



Empowering the Halal Industry for a Sustainable Economy Through Halal Tourism Regulations and Policies from a Stakeholder Perspective

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Abstract

Halal tourism should ideally be managed according to sharia principles in support of the Sustainable Development Goals (SDGs). This is hampered by the absence of special regulations and disharmony of cross-sectoral policies. This research aims to formulate policies that support the sustainable development of halal tourism in Indonesia, as well as identify the regulatory needs underlying

the development of the halal industry. This research uses a non-doctrinal method with an empirical juridical approach, through the study of legislation, concepts, and legal philosophy complemented by the results of interviews. The results of the study prove that the empowerment of the halal industry, especially halal tourism, has the potential to encourage the creation of a sustainable economy. The results of this study show that the main problem lies in weak regulations and the lack of integration of cross-sectoral policies. There is an urgent need to build national regulations that regulate halal tourism governance, by clarifying the legal basis and implementation mechanisms. Cross-sector collaboration, strengthening the role of the Regional Committee for Sharia Economics and Finance (KDEKS), central-regional coordination, and optimizing the Indonesia Muslim Travel Index (IMTI) are strategic steps to strengthen this industry. Integrated regulations and synergy between stakeholders can encourage the growth of halal tourism, support sustainability, and strengthen Indonesia as the center of the global sharia economy.

KEYWORDS *Halal Tourism; SDGs; Halal Industry; Sharia Economy.*

Introduction

The halal industry is one of the sectors of the global economy that is experiencing rapid growth. This development was driven by an increase in the Muslim population, progress in economic welfare, and an increase in religious awareness. This condition has triggered a surge in demand for products and services that are in accordance with sharia principles, including the need for higher sharia compliance guarantees.¹ Nationally, Indonesia has shown a strong commitment to the development of the sharia economy. In 2023, Indonesia is ranked third as the country with the largest sharia economy in the world. This achievement is inseparable from the strategic planning outlined in the 2025–2045 National Long-Term Development Plan (RPJPN) and the

¹ Amirul Mukminin, “Strategi Pengembangan Industri Halal,” *Jurnal Bisnis Dan Ekonomi* 2, no. 3 (2024): 469–82, <https://doi.org/https://doi.org/10.61597/jbe-ogzrp.v2i3.57>.

2025–2045 Provincial Regional Long-Term Development Plan (RPJPD), which also encourage the growth of mainstay sectors, including halal tourism.²

Halal tourism is one of the leading sectors in Indonesia's sharia economic development. The world's recognition of this achievement is reflected in Indonesia's achievements as the best halal tourism destination in 2023.³ Halal tourism is not only a source of state revenue, but also a form of actualization of Islamic values in the governance of the tourism industry.⁴ Referring to Article 1 number 3 of Law Number 10 of 2009 concerning Tourism, tourism activities include various activities supported by facilities and services provided by the community, entrepreneurs, and the central and regional governments. In the context of halal tourism, all such activities should be in harmony with sharia principles or at least contrary to Islamic teachings.⁵

Tourism is one of the strategic sectors in national economic development because it contributes significantly to economic growth, job creation, and improvement of community welfare in the region. As global mobility and ease of accessibility increase, the number of international tourists continues to grow.⁶ One of the segments that shows rapid development is Muslim tourists. Based on the Global Muslim Travel Index (GMTI) report, the number of Muslim tourists is projected to reach around 230 million people by 2026 with an expenditure value of more than 200 billion US dollars per year.⁷ The data shows the great potential of the Muslim-friendly tourism market which requires adequate policy and regulatory support.

² Oktoviana Banda Saputri, "Pemetaan Potensi Indonesia Sebagai Pusat Industri Halal Dunia," *Jurnal Masharif Al-Syariah: Jurnal Ekonomi Dan Perbankan Syariah* 5, no. 2 (2020), <https://doi.org/https://doi.org/10.30651/jms.v5i2.5127>.

³ Putri Reno Kemala Sari et al., "Halal Tourism and Sasak Culture: ANP Approach," *Journal of Islamic Marketing* 16, no. 9 (November 24, 2025): 2489–2513, <https://doi.org/10.1108/JIMA-10-2024-0473>.

⁴ Abdul Mujib Arijuddin and Nurwahidin Nurwahidin, "Optimalisasi Peran Wakaf Dalam Pengembangan Pariwisata Halal Di Indonesia," *Jesya (Jurnal Ekonomi Dan Ekonomi Syariah)* 6, no. 1 (2023): 422–35, <https://doi.org/10.36778/jesya.v6i1.928>.

⁵ Izzy Al Kautsar, Danang Wahyu Muhammad, and Ahdiana Yuni Lestari, "Perkembangan Bisnis Pariwisata Syariah Dalam Perspektif Maqashid Al-Syariah," *Istinbath: Jurnal Hukum* 19, no. 02 (2022): 252–76, <https://doi.org/https://doi.org/10.32332/istinbath.v19i02.4812>.

⁶ Hasana Fadilla, "Pengembangan Sektor Pariwisata Untuk Meningkatkan Pendapatan Daerah Di Indonesia," *Benefit: Journal of Bussiness, Economics, and Finance* 2, no. 1 (2024): 36–43, <https://doi.org/https://doi.org/10.70437/benefit.v2i1.375>.

⁷ Naila Tasya, "Sektor Penjaminan Halal Pada Industri Pariwisata," *Al-Bayan: Jurnal Hukum Dan Ekonomi Islam* 4, no. 1 (2024): 73–94, <https://doi.org/https://doi.org/10.35964/albayan.v4i1.319>.

Muslim-friendly tourism is in principle the implementation of tourism products and services that are in line with the values and principles of Islamic sharia as sourced from the Qur'an, Sunnah, and fatwa of scholars, including fatwas issued by the Indonesian Ulema Council.⁸ In practice, halal assurance in Muslim-friendly tourism is not only limited to food and beverages, but also includes other sectors such as accommodation, transportation, recreational facilities, and tourism support services.⁹ The concept of halal in tourism requires that all products and services be free from haram elements and are produced and organized through a process in accordance with the provisions of Islamic law.

Muslim-friendly tourism is a form of contemporary tourism that is oriented towards the provision of services and facilities in accordance with Islamic sharia principles. Terminologically, this concept is often referred to as halal tourism, Islamic tourism, and Muslim friendly tourism. According to the Global Muslim Travel Index (GMTI), Muslim-friendly tourism is all tourist travel activities that are friendly to the needs of Muslim tourists, both in terms of consumption, accommodation, transportation, and other supporting facilities.¹⁰

Along with its development, the definition of Muslim-friendly tourism has expanded its meaning and is no longer understood narrowly as the application of religious symbols alone, but has developed into the concept of Muslim-friendly tourism. This concept emphasizes meeting the basic needs of Muslim tourists without overriding the principle of inclusivity, so that it can still be enjoyed by all interfaith and cultural tourists.¹¹ Indonesia as a country with the largest Muslim population in the world and a high diversity of tourist destinations, the development of Muslim-friendly tourism is a relevant strategy to enable the integration of sharia values into tourism services such as halal

⁸ Teguh Suropto, "Analisa Penerapan Akad Dalam Pariwisata Syariah Berdasarkan Fatwa MUI Dewan Syariah Nasional Nomor 108/DSN-MUI/X/2016," *Media Wisata* 17, no. 2 (2019): 78–89, <https://doi.org/https://doi.org/10.36276/mws.v17i2.170>.

⁹ Dede Al Mustaqim, "Strategi Pengembangan Pariwisata Halal Sebagai Pendorong Ekonomi Berkelanjutan Berbasis Maqashid Syariah," *AB-JOIEC: Al-Bahjah Journal of Islamic Economics* 1, no. 1 (2023): 26–43, <https://doi.org/https://doi.org/10.61553/abjoiec.v1i1.20>.

¹⁰ E A Puspita and E Wiriani, "Analisis Hukum Ekonomi Syariah Terhadap Sertifikasi Halal Gratis Melalui Mekanisme Self-Declare," *JURNAL EMT KITA: Lembaga KITA* 8, no. 4 (2024): 1665–88.

¹¹ S E Rukiah et al., *Keberlanjutan Ekowisata Halal* (Bypass, 2025).

product guarantees, the availability of worship facilities, and services in accordance with Islamic ethics without eliminating the character of pluralism and local wisdom that is the hallmark of Indonesian tourism.¹²

Based on this, the current regulations regarding tourism in Indonesia are still general and have not explicitly accommodated the concept of Muslim-friendly tourism. The Tourism Law only contains provisions that emphasize the importance of respecting religious values, customs, and culture in the implementation of tourism, as reflected in several articles.¹³ However, this provision does not provide specific and operational arrangements regarding the implementation of tourism based on the principles of halal and the needs of Muslim tourists. This condition causes weak legal certainty and opens up space for differences in interpretation in the practice of implementing tourism in the region.

From a normative perspective (*das sollen*), ideally halal tourism is managed with a comprehensive sharia approach, starting from the provision of halal-certified food and beverages, representative worship facilities, to the avoidance of activities that are contrary to Islamic values. This industry also needs support from various supporting sectors, such as hotels, travel agencies, transportation, and Islamic financial institutions.¹⁴ To realize this, comprehensive policies and legal harmonization are needed to ensure consistency and certainty in implementation.

In the context of sustainable development (SDGs), the halal industry has a strategic role in creating a balance between economic growth and social welfare. Halal tourism has the potential to be an integrative instrument that is in line with Goal 8 (decent work and economic growth), Goal 11 (sustainable cities and settlements), Goal 12 (responsible consumption and production), and Goal 17 (partnership to achieve the goals), by prioritizing the principles of sustainability,

¹² Budiyono Santoso and Muhammad Djakfar, "Nilai Keislaman Dan Kearifan Lokal Dalam Pengembangan Pariwisata Halal Pasca Covid 19 Di Kota Malang," *Jurnal Ekonomi Syariah Pelita Bangsa* 7, no. 01 (2022): 70–81.

¹³ Dandi Darmawan, Rai Riya, and Asep Parantika, "Potensi Pengembangan Wisata Muslim Friendly Di Pulau Bali," *Jurnal Ilmiah Wabana Pendidikan* 9, no. 7 (2023): 82–91, <https://doi.org/https://doi.org/10.5281/zenodo.7803878>.

¹⁴ Nawarti Bustamam and Susie Suryani, "Potensi Pengembangan Pariwisata Halal Dan Dampaknya Terhadap Pembangunan Ekonomi Daerah Provinsi Riau," *Jurnal Ekonomi KIAT* 32, no. 2 (2021), [https://doi.org/https://doi.org/10.25299/kiat.2021.vol32\(2\).8839](https://doi.org/https://doi.org/10.25299/kiat.2021.vol32(2).8839).

cultural preservation, and social and environmental responsibility.¹⁵ Therefore, halal tourism is a significant instrument in achieving the Sustainable Development Goals (SDGs) because it can encourage economic growth, create jobs, preserve the environment, and preserve cultural heritage, as well as improve the welfare of local communities.

However, in reality (*das sein*), there are quite basic legal problems. Although the concept of halal tourism is increasingly accepted, there are no specific regulations that explicitly regulate sharia-based governance in this sector.¹⁶ The law only mentions the obligation to respect religious norms, without explicitly acknowledging the special characteristics and needs of halal tourism. In addition, the emergence of various terms such as "halal tourism", "sharia tourism", and "Muslim-friendly tourism" which do not have a uniform legal basis also causes confusion in implementation and supervision.¹⁷

One of the obstacles in the development of halal tourism in Indonesia is the lack of a legal basis that specifically regulates sharia-based governance in this sector. As part of an Islamic value-based business, halal tourism should be supported by strong legal legitimacy to ensure legal certainty and avoid differences in interpretation in its implementation. Currently, the applicable regulations are still limited and do not comprehensively cover important aspects such as sharia compliance standards, institutional structures, supervisory mechanisms, and certification processes.¹⁸

Not only in Indonesia as a country with a majority Muslim population, which has difficulties in implementing halal certification in various sectors, especially halal tourism. The issue of halal certification has also emerged internationally. Based on research by Bogan Sarusik, et.al.¹⁹, The implementation of halal tourism at the global level faces a number of challenges,

¹⁵ Tsaniyatas Syarifah and Nurul Fatma Hasan, "Potensi Wisata Alam Setigi Sebagai Wisata Halal Dan Penyokong SDGs Desa.," *Jurnal Pariwisata Tawangmangu* 2, no. 3 (2024): 122–33, <https://doi.org/https://doi.org/10.61696/juparita.v2i3.529>.

¹⁶ Tessya Yunita Siregar, Revan Gunawan, and Muhammad Ramadhani, "Kearifan Lokal Dalam Kebijakan Penyusunan Ekonomi Syariah: Integrasi Nilai-Nilai Lokal Untuk Pembangunan Berkelanjutan," *Jurnal Keuangan Dan Manajemen Terapan* 6, no. 1 (2025).

¹⁷ Temmy Wijaya et al., "Pariwisata Halal Di Indonesia: Kajian Terhadap Fatwa Dewan Syariah Nasional Majelis Ulama Indonesia (DSN-MUI)," *TRILOGI: Jurnal Ilmu Teknologi, Kesehatan, Dan Humaniora* 2, no. 3 (2021): 284–94.

¹⁸ Dirga Achmad and Azlan Thamrin, "Anomali Fatwa Majelis Ulama Indonesia Dalam Sistem Hukum Indonesia: Telaah Hukum Responsif," *Al-Qisthu: Jurnal Kajian Ilmu-Ilmu Hukum* 22, no. 1 (2024): 23–42, <https://doi.org/https://doi.org/10.32694/qst.v22i1.3011>.

¹⁹ Erhan Boğan and Mehmet Sarıışık, "Halal Tourism: Conceptual and Practical Challenges," *Journal of Islamic Marketing* 10, no. 1 (2019): 87–96, <https://doi.org/https://doi.org/10.1108/jima-06-2017-0066>.

as revealed in research in the tourism industry segment. One of the main challenges is the lack of halal certification and standard guidelines, especially in countries with a majority of non-Muslim populations. This inconsistency makes it difficult to build trust among Muslim tourists who are looking for assurance that halal standards are being met.

In addition, in the research conducted by Hariani and Hanafiyah.²⁰ The concept of halal tourism itself can be ambiguous and poorly understood, even among stakeholders and service providers in areas with a Muslim majority population. For example, in Aceh, which is known for its Islamic culture, stakeholders still show an inadequate understanding of halal tourism, which interferes with its competitiveness. This reflects broader issues related to awareness and education in the industry, suggesting that more coordinated efforts in stakeholder training and promotion are needed. Another challenge arises from the inherent diversity in the Muslim community regarding what is considered acceptable halal practices. This diversity leads to an inhomogeneous market, making standardization of services and offerings more difficult in different regions.²¹

During the COVID-19 pandemic, the halal tourism landscape has also further complicated the halal tourism landscape by disrupting global travel and raising additional health and safety concerns in the hospitality industry. This drives the need for adaptive strategies to convince and attract Muslim tourists amid ongoing health risks.²² Overall, the implementation of halal tourism internationally is faced with conceptual and practical challenges that require strategic planning and adaptation to meet the diverse needs of Muslim tourists and capitalize on this growing market.²³

Based on this, this study has a different focus compared to some previous studies. For example, Sudarmi, et al. (2025) in their research "Opening the Golden Gate: The Great Potential of Sharia Financing in the Development of

²⁰ Dina Hariani and Mohd Hafiz Hanafiah, "The Competitiveness, Challenges and Opportunities to Accommodate the Halal Tourism Market: A Sharia-Law Tourism Destination Perspectives," *Journal of Islamic Marketing* 15, no. 3 (2024): 919–42, <https://doi.org/https://doi.org/10.1108/jima-05-2023-0147>.

²¹ Boğan and Sarıışık, "Halal Tourism: Conceptual and Practical Challenges."

²² Hatem El-Gohary, "Coronavirus and Halal Tourism and Hospitality Industry: Is It a Journey to the Unknown?," *Sustainability* 12, no. 21 (2020): 9260, <https://doi.org/https://doi.org/10.3390/su12219260>.

²³ Nurhafizh Noor and Fazal Bahardeen, "An Updated Model for Halal Tourism: A Review of RIDA by CrescentRating," *Journal of Hospitality and Tourism Horizons* 1, no. 1 (2025): 22–34, <https://doi.org/https://doi.org/10.1108/jhth-12-2024-0001>.

the Halal Industry in Indonesia”²⁴ highlighting the potential of sharia financing in supporting the development of the halal industry in general. The research also emphasizes the importance of collaboration between governments, industry players, and academics in building a sustainable halal business ecosystem, and explains that the halal industry has become a recognized global standard, not just a religious need.

Meanwhile, Razali, et al. (2024) in the study "Grand Model of Halal Tourism and Creative Economy: Transformation in Building an Inclusive Economy in Aceh"²⁵ focusing on modeling regional economic transformation through synergy between halal tourism and the creative economy. The goal is to form an inclusive economic ecosystem based on Islamic values, local culture, and the use of digitalization. Then Research by Burhan Stafrezar (2024) on "The Potential and Challenges of Digitalization in Advancing Halal Tourism in Indonesia: Solutions and Implementation"²⁶ It also has a different focus, namely on the digitalization aspect in the development of halal tourism. The study identifies the potential and challenges of digitalization, and formulates solutions through strengthening regulations, multi-stakeholder collaboration, and digital infrastructure development.

Likewise, Widyarini & Sunaryati's (2024) research entitled "Determinant of Islamic Bank Savings Customers Satisfaction: A Case of Indonesian Islamic Bank"²⁷ which discusses the satisfaction of Islamic bank customers in the context of banking competition. The study by Perdana, Arifin, & Quadrianto (2025) entitled "Algorithmic Trust and Regulation: Governance, Ethics, Legal, and Social Implications Blueprint for Indonesia's Central Banking"²⁸ It further highlights the ethical and legal aspects of the algorithm-based financial system.

²⁴ Sudarmi Sudarmi et al., "Membuka Gerbang Emas: Potensi Besar Pembiayaan Syariah Dalam Pengembangan Industri Halal Di Indonesia," *PESHUM: Jurnal Pendidikan, Sosial Dan Humaniora* 4, no. 3 (2025): 3649–59, <https://doi.org/https://doi.org/10.56799/peshum.v4i3.7473>.

²⁵ Razali Razali, Taufiq Taufiq, and Nora Maulana, "Grand Model Pariwisata Halal Dan Ekonomi Kreatif," *Journal of Islamic Tourism Halal Food Islamic Traveling and Creative Economy* 4, no. 2 (2024): 115–42.

²⁶ Burhan Stafrezar, "Potensi Dan Tantangan Digitalisasi Dalam Memajukan Wisata Halal Di Indonesia: Solusi Dan Implementasi," *Journal Of Economics, Business, Management, Accounting And Social Sciences* 2, no. 6 (2024): 342–51, <https://doi.org/https://doi.org/10.63200/jebmass.v2i6.157>.

²⁷ Sunaryati Widyarini, "Determinant of Islamic Bank Savings Customers Satisfaction: A Case of Indonesian Islamic Bank," *Journal of Ecobumanism* Volume 3, no. 8 (2024): 2273–85, <https://doi.org/10.62754/joe.v3i8.4906>.

²⁸ Arif Perdana, Saru Arifin, and Novi Quadrianto, "Algorithmic Trust and Regulation: Governance, Ethics, Legal, and Social Implications Blueprint for Indonesia's Central Banking," *Technology in Society*, 2025, 102838, <https://doi.org/https://doi.org/10.1016/j.techsoc.2025.102838>.

Although various previous studies have discussed halal tourism from various perspectives, such as sharia financing, digitalization, creative economy, and strengthening the halal industry, there are still some unanswered limitations. First, most of the research focuses more on sectoral and economic aspects, while the regulatory and policy dimensions as instruments for empowering the halal industry are still relatively limited and discussed comprehensively. Second, previous studies tend to place government or industry actors partially, so there have not been many studies that integrate multi-stakeholder perspectives, both from the central and regional levels, in looking at the effectiveness of halal tourism policies. Third, previous research has not adequately identified the implementation gap between regulatory design, institutional coordination, and halal tourism development practices in the field.

Thus, this study has its own peculiarities because it specifically highlights the role of regulations and policies in empowering the halal industry through strengthening the halal tourism sector from the perspective of stakeholders, both at the central and regional levels. This research aims to make a real contribution in formulating policy directions that support the sustainable development of the halal industry in Indonesia as well as identifying regulatory and policy needs that support the development of halal tourism, as well as formulating strategic steps based on the perspective of stakeholders. Through an approach involving key actors such as the Ministry of Tourism, National Committee for Sharia Economics and Finance (KNEKS), Regional Committee for Sharia Economics and Finance (KDEKS), and local governments, this study emphasizes the importance of policy synergy and institutional strengthening to create a resilient and competitive halal tourism ecosystem. Thus, the empowerment of the halal industry through halal tourism regulations and policies not only strengthens the national sharia economic sector, but also becomes part of a larger strategy towards a sustainable economy.

Method

The material object in this study is the empowerment of the halal industry through halal tourism regulations and policies in Indonesia, reviewed from the perspective of tourism law, halal product guarantees, and legal principles of sharia economics. The focus of the object includes applicable regulations,

institutional roles such as the Regional Committee for Sharia Economics and Finance (KDEKS), and halal tourism implementation practices in the field. This study examines how sharia principles such as justice, sustainability, and benefits (maslahah) are integrated in the halal tourism development system, both normatively and empirically. The design of this research is qualitative-normative-empirical, with a juridical-normative and juridical-sociological approaches. A normative approach is used to analyze regulations that regulate tourism, halal product assurance, and Islamic economics and finance. Meanwhile, the sociological approach is used to understand the implementation of halal tourism policies in the field, especially through the role of KDEKS and related stakeholders. The goal is to see the extent to which theories, regulations, and policies are in line with sustainable halal tourism development practices.²⁹

The data sources in this study are secondary and are complemented by primary data from the interview results. The main secondary data includes regulations from the government, such as Law Number 10 of 2009 concerning Tourism, Law Number 33 of 2014 concerning Halal Product Assurance, and its derivative regulations. In addition, fatwas of the National Sharia Council-Indonesian Ulema Council (DSN-MUI) relevant to halal tourism were also used, as well as policy reports from the Halal Product Assurance Agency (BPJPH) and KDEKS. Secondary data also includes scientific journal articles, conference proceedings, and international reports on halal tourism and sustainable economy.

Empirically, this research was carried out in Jakarta as a research location because it is the center for the formulation and coordination of national policies related to the development of the halal industry and halal tourism in Indonesia. Primary data was collected through interviews with the Executive Director of the Indonesian Halal Tourism Association, representatives from the Halal Product Guarantee Agency, and the Ministry of Tourism to gather practical insights regarding the opportunities, challenges, and strategies involved in the implementation of halal tourism in Indonesia. The data collection technique is carried out through library research, by searching legal documents, academic publications, and official reports both in print and online. Data searches are carried out through academic platforms such as Google Scholar, Scopus, and ScienceDirect, as well as official portals of government agencies and related

²⁹ Sholahuddin Al-Fatih, *Perkembangan Metode Penelitian Hukum Di Indonesia* (UMMPress, 2023).

organizations. The data were selected based on relevance, credibility, and linkage to the framework of sharia theory, tourism law, and sustainable economic concepts.

Data analysis was carried out in a descriptive-qualitative and juridical-analytical manner. Descriptive-qualitative analysis is used to explain and interpret data in the context of halal tourism implementation, while juridical-analytical analysis is used to assess the conformity between applicable regulations with sharia principles and sustainability goals. The analysis was also carried out comparatively with previous research, in order to place the contribution of this research academically and practically.³⁰ By combining regulatory data, fatwas, institutional reports, academic literature, and interview results, this study builds a comprehensive analysis of the integration of sharia principles in halal tourism policies for a sustainable economy through halal tourism regulations and policies from the perspective of stakeholders.

To ensure the validity of the data, this study uses source and method triangulation techniques. Source triangulation is carried out by comparing data from interviews, regulations, institutional reports, and academic literature, while method triangulation is carried out through a combination of normative studies, document studies, and interviews to increase the credibility and accuracy of the interpretation of research results. Thus, the triangulation process is carried out to ensure data consistency and strengthen the validity of research findings in analyzing the implementation of halal tourism policies in Indonesia.

Result & Discussion

A. The Dynamics of Halal Tourism Laws and Policies in Indonesia and Various Countries

Tourism is a strategic sector that has great potential in encouraging national economic growth. In recent years, halal tourism has become one of the fastest-growing segments, along with the increasing awareness and need of Muslim tourists for services that are in accordance with sharia principles. This is evidenced by significant growth, along with the increasing awareness of Muslim

³⁰ David Tan, "Metode Penelitian Hukum: Mengupas Dan Mengulas Metodologi Dalam Menyelenggarakan Penelitian Hukum," *Nusantara: Jurnal Ilmu Pengetahuan Sosial* 8, no. 8 (2021): 2463–78, <https://doi.org/10.31604/jips.v8i8.2021.2463-2478>.

tourists on the importance of services in accordance with sharia principles. As in the Global Muslim Travel Index (GMTI) 2023 report, it is noted that the number of global Muslim tourists continues to increase and is expected to reach 160 million by 2024. Indonesia itself consistently ranks at the top of the world's halal destinations. In addition, the Ministry of Tourism and Creative Economy also encourages the development of halal destinations through certification, training, and the establishment of a Muslim-friendly tourism ecosystem in various regions.³¹ This phenomenon reflects the high demand and market potential that drives the need for sustainable regulations and policies.

According to etymology, the word "tourism" is identified with the word "travel" in English which is interpreted as a journey that is made many times from one place to another. On that basis, it is also by looking at the current situation and conditions according to Sinaga³² Tourism can be defined as a planned trip made individually or in groups from one place to another with the aim of getting satisfaction and pleasure. According to Gunawan³³ said, tourism also combines various kinds of products, such as transportation, accommodation, catering, natural resources, entertainment and various other types of facilities and services such as banks, shops and travel agencies

In halal tourism, the guarantee of halal products and services is the main factor in building the trust of Muslim tourists. So that the existence of halal certification has a central role as an instrument that provides legal certainty on the halal status of tourism products and services, especially in the fields of culinary, accommodation, and other supporting services. In Indonesia, this role is institutionally carried out by the Halal Product Assurance Agency (BPJPH) as the institution authorized to implement the halal product assurance system based on the provisions of laws and regulations.³⁴

Muslim-friendly tourism is in principle the implementation of tourism products and services that are in line with the values and principles of Islamic sharia as sourced from the Qur'an, Sunnah, and fatwa of scholars, including

³¹ Muhammad Thoyib Ramadhan et al., "Meningkatkan Pertumbuhan Ekonomi Syari'ah Melalui Daya Tarik Wisata Halal Internasional Yang Kreatif," *Media Riset Bisnis Ekonomi Sains Dan Terapan* 2, no. 4 (2024): 19–32, <https://doi.org/https://doi.org/10.71312/mrbest.v2i4.213>.

³² Ni Ketut Riani, 'Pariwisata Adalah Pisau Bermata 2', *Jurnal Inovasi Penelitian*, 2.5 (2021), 1469–74.

³³ Mira P. Gunawan, *Pariwisata Indonesia, Berbagai Aspek Dan Gagasan Pembangunan* (Bandung: Penerbit Lembaga Penelitian ITB, 1999).

³⁴ Baehaqi, M. A., Latifah, A. K., Putri, V. A. M., Rama, D. D., & Hidayati, A. N. (2025). Peluang Dan Tantangan Industri Halal Di Indonesia. *Jurnal Media Akademik (JMA)*, 3(5).

fatwas issued by the Indonesian Ulema Council.³⁵ In practice, halal assurance in Muslim-friendly tourism is not only limited to food and beverages, but also includes other sectors such as accommodation, transportation, recreational facilities, and tourism support services.³⁶ The concept of halal in tourism requires that all products and services are free from haram elements and are produced and organized through a process in accordance with the provisions of Islamic law.

The uniqueness of Muslim-friendly tourism lies in the integration of tourism activities with Islamic values which aims to provide convenience for Muslim tourists in carrying out tourism activities without neglecting their religious obligations.³⁷ Therefore, certain indicators are needed as a standard for the implementation of Muslim-friendly tourism, including the availability of worship facilities such as mosques or prayer rooms, as well as the availability of culinary facilities that are guaranteed to be halal through halal certificates issued by BPJPH.³⁸

The growth of Muslim-friendly tourism is also influenced by the increasing awareness of Muslim tourists on the importance of adhering to religious principles while traveling. Muslim tourists tend to choose destinations that provide Muslim-friendly facilities, such as halal restaurants, easy access to places of worship, and an environment that supports the comfort of worship. In addition, the development of digital technology and social media also plays a role in expanding information about Muslim-friendly tourist destinations and facilitating travel planning.³⁹

³⁵ Suripto, "Analisa Penerapan Akad Dalam Pariwisata Syariah Berdasarkan Fatwa MUI Dewan Syariah Nasional Nomor 108/DSN-MUI/X/2016."

³⁶ Al Mustaqim, "Strategi Pengembangan Pariwisata Halal Sebagai Pendorong Ekonomi Berkelanjutan Berbasis Maqashid Syariah."

³⁷ M Nursyahid, Ely Haryanti, and Arnoldy Arnoldy, "Wisata Ramah Muslim Pulau Berpenghuni Di Kepulauan Seribu: Analisis Dengan Metode Analytic Network Process (ANP)," *An Nawawi* 4, no. 2 (2024): 169–86, <https://doi.org/https://doi.org/10.55252/annawawi.v4i2.64>.

³⁸ Ririn Tri Puspita Ningrum, "Problematisasi Kewajiban Sertifikasi Halal Bagi Pelaku Usaha Mikro Dan Kecil (UMK) Di Kabupaten Madiun," *Istithmar* 6, no. 1 (2022): 43–58.

³⁹ Laila Fitriyatus Sholichah and Rahayu Mardikaningsih, "Pengaruh Citra Destinasi Dan Religiusitas Terhadap Minat Berkunjung Wisata Halal," *CURRENCY (Jurnal Ekonomi Dan Perbankan Syariah)* 3, no. 2 (2025): 495–519, <https://doi.org/https://doi.org/10.32806/ccy.v3i2.687>.

The Halal Product Assurance Agency (BPJPH) as an independent institution has a great responsibility in the implementation of halal product assurance, including in the tourism sector. As a key player, BPJPH plays a role in ensuring that tourism services and facilities, ranging from hotels, restaurants, to tourist destinations, meet the halal standards that have been set.⁴⁰ This includes the halal certification process, coaching for business actors, and compliance supervision in the field. In addition, BPJPH is also required to collaborate with relevant ministries/institutions, such as the Ministry of Tourism and Creative Economy (Kemenparekraf), local governments, and tourism industry associations, to expand the implementation of halal tourism in Indonesia. This collaboration is important to strengthen Indonesia's position in the global competition of halal tourism and answer the demands of international Muslim tourists.

The global halal certification landscape consists of several key players that serve as halal certification bodies and regulatory entities. These organizations work on a variety of standards influenced by regional and national interpretations of Islamic law. Here are some of the institutions that take care of halal certification in the world such as the Department of Islamic Development Malaysia (JAKIM) is the main government body in Malaysia that is responsible for halal certification and is recognized globally. JAKIM sets strict standards and plays an important role in Malaysia's halal industry.⁴¹ Then there is the Islamic Religious Council of Singapore (MUIS): As the Islamic council of Singapore, MUIS provides a respected halal certification service. This is important because of Singapore's strategic location and the diverse range of consumers there.⁴²

There is an Indonesian Ulema Council (MUI): In Indonesia, the MUI is a key player in halal certification. They provide guidelines and work closely with the government to ensure compliance with halal standards.⁴³ In addition, the

⁴⁰ Etikah Karyani et al., "Intention to Adopt a Blockchain-Based Halal Certification: Indonesia Consumers and Regulatory Perspective," *Journal of Islamic Marketing* 15, no. 7 (2024): 1766–82, <https://doi.org/https://doi.org/10.1108/jima-03-2023-0069>.

⁴¹ Zaki Ahmad, Mohamed Normen Ahamed Mafaz, and Md Mahfujur Rahman, "Harmony in Halal: Understanding Stakeholder Views Analyzing Products and Evaluating Policies in Malaysia," *West Science Business and Management* 1, no. 05 (2023): 495–508, <https://doi.org/https://doi.org/10.58812/wsbm.v1i05.358>.

⁴² Junaid Akbar et al., "Global Trends in Halal Food Standards: A Review," *Foods* 12, no. 23 (2023): 4200, <https://doi.org/https://doi.org/10.3390/foods12234200>.

⁴³ Hana Catur Wahyuni, "Analysis of Interplay between Food Safety Systems and Halal Standards in Indonesia," *International Food Research Journal*, 2024, <https://doi.org/https://doi.org/10.47836/ifrj.31.2.03>.

Standardization Agency of the Gulf Cooperation Council (GCC) Countries: These bodies set regional standards. The GCC Standardization Organization (GSO) is active in creating a framework for halal certification, reflecting the region's economic importance in global halal trade.⁴⁴ And lastly, Private Certification Bodies: In countries like the UK and the Netherlands, private entities provide halal certification. They cater to the needs of the local market and reflect diverse interpretations of halal practices tailored to regional consumers.⁴⁵ Overall, these organizations contribute to the halal market by interpreting halal principles according to Islamic law while adjusting to local consumer demands and regulatory environments. The presence of various certification bodies presents challenges and opportunities for standardization and alignment across different jurisdictions in the global halal market.

B. Challenges and Strategies for Implementing Halal Tourism Based on a Sustainable Economy

In the halal industry, including halal tourism, it has a strategic role in supporting the achievement of the Sustainable Development Goals (SDGs) by creating a balance between economic growth and social welfare⁴⁶ Among them, halal tourism contributes to Goal 8, about decent work and economic growth by opening new jobs in the hospitality, culinary, and transportation sectors, as well as increasing the income of local communities. Halal tourism is also related to Goal 11, which is sustainable urban development and settlement, by encouraging the management of tourist destinations that are environmentally friendly and respect local culture. Furthermore, in the context of Goal 12, regarding responsible consumption and production, halal tourism supports the use of halal products produced in an ethical and environmentally friendly manner, and encourages industry players to pay attention to social and

⁴⁴ Akbar et al., "Global Trends in Halal Food Standards: A Review."

⁴⁵ Awal Fuseini, Phil Hadley, and Toby Knowles, "Halal Food Marketing: An Evaluation of UK Halal Standards," *Journal of Islamic Marketing* 12, no. 5 (2021): 977–91, <https://doi.org/https://doi.org/10.1108/jima-02-2020-0037>.

⁴⁶ Eny Latifah and Rudi Abdullah, "Prespektif Maqashid Syariah: Peran Ekonomi Hijau Dan Biru Dalam Mewujudkan Sustainable Development Goals," *JISEF: Journal Of International Sharia Economics And Financial* 2, no. 01 (2023): 1–22, <https://doi.org/https://doi.org/10.62668/jisef.v2i01.1128>.

ecological impacts. Finally, Goal 17 emphasizes the importance of cross-sectoral partnerships, which can be optimized through collaboration between the government, the private sector, and the community in developing halal tourism in a sustainable manner.⁴⁷ With the implementation of the right policies and regulations, halal tourism can be an instrument that supports the achievement of sustainable development goals, strengthens the local economy, and maintains social and environmental sustainability.

In the development of halal tourism in Indonesia, it still faces a number of challenges, especially in terms of regulations and policies that have not fully supported the halal ecosystem comprehensively. In addition, the limitations of supporting infrastructure such as halal-certified accommodation, halal restaurants, and adequate worship facilities in a number of tourist destinations are still obstacles.⁴⁸ Based on the report, the Ministry of Tourism and Creative Economy also noted the need to increase the capacity of business actors in understanding the concept of halal tourism in its entirety. The inequality of understanding between stakeholders and the lack of integration of cross-sector policies also hinder the realization of a sustainable halal tourism ecosystem.⁴⁹

This was justified in the results of an interview with the Executive Director of the Indonesian Halal Tourism Association, Rifai Chaniago,⁵⁰ That the development of Muslim-friendly tourism in Indonesia still faces challenges, especially because there is no clear legal basis and implementation mechanism. As a result, the programs carried out, both at the central and regional levels, tend to be sporadic. The socialization by PPHI has been carried out through collaboration with the Ministry of Tourism and Bank Indonesia, as well as through representatives in several regions such as Aceh, West Sumatra, Riau, West Java, Jakarta, Jogja, NTB, Central Java, and South Sulawesi. However, outside of these regions, initiatives rely more on the awareness of business

⁴⁷ Abib Noviyanto, Riza Arizona, and Mardiyah Hayati, "Penerapan Green Economy Terhadap Peningkatan Sustainable Development Goals (SDGs) Pada Industri Fashion Halal Di Indonesia," *Jurnal Ekonomi, Bisnis Dan Manajemen* 3, no. 4 (2024): 215–31, <https://doi.org/https://doi.org/10.58192/ebismen.v3i4.2769>.

⁴⁸ Mohamad Nur Efendi and Selvina Khomairoh, "Integration of Halal Industry with Religious Tourism Sector in Central Java," *Jurnal Pembangunan Daerah* 1, no. 1 (2024): 55–74, <https://doi.org/https://doi.org/10.36762/jpd.v1i1.1211>.

⁴⁹ Arief Budiman, Zulkifli Zulkifli, and Derriawan Derriawan, "Perencanaan Strategi PT. Nuansa Alam Sakato Dalam Mengelola Wisata Syariah Terpadu Nagari Sariak Sungai Puar Agam Sumatera Barat," *ProBank* 6, no. 2 (2021): 237–53, <https://doi.org/https://doi.org/10.36587/probank.v6i2.1028> Article Metrics.

⁵⁰ Rifai Chaniago, "Interview Result" (2025, 2025).

actors. The evaluation of Muslim-friendly tourism was carried out through the study of the Indonesia Muslim Travel Index (IMTI) using the GMTI method, which maps and ranks Muslim-friendly destinations. Efforts to accelerate are also carried out through socialization to hotels that want to implement a halal tourism system, although again constrained by the absence of strict regulations. For comparison, countries such as China and Korea are starting to develop halal tourism because they are considered a promising business sector.

Based on this, to overcome the lack of a clear legal basis and implementation in halal tourism, it is necessary to prepare national regulations that specifically regulate Muslim-friendly tourism standards, mechanisms, and institutions. In addition, it is necessary to establish stronger cross-sector coordination between the central government, regions, and business actors, so that the program no longer runs sporadically. It is also important to strengthen socialization and education evenly to all regions, not only focused on certain regions. Optimizing the use of IMTI studies can be used as a reference in formulating data-based policies. Finally, providing incentives to business actors who apply halal tourism principles can also be a stimulus to encourage wider participation from the private sector.⁵¹ In this context, it is necessary to develop legal policies that are able to adjust to the dynamics of needs and reach all related elements to create a climate conducive to the growth of halal tourism. For this reason, it is important to explore the perspectives of stakeholders, both government, industry, academics, and the community as a basis for formulating appropriate strategic measures. This collaborative approach is expected to be able to encourage the realization of a sustainable and globally competitive halal tourism development system.

Based on the results of interviews with representatives of the Ministry of Tourism,⁵² The development of Muslim-friendly tourism requires multi-stakeholder collaboration involving various institutions, with local governments as the main actor in its implementation. These findings show that the development of halal tourism does not only depend on national policies, but also on the capacity of local governments to build a supporting ecosystem through festivals, promotions, branding, and coordination between agencies.

⁵¹ Djihaudul Mubarak and Asep Nur Imam Munandar, "Sinergi Aspek Hukum Dan Kebijakan Dalam Mendorong Pembangunan Ekonomi Berkelanjutan Melalui Umkm Halal Di Indonesia," *Jurnal Media Akademik (JMA)* 3, no. 1 (2025), <https://doi.org/https://doi.org/10.62281/v3i1.1512>.

⁵² Kementerian Pariwisata, "Interview Result" (Jakarta, 2025).

In the context of institutional coordination, representatives of the Ministry of Tourism,⁵³ explained that the communication strategy with other ministries and BPJPH is carried out through the formation of a needs-based coordination cycle and the strengthening of inter-institutional networks. These findings show that halal tourism governance requires a collaborative governance model that places coordination between sectors as the main factor for successful policy implementation. However, the establishment and maintenance of institutional networks is also recognized as a challenge, so the sustainability of collaboration is an important aspect of policy implementation.

From the technical implementation aspect, the development of halal tourism must also pay attention to the 3A principle (Attractions, Accessibility, and Amenities) as a basic component of the development of tourist destinations. This principle is in line with Government Regulation Number 50 of 2011 concerning the National Tourism Development Master Plan for 2010–2025 which emphasizes the development of destinations, accessibility, industry, and tourism institutions in an integrated manner. Thus, the implementation of Muslim-friendly tourism is not only related to the aspects of halal certification or branding, but also requires adequate infrastructure readiness, service access, and institutional support.

Regulatively, this condition shows that the implementation of halal tourism policy still depends heavily on the coordination capacity between institutions and the commitment of local governments. This indicates that there is an implementation gap between the direction of national policies and practices in the regions, especially when the tourism sector has not yet become the leading sector of regional development. Therefore, strategies such as strengthening branding, international promotion through diplomacy, involvement of related agencies, and the pentahelix approach are important to strengthen institutional coordination and the sustainability of Muslim-friendly tourism development.

In addition, based on the results of interviews with BPJPH representatives,⁵⁴ it shows that one of the main challenges in the development of Muslim-friendly tourism in Indonesia is the low public understanding of the concept of halal as a universal concept. The informant explained that the Muslim-majority Indonesian people tend to consider the halal aspect as something that is automatically available, so the awareness to understand halal

⁵³ Kementerian Pariwisata.

⁵⁴ Badan Penyelenggara Jaminan Produk Halal, "Interview Result" (Jakarta, 2025).

standards more substantively is still relatively low. This condition shows that halal is still often understood as a purely religious symbol, even though the concept of halal includes aspects of safety, comfort, cleanliness, and usefulness for the entire community. This low awareness is an obstacle in the implementation of Muslim-friendly tourism because the public, business actors, and tourists have not fully understood the urgency of halal service standards in the tourism sector. Therefore, it is necessary to strengthen halal literacy through education, socialization, and integration of halal materials into formal and non-formal education curricula to increase the collective awareness of the community.

In terms of public understanding, the research findings also show that the challenge of developing Muslim-friendly tourism is more at the level of implementation than in the regulatory aspect. The informant said that the government has actually provided various supporting instruments, including a legal umbrella that allows local governments to allocate budgets for halal programs as well as cross-ministerial support in halal socialization. However, the implementation of policies in the regions is still uneven. This condition shows that there is an implementation gap between the available regulatory framework and the reality of implementation in the field. In other words, the main problem is no longer just the absence of regulation, but how the policy is translated into effective practices that are widely accessible to the public.

The concept of halal tourism itself was found in the study showing that the only normative reference that is quite specific is the DSN-MUI Fatwa No. 108/DSN-MUI/X/2016 concerning Guidelines for the Implementation of Tourism Based on Sharia Principles⁵⁵. However, this fatwa has not been handed down into a binding regulation or become part of the national legal system. As a result, there is a gap between the ideal concept and its implementation in the field. Many business actors, especially in the hospitality sector, have not obtained adequate information or understanding of the principles of halal tourism.⁵⁶ Meanwhile, the halal certification obligation for food and beverage products in tourist destinations will only take effect in 2026.⁵⁷ On the other

⁵⁵ D S N MUI, "Fatwa DSN MUI No 108 Tentang Ketentuan Pelaksanaan Pariwisata Syariah," *DSN MUI*, 2016.

⁵⁶ Taukhid Pramadika et al., "Efektivitas Peraturan Daerah Kabupaten Bandung Tentang Pariwisata Halal: Studi Pemahaman Masyarakat Dan Pelaku Usaha," *International Journal Mathla'ul Anwar of Halal Issues* 5, no. 1 (2025): 60–79, <https://doi.org/https://doi.org/10.30653/ijma.202551.121>.

⁵⁷ Marina Ramadhani, "Dilema Regulasi Pariwisata Halal Di Indonesia," *Ar Rehla* 1, no. 1 (2021): 89–105, <https://doi.org/10.21274/ar-rehla.2021.1.1.89-105>.

hand, most of the relevant institutions do not have a specific policy regarding halal tourism, so programs and activities are still general and have not considered specific needs such as the provision of halal food or worship facilities. Coordination between agencies is also not optimal due to the absence of regulations that explicitly regulate this. As a result, the position of halal tourism as part of an Islamic business entity has not been formally recognized in both Law Number 10 of 2009 concerning Tourism and Law Number 33 of 2014 concerning Halal Product Assurance.⁵⁸

In the Tourism Law, it is stated that tourism must respect religious values (preface letter c and Article 67). However, there are no provisions that explicitly discuss halal tourism governance. The Tourism Law has emphasized that the implementation of tourism must respect the religious, cultural, and social values of the community. This provision shows that normatively, the aspect of religiosity has gained space in the legal framework of Indonesian tourism. However, these regulations are still general and do not specifically regulate standards, mechanisms, or indicators for the implementation of halal tourism or Muslim-friendly tourism at the operational level. This condition raises the issue of legal certainty because tourism business actors, local governments, and other stakeholders do not yet have a uniform normative reference regarding service standards, certifications, and governance of Muslim-friendly destinations. As a result, implementation in various regions tends to be different and is greatly influenced by the institutional capacity and interpretation of each local government.

In addition, the lack of harmonization between tourism regulations, halal product guarantees, and sharia economic policies has the potential to cause overlapping authority between institutions. In practice, this condition can create uncertainty for business actors, especially related to certification obligations, halal service standards, and accessible forms of policy support. For small and medium-sized business actors, the complexity of these regulations has the potential to increase compliance costs and slow down adaptation to the growing Muslim tourism market. From the perspective of policy implementation, the lack of more operational norms also shows that there is an implementation gap between the goals of national regulations and practices in the field. Therefore, strengthening regulatory harmonization, drafting more

⁵⁸ Naeli Mutmainah, Hisam Ahyani, and Haris Maiza Putra, "Tinjauan Hukum Ekonomi Syariah Tentang Pengembangan Kawasan Industri Pariwisata Halal Di Jawa Barat," *Al-Mawarid Jurnal Syariah Dan Hukum (JSYH)* 4, no. 1 (2022): 15–42, <https://doi.org/https://doi.org/10.20885/mawarid.vol4.iss1.art2>.

operational standards, and coordination between institutions are important to increase legal certainty and create a more sustainable and competitive halal tourism ecosystem.

Meanwhile, the Halal Product Assurance Law affirms the state's obligation to guarantee halal products, but the definition of "product" in the law does not yet include tourism services in its entirety.⁵⁹ This results in a vacuum of norms in the regulation of halal tourism as part of services that require halal guarantees. The absence of this specific arrangement has an impact on the non-establishment of uniform halal tourism service standards throughout the region. This also makes it difficult for business actors and local governments to develop Muslim-friendly destinations systematically.⁶⁰ Therefore, integration between tourism policy and halal product guarantee regulations is needed, so that halal tourism governance has a strong legal basis and is able to respond comprehensively to the needs of Muslim tourists.

Thus, it is necessary to strengthen halal tourism governance through strategic steps, including the revision of laws and the preparation of derivative regulations by the Ministry of Tourism. This is important so that the concept of halal tourism can be comprehensively accommodated in national development policies and practices and provide legal certainty for Muslim business actors and tourists. This strengthening will not only improve the quality of national sharia tourism, but also strengthen Indonesia's position as a sustainable global sharia economic center.⁶¹

Although in the consideration of Law Number 10 of 2009 concerning Tourism there is a recognition of the importance of religious values, in fact there is not a single article in the body of the law that explicitly regulates or mentions halal tourism. The existing arrangements are only limited to an appeal to respect religious norms, without any technical elaboration of standards, institutions, or

⁵⁹ Nurul Huda, Nova Rini, and Slamet Hidayat, *Pariwisata Syariah: Sebuah Pendekatan Teoretis Dan Riset* (Prenada Media, 2021).

⁶⁰ Johan Budiman, "Muslim Millenial Traveler 'Dna' Dan Persaingan Wisata Halal Di Dunia," *Biznesa Ekonomika: Economic and Business Journal* 1, no. 01 (2024): 37–57, <https://doi.org/https://doi.org/10.2024/1ks8bk61>.

⁶¹ Eka Julianti, "Strategi Penguatan Pasar Uang Dan Valuta Asing Syariah Sebagai Pilar Ekonomi Berkelanjutan Di Indonesia," *Digital Business and Entrepreneurship Journal* 3, no. 1 (2025): 73–82, <https://doi.org/https://doi.org/10.25134/digibe.v3i1.197>.

sharia-based tourism governance.⁶² The previous efforts of the Ministry of Tourism which had issued sharia hotel guidelines have also been removed and until now have not been replaced with better regulations or operations in the field. In fact, globally, recognition of the potential of halal tourism in Indonesia continues to increase, as evidenced by the award as the world's best halal tourism destination in 2023.⁶³

To empower halal tourism in the world, there are several ways that can be done, including the need for Halal Certification Standards: by creating and promoting halal certification standards that are recognized by the world, it can increase confidence in halal tourism. This is important to attract Muslim tourists. This process involves strict accreditation for products, services, and facilities to comply with halal requirements.⁶⁴ Then Innovation and Environment: by using environmentally friendly and innovative practices in tourist attractions can make halal tourism more attractive. Innovation should focus on eco-friendly travel experiences and the use of technology to improve the traveller experience. This is in line with Islamic values of protecting the environment and also meeting the needs of tourists who care about the environment.⁶⁵

Community and Cultural Support: involving local communities and adapting to culture and religion is essential. Community participation ensures tourism respects local customs and traditions, creating a welcoming and culturally appropriate environment for Muslim tourists.⁶⁶ In addition, there is a need for Marketing and Branding: building a strong brand identity for halal tourism can be done with marketing campaigns that highlight halal food,

⁶² Dewa Gde Rudy and I Dewa Ayu Dwi Mayasari, "Prinsip-Prinsip Kepariwisataaan Dan Hak Prioritas Masyarakat Dalam Pengelolaan Pariwisata Berdasarkan Undang-Undang Nomor 10 Tahun 2009 Tentang Kepariwisataaan," *Kertha Wicaksana* 13, no. 2 (2019): 73–84, <https://doi.org/https://doi.org/10.22225/kw.13.2.2019.73-84>.

⁶³ Syukri Rosadi, "Penerapan Sertifikasi Label Halal Pada Hotel Muzdhalifah Syari'ah Kecamatan Ujungbatu Kabupaten Rokan Hulu," *HUKUMAH: Jurnal Hukum Islam* 5, no. 2 (2022): 33–50, <https://doi.org/http://dx.doi.org/10.55403/hukumah.v5i2.375>.

⁶⁴ Ica Camelia et al., "Analisis Peran Sertifikasi Halal Pada Bisnis UMKM Kabupaten Bekasi," *Jurnal Ilmiah Ekonomi Islam* 10, no. 2 (2024): 1474–84, <https://doi.org/https://doi.org/10.29040/jiei.v10i2.13349>.

⁶⁵ Cynthia Ayu Manggarani and Shine Pintor Siolembe Patiro, "The Role of Environmental Responsibility and Community Support in Halal Tourism Development," *Jurnal Ilmu Manajemen Profitability* 9, no. 1 (2025): 80–86, <https://doi.org/https://doi.org/10.26618/profitability.v9i1.16518>.

⁶⁶ Manggarani and Patiro.

worship facilities, and family-friendly environments. This can increase the value and trust of the destination, which is important for attracting Muslim visitors.⁶⁷

The need for Digital Platforms: used for digital marketing strategies and social media to reach more potential Muslim tourists is another effective way. This platform can be used to share success stories, customer testimonials, and interactive content that highlights the uniqueness of halal tourism destinations.⁶⁸ And last but not least, there is a need for Strategic Partnerships: to form partnerships with industries such as airlines, travel agencies, and hotels can help make it easier for halal tourists to travel. This collaboration can create a travel package that ensures all aspects of the trip are in accordance with halal principles. With this strategy, regions and countries can become attractive destinations for the growing number of Muslim tourists, increasing their competitiveness in the global tourism industry.⁶⁹

C. Empowering the Halal Industry for a Sustainable Economy from the Perspective of Stakeholders

In the context of empowering the halal industry for a sustainable economy, the development of halal tourism requires regulations and policies that are integrated and based on sharia principles. Despite progress in the halal tourism sector, unfortunately, these developments have not been balanced with the strengthening of adequate regulations, both at the national and regional levels. This is reflected in the absence of specific laws and regulations regulating halal

⁶⁷ Mohamed Battour, Mohamed Salaheldeen, and Khalid Mady, "Halal Tourism: Exploring Innovative Marketing Opportunities for Entrepreneurs," *Journal of Islamic Marketing* 13, no. 4 (2022): 887–97, <https://doi.org/https://doi.org/10.1108/jima-06-2020-0191>.

⁶⁸ Siti Nur Azizah, "Implementasi Digital Marketing Sebagai Strategi Pemasaran Industri Pariwisata Halal Perspektif Maqashid Syariah," *Jurnal Hukum Ekonomi Syariah: AICONOMIA* 3, no. 2 (2024): 122–35, <https://doi.org/https://doi.org/10.32939/acm.v3i2.4791>.

⁶⁹ Paolo Pietro Biancone et al., "Halal Tourism: An Opportunity for the Global Tourism Industry," *Tourism Analysis* 24, no. 3 (2019): 395–404, <https://doi.org/https://doi.org/10.3727/108354219x15511865533112>.

tourism and the lack of implementing regulations that can support the implementation of policies in the field.⁷⁰

Some regions have developed the concept of Muslim-friendly tourism in a more structured manner through regional policies, destination branding, and the provision of supporting facilities. For example, West Nusa Tenggara, especially Lombok, develops halal tourism branding with the support of regional policies, the provision of worship facilities, and the strengthening of the supporting industry ecosystem. Similarly, Aceh implements a more regulatory approach and sharia values in the management of its tourism sector.⁷¹ However, in some other areas, the concept of Muslim-friendly tourism is still understood as a marketing strategy or destination labeling without being followed by the strengthening of service standards, institutions, and supporting infrastructure. This difference in interpretation causes policy implementation to be inconsistent between regions.

In the reality of society, these conditions can have an impact on tourism business actors who face uncertainty about the form of compliance that must be met. Hotel, restaurant, travel agency, and destination managers have the potential to face additional costs, administrative confusion, or hesitation in making investments due to the lack of clear standards regarding the need for Muslim-friendly facilities and services. For example, business actors may face uncertainty related to the need for certification, standards of worship facilities, the provision of halal food, and service indicators that are considered to meet the Muslim-friendly category. On the other hand, Muslim tourists also have the potential to face differences in service quality between destinations, thus affecting the level of trust, comfort, and tourist experience.⁷²

The nature of the regulation that is still common not only raises normative problems, but also creates an implementation gap between the goal of developing Muslim-friendly tourism and practices in the field. From the perspective of stakeholders, the Ministry of Tourism, the National Committee for Sharia Economics and Finance (KNEKS), and the Regional Committee for Sharia Economics and Finance (KDEKS) have a strategic role that complements

⁷⁰ Ilka Sandela, Nila Trisna, and Phoenna Ath Thariq, "Konsep Pengaturan Pariwisata Halal Di Aceh," *Ius Civile: Refleksi Penegakan Hukum Dan Keadilan* 5, no. 1 (2021), <https://doi.org/https://doi.org/10.35308/jic.v5i1.3540>.

⁷¹ Maharani Devi Adzhani et al., "Pariwisata Halal: Konsep Daya Tarik Destinasi Wisata Di Lombok," *Jurnal Pariwisata Prima* 2, no. 1 (2024): 15–26, <https://journal.poltekparprima.ac.id/index.php/utama/article/view/10>.

⁷² Camelia et al., "Analisis Peran Sertifikasi Halal Pada Bisnis UMKM Kabupaten Bekasi."

each other in the development of halal tourism. However, there are structural gaps that must be overcome, where National Committee for Sharia Economics and Finance (KNEKS) focuses more on central level policies, while the development of halal tourism is more visible at the regional level. Therefore, the existence of Regional Committee for Sharia Economics and Finance (KDEKS) spread across more than 30 provinces has great potential as a bridge of coordination between central and regional policies, as well as the main driver of the development of Indonesian halal tourism.⁷³ Like West Sumatra and West Nusa Tenggara, it has taken concrete steps by issuing regional regulations that support the development of halal tourism. However, to create a more harmonious ecosystem, Regional Committee for Sharia Economics and Finance (KDEKS) needs to be strengthened and empowered through cross-sectoral synergy. The preparation of a clear roadmap for the development of sharia-based and sustainable halal tourism will be the main key in encouraging the sustainability of the halal industry. More solid coordination between the Ministry of Tourism, KNEKS, and Regional Committee for Sharia Economics and Finance (KDEKS) is expected to be able to build policies that are not only globally recognized, but also have strong legal legitimacy and resilience at the domestic level.⁷⁴

Thus, the main problem in the development of Muslim-friendly tourism in Indonesia lies not only in the availability of regulations, but also in the harmonization of policies, clarity of norms, and the effectiveness of institutional coordination in its implementation. The regulation that is still general causes the emergence of implementation gaps between regions, differences in policy interpretation, and uncertainty for business actors in meeting Muslim-friendly tourism service standards. This condition shows that the development of halal tourism requires a more integrated governance approach between the central government, local governments, and other supporting actors.

From a stakeholder perspective, the empowerment of the halal industry through halal tourism regulations and policies is not only interpreted as an effort to expand the Muslim tourism market, but also as a strategy to strengthen a sustainable sharia economic ecosystem. The role of the Ministry of Tourism, KNEKS, KDEKS, BPJPH, local governments, business actors, academics, and

⁷³ Sandela, Trisna, and Thariq, "Konsep Pengaturan Pariwisata Halal Di Aceh."

⁷⁴ Muhammad Arsad Nasution, Muhammad Wandisyah R Hutagalung, and Maulana Arafat Lubis, *Masyarakat Aceh, Lombo k, Dan Sumatera Barat Tinjauan Kearifan Lokal Dan Peraturan Daerah Syariah* (Samudra Biru, 2023).

the community shows that the development of halal tourism requires cross-sector synergy that is able to connect regulatory, institutional, and implementation aspects in the field.

Therefore, it is necessary to strengthen regulations that are more operational through the harmonization of cross-sectoral policies, the preparation of national standards for Muslim-friendly tourism, and the strengthening of the role of KDEKS as a coordination liaison between central policies and regional implementation. In addition, the preparation of a roadmap for halal tourism development based on sharia principles and sustainability needs to be carried out in order to create a policy direction that is more measurable, consistent, and adaptive to regional needs. Thus, halal tourism regulations and policies not only function as legal instruments, but also as instruments for empowering the halal industry that is able to encourage sustainable economic growth, increase regional competitiveness, and strengthen Indonesia's position in the global halal ecosystem.

Conclusion

Empowering the halal industry, especially in the halal tourism sector, is one of the important strategies to realize a sustainable economy in Indonesia. The significant growth of global Muslim tourists and Indonesia's consistency as a top halal tourist destination show the great market potential. There are still problems, namely weak regulations and the lack of integration of cross-sectoral policies. From the perspective of stakeholders, such as the Ministry of Tourism, National Committee for Sharia Economics and Finance (KNEKS), Regional Committee for Sharia Economics and Finance (KDEKS), and industry players, there is an urgent need to build a strong legal foundation, through the drafting of national regulations that specifically regulate halal tourism governance. The lack of clarity on the legal basis and implementation mechanism has caused the program to run sporadically and has not been able to form a comprehensive halal ecosystem. Cross-sectoral collaborative efforts are key in shaping inclusive and adaptive halal tourism policies. Strengthening the role of Regional Committee for Sharia Economics and Finance (KDEKS) in the regions, increasing coordination between the central and regional governments, and optimizing the use of the Indonesia Muslim Travel Index (IMTI) as a data-based policy reference are strategic steps that need to be taken. In addition, providing

incentives to business actors and spreading education about the concept of halal tourism evenly is also important to encourage wider participation. With integrated regulations and synergy between stakeholders, it can encourage the growth of halal tourism while maintaining sustainability, supporting sustainable development, and strengthening Indonesia's position as a global sharia economic center.

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All authors declared that this work is original and has never been published in any form and in any media, nor is it under consideration for publication in any journal, and all sources cited in this work refer to the basic standards of scientific citation.

Generative AI Statement Statement

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