

Certifying Halal Tourism: Harmonizing Indonesia's Product Assurance Regulation with Global Standards

Sertifikasi Pariwisata Halal: Harmonisasi Regulasi Jaminan Produk Halal Indonesia dengan Standar Global

**Rizka Nurliyantika^a ✉ , Annalisa Yahanan^a ,
Ros Amira Mohd Ruslan^b **

^a Faculty of Law, Universitas Sriwijaya, Palembang, Indonesia

^b Universiti Islam Malaysia, Petaling Jaya, Malaysia

✉ Corresponding email: rizkanurliyantika@fh.unsri.ac.id

Abstract

Indonesia's standing as a Muslim-friendly destination has fluctuated in recent Global Muslim Travel Index editions, signalling that its competitiveness in halal tourism can no longer be assumed. This places halal product assurance and certification at the centre of governance, yet the literature treats certification chiefly as a matter of consumer behaviour and business performance, leaving its legal dimension underexplored. This study examines three questions: how halal certification under the Halal Product Assurance Law (Law No. 33 of 2014 as amended by Law No. 6 of 2023) can be optimised to guarantee the halal status of products supporting halal tourism; how certifying halal tourism operates as a marker of



competitiveness; and how far Indonesia's regulation aligns with international standards and the needs of halal tourists. Employing a normative legal method with statutory, conceptual, and comparative approaches, it analyses primary legal materials, including the Halal Product Assurance Law as amended, the Tourism Law, Government Regulation No. 42 of 2024, and the Codex and OIC/SMIIC standards, alongside indexed scholarship. The findings show mandatory certification functions as a legal instrument of consumer protection, though its value depends on transparency and facilitation for small enterprises rather than enforcement alone. As a marker of competitiveness, certifying halal tourism sustains the wider ecosystem beyond food and advances relevant Sustainable Development Goals. Its international alignment, however, remains incomplete: despite SMIIC membership and bilateral mutual-recognition arrangements, full harmonisation is unrealised. The study concludes that harmonising national and international standards simultaneously protects Muslim travellers and strengthens Indonesia's competitiveness.

KEYWORDS *Halal Certification, Halal Product Assurance, Halal Tourism, International Standards, Muslim-Friendly Tourism.*

Abstrak

Kedudukan Indonesia sebagai destinasi ramah Muslim berfluktuasi dalam beberapa edisi terakhir Global Muslim Travel Index, menandakan bahwa daya saing pariwisata halalnya tidak lagi dapat dianggap pasti. Pergeseran ini menempatkan jaminan dan sertifikasi produk halal di pusat tata kelola, tetapi literatur yang ada umumnya memperlakukan sertifikasi sebatas persoalan perilaku konsumen dan kinerja usaha, sehingga dimensi hukumnya kurang tergarap. Penelitian ini mengkaji tiga persoalan: bagaimana sertifikasi halal dalam kerangka Undang-Undang Jaminan Produk Halal (UU No. 33 Tahun 2014 jo. UU No. 6 Tahun 2023) dapat dioptimalkan untuk menjamin kehalalan produk yang menopang pariwisata halal; bagaimana sertifikasi berperan sebagai penanda daya saing; dan sejauh mana regulasi Indonesia selaras dengan standar internasional serta kebutuhan wisatawan halal. Menggunakan metode hukum normatif

dengan pendekatan perundang-undangan, konseptual, dan komparatif, penelitian ini menganalisis bahan hukum primer, meliputi UU No. 33 Tahun 2014 jo. UU No. 6 Tahun 2023, UU No. 10 Tahun 2009 jo. UU No. 18 Tahun 2025 beserta PP No. 42 Tahun 2024, serta standar Codex dan OIC/SMIIC, bersama literatur terindeks. Temuan menunjukkan bahwa sertifikasi wajib berfungsi sebagai instrumen hukum perlindungan konsumen, meskipun nilai perlindungannya bergantung pada transparansi dan fasilitasi bagi usaha mikro dan kecil, bukan semata penegakan. Sebagai penanda daya saing, sertifikasi pariwisata halal menopang ekosistem yang lebih luas dan memajukan Tujuan Pembangunan Berkelanjutan. Namun, keselarasannya dengan standar internasional masih belum tuntas: kendati Indonesia telah menjadi anggota SMIIC dan menjalin perjanjian saling pengakuan bilateral, harmonisasi penuh belum terwujud. Penelitian ini menyimpulkan bahwa harmonisasi standar nasional dan internasional sekaligus melindungi wisatawan Muslim dan memperkuat daya saing Indonesia.

KATA KUNCI *Sertifikasi Halal, Jaminan Produk Halal, Pariwisata Halal, Standar Internasional, Pariwisata Ramah Muslim.*

HOW TO CITE:

Chicago Manual of Style Footnote:

- ¹ Rizka Nurliyantika, Annalisa Yahanan, and Ros Amira Mohd Ruslan, "Certifying Halal Tourism: Harmonizing Indonesia's Product Assurance Regulation with Global Standards," *Semarang State University Undergraduate Law and Society Review* 6, no 1 (2026): 139-166, <https://doi.org/10.15294/lsr.v6i1.57963>.

Chicago Manual of Style for Reference:

Nurliyantika, Rizka, Annalisa Yahanan, and Ros Amira Mohd Ruslan. "Certifying Halal Tourism: Harmonizing Indonesia's Product Assurance Regulation with Global Standards." *Semarang State University Undergraduate Law and Society Review* 6, no 1 (2026): 139-166. <https://doi.org/10.15294/lsr.v6i1.57963>.

Introduction

Today, the term halal no longer denotes merely what is permissible under Islamic law, it has developed into a lifestyle choice among Muslim communities worldwide, including in Indonesia. Whereas the distinction between halal and non-halal was once confined to food, the preference for halal products has extended into various sectors of Muslim life, from the food industry and modest fashion to cosmetics and finance. This shift stems from a growing awareness among Muslim of living in accordance with sharia, consistent with the principle of *maslahah*, which prioritises benefit and averts harm.¹ The Muslim 500, 2024 edition, published by The Royal Islamic Strategic Studies Centre (RISSC), records that Indonesia's Muslim population has reached 240.6 million, or 86.7 per cent of the total population,² the largest in both the ASEAN region and the world. On this basis, Indonesia holds considerable potential to develop its halal industry, which spans ten economic sectors ranging from food, tourism, fashion, cosmetics, and finance to pharmaceuticals, media, fitness, education, and the arts.³

Among these sectors, tourism occupies a strategic position. Halal tourism is not limited to providing halal food and beverages, it also encompasses worship facilities, accommodation, and services grounded in sharia principles. Indonesia's position in this market was once at the top, according to the Mastercard-Crescent Rating Global Muslim Travel Index (GMTI), Indonesia ranked first as the world's most Muslim-friendly destination in 2019, 2023, and 2024.⁴ In the tenth edition of the GMTI, June 2025, Indonesia slipped to fifth place (a score of 76) among 153

¹ Salma Salma, "Maslahah Dalam Perspektif Hukum Islam," *Jurnal Ilmiah Al-Syir'ah* 10, no. 2 (2016), <https://doi.org/10.30984/as.v10i2.261>.

² Tarek Elgawhary, ed., *The Muslim 500: The World's 500 Most Influential Muslims 2024* (Jordan: The Royal Islamic Strategic Studies Centre, 2024).

³ Devid Frastiawan Amir Sup et al., "Dinamika Regulasi Sertifikasi Halal Di Indonesia," *JESI (Jurnal Ekonomi Syariah Indonesia)* 10, no. 1 (2020): 36, [https://doi.org/10.21927/jesi.2020.10\(1\).36-44](https://doi.org/10.21927/jesi.2020.10(1).36-44).

⁴ *Indonesia Muslim Travel Index (Extract)*, *Global Muslim Travel Index*, 2024.

destinations,⁵ before recovering to second place (a score of 79, shared with Turkiye and Saudi Arabia) in the eleventh edition of GMTI 2026. Throughout this period Malaysia retained sole leadership.⁶ These fluctuations underscore that Indonesia's standing in the Muslim-friendly travel market can no longer be taken for granted, as competing destinations continue to invest in Muslim-friendly infrastructure and services. Indonesia's shifting position is presented in Table 1.

Table 1. Indonesia's Position in the GMTI, 2019–2026

Year (Edition)	Indonesia's (OIC category)	Rank	Score	Top-Ranked Destination	Destinations Assessed
2019	1 (tied with Malaysia)		78	Indonesia & Malaysia	130
2023	1 (tied with Malaysia)		–	Indonesia & Malaysia	140
2024	1		–	Indonesia	145
2025	5 (tied with Qatar)		76	Malaysia	153
2026	2 (tied with Turkiye & Saudi Arabia)		79	Malaysia (82)	150

Source: compiled by the authors from the Mastercard Crescent Rating GMTI, 2019–2026

This fluctuating position raises a fundamental question of governance. Once a comparative advantage can no longer be assumed, the competitiveness of halal tourism depends heavily on the credibility of the guarantee covering the products and services that tourists consume. It is at this point that halal product assurance (Jaminan Produk Halal, JPH) regulation and halal certification assume a central role. Halal certification is a crucial instrument for ensuring that circulating products, food, beverages, cosmetics, or medicines, meet halal standards under Islamic law. It therefore

⁵ Global Muslim Travel Index, “GMTI 2026 Rankings,” 2026, <https://crescentrating.com/insights/gmti?a=GMTI010&b=GMTI024>.

⁶ Global Muslim Travel Index.

not only provides a sense of security for Muslim consumers but also enhances the competitiveness of Indonesian products in global markets. The Indonesian government has regulated the obligation of halal certification through Law No. 33 of 2014 on Halal Product Assurance. Both principal statutes engaged in this study have since been amended: the Halal Product Assurance Law by Law No. 6 of 2023, and the Tourism Law (Law No. 10 of 2009) most recently by Law No. 18 of 2025, while the implementing regulation is now Government Regulation No. 42 of 2024, which revoked and replaced Government Regulation No. 39 of 2021. Where this article refers to the JPH Law and the Tourism Law, it means these instruments as amended. Its implementation, however, still faces a number of challenges, from business actors understanding of certification procedures and the costs involved to infrastructure readiness constraints that frequently result in certification delays, increased costs, and a lack of standardisation that can itself erode the credibility of the halal tourism industry.

At the same time, demand for tourism consistent with sharia principles continues to rise alongside the growing needs of Muslim travellers. This calls for synergy among regulation, certification, and business actors, so that all products used in the halal tourism industry meet halal standards at both the local and the global level.⁷ Such synergy contributes not only to the development of halal tourism but also to the national economy as a whole, given that tourism is an important and strategic source of state revenue. The question, then, is not merely whether Indonesia possesses regulation, but how far that regulation can perform three functions at once: protecting Muslim consumers, strengthening the competitiveness of business actors, and aligning with the international standards that condition cross-border acceptance.

The existing literature on halal certification and halal tourism in Indonesia has developed considerably, yet it has largely remained confined to the dimensions of consumer behaviour, business performance, and

⁷ Rahman Rusdi and Yuana Tri Utomo, "Peluang Dan Tantangan Pariwisata Halal Di Indonesia Perspektif Dakwah Ekonomi," *Journal of Economics Business Ethic and Science of History* 2, no. 4 (2024): 1–13.

domestic governance. The very meaning of halal tourism remains contested among destination stakeholders, such that halal branding frequently generates contestation rather than certainty.⁸ On the supply side, halal certification has been shown empirically to have a positive effect on the operational and financial performance of micro, small, and medium-sized enterprises (MSMEs).⁹ While MSMEs' acceptance of certification policy is determined more by halal awareness and perceived effectiveness than by technical knowledge.¹⁰ A cross-country analysis of Indonesia and Malaysia, drawing on the Technology, Organization, Environment framework, further indicates that government support and competitive intensity, rather than firms' internal knowledge, most strongly shape MSMEs' intention to obtain halal certification.¹¹ On the demand side, experimental evidence shows that Indonesian consumers do not yet fully attach a price premium to halal products,¹² and a gap has been identified between consumer priorities and the actual performance of certification services, particularly regarding ease of access to information.¹³

⁸ Slamet, Irwan Abdullah, and Nur Quma Laila, "The Contestation of The Meaning of Halal Tourism," *Heliyon* 8, no. 3 (March 1, 2022), <https://doi.org/10.1016/j.heliyon.2022.e09098>.

⁹ Siti Nur Azizah et al., "Linking Halal Certificate and Micro, Small and Medium Enterprises (MSMES) Performance in Indonesia," *International Journal of Islamic and Middle Eastern Finance and Management* 18, no. 6 (2025): 1271–90, <https://doi.org/https://doi.org/10.1108/IMEFM-12-2023-0463>.

¹⁰ Wahyudin Darmalaksana, "How Is the Halal Certification Policy Implemented? Perspective Analysis of Small and Medium Enterprises (SMEs) in Indonesia," *Journal of Islamic Accounting and Business Research* 16, no. 7 (2023): 1205–22, <https://doi.org/https://doi.org/10.1108/JIABR-12-2022-0342>.

¹¹ Bayu Arie Fianto et al., "Factors Influencing Behavior Intention to Obtain Halal Certificate: Study on MSMEs in Indonesia and Malaysia," *Journal of Islamic Marketing* 17, no. 1 (2026): 160–90, <https://doi.org/https://doi.org/10.1108/JIMA-09-2024-0446>.

¹² Yudistira Hendra Permana, Chaikal Nuryakin, and Adam Rain Brawijaya Surya Nusantara, "Eliciting the Reservation Price of Halal Product: A Laboratory Experiment in Indonesia," *Journal of Islamic Marketing* 17, no. 6 (2026): 2226–47, <https://doi.org/https://doi.org/10.1108/JIMA-05-2024-0185>.

¹³ Fauziah Fauziah et al., "Customer Importance vs Service Performance: A Multifaceted Investigation in the Indonesia Halal Certification," *Journal of Islamic*

This body of work reveals two patterns. First, scholarly attention has concentrated on economic and behavioural aspects, business performance, satisfaction, intention, valuation, and consumer motivation. Second, the legal dimension, specifically how Indonesia's JPH regulatory framework interacts and aligns with international halal standards such as those of the SMIIC and the Codex Alimentarius in the tourism context, remains underexplored. Even the existing comparison of Indonesian and Malaysian certification procedures¹⁴ emphasises procedural differences rather than examining normative alignment with the international standards framework. This study addresses that gap by treating halal certification not merely as a marketing instrument or a matter of business compliance, but as a legal instrument of consumer protection and, at the same time, a bridge for harmonising national and international standards in support of the competitiveness of Indonesia's halal tourism. Herein lies the study's contribution: a normative and comparative reading of the relationship between the JPH Law and international halal standards, a perspective that the prevailing economic and behavioural literature has yet to address. Framed in terms of law and society, the study treats halal certification as a legal institution embedded in social life: it is the mechanism through which the religious convictions of a Muslim-majority society, the commercial interests of tourism enterprises, and the regulatory authority of the state are mediated and reconciled. Certification is therefore not only a technical-administrative requirement but a site where law orders social and economic relations, which is precisely why its design and its harmonisation with global standards carry consequences well beyond the individual transaction.

Against this background, this study addresses three principal questions: first, how halal certification within the framework of the JPH Law (Law No. 33 of 2014 as amended by Law No. 6 of 2023) can be optimised to guarantee the halal status of products marketed in support of the growth of halal tourism in Indonesia; second, how certifying halal

Marketing 17, no. 5 (2026): 1901–39,
<https://doi.org/https://doi.org/10.1108/JIMA-03-2024-0107>.

¹⁴ Johari Ab Latiff, "Halal Certification Procedure in Malaysia and Indonesia," *Petita: Jurnal Kajian Ilmu Hukum Dan Syariah* 5, no. 2 (2020): 121–32, <https://doi.org/10.22373/petita.v5i2.102>.

tourism functions as a marker of competitiveness that sustains the wider halal tourism ecosystem; and third, how far Indonesia's halal product assurance regulation aligns with international standards and the needs of halal tourists. These questions are answered in sequence in the discussion, with the ultimate aim of formulating directions for strengthening a regulatory framework that is at once protective of consumers and competitive in global markets.

Method

This study is a normative legal study, written descriptively and analytically through a library-research approach.¹⁵ The object of analysis is the regulation of halal product assurance through halal certification and its relationship to the development of halal tourism in Indonesia, with particular attention to the alignment of the national legal framework with international halal standards. To examine this object, the study employs three complementary approaches:¹⁶ a statute approach, that is, an examination of the regulations governing halal product assurance; a conceptual approach, grounded in the concepts of *maslahah*, consumer protection, and quality assurance; and a comparative approach, which contrasts Indonesia's halal certification model with practices in other jurisdictions and with international standards.

The primary legal materials include the relevant statutes, namely Law No. 33 of 2014 on Halal Product Assurance as amended by Law No. 6 of 2023 enacting into law the Government Regulation in Lieu of Law No. 2 of 2022 on Job Creation; Government Regulation No. 42 of 2024 on the Implementation of the Field of Halal Product Assurance, which revoked and replaced Government Regulation No. 39 of 2021 ; and Law No. 10 of 2009 on Tourism as most recently amended by Law No. 18 of 2025 (Third Amendment). These are read together with the relevant international

¹⁵ Peter Mahmud Marzuki, *Penelitian Hukum* (Jakarta: Kencana Prenadamedia Group, 2016).

¹⁶ Irwansyah, *Penelitian Hukum Pilihan Metode & Praktik Penulisan Artikel*, ed. Ahsan Yunus, 1st ed. (Yogyakarta: Mitra Buana Media, 2022).

standards, such as the Codex Alimentarius (CAC/GL 24-1997) and the standards issued by the Standards and Metrology Institute for the Islamic Countries (SMIIC). The secondary legal materials consist of books, indexed journal articles, and other scholarly documents concerning halal certification and halal tourism.

The legal materials were gathered through documentary study and then organised according to the needs of the analysis. The analysis was qualitative and was carried out throughout the writing process, encompassing the interpretation of legal materials, editing, and the systematic and logical construction of arguments to maintain coherence across the discussion. As a normative study resting on library materials, this research has limitations: its scope is confined to the analysis of legal documents and does not incorporate empirical data from business actors, tourists, or certification authorities; its findings are therefore prescriptive and are not intended for statistical generalisation. Subsequent empirical research may complement the findings of this study.

Result & Discussion

A. Halal Certification as a Legal Instrument of Consumer Protection in Indonesian Halal Tourism

In Islam, the categories of halal and haram are inseparable from a Muslim's life; consuming what is lawful and avoiding what is forbidden is an obligation grounded in the Qur'an (Sura al-A'raf: 157) and reinforced by the juristic maxim that the default ruling for what is beneficial is permissibility, while that for what is harmful is prohibition.¹⁷ Etymologically, halal denotes what is permitted and sanctioned by the sharia, whereas haram denotes what is forbidden. This prohibition is concrete: a Muslim is forbidden to consume pork, intoxicants, blood,

¹⁷ Salma, "Maslahah Dalam Perspektif Hukum Islam."

carrion, and the meat of animals slaughtered without observing sharia requirements. In the tourism sector, this principle translates into a tangible need: tourists must be assured that the food, beverages, cosmetics, and services they consume genuinely comply with the sharia. Halal certification serves as the legal mechanism through which that assurance is formalised and made verifiable, transforming a private religious concern into a publicly guaranteed standard.

The scope of the halal is not confined to food. It extends across a broad spectrum of products, livestock, fashion, cosmetics, banking, and other industries. Such that a Muslim is enjoined to live according to sharia guidance in every detail of life, encompassing work, finance, social conduct, and consumption. On this basis, a product may be qualified as halal when it satisfies a number of requirements under Islamic law: it contains no pork or pork-derived ingredients; it contains no prohibited substances such as those derived from human organs, blood, or filth; all animal-based ingredients derive from lawful animals slaughtered according to sharia; all storage, sale, processing, and transport facilities are not used for pork or, if previously so used, have been purified according to sharia procedures; and all food and beverages are free of alcohol. These five criteria constitute the technical reference that the state subsequently translates into certification standards.¹⁸

Under Law No. 33 of 2014 on Halal Product Assurance, as amended by Law No. 6 of 2023, the state assumes direct responsibility for this guarantee. Article 4 stipulates that products entering, circulating, and traded within Indonesia must be halal-certified, shifting the regime from the previously voluntary scheme, administered chiefly through the Indonesian Council of Ulama (MUI), to a mandatory, state administered one centred on the Halal Product Assurance Agency (BPJPH). Doctrinally, this certification obligation merits attention, because the sharia itself

¹⁸ Darlin Rizki et al., "Best Practice Halal Integrity Management In The Logistic Chain Scheme: Analysis Of Opportunities And Challenges," *Journal of Islamic Economic Laws* 6, no. 1 (2023): 13–29, <https://doi.org/10.23917/jisel.v6i1.19867>.

contains no textual command to provide halal certificates or labels.¹⁹ The obligation is rather a construction of *ijtihad*, the earnest exercise of reason to formulate a ruling on a matter for which the Qur'an and the Sunnah provide no settled certainty, and which will persist for as long as human life continues to change. Halal certification is thus the modern institutional response to the classical obligation to guarantee what is lawful.²⁰

Contrary to a common misreading, this institutional restructuring did not abolish the authority of the MUI: the Council retains its competence to issue the halal fatwa that forms the legal basis for certification, while BPJPH administers the certification process and the Halal Examination Agencies (LPH) conduct technical inspection. The reform redistributed functions among institutions rather than displacing religious authority, a design intended to combine administrative efficiency with doctrinal legitimacy. This institutional framework is reinforced by the six principles of halal product assurance set out in Article 2 of the Halal Product Assurance Law: protection, justice, legal certainty, accountability and transparency, effectiveness and efficiency, and professionalism. Which normatively position certification not as a mere technical procedure but as an instrument charged with a protective and distributive function for citizens.²¹

From a consumer protection standpoint, mandatory certification responds to an information asymmetry that the market alone cannot resolve. Consumers aware of the importance of halal products experience unease when they encounter a product without a halal mark, since that mark signals safety for consumption or use. It is precisely this unease that the state seeks to address through a credible guarantee. Empirical work confirms the persistence of this gap, a measurable divergence between the

¹⁹ Nur Aksin and Fiki Nu'afi Qurrota Aini, "Halal Ṭayyib Syaria' in Understanding the Needs of Consumer Protection," *Jurnal Meta-Yuridis* 6, no. 2 (2023): 01–13, <https://doi.org/10.26877/m-y.v6i2.15560>.

²⁰ Chuzaimah Batubara and Isnaini Harahap, "Halal Industry Development Strategies Muslims' Responses and Sharia Compliance In Indonesia," *Journal of Indonesian Islam* 16, no. 1 (2022): 103–32, <https://doi.org/10.15642/JIIS.2022.16.1.103-132>.

²¹ Farid Waji and Diana Susanti, *Kebijakan Hukum Produk Halal Di Indonesia* (Jakarta: Sinar Grafika, 2021).

importance consumers attach to certification and the actual performance of certification services, particularly regarding access to clear information.²² Indonesian consumers do not consistently assign a price premium to halal products, suggesting that trust in the certification mark, rather than the label as such, is what ultimately confers value.²³ These findings reinforce the legal rationale for a credible state guarantee: the protective function of certification depends on the integrity and transparency of the certifying institutions, consistent with the principle of accountability and transparency mandated by Article 2.

It bears noting that this protective value is not exclusive to Muslims. The concept of halal transcends religious ritual and embraces standards of quality, safety, and hygiene that benefit everyone. Halal certified products undergo a stringent production process, scrutiny of ingredients and hygienic handling, and are therefore relevant to non-Muslim communities that prioritise quality and safety.²⁴ Growing recognition of these advantages opens new markets for producers while fostering acceptance across diverse social groups. This inclusive dimension broadens the economic base of certification beyond the Muslim market and thereby strengthens the competitiveness argument developed in the following section.²⁵

Nevertheless, the mandatory regime imposes real burdens on the actors least able to bear them. Micro and small enterprises, which form the backbone of tourism related goods and services, face documentation, facility separation, and cost requirements that are difficult to meet within home based production settings, compounded by limited familiarity with certification procedures and inadequate infrastructure readiness. These

²² Fauziah et al., "Customer Importance vs Service Performance: A Multifaceted Investigation in the Indonesia Halal Certification."

²³ Permana, Nuryakin, and Nusantara, "Eliciting the Reservation Price of Halal Product: A Laboratory Experiment in Indonesia."

²⁴ Sutrisno Adi et al., "Halal Food and Safety Trends in 2021-2025 Era," *Academic Letters* 1, no. 3 (2025): 47–52, <https://ggmedia.id/index.php/academic-letters/article/view/30>.

²⁵ Aal Lukmanul Hakim, "Dissecting the Contents of Law of Indonesia on Halal Product Assurance," *Indonesia Law Review* 5, no. 1 (2015), <https://doi.org/10.15742/ilrev.v5n1.135>.

constraints frequently result in certification delays, increased costs, and a lack of process standardisation that can itself erode the credibility of the halal tourism industry. Recognising this, the government has repeatedly recalibrated the implementation timeline, with the first stage obligation for food and beverage MSMEs ultimately extended to October 2026.²⁶ The postponement provides breathing room, yet it also introduces a degree of legal uncertainty during the transitional period.

The cross-country study of Indonesia and Malaysia found that government support and competitive intensity, rather than entrepreneurs internal knowledge, most strongly drive the intention to obtain certification,²⁷ while complementary evidence shows that MSME acceptance hinges more on halal awareness and perceived effectiveness than on technical familiarity.²⁸ The policy implication is that mandatory certification will support halal tourism sustainably only if it is paired with facilitation, cost subsidies, streamlined procedures, and accessible information, rather than enforcement alone. Certification has also been shown to yield tangible returns: halal-certified MSMEs record measurably better operational and financial performance, so certification facilitation ought to be treated as an investment rather than a regulatory cost.²⁹

While the first dimension foregrounds the protective function, the second foregrounds certifications function as a quality marker that sustains the entire halal tourism ecosystem. Halal tourism is not limited to the provision of halal food and beverages. It requires all tourism activities to integrate Islamic values, for tourists and managers alike. Its essence emphasises sharia norms in the conduct of tourism, together with courteous and hospitable service toward all tourists and the surrounding

²⁶ Abdul Kadir Jaelani et al., “Sustainable Halal Tourism Regulation Based on Local Wisdom in Indonesia and Uzbekistan,” *Journal of Human Rights, Culture and Legal System* 5, no. 1 (2025): 351–77, <https://doi.org/10.53955/jhcls.v5i1.671>.

²⁷ Fianto et al., “Factors Influencing Behavior Intention to Obtain Halal Certificate: Study on MSMEs in Indonesia and Malaysia.”

²⁸ Darmalaksana, “How Is the Halal Certification Policy Implemented? Perspective Analysis of Small and Medium Enterprises (SMEs) in Indonesia.”

²⁹ Nur Azizah et al., “Linking Halal Certificate and Micro, Small and Medium Enterprises (MSMES) Performance in Indonesia.”

environment.³⁰ Convincing tourists of the value of halal tourism requires a consistent service chain: halal friendly hotels that set service standards in accordance with the sharia and avoid facilities at odds with Islamic values, as well as guides and travel agents trained to serve with appropriate speech and modest dress. It is this chain consistency that branding alone cannot guarantee, and it is here that certification operates as the connective tissue of quality.

The motivations of halal tourists are manifold, so the quality assurance that certification offers must reach beyond the halal status of food. The desire to fulfil sharia requirements and to undergo spiritual experiences, combine with social motivations such as the wish to interact with fellow Muslims and strengthen family bonds, and that halal tourism can even advance interfaith and intercultural understanding through tolerance and cultural exchange.³¹ These findings broaden the meaning of the needs of halal tourists, what is sought is not merely ritual compliance but a complete and trustworthy experience. Accordingly, recent scholarship stresses that the global tourism industry must adopt sustainable strategies that meet travellers' demands by complying with halal norms, and that educating and raising awareness about halal information is an essential precondition.³²

In modern society, tourism has shifted from a merely recreational activity to a basic need woven into everyday lifestyles. As awareness of health and the environment grows, tourists are now more selective in choosing destinations and services that support such lifestyles. Destinations offering products that are both halal and environmentally friendly are

³⁰ Naeem Akhtar et al., "Conflicting Halal Attributes at Halal Restaurants and Consumers' Responses: The Moderating Role of Religiosity," *Journal of Hospitality and Tourism Management* 45 (2020): 499–510, <https://doi.org/https://doi.org/10.1016/j.jhtm.2020.10.010>.

³¹ Preeti Kalyan and Punit Moris Ekka, "The Intersection of Faith and Tourism: An Exploratory Study on Halal Tourism Motivations among Indian Millennials," *Journal of Islamic Marketing*, 2024, <https://doi.org/10.1108/JIMA-04-2023-0105>.

³² Punit Moris Ekka, "Halal Tourism Beyond 2020: Concepts, Opportunities and Future Research Directions," *Journal of Islamic Marketing* 15, no. 1 (2024): 42–58, <https://doi.org/10.1108/JIMA-09-2022-0260>.

increasingly sought after, since they align with the desire to live healthily and to act responsibly toward society and the environment.³³ This linkage between the halal and sustainability is no coincidence: many halal products are manufactured with sustainability in mind, using eco-friendly materials and practices, so that choosing halal products can be read as a commitment to responsible production. This linkage endows halal certification with strategic added value in a global tourism market that increasingly prioritises sustainability.

Historically, tourism developed in society only in the eighteenth century following Britain's Industrial Revolution, and it was first discussed in an international forum by the Economic Commission of the League of Nations in 1937, which defined tourism as travel lasting more than twenty four hours, a limitation later relaxed.³⁴ Within the national legal framework, tourism is now governed by Law No. 10 of 2009 as most recently amended by Law No. 18 of 2025. The sector has grown into an industry that drives economic growth through labour absorption, higher incomes and living standards, and the emergence of new production sectors, among them the halal industry.³⁵ Crucially for this argument, the principles governing the conduct of tourism uphold religious norms and cultural values as an embodiment of balance in the relationship between humans and Allah SWT, between humans, and between humans and the environment. This principle aligns with that of the halal industry, which provides goods and services in accordance with sharia rules and values, that halal tourism, hotels with worship facilities, halal food, and attractions hospitable to Muslim tourists, is in essence the concrete application of respect for religious norms within tourism law. The reform effected by Law No. 18 of 2025, which orients national tourism toward sustainability, local culture, and community participation, reinforces this alignment and provides legislative

³³ Tutik Sukmalasari Putri and Muhammad Wakhid, "Pengaruh Halal Tourism Terhadap Pertumbuhan Ekonomi Di Indonesia," *JUWITA: Jurnal Pariwisata Nusantara* 2, no. 1 (2023): 32–41, <https://journal.uinmataram.ac.id/index.php/juwita>.

³⁴ Faizul Abrori, *Pariwisata Halal Dan Peningkatan Kesejahteraan*, ed. Febi Akbar Rizki, 1st ed. (Malang: Literasi Nusantara, 2020).

³⁵ RB Soemanto, *Sosiologi Pariwisata* (Jakarta: Repository Universitas Terbuka, 2023).

space to embed halal assurance within a broader tourism-governance framework.

From the business perspective, halal certification functions as a Unique Selling Point (USP), a differentiator that confers competitive advantage and adds value in the eyes of consumers. Certification issued by an official state institution increases public safety and trust in a product, particularly among tourists. Beyond this, certification simultaneously protects domestic products from global competition and serves as a ticket for acceptance in international markets.³⁶ The bargaining position for Indonesia to win the sympathy of global travellers through the concept of halal and Muslim-friendly tourism. It is this duality, inward protection and outward competitiveness, that makes certification a strategic node within the halal tourism ecosystem. The still contested meaning of halal tourism among destination stakeholders underscores the urgency of that node, since branding unaccompanied by verifiable certification risks generating ambiguity rather than confidence.³⁷ Certification supplies the certainty that branding alone cannot; and as halal tourism grows, travellers needs do not stop at food but extend to facilities, services, and experiences consistent with sharia principles, demands that only regulation reaching across the entire value chain can satisfy.

B. Certifying Halal Tourism: Certification as a Marker of Competitiveness and a Pillar of the Halal Tourism Ecosystem

Certification is not merely a legal formality attached to individual products; it is the mechanism that converts the abstract promise of a halal destination into a verifiable, marketable guarantee. In a market where the meaning of halal tourism is itself contested, the certificate is what

³⁶ Warto Warto and Samsuri Samsuri, "Sertifikasi Halal Dan Implikasinya Bagi Bisnis Produk Halal Di Indonesia," *Al Maal: Journal of Islamic Economics and Banking* 2, no. 1 (2020): 98, <https://doi.org/10.31000/almaal.v2i1.2803>.

³⁷ Slamet, Abdullah, and Laila, "The Contestation of The Meaning of Halal Tourism."

distinguishes a genuinely Muslim friendly destination from one that merely claims to be. Certifying halal tourism therefore operates on two levels at once: it authenticates the individual goods and services a traveller consumes, and it signals the collective credibility of the destination as a whole. Understood in law-and-society terms, the certificate is the point at which religious norms, market expectations, and state regulation are bound into a single, socially legible guarantee.

Under Government Regulation No. 42 of 2024, this collective dimension is strengthened by the introduction of the Halal Product Assurance System (Sistem Jaminan Produk Halal, SJPH) and a periodic surveillance mechanism, under which the halal status of a certified product is re-examined at regular intervals to ensure that consistency is maintained over time rather than assured only at the moment of issuance. For halal tourism, this shift matters: a destination's credibility rests not on a one-off certificate but on the sustained integrity of an entire chain of accommodation, food service, and hospitality. Certifying halal tourism, in this sense, is a continuous rather than a momentary act, and the state's regulatory design has moved to reflect that reality.

The competitiveness rationale for certifying halal tourism is grounded in consumer protection law. The right of the Muslim traveller to accurate information about the halal status of what they consume is, at root, a consumer right, and the certificate is the legal instrument that vindicates it. This protective competitive logic mirrors the way legal certainty operates in cross-border commercial transactions more generally, where a recognised, verifiable standard reduces the information asymmetry between parties and lowers the transaction costs of trust.³⁸ In the same way that a credible certification regime underpins consumer confidence in international trade, certifying halal tourism underpins the confidence of the inbound Muslim traveller, transforming a matter of private faith into a publicly guaranteed quality that a destination can compete on.

³⁸ Farhanna Nur Awanis et al., "Penyelesaian Sengketa Melalui WTO Dispute Settlement Mechanism Dalam Menjaga Stabilitas Perekonomian Internasional," *Repertorium: Jurnal Ilmiah Hukum Kenotariatan* 12, no. 2 (2023): 157–67, <https://doi.org/10.28946/rpt.v12i2.3366>.

Beyond its protective function, certifying halal tourism advances several of the Sustainable Development Goals (SDGs). By strengthening the position of micro, small, and medium enterprises within the halal tourism supply chain and facilitating their formalisation, certification supports SDG 8 on decent work and inclusive economic growth. By linking the halal to hygiene, quality, and environmentally responsible production, it supports SDG 12 on responsible consumption and production, since the value that certification signals increasingly encompasses sustainability as well as ritual compliance. And by requiring transparent, accountable, and legally certain institutions to administer it, certification aligns with SDG 16 on effective and accountable institutions. Framing the certification of halal tourism within the SDGs thus situates a national regulatory instrument within a shared global agenda, reinforcing the case for harmonisation examined in the following section.

The act of certifying halal tourism, then, is where the protective and competitive dimensions of the previous section meet. It is simultaneously a guarantee owed to the Muslim consumer and a strategic asset in a contested market. Yet a certificate is only as valuable as the recognition it commands; a national mark that stops at the border protects the domestic traveller but does little for the destination's international standing. This limitation returns the analysis to the question of harmonisation, to which the discussion now turns.

C. Aligning Indonesia's Halal Product Assurance Regulation with International Standards and the Needs of Halal Tourists

The third dimension faces outward: whether Indonesia's halal assurance framework is interoperable with international standards and responsive to the expectations of inbound Muslim travellers. This question has acquired fresh urgency. As noted in the introduction, Indonesia's position in the Global Muslim Travel Index has fluctuated, from leadership through 2024, to fifth in 2025, recovering to second in 2026, against a field

of competitors investing aggressively in Muslim friendly infrastructure. In a competitive market, regulatory interoperability becomes a determinant of competitiveness, because a certificate that is not recognised abroad protects neither the traveller nor the exporting producer.

At the domestic institutional level, the government has formulated halal product assurance policy to advance the halal industry in the domestic market while increasing exports globally. BPJPH, under the Ministry of Religious Affairs, administers halal product assurance and promotes adjustments that ease certification for micro and small enterprises, with Government Regulation No. 42 of 2024 (which replaced Government Regulation No. 39 of 2021) serving as the implementing regulation that requires all circulating and traded products: food, beverages, medicines, cosmetics, and other consumer goods, to be halal certified. BPJPH issues certification in cooperation with the LPH and the MUI. Continuous refinement, including the integrated electronic halal product assurance service introduced through the reform of the Job Creation regime, places Indonesian halal products on a path toward wider international acceptance.

At the global level, two reference frameworks are central. First, the Standards and Metrology Institute for the Islamic Countries (SMIIC), an institution developing mechanisms for the member states of the Organisation of Islamic Cooperation (OIC), aims to set new standards in member states and remove technical barriers to trade, thereby increasing inter-state trade, including by establishing conformity assessment schemes that begin with the mutual recognition of certificates.³⁹ Indonesia, through the National Standardisation Agency (BSN), has been part of SMIIC since 1 December 2020 and is involved in preparing standards that serve as guidelines for OIC member states, a position that ensures Indonesian halal standards are not merely accepted but respected globally. Second, halal food products are also governed by the Codex Alimentarius, the international food standards body under the FAO and the WHO, through the General Guidelines for Use of the Term Halal (CAC/GL 24-1997), which generally contribute to the safety, quality, and fairness of international food trade. Codex acknowledges that different schools of Islamic thought hold

³⁹ “SMIIC,” 2024, <https://www.smiic.org/en/smiic>.

differing interpretations regarding lawful animals and the act of slaughter. The CAC/GL 24-1997 guidelines are subject to interpretation by the competent authority in the importing country; nonetheless, certificates issued by religious authorities in the exporting country must, in principle, be accepted by the importing country unless the latter justifies specific additional requirements.⁴⁰ It is this mechanism of reciprocal acceptance that forms the legal foundation for cross border harmonisation.

Indonesia's framework intersects with both: alignment with Codex secures a place within the general international food standards architecture, while alignment with OIC/SMIIC standards is the more demanding and more strategically significant pathway, since it governs recognition among the Muslim majority markets that constitute the core of the halal tourism and halal export economy.⁴¹ The legal challenge of harmonisation is twofold. First, substantive equivalence, whether Indonesia's halal criteria, fatwa based and administered through the MUI, BPJPH, LPH triad, map onto the SMIIC conformity framework closely enough to permit mutual recognition. Second, institutional interoperability, whether Indonesia's accreditation and conformity assessment bodies are structured to issue and accept certificates that other jurisdictions will honour. Comparative legal scholarship confirms that the absence of a comprehensive, harmonised regulatory framework is itself the principal obstacle to advancing sustainable halal tourism, and that comparative learning across jurisdictions offers a viable route to closing this gap.⁴²

Indonesia has taken concrete steps in this direction through mutual recognition arrangements. Indonesia and Malaysia formally established cooperation on the recognition of halal certificates in June 2023, and

⁴⁰ "About Codex Alimentarius," FAO/WHO, 2024, <https://www.fao.org/fao-who-codexalimentarius/about-codex/en/#c453333>.

⁴¹ Intan Baretta Nur Annisa, "Urgensi Harmonisasi Standarisasi Halal Oleh the Standards and Metrology Institute for the Islamic Countries (Smiic) Dalam Upaya Mengurangi Sengketa Perdagangan Internasional," *BELLI AC PACIS (Jurnal Hukum Internasional)* 6, no. 2 (2022): 82–95, <https://jurnal.uns.ac.id/belli/article/view/59983>.

⁴² Jaelani et al., "Sustainable Halal Tourism Regulation Based on Local Wisdom in Indonesia and Uzbekistan."

Indonesia and Saudi Arabia signed a memorandum of understanding between BPJPH and the Saudi Food and Drug Authority (SFDA) on cooperation in halal product quality assurance in October 2023. Such partnerships not only streamline the process for producers by removing the need for recertification but also strengthen Indonesia's position amid rising global competition and the growing demand of Muslim consumers. A comparison of Indonesian and Malaysian certification procedures shows that, although the two countries share objectives, institutional and procedural differences remain, so that mutual recognition demands careful alignment to ensure substantive equivalence.⁴³ This bilateral experience can serve as a model to be extended to other SMIIC member states.

At the multilateral level, UN Tourism has recognised halal tourism as a rapidly growing segment of the global tourism industry. Indonesia participates in various forums and initiatives to strengthen its position, one of which was the hosting of the International Tourism Investment Forum in Jakarta in 2024.⁴⁴ As yet, no specific and official global halal tourism standard has been agreed among member states. It is precisely here that an opportunity opens for Indonesia to lead in setting standards and best practices. By cooperating with UN Tourism and other international organisations, Indonesia can enhance its visibility as a halal tourism destination while promoting the richness of an archipelagic culture renowned for its diversity and hospitality.

For the halal tourist, harmonisation translates into practical assurance. A Muslim traveller arriving in Indonesia relies on the credibility of the national halal mark, if that mark is recognised internationally and backed by a transparent conformity system, the traveller's confidence, and willingness to consume, lodge, and spend, rises accordingly. Conversely, fragmentation between national and international standards reproduces, at the cross border level, the same information asymmetry that mandatory certification was designed to cure domestically. The competitiveness

⁴³ Ab Latiff, "Halal Certification Procedure in Malaysia and Indonesia."

⁴⁴ Kemenparekraf/ Baparekraf, "Siaran Pers: Menparekraf Resmi Buka International Tourism Investment Forum (ITIF) 2024 Di Jakarta," 2024, <https://www.kemenparekraf.go.id/berita/siaran-pers-menparekraf-resmi-buka-international-tourism-investment-forum-itif-2024-di-jakarta>.

rationale and the protective rationale therefore converge: harmonising Indonesia's halal product assurance regime with Codex and, more importantly, with OIC/SMIIC standards simultaneously protects inbound Muslim travellers and strengthens Indonesia's standing in a market where leadership can no longer be taken for granted. Continuous regulatory refinement, the strengthening of international cooperation, and ensuring the understanding and compliance of business actors constitute the three pillars that sustain a competitive and sustainable halal tourism sector.

Conclusion

This study set out to answer three questions, and its core conclusions follow that order. First, halal certification functions as a legal instrument of consumer protection, converting a private religious obligation into a publicly verifiable guarantee. Its protective value, however, is realised only when the mandatory standard is matched by facilitation for micro and small enterprises, affordable procedures, accessible information, and adequate transition arrangements, rather than by enforcement alone. Second, certifying halal tourism operates as a marker of competitiveness that sustains the entire ecosystem, extending beyond the halal status of food to the consistency of the whole service chain. As a unique selling point, certification supplies the assurance that branding alone cannot, and its inclusiveness, reaching non-Muslim consumers as well, broadens the sector's economic base.

Third, Indonesia's alignment with international standards remains incomplete. Compatibility with the Codex Alimentarius is secured, but harmonisation with the more decisive OIC/SMIIC standards is not yet fully realised, even as SMIIC membership and the 2023 mutual recognition arrangements mark genuine progress. This gap matters because a certificate unrecognised abroad protects neither the traveller nor the producer; harmonisation therefore serves the protective and competitive objectives at once.

As a normative study resting on library materials, this research is not intended for statistical generalisation. As a continuation, the author plans a

legal study on the binding force and standing of mutual recognition agreements for halal certificates within the Indonesian legal system, and on harmonising the Halal Product Assurance Law, the Tourism Law, and the OIC/SMIIC standards into a model that affords legal certainty to business actors and protection to Muslim travellers.

References

- Ab Latiff, Johari. "Halal Certification Procedure in Malaysia and Indonesia." *Petita: Jurnal Kajian Ilmu Hukum Dan Syariah* 5, no. 2 (2020): 121–32. <https://doi.org/10.22373/petita.v5i2.102>.
- "About Codex Alimentarius." FAO/WHO, 2024. <https://www.fao.org/fao-who-codexalimentarius/about-codex/en/#c453333>.
- Abrori, Faizul. *Pariwisata Halal Dan Peningkatan Kesejahteraan*. Edited by Febi Akbar Rizki. 1st ed. Malang: Literasi Nusantara, 2020.
- Adi, Sutrisno, Noor Amirudin, Azril Akhmad, and Nur Islami. "Halal Food and Safety Trends in 2021-2025 Era." *Academic Letters* 1, no. 3 (2025): 47–52. <https://ggmedia.id/index.php/academic-letters/article/view/30>.
- Akhtar, Naeem, Sun Jin, Tariq Hameed Alvi, and Umar Iqbal Siddiqi. "Conflicting Halal Attributes at Halal Restaurants and Consumers' Responses: The Moderating Role of Religiosity." *Journal of Hospitality and Tourism Management* 45 (2020): 499–510. <https://doi.org/https://doi.org/10.1016/j.jhtm.2020.10.010>.
- Aksin, Nur, and Fiki Nu'afi Qurrota Aini. "Halal Ṭayyib Syaria' in Understanding the Needs of Consumer Protection." *Jurnal Meta-Yuridis* 6, no. 2 (2023): 01–13. <https://doi.org/10.26877/m-y.v6i2.15560>.
- Annisa, Intan Baretta Nur. "Urgensi Harmonisasi Standarisasi Halal Oleh the Standards and Metrology Institute for the Islamic Countries (Smiic) Dalam Upaya Mengurangi Sengketa Perdagangan Internasional." *BELLI AC PACIS (Jurnal Hukum Internasional)* 6, no. 2 (2022): 82–95. <https://jurnal.uns.ac.id/belli/article/view/59983>.

- Awanis, Farhanna Nur, Javier Edbert, Rizka Nurliyantika, and Meria Utama. "Penyelesaian Sengketa Melalui WTO Dispute Settlement Mechanism Dalam Menjaga Stabilitas Perekonomian Internasional." *Repertorium: Jurnal Ilmiah Hukum Kenotariatan* 12, no. 2 (2023): 157–67. <https://doi.org/10.28946/rpt.v12i2.3366>.
- Batubara, Chuzaimah, and Isnaini Harahap. "Halal Industry Development Strategies Muslims' Responses and Sharia Compliance In Indonesia." *Journal of Indonesian Islam* 16, no. 1 (2022): 103–32. <https://doi.org/10.15642/JIIS.2022.16.1.103-132>.
- Darmalaksana, Wahyudin. "How Is the Halal Certification Policy Implemented? Perspective Analysis of Small and Medium Enterprises (SMEs) in Indonesia." *Journal of Islamic Accounting and Business Research* 16, no. 7 (2023): 1205–22. <https://doi.org/https://doi.org/10.1108/JIABR-12-2022-0342>.
- Ekka, Punit Moris. "Halal Tourism Beyond 2020: Concepts, Opportunities and Future Research Directions." *Journal of Islamic Marketing* 15, no. 1 (2024): 42–58. <https://doi.org/10.1108/JIMA-09-2022-0260>.
- Elgawhary, Tarek, ed. *The Muslim 500: The World's 500 Most Influential Muslims 2024*. Jordan: The Royal Islamic Strategic Studies Centre, 2024.
- Fauziah, Fauziah, Ahmad Tibrizi Soni Wicaksono, Titis Miranti, Ibnu Hasan Muchtar, Siti Atieqoh, Retno Kartini Savitaningrum Imansah, and Achmad Rosidi. "Customer Importance vs Service Performance: A Multifaceted Investigation in the Indonesia Halal Certification." *Journal of Islamic Marketing* 17, no. 5 (2026): 1901–39. <https://doi.org/https://doi.org/10.1108/JIMA-03-2024-0107>.
- Fianto, Bayu Arie, Faradilah Putri Fauzi, Noven Suprayogi, Dian Filianti, Christopher Gan, and Ade Intan Ismi Nur Anisha. "Factors Influencing Behavior Intention to Obtain Halal Certificate: Study on MSMEs in Indonesia and Malaysia." *Journal of Islamic Marketing* 17, no. 1 (2026): 160–90. <https://doi.org/https://doi.org/10.1108/JIMA-09-2024-0446>.
- Global Muslim Travel Index. "GMTI 2026 Rankings," 2026. <https://crescentrating.com/insights/gmti?a=GMTI010&b=GMTI0>

24.

Hakim, Aal Lukmanul. "Dissecting the Contents of Law of Indonesia on Halal Product Assurance." *Indonesia Law Review* 5, no. 1 (2015). <https://doi.org/10.15742/ilrev.v5n1.135>.

Indonesia Muslim Travel Index (Extract). Global Muslim Travel Index, 2024.

Irwansyah. *Penelitian Hukum Pilihan Metode & Praktik Penulisan Artikel*. Edited by Ahsan Yunus. 1st ed. Yogyakarta: Mitra Buana Media, 2022.

Jaelani, Abdul Kadir, Reza Octavia Kusumaningtyas, Sarjiyanto, and Bobur Sobirov. "Sustainable Halal Tourism Regulation Based on Local Wisdom in Indonesia and Uzbekistan." *Journal of Human Rights, Culture and Legal System* 5, no. 1 (2025): 351–77. <https://doi.org/10.53955/jhcls.v5i1.671>.

Kalyan, Preeti, and Punit Moris Ekka. "The Intersection of Faith and Tourism: An Exploratory Study on Halal Tourism Motivations among Indian Millennials." *Journal of Islamic Marketing*, 2024. <https://doi.org/10.1108/JIMA-04-2023-0105>.

Kemenparekraf/ Baparekraf. "Siaran Pers: Menparekraf Resmi Buka International Tourism Investment Forum (ITIF) 2024 Di Jakarta," 2024. <https://www.kemenparekraf.go.id/berita/siaran-pers-menparekraf-resmi-buka-international-tourism-investment-forum-itif-2024-di-jakarta>.

Marzuki, Peter Mahmud. *Penelitian Hukum*. Jakarta: Kencana Prenadamedia Group, 2016.

Nur Azizah, Siti, Koeswinarno Koeswinarno, Anissa Nur Salam, Rahmat Husein Andri Ansyah, Kustini Kustini, Siti Atieqoh, and Fakhruddin M. "Linking Halal Certificate and Micro, Small and Medium Enterprises (MSMES) Performance in Indonesia." *International Journal of Islamic and Middle Eastern Finance and Management* 18, no. 6 (2025): 1271–90. <https://doi.org/https://doi.org/10.1108/IMEFM-12-2023-0463>.

Permana, Yudistira Hendra, Chaikal Nuryakin, and Adam Rain Brawijaya Surya Nusantara. "Eliciting the Reservation Price of Halal Product: A Laboratory Experiment in Indonesia." *Journal of Islamic Marketing*

- 17, no. 6 (2026): 2226–47.
<https://doi.org/https://doi.org/10.1108/JIMA-05-2024-0185>.
- Putri, Tutik Sukmalasari, and Muhammad Wakhid. “Pengaruh Halal Tourism Terhadap Pertumbuhan Ekonomi Di Indonesia.” *JUWITA: Jurnal Pariwisata Nusantara* 2, no. 1 (2023): 32–41.
<https://journal.uinmataram.ac.id/index.php/juwita>.
- Rizki, Darlin, Moh. Hamzah, Zakiyatul Fakhroh, and Darwin Hendri. “Best Practice Halal Integrity Management In The Logistic Chain Scheme: Analysis Of Opportunities And Challenges.” *Journal of Islamic Economic Laws* 6, no. 1 (2023): 13–29.
<https://doi.org/10.23917/jisel.v6i1.19867>.
- Rusdi, Rahman, and Yuana Tri Utomo. “Peluang Dan Tantangan Pariwisata Halal Di Indonesia Perspektif Dakwah Ekonomi.” *Journal of Economics Business Ethic and Science of History* 2, no. 4 (2024): 1–13.
- Salma, Salma. “Masalahah Dalam Perspektif Hukum Islam.” *Jurnal Ilmiah Al-Syir'ah* 10, no. 2 (2016). <https://doi.org/10.30984/as.v10i2.261>.
- Slamet, Irwan Abdullah, and Nur Quma Laila. “The Contestation of The Meaning of Halal Tourism.” *Heliyon* 8, no. 3 (March 1, 2022).
<https://doi.org/10.1016/j.heliyon.2022.e09098>.
- “SMIIC,” 2024. <https://www.smiic.org/en/smiic>.
- Soemanto, RB. *Sosiologi Pariwisata*. Jakarta: Repository Universitas Terbuka, 2023.
- Sup, Devid Frastiawan Amir, Annas Syams Rizal Fahmi, Faridl Noor Hilal, and Muhammad Irkham Firdaus. “Dinamika Regulasi Sertifikasi Halal Di Indonesia.” *JESI (Jurnal Ekonomi Syariah Indonesia)* 10, no. 1 (2020): 36. [https://doi.org/10.21927/jesi.2020.10\(1\).36-44](https://doi.org/10.21927/jesi.2020.10(1).36-44).
- Waji, Farid, and Diana Susanti. *Kebijakan Hukum Produk Halal Di Indonesia*. Jakarta: Sinar Grafika, 2021.
- Warto, Warto, and Samsuri Samsuri. “Sertifikasi Halal Dan Implikasinya Bagi Bisnis Produk Halal Di Indonesia.” *Al Maal: Journal of Islamic Economics and Banking* 2, no. 1 (2020): 98.
<https://doi.org/10.31000/almaal.v2i1.2803>.

DECLARATION OF CONFLICTING INTERESTS

The authors state that there is no conflict of interest in the publication of this article.

FUNDING INFORMATION

None

ACKNOWLEDGMENT

This research was conducted independently and received no financial support from any institution or individual.