and could reach US\$300 billion by 2026 (Mastercard-Crescent Rating, 2018).

During 2017, the number of foreign tourists visiting Indonesia has reached 14.04 million, a 21.88% increase over the previous year, about 11.52 million (Statistics Indonesia, 2018). In 2019, the number of international tourist arrivals was 16,11 million, and generating revenues of US\$ 17.6 million (Statistics Indonesia, 2020). An estimated 5% of travelers are Muslim, each spending between US\$2000-2500. The general tourist spends only around US\$1100. The growth of Indonesia's halal tourism is the most significant in the world, about 42%. Large expenses on five-star hotel accommodations are an opportunity to pamper tourists with halal spa services (Sofyan, 2019).

The halal market's popularity requires tourism business managers to offer and improve suitable services for Muslim tourists' Complementary Needs, including spa services. Muslim travelers have six faith-based needs. While most Muslim travelers adhere to some of these needs, their level of importance varies. Those are Halal food, prayer facilities, Ramadan services, water-friendly washrooms, no non-Halal activities, recreational facilities, and privacy (Mastercard-Crescent Rating, 2018). Muslim travelers are not homogeneous in their adherence to faith-based needs. To cater to these needs from a services and facilities perspective, service providers can look at grouping these needs into "Need to have," "Good to have," and "Nice to have." The spa is one of the private facilities and services that foreign tourists seek when traveling. The service indicators for Muslim tourists weigh 45%, and one of those services is the spa (Mastercard-Crescent Rating, 2018).

There are several arguments for researching the Halal spa as a requirement for Muslim travelers, but the main reason is lack of information. The National Sharia Board – Indonesian Council of Ulama has five regulations governing spas: (1) no pornography or pornographic



activities; (2) protections for tourist privacy; (3) halal cosmetics; (4) No non-halal services; and (5) prayer facilities (The National Sharia Board – Indonesian Council of Ulama, 2016). GMTI included the halal spa among the “Nice to Have” components to spoil Muslim travelers. Furthermore, Halal spa criteria have not been studied further (Global Muslim Travel Index, 2019). The Shariah-compliant spa, formulated by Siti Farah, was more concerned with halal products, spa room structure, Muslim therapy, and not offering some forbidden practices (Halim and Hatta, 2018). Tawat (2019)’s study of Halal wellness spa services in Thailand specified seven criteria: Wellness of spa manager; Therapist; Spa services; Spa products, Equipment/Accessories; Services; and Safety. In contrast, this study will inspect Halal spas from an Islamic law perspective to specify Islamic Halal spa criteria and spa levels according to Islamic concepts.

As Halal tourism developed in Indonesia, several Halal spa venues began to emerge and develop. However, Most Muslim tourists cannot enjoy Halal spas since most spa houses are still conventional, even in reputable Indonesian hotels. Therefore, it is necessary to incorporate Halal spa components, including those aspects of service and facility related to the Complementary Needs of Muslim tourists (Fahham, 2017).

The halal spa is a new issue in the tourism field. This study is an effort to socialize the spa concept following Islamic perspectives. We invite academics and tourism practitioners to participate in the project by producing reliable resources in the field of Halal spa in the near future. Specifically, this study aims to describe Muslim tourists’ spa facilities and review Islamic law concerning body spa services.

## **Literature Review**

### **Spa: Indonesian Experience**

According to Indonesian Law Number 10 in 2009 concerning Tourism, a spa business provides services with a combination of water therapy, aromatherapy, massage, herbs, healthy food and beverage services, and physical activity. It is useful to relax the soul and body by referring to the local tradition and culture. Spa services provide body relaxation to get a balanced body, mind, and spirit. The spa relies on natural sources of mineral water and hot water (thermal therapy) as well as other elements, such as aromatherapy, massage, herbal ingredients, and a soothing atmosphere that includes music and soft room colors (The Ministry of *Trade* of The Republic

of *Indonesia*, 2009). Indonesian Spas are also well-known for aromatherapy, the art of caring for the body, mind, and soul with each essential oil (Ali et al., 2015).

The spa is a holistic health service that combines traditional and modern health care. According to the treatment goals, Spa services are categorized as Wellness or Health spas that provide health maintenance and preventive services that focus on relaxation and rejuvenation. Medical spas provide services covering health improvement, maintenance, and prevention by prioritizing recovery, also called revitalization-rehabilitation (Trihas and Konstantarou, 2016). In terms of facilities, there are six spa categories: (1) Day/salon spas; (2) Destination spas and health resorts; (3) Hotel/resort spas; (4) Thermal/mineral springs spas; (5) Medical spas; and (6) Other spas (Global Wellness Institute, 2017). The Ministry of Health of the Republic of Indonesia divides spas based on the treatment into three categories, (1) Medical Spa; (2) Wellness Spa; and (3) Health Spa (The Ministry of Health of the Republic of Indonesia, 2014). There are three categories, as follows:

**Table 1. The Category of Spa**

<b>Category</b>	<b>Approach</b>	<b>Treatment Goal</b>	<b>Opportunities</b>
Medical Spa	Curative	Rehabilitation	Halal Medical Spa
Wellness Spa	Preventive	Revitalization Rejuvenation	Halal Wellness Spa
Health Spa	Preventive	Relaxation	Halal Wellness Spa

Therefore, several important components in spa are as follow:

22. Water therapy or hydrotherapy uses water and several natural ingredients from plants, minerals, essential oils, salt, milk, mud, and scrubs for body healthcare by regulating temperature, pressure, current, moisture, and water content.
23. Massage is body care or treatment technique of massaging muscles using limb movements (e.g., hands, fingers, elbows, and feet) or other assistive tools that are soft to the skin, muscles, and nerves. The massage stimulates blood and lymph circulation.

24. Aromatherapy is a body care technique using efficacious essential oils. The oils can be used by inhaling, compressing, or applying to the skin. Such efforts can be more effective if accompanied by massage. The ingredients are active substances taken from aromatic plant extracts such as flowers, leaves, roots, stems, and fruit seeds. They have stimulation or relaxation effects.
25. Relaxation is an effort to reduce fatigue and tension, both physically and mentally.
26. Rejuvenation is an effort to rejuvenate the body to reveal more beautiful looks.
27. Revitalization is an effort to empower the function of organs to be more healthy.
28. A spa therapist is a person who has a defined competence level of providing spa services and is licensed to carry out his profession.

Each spa venue offers at least seven specific concepts and services (The Ministry of Health of the Republic of Indonesia, 2014). The elements involve massage techniques, cosmetics/ingredients used, the therapist's appearance and skills, the spa's spatial design, linens and equipment, music, and aromatherapy. Currently, various spa concepts with ethnic nuances are being developed, such as Javanese, Balinese, Madurese, Middle Eastern, and Sundanese. In the spa house with a Javanese concept, for instance, and all of the spa's decor, interior, exterior, music, material, aroma, linens, furniture, cosmetics, and clothing reflect the distinctive Javanese culture. There is also a spa featuring a blend of two cultures, such as a Javanese spa at the Inna Beach Bali hotel that combines Balinese and Javanese cultures (Yuswati, 2018). The spa is a type of service that is full of cultural and ethnic nuances and traditions. Many spas developed in the country should help preserve Indonesian traditions.

Any spa service should be offered in a clean, comfortable, safe, and healthy environment based on cultural and moral norms. Several important aspects include the lighting, color, sound, aroma, temperature, and treatment room (The ASEAN Secretariat, 2016). These aspects are essential because customers are bio-psycho-sociocultural and religious beings who want comprehensive and complete services to achieve optimal health. Whatever spa concept is carried out provides a broad opportunity to integrate Islamic values (Faidah, 2017). Thus, the Halal spa can have an ethnic concept by including several elements through offered services and facilities.

## **Islamic Concept of Spa**

Islam provides guidance to its adherents to look clean, beautiful, and pleasant: “Verily Allah is beautiful and loves beauty” (Agus et al., 2018). In a vertical interaction with Allah, Muslims are required to clean themselves from the *Hadath Akbar* (major ritual impurity such as nocturnal orgasm, menstruation/hayd, sexual intercourse, etc.) by doing “ghusl *al-Janaba*” (the mandatory major or full-body [ritual purification](#) with water before performing various rituals) and from *Hadath Asghar* (minor ritual impurity that invalidates *wudu* or a state occurs for one as a result of invalidation of *wudu* such as defecation, farting, urination, deep sleep, etc.) by *wudu* (the minor of ritual purification or ablution with water) (Kiani and Saeidi, 2015). Moreover, there is also a recommendation to wear beautiful clothes while praying, as mentioned in the Holy Quran, Al-A’raf 31: “Wear your beautiful clothes every time you enter the mosque.” (Quran, 2019). In the context of the relationship with Allah, a Muslim is commanded to be fresh, clean, and purified. Likewise, they need to do the same thing in the context of interaction with humans. The Prophet Muhammad SAW once said to his companions when they wanted to come to their brother; he said: “Cleanliness is half of faith,” as Narrated by Shahih and Muslim: 223 (Bukhari and Muslim, 2020).

The *Hadith* also provides a clear depiction a Muslim’s profile. Both inner and outer beauty are Islamic teachings; therefore, one’s outer appearance is as important as the inner appearance. Rasulullah SAW has declared that an inappropriate appearance or clothing is haram or against Islam. Islam asks Muslims always to look good. Thus, a Muslim must show his Islamic identity by how he looks, including cleanliness, purity, and beauty. The balance between a good appearance of the body and mind is the guidance of Islam.

Islam introduces five dispositions in terms of body care depicted in the *Sunnah*, including removing armpit hair and shaving pubic hair. As a Muslim, maintaining cleanliness and beauty are highly recommended. Therefore, a Muslim should not leave the *Sunnah* for more than 40 days. The *Hadith* states that “Five things included in *fitrah* (purity) involve shaving pubic hair, circumcision, thinning mustache, removing the armpit hair, and cutting nails.” (Narrated by Bukhari Muslim) (Al-Munajjid, 2014). Islam also recommends maintaining oral hygiene by cleaning the teeth using a *siwak* or toothbrush. Toothbrushing is recommended in every circumstance, and it is emphasized when performing the *wudu*, praying, reading the Qur’an, entering the house, and waking up at night to do a midnight prayer. Rasulullah SAW said, “If it is not burdensome to my people, surely I will order them to do toothbrushing every time they will pray.” (Depth et al., 2019). Also, a Muslim should protect her/his mouth from unpleasant odors.

“Whoever eats shallots and garlic and chives, then do not approach our mosque.” (Muslim, 2011). The unpleasant smell disturbs angels and people who are in the mosque by distracting them from prayer. Henceforth, a Muslim woman should also maintain clean breath.

Islamic spa concepts can be elaborated upon from the Maqasid Shariah perspective. In the context of Islamic law, it can refer to the purposes of the Islamic faith. The objective of Shariah is to promote the well-being of all mankind (Anas et al., 2016). It is necessary to establish welfare in this world and the world hereafter to prevent *fasad* (chaos and disorder). There are five objectives, as follows:

**Table 2. The Five Objectives of Shariah**

<b>Objectives</b>	<b>Description</b>
Preservation of Religion	The preservation and protection of religion under all circumstances or conditions. Example: Jihad (defending Islam if it is attacked by the enemies).
Preservation of Life	The preservation and protection of life under all conditions. Example: to protect life is enacting a severe punishment for those who kill another ( <i>qisas</i> ) and abortion is prohibited, the order or healthy life, etc.
Preservation of Intellectual	The preservation and protection of the intellect and mind under all conditions. Example: The prohibition of liquor consumption or harmful substances that will affect the damage of the brain.
Preservation of Lineage	The preservation and protection of descendants and family honor under all conditions. Example: The prohibition of committing adultery or other immoral behaviors.
Preservation of Property	The preservation and protection of property under all conditions.

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Example: Distribution of wealth fairly through *Zakat* (The Religious obligation for all Muslims who meet the necessary criteria of wealth) or *infaq* (giving some possession or income).

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(Dar alifta al-Misriyyah, 2020).

Muslim scholars have classified the objectives of Shariah into three categories, in descending order of importance (Kamali, 1999):

**Table 3. The Categories in Descending Order**

<b>Categories</b>	<b>Description</b>
<i>Daruriyyat</i> (Basic Necessities)	Primary needs. Essential elements for human life. The absence of these elements may cause destruction and damage.  Examples: Spas for healing diseases.
<i>Hajiyyat</i> (Complementary Needs)	Secondary needs. The lack of any of these needs is not a matter of life and death. Its existence is needed to provide convenience and eliminate difficulties.  Examples: Wellness Spa
<i>Tahsiniyyat</i> (Embellishment)	Tertiary needs. All the needs to comfort and ease life and offer more spacious and luxuries.  Examples: Health Spa.

The differences between *Daruriyyat*, *Hajiyyat*, and *Tahsiniyyat* are their influences on human existence. The spa fulfills the objectives of Shariah, including *Hifd al-Nafs* (Preservation of Life) and *Hifd al-Aql* (Preservation of Intellect) by maintaining, improving, and restoring health in terms of freshness and beauty and achieving a balance between body, mind, and soul (spirit) for optimal health conditions. According to the circumstances, judging from the three categories, the spa moves from *Daruriyyat*, *Tahsiniyyat*, and *Hajiyyat*. The implication of the theory is the formula for spa facilities is based on the level of need.

## **Methodology**

## Research Design

This study was a descriptive qualitative approach. This descriptive study aimed to make a systematic, factual, and accurate description concerning traits and relationships between the investigated phenomena. The qualitative descriptive approach was used to review the spa concept in Islamic law and traveler needs.

This research was conducted in June 2016 - May 2017 in three cities in East Java, Indonesia, namely Surabaya, Tuban, and Malang. There were seven parameters of spas, including (1) Kayla Spa; (2) Aliya Spa; (3) Nayyara Spa; (4) Naura Spa; (5) House of Annisa; (6) Alfafa Spa and (7) Ida Salon. Observations focus on spa facilities (rooms, equipment, materials, cosmetics, layout, and infrastructure) and services. The informants were 63 regular spa customers to find out consumers' needs for the Halal spa facility. The researchers interviewed 15 therapists, spa experts, and religious scholars to explore the industry's readiness in responding to customers' needs. Researchers also conducted a Focus Group Discussion (FGD) in the discussion room at the Faculty of Engineering, Universitas Negeri Surabaya. Religious scholars attended the FGD, which was led by a moderator and included seven participants. Table 4-6 lists the data collection materials.

**Table 4. Interview Guidelines**

<b>Aspects</b>	<b>Questions</b>
<b>Reasons to Choose Halal Spa</b>	Why do you choose body treatments at the Halal spa? Do you also do body treatments at a conventional spa?
<b>Spa Facilities</b>	In terms of facilities, what distinguishes Halal spa and conventional spa? What spa facilities do tourists need? What space is needed so that consumers feel protected? Do the Spa facilities fulfill your needs? Are all ingredients/ cosmetics Halal?
<b>Spa Services</b>	In terms of service, what distinguishes Halal spa and conventional spa? What are your expectations of a therapist?
<b>Treatment Types</b>	What type of treatment is preferred? What is the purpose of visiting a spa (treatment, relaxation, entertainment)?

**Table 5. The Materials of FGD**

<b>Issues</b>	<b>Discussion</b>
<b>Halal Spa Policy in Indonesia</b>	Policy and support for the development of Halal spa in Indonesia

	Halal spa service standards in Indonesia Standardized Halal spa facilities in Indonesia An institution that is authorized to conduct Spa certification
<b>Spa and Islamic Ethics</b>	Limits on body care that are allowed and not The purpose of body care in Islam
<b>Halal Spa and Tourism</b>	Spa's position in supporting the tourism sector
<b>Spa Facilities</b>	Spa facilities needed by Muslim tourists

**Table 6. The Checklist of Spa Facilities**

<b>Types</b>	<b>Conditions</b>
<b>Spa Room</b>	Consultation room, bath/jacuzzi room, sauna room, treatment room.
<b>Treatment Room Furniture</b>	Bed, material/ cosmetic display table, lockers, chairs
<b>Lighting</b>	Natural lighting, artificial lighting
<b>Sound System</b>	Relaxation music and communication system with clients
<b>Air Conditioning</b>	Air circulation, closed air circulation, aromatherapy
<b>Color</b>	Following the concept (natural, modern, semi-modern)
<b>Concept of Spa Building</b>	Interior, landscape (according to the spa concept; modern, semi-modern, traditional, natural)
<b>Water System</b>	Cold water, hot water, warm water, clean water, ice water, and drainage management
<b>Fire Protection System</b>	Fire alarm, fire extinguisher, building security system
<b>Supporting Facilities</b>	Cosmetic display room, cafe, and restaurant,
<b>Additional Facilities</b>	Lobby, waiting room, corridor, cleaning room, dressing room, toilet, parking lot.
<b>Management Room</b>	Chief and staff room, reception room, employee restroom
<b>Equipment</b>	Body steam, bath up, ear candle, treatment tools for women's sensitive part, aromatherapy furnace
<b>Ingredients / Cosmetics</b>	Scrub, massage cream, soap, cleanser, mask, cream scrub, body lotion
<b>Clothes</b>	Blanket, bed sheet, women's traditional cloth, loincloth, towel

The data was processed by manually coding, compiling concepts based on coding results, creating categories, and obtaining analysis results. The obtained data were analyzed following the pattern of Miles and Huberman with four stages: (1) field data collection through FGD with owners, therapists, and religious experts about the concept of a spa. Also, the interviews with Muslim consumers and checklist documents to explore the spa facilities were needed, (2) data reduction covering a process of selecting, focusing, abstracting, transforming rough data in the



direct field. At this stage, the interview results were interpreted as consumer needs and organized into three categories: primary facilities, secondary facilities, and tertiary facilities (3) data presentation was a series of information. At this stage, it was determined the relative importance of consumer needs and (4) conclusions drawn by reflecting on the results and processes (Miles et al., 2014). This study is limited to seven spas in East Java province and 85 informants.

### **Data Validity Test**

The validity test used triangulation sources by checking the data obtained through several sources. The techniques were triangulated by matching the interview results with the document checklist. The sources were triangulated by matching explanations of therapists, owners, and religious experts about the spa concept.

## **Results**

### **Legal Review of Body Spa**

There are various spa services, such as hair styling, pedicure-manicure, body spa, and V-spa. This discussion focuses on body spa. Body spa is a series of body treatments consisting of several stages: (1) whole-body massage therapy to improve blood circulation and to give muscles relaxation; (2) body scrub to remove dead skin cells, smooth and clean the body, and eliminate the body odors; (3) body steam to open pores, remove toxins and facilitate blood circulation; (4) body mask to close the pores, lighten and tighten the skin; (5) body soak with flower water/ milk bath/ aromatherapy (The ASEAN Secretariat, 2016). The spa process usually takes up to two hours, including massaging, scrubbing, and then bathing, using refreshing herbs. Body areas treated during massage include back to buttocks, back legs, front legs, hands, and chest. The comfort of a body spa ensures the clients might fall asleep while taking the chosen treatment. Therefore, the spa offers treatment, health, and pleasure.

Based on Islamic law, spa services contain two aspects: transaction elements and service operations. Based on the transaction elements, there is a provision that everything in *muamalah* (the commercial transactions between the parties) is allowed unless it is prohibited by the rules: “*Al-Aslu fi al-Muamalat al-Ibahah, Illa an Yadulla al-Dalil ala Tahrimihī*” (The original law in *muamalah* is permissible unless there is *dalil* (an argument) that forbids it) (National Sharia Board - Indonesian Council of Ulama, 2016). Islam does not prohibit a *Shara’* contract if the contract

adheres to the rules of *Shara'* in general. For this reason, seven contract principles must be fulfilled in the Islamic economy, i.e., no *riba* (usury) practice, no fraud, no gambling, no harm, no injustice, no immorality, and no prohibition (Najeeb, 2014).

Transactions for using spa services are permitted as long as they do not violate any of the above seven contract principles. In the context of Islamic economics, spa services meet business transaction regulations. The transaction is about selling and buying services or benefits. The therapist's ability to massage and scrub is a useful skill; therefore, the therapist should be compensated. Moreover, body steam and flower bathing processes make clients enjoy the services and provide the *ujrah* (fee or the financial charge for using services). As a service business, the spa does not violate the law in a business context. The activities, including all the systems and management of spa services, had fulfilled the *ijarah* (the type of contract in Islamic transaction) contract (National Sharia Board - Indonesian Council of Ulama, 2016). However, a business would be legal if conducted according to the *Shara'* provisions, starting from the contract, the process, and the goals. The spa is not only economically beneficial but also contains *maslahah* (the best public benefit or interest) according to *Shara'*.

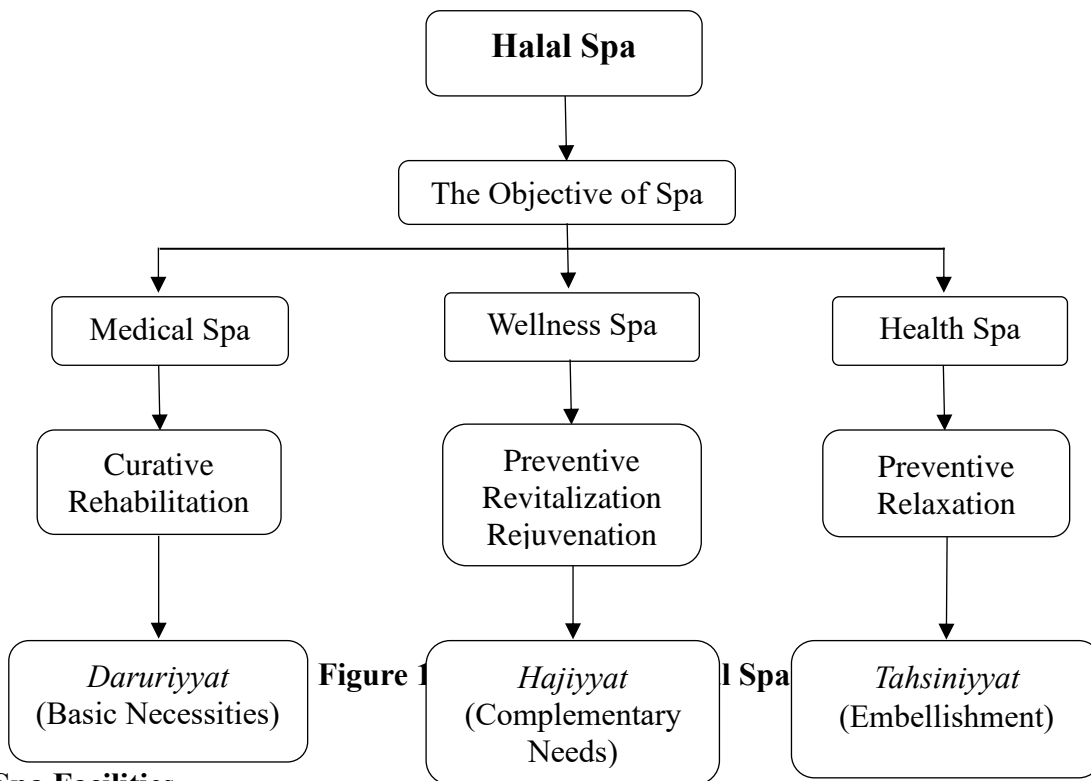
Regarding *Maqasid al-Shariah*, spa services provide benefits for "*Hifd al-'Aql*" (Preservation of Intellect) and "*Hifd al-Nafs*" (Preservation of Life) (Anas et al., 2016). Following *Hifd al-'Aql*, spa services can neutralize tension, break down the pressure of mind, reduce fatigue and boredom both physically and mentally with the relaxation offered. Regarding "*Hifd al-Nafs*," spa services can help rejuvenate the body and empower the function of healthy organs to obtain a more optimal health level. While reviewing the level of spa Complementary Needs, Islamic law could be categorized into three criteria (**Figure 1**): *Daruriyyat* (Basic Necessities), *Hajiyyat* (Complementary Needs) and *Tahsiniyyat* (Embellishment). To cope with *Daruriyyat* (Basic Necessities), the spa is the only treatment technique such as healing pain in the pubic area that could only be treated with therapy. *Hajiyyat* (Complementary Needs) is described as the condition when the spa helps to optimize body organs' performance. *Tahsiniyyat* is the condition when the spa aims for beautifying the physical appearance. These three levels of Complementary Needs result in different spa's legal status. Differences in legal status also have an effect on the legal differences in operational services, as explained below:

1. Spa's operational services that passed the same-sex line. If the therapy is aimed at "*Daruriyyat*" (Basic Necessities) treatment, a therapist may see and touch the heavy genitals by following the

rule of “*al-Darurat Tubih al-mahzurat*” (an emergency condition allowing normally prohibited things). However, if the spa had the dimensions of *Hajiyyat* (Complementary Needs) and *Tahsiniyyat* (Embellishment), then the limit of the female’s naked body must not be seen and touched, whereas the other body parts could be seen and touched.

2. The touch that occurred between the therapist and the clients should still be within the bounds of professionalism. On the contrary, the touch wrapped in lust violates one of the seven transaction principles: no infidelity.
3. The occurrence of *ikhtilat* (mingling) between men and women. Spa services, according to Islam, only provide opportunities for therapists and those treated equally. Mixing treatment (for men and women) should not occur, either from the side of the spa room or the therapist.
4. Food, drinks, and cosmetics provided in the spa series must be guaranteed halal products.

The Halal spa framework is presented in the following scheme.



**Halal Spa Facilities**

Based on the interview results with spa consumers, and the checklist document related to spa facilities needed, the elements of spa facilities required by Muslim consumers can be presented as follows:

1. The lobby area is a terrace room near the entrance. It usually has various tables and chairs like a waiting room. The lobby should have Islamic reading materials such as magazines, tabloids, or books.
2. The front office needs to be equipped with written information explaining (1) this spa is a Halal spa; (2) types of spa services; (3) the price of each service; and (4) the type of cosmetics used. Cosmetics/ ingredients with the official halal logo or made from herbs needs to be displayed in the room.
3. A clean toilet is another important thing. The toilet should be well-maintained and separated between men and women toilets, of which each toilet should be equipped with practical tools for washing.
4. The place of prayer needs to be equipped with (1) clean and well-maintained prayer equipment, (2) *Qibla* directions, (3) a clean and well-maintained prayer room, (4) good air circulation with air cooler or fan, (5) bright lighting, (6) place for *wudhu* with a clean and well-maintained condition, (7) the prayer time schedule; and (7) clean water installation for washing.
5. Interior and ornaments do not lead to polytheism and pornography.
6. The spa room has the following elements and criteria; (1) the room for customers is neatly arranged, clean, well-maintained, and comfortable (2) changeable lighting; (3) halal therapeutic ingredients; (4) good air circulation with cooling air or fans; (5) complete *lenna* (kimono, spa wardrobe, towel, washcloth, and slippers) which are clean and free of germs and maintained according to general health regulations; (6) dressing room with guaranteed privacy; (7) well-maintained, neatly arranged, safe, and clean spa equipment; (9) neatly arranged furniture with the principles of safe, comfortable, and efficient; (10) bathtubs must be clean, well-maintained, and guaranteed customer's privacy; (11) well-maintained trash cans following general health principles; (12) first aid equipment; and (13) locker where customer's belongings are stored.
7. Therapist room must be appropriate for taking a rest and self-preparation.
8. Music is not in a porn nuance.
9. Bathtubs are used personally. If the bathtubs are used together, each client must use a cloth.
10. The rinse room is used personally by each spa customer to rinse their body after treatment.
11. Washing sink is equipped with cleansing soap and antiseptic, including adequate clean water.
12. Locker is to leave customers' personal belongings during the spa treatment.
13. The eating and drinking area is needed for eating and drinking after the treatment.

14. Lighting control should be considered appropriate by setting the amount of irradiation according to the type of treatments.

The critical point in spa facilities only provides a conventional spa. Spas must provide space for two clients of different sexes, such as men and women. A single space is not allowed because the spa room would no longer be a private space due to the presence of two non-*mahram* sexes.

In addition to space, the second critical point is the use of bathtubs together at one time. If the bathtubs are simultaneously used, customers need to wear an available treatment wardrobe. Meanwhile, men and women sharing a bath is not permitted for any reason.

The third critical point is ornament and interior space. The spa is equipped with a place of worship completed with offerings and burned incenses in some places. Also, there are paintings or pictures in the room depicted a woman's naked body. The Halal spa must be free from elements that might lead to polytheism and pornography (Yaman et al., 2012).

The fourth critical point is gathering men and women during the treatment process. In the Halal spa, male clients are treated by male therapists, while female therapists treat female clients in accordance with professionalism and ethics. Spa services for men should be separate from those for women (Othman et al., 2015).

As an effort to ensure whether spa treatments do not conflict with Islamic values, a minimum standard of the spa must be first established, including (Al-Hasan, 2017):

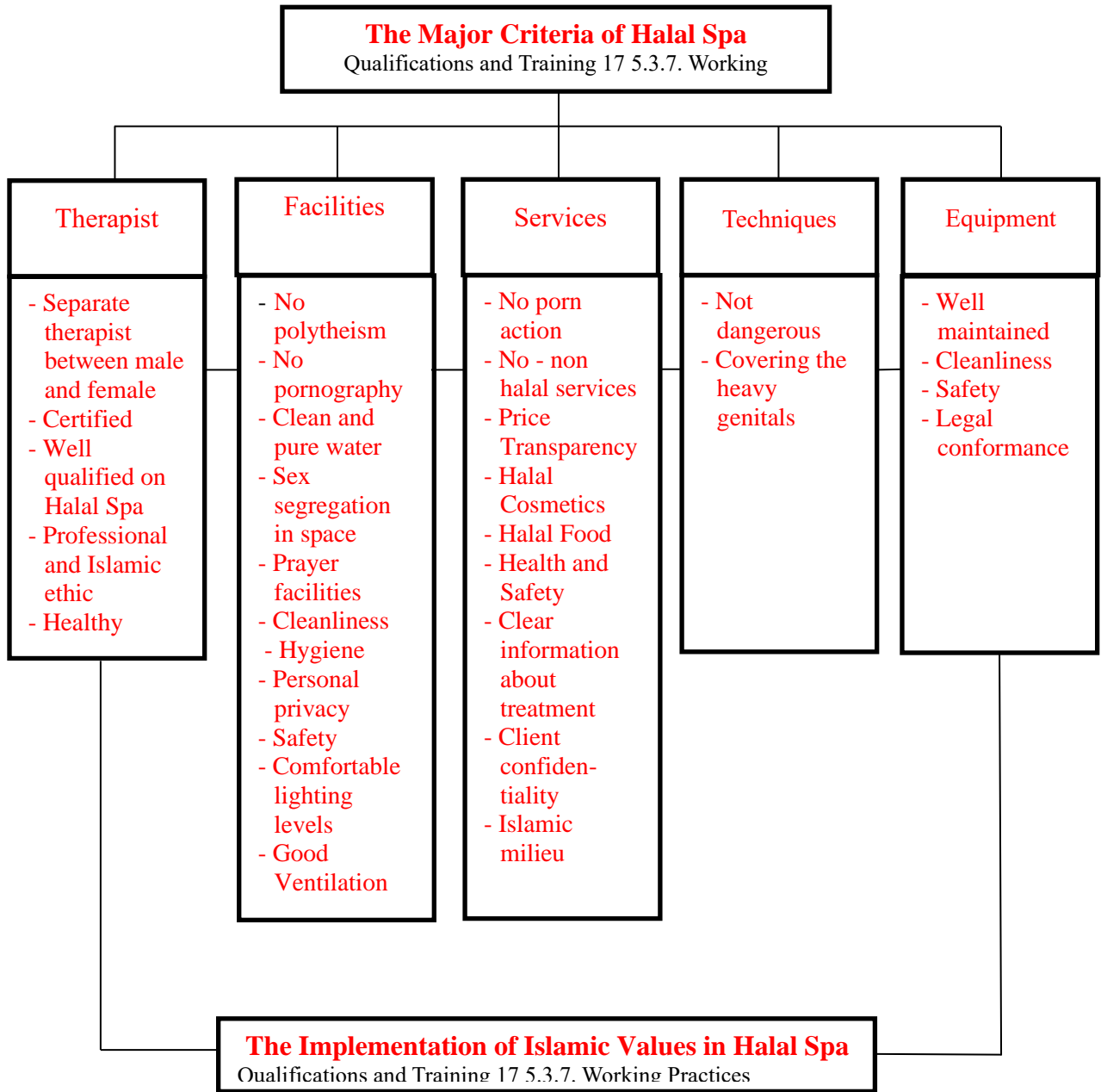
1. Separate treatment rooms for men and women.
2. Mind and physical therapy do not lead to Sharia violations or lead to shirking.
3. Male therapists are only for male clients, while female therapists are for female clients.
4. Some facilities would be convenient for the customers to pray.
5. Cosmetics used are supported by official halal logo products.

Based on the BPS survey results, there were 81.55% of spa businesses in Indonesia providing music facilities, 60.52% provided soaking tubs, 95.39% provided clean toilets, and 68.04% provided lockers or luggage storage (Widoyono, 2015).

Crescent Rating provides standards and awards to the Halal spa business by giving two ratings, namely: "A" rating and "AA" rating. A spa with an "A" rating adheres to Islamic criteria and provides a satisfying spa service for Muslim tourists. The spa with an "AA" rating is designed specifically for Muslims. One of the main elements of ranking is the level of privacy offered by

the spa. Crescent Rating requires separate areas for men and women. A spa with “AA” rating provides a separate area, while the “A” rating provides separate times for men and women (Widoyono, 2015). Second, the therapist has professional qualifications and a competency certificate. A female employee serves a spa for women while the male employee is in the male department. The clothing worn should be in accordance with Islamic rules. Third, spa businesses must be registered with local authorities and obtain licenses from local authorities to run the business. Fourth, the products used are halal certified or herbal products. Finally, the spa informs Muslim customers that the spa is in accordance with Islamic requirements and is visitable.

Based on the result of research above, Halal spa's formula is described in this chart;



**Figure 2. The Formula of Halal Spa.**

Related to this research, Naura, as a Halal spa industry agent, states: “I really hope there are some standards for spa service and facilities according to Islam. There are no clear references. It makes me doubt about halal and haram. These findings are very useful.”

## Conclusion

This study's findings can be used to develop Halal spas based on Islamic values. Spa services had fulfilled the principles of sharia business transactions that covered selling and buying services or benefits. The business must comply with the provisions of the *Shara'* and the sale contract for the sake of *maslahah*. Following *Maqasid al-Shariah (the objectives of Islamic law)*, spa services provide benefits for "*Hifd al-'Aql*" (Preservation of Intellect) and "*Hifd al-Nafs*" (Preservation of Life). The levels of spa Complementary Needs could be categorized into three criteria, namely *Daruriyyat* (Basic Necessities), *Hajiyyat* (Complementary Needs), and *Tahsiniyyat* (Embellishment). There are 14 elements of spa facilities. The critical point in such facilities that often occurred is that the spa room is no longer private if male and female customers could be in the same room. The second critical point if both sexes use bathing facilities at the same time. The third critical point is related to the ornament and interior because Halal spas should be free from polytheism and pornography elements. The last critical point is about the presence of a mixing area for men and women. Hopefully, this research can be followed by measuring the level of readiness and willingness of conventional spas to provide services and facilities according to the Halal spa concept.

## Acknowledgment

We would like to express our gratitude to the Rector of Universitas Negeri Surabaya for providing opportunities to conduct research on this topic. We also want to thank the informants, spa **owners** who helped us in completing this research.

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**7. Bukti konfirmasi artikel accepted  
(11 Februari 2021)**

**MS #1313 - International Journal of Religious Tourism and Pilgrimage** Inbox x

**Kevin A. Griffin** <editor-ijrtp-1313-1451068@tudublin.bepress.com>  
to me, The, The ▾

Thu, Feb 11, 2021, 12:48 AM ☆ ↶

Dear Mutimmatul Faidah, Hery Rusmanto, Lilik Rahmawati, Nia Kusstianti, and Fifi Putri Wijayanti

Your submission "Exploring Muslim Tourist Complementary Needs on Halal Spa Facilities To Support Indonesia's ShariaTourism" has been accepted into International Journal of Religious Tourism and Pilgrimage.

The current version of your submission is available here:

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Thank you,

**Kevin A. Griffin**  
Editor

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**8. Bukti konfirmasi artikel published online  
(28 APRIL 2021)**

Your Paper External Inbox x



 **Kevin Griffin** <kevin.griffin@tudublin.ie>  
to Carlos, Razaq ▾

Thu, Jul 29, 2021, 4:18 PM ☆ ↶ ⋮

Dear Authors,

We apologise for the delay in getting your paper published in the *International Journal of Religious Tourism and Pilgrimage*. Some people receiving this email had their paper accepted a number of months ago, however, due to a number of delays, we are only now beginning to typeset and proofread / edit these contributions. Your paper will be published in the next regular issue of the Journal, and we hope this will be released towards the end of August. It is a difficult time to get work done as many of us are on annual holidays, but we will do our best to publish your work as promptly as possible.

Kind Regards,

**Kevin** Griffin  
on behalf of the Editorial team


**Dr. Kevin A. Griffin BEd MA PhD**  
Léachtóir Sinsearach sa Turasóireacht  
Senior Lecturer in Tourism

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