The Implication of Halal Tourism Regulations to Encourage Community Well-Being: Lesson From Malaysia

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Article Info
Received: 2024-3-12
Revised: 2024-12-29
Accepted: 2024-12-30

Keywords:
Community Well-Being, Halal Tourism Regulation, Implication

Abstract
It is crucial to ascertain whether halal tourism regulation can stimulate economic growth and promote sustainable national development to achieve community well-being. This research aims to advance halal tourism regulation to encourage the community's well-being. This research employs a qualitative methodology to conduct sociological and legal research. The research's findings show that the decentralization of halal tourism regulation is intended to enhance the community's well-being. Nevertheless, the central level has not engaged in any discussions regarding the legal framework governing halal tourism implementation. The number of tourist visits, destinations, and hotels can be increased by the implications of halal tourism regulation in the form of Regional Regulations, particularly in West Nusa Tenggara. However, this has not resulted in community well-being. In contrast, Malaysia maintains robust institutions and regulations. The regulation of halal tourism in Malaysia is crucial for enhancing community well-being, as it promotes economic growth, employment opportunities, and adherence to Islamic principles. Consequently, it is crucial to enhance the institutional framework in Indonesia to supervise the implementation of halal tourism, foster collaboration among stakeholders, and strengthen regulations surrounding halal tourism to encourage community well-being.

I. Introduction

Indonesia attracts many foreign visitors, which is why the tourism sector is a leading sector. Tourism development necessitates precise planning that is supported by all stakeholders and founded on a comprehensive, participatory, and target-oriented strategic approach, as it is a complex system.[1] Based on data from the Ministry of Tourism and Creative Economy in 2022, there is an empirical trend towards an increase in the number of international visitors to Indonesia. The tourism industry's contribution to the country's gross domestic product (GDP) and foreign exchange inflows is influenced by this growth. Indonesia's gross domestic product (GDP) expanded from 5.05% in 2020 to 5.60% in 2021 and 6.05% in 2022 due to the tourism industry's contribution. As a result, the government has implemented a series of policies to promote the development of tourist destinations to create additional employment opportunities in the tourism sector.[2] One of these policies is promoting halal tourism through the Regulation of the Minister of Tourism and Regional Regulations on Halal Tourism.[3]

Subsequently, the tourism foreign exchange value exceeded USD 6 billion or contributed 3.76 percent to tourism's gross domestic product (GDP) in the third quarter of 2023. This year, the national tourism industry has begun to exhibit promising results. The estimated number of foreign visitor visits to Indonesia in November 2023 is 917.41 thousand. November 2023 witnessed a 30.17% rise compared to last year. Malaysia (15.45%), Singapore (12.86%), and Australia (12.76%) were the countries with the highest proportion of foreign visitors to Indonesia in November 2023. In addition, Bintang hotels' Room Occupancy Rate (TPK) increased by 2.31 percentage points to 56.72 percent. In the interim, the TPK for categories other than Bintang increased to 25.66%, representing a 1.62-point increase.[4]

Tourism development is crucial for enhancing human well-being by increasing employment opportunities, equalizing business opportunities, and contributing to regional or national development by visiting foreign and domestic tourists and playing a role in poverty alleviation. Tourism development enhances the public's cognizance and pride in a region or nation's natural and cultural resources. The socio-economic structure of a country and the increase in individual income are pivotal factors that influence the development of global tourism, as outlined in Law Number 10 of 2009 concerning Tourism. Tourism, being a global phenomenon, is a fundamental necessity and a component of human rights that must be respected and safeguarded. The strategic significance of tourism policy comes to the forefront when sustainable tourism development is the goal. This is underpinned by four pillars: sustainable management, a sustainable economy,

[1] Nafiah ARIYANI and Akhmad FAUZI, 'A POLICY FRAMEWORK FOR SUSTAINABLE TOURISM DEVELOPMENT BASED ON PARTICIPATORY APPROACHES: A CASE STUDY IN THE KEDUNG OMBO TOURISM AREA-INDONESIA', *GeoJournal of Tourism and Geosites*, 40.1 (2022), 129–35 <https://doi.org/10.30892/gtg.40115-811>.

[2] Usman Munir, Khudzaifah Dimyati, and Absori Absori, 'Implementasi Kebijakan Pengembangan Pariwisata Di Pulau Lombok', *YUSTISIA MERDEKA : Jurnal Ilmiah Hukum*, 4.2 (2019) <https://doi.org/10.33319/yume.v4i2.13>.

[3] Anggita Permata Yakup and Tri Haryanto, 'Pengaruh Pariwisata Terhadap Pertumbuhan Ekonomi Di Indonesia', *Bina Ekonomi*, 23.2 (2021), 39–47 <https://doi.org/10.26593/be.v23i2.3266.39-47>.

[4] Kristantyo Wisnubroto, 'Rapor Biru Pariwisata Nasional', *Indonesia.Go.Id Portal Informasi Indonesia*, 2023 <https://indonesia.go.id/kategori/editorial/7771/rapor-biru-pariwisata-nasional?lang=1>.

cultural sustainability, and environmental sustainability.[5]

Tourism has the potential to contribute to sustainable development and the significant Millennium Development Goals by generating employment opportunities in both urban and rural areas, extending development to impoverished and isolated rural areas, enhancing transport and telecommunications corridors, and establishing green jobs that provide decent work and skills training for women and youth who may not have had such opportunities in the past. Tourism has the potential to be sustainably managed in addition to being a significant source of foreign exchange revenue. The primary goal of sustainable tourism development is to enhance the community's well-being. Indonesian tourism is primarily concerned with the perspectives of stakeholders who prioritize preserving limited human resources and establishing organized tourism institutions. This is imperative for the optimization of tourism performance and the attainment of quantitative development.[6]

Halal Tourism is the current sector of tourism development that is being prioritized. This tourism is a new "icon" in tourism development that requires particular attention due to its potential to attract domestic and foreign tourists. In addition to conventional tourism, halal tourism is being developed in several countries, including New Zealand, Malaysia, Singapore, and Korea, to attract travelers. Halal tourism is being developed in West Nusa Tenggara to attract visitors from the Middle East and Asia, given its potential in the tourism sector.[7]

After receiving the World's Best Halal Tourism Destination and World's Best Halal Honeymoon Destination awards at the World Halal Travel Summit/Exhibition 2015 (WHTS15) in Abu Dhabi, United Arab Emirates (UAE), Indonesian tourism is experiencing a surge in popularity. The indigenous Sasak population, who are predominantly Muslim and religious, is the primary factor supporting the potential for halal tourism in Lombok. In the interim, a number of minor islands, such as Gili Trawangan, Menu, and Air, have the potential to be developed as conventional or moderate halal tourism destinations. Based on this, the West Nusa Tenggara Provincial Government responded by establishing Regional Regulation Number 2 of 2016 concerning Halal Tourism, which is anticipated to serve as a legal foundation and guide for the growth of halal tourism in the region. The potential of NTB as a global halal tourism destination is a cause for excitement, and the establishment of a Halal Tourism Regulation in NTB is imperative for a variety of strategic reasons, including the optimization of the expanding Muslim tourist segment, the standardization of halal services to enhance competitiveness, the enhancement of NTB's appeal as a global halal tourism destination, the promotion of the development of halal hotels and home facilities, the preservation of consistency in service for halal tourism, the development of local economic potential, and the reduction of unhealthy competition.[8]

[5] Aos Kuswandi, 'Strategi Pemerintah Daerah Dalam Pembangunan Pariwisata Di Provinsi Nusa Tenggara Barat', *Jurnal Agregasi : Aksi Reformasi Government Dalam Demokrasi*, 8.2 (2020), 90–113 <https://doi.org/10.34010/agregasi.v8i2.3817>.

[6] Francicca Titing Koerniawati, 'DESTINASI WISATA, SUMBER DAYA MANUSIA PARIWISATA DAN PARIWISATA BERKELANJUTAN', *SIWAYANG JOURNAL: PUBLIKASI ILMIAH BIDANG PARIWISATA, KEBUDAYAAN, DAN ANTROPOLOGI*, 1.1 (2022), 39–50 <https://doi.org/10.54443/siwayang.v1i1.52>.

[7] Darwin Witarsa, 'Pariwisata Halal Di Destinasi Pariwisata Super HALAL TOURISM IN SUPER PRIORITY TOURISM DESTINATIONS OF', *Unizar Recht Journal*, 3.2 (2024), 210.

[8] Munir, Dimyati, and Absori.

NTB Regulation No. 2 of 2016 emphasizes the development of tourist destinations in general. Even though NTB is recognized for its halal tourism branding, including Lombok Syariah, there is no explicitly regulated halal tourism acceleration team. In the interim, Aceh and East Java have established specialized acceleration teams to support the halal industry and tourism. Conversely, tourism destination stakeholders do not believe branding is essential, as it can potentially restrict the number of visitors. Halal tourism branding is assumed to be exclusively conducted for specific travelers, while branding services are significantly more significant than those undertaken for political purposes.[9]

Halal tourism branding in Malaysia has become a substantial sector due to the country's strategic position as a premier Islamic destination. Branding initiatives prioritize Shariah compliance and cultural authenticity to establish a robust image that resonates with Muslim travelers. Halal tourism branding in Malaysia prioritizes Shariah compliance, thereby promoting halal destinations, hotels, and cuisine specifically designed to meet the requirements of Muslim travelers and increase the country's appeal as a tourist destination.[10]

In Malaysia, halal tourism is regulated by a comprehensive framework encompassing specific legislation, certification procedures, and enforcement agencies. The Malaysian government has implemented a robust legal framework, particularly the Trade Descriptions Act 2011, which strengthens the regulation of halal products and services, guaranteeing consumer protection and compliance.[11] Despite procedural efficacy and jurisdiction obstacles, various institutions are responsible for enforcing halal regulations. Despite these regulations, the complexity of enforcement and the potential for abuse of halal certification remain challenging. To effectively address these issues, the regulatory framework must be continuously improved and adapted.[12]

Malaysia employs a multifaceted approach to halal certification, relying on institutions like JAKIM and HDC to guarantee adherence to Islamic principles. On the other hand, Indonesia implements an integrated strategy through BPJPH, which may present distinct opportunities and obstacles to the advancement of halal tourism. Economic Consequences Malaysia's halal tourism sector is well-established and attracts many Muslim tourists, thereby contributing to the country's economy. Malaysia's robust regulatory and infrastructural support has cultivated a more resilient halal tourism environment than Indonesia, where awareness and certification processes are still being established. Indonesia can utilize Malaysia's experience as a model to enhance its halal tourism strategy, particularly emphasizing infrastructure development and regulatory

[9] Budiman Mahmud Musthofa and others, 'Institutional Dynamics of Halal Tourism Development in Indonesia and Malaysia', *JAS (Journal of ASEAN Studies)*, 11.1 (2023), 21–41 <https://doi.org/10.21512/jas.v11i1.9431>.
[10] Faridah Hj Hasan and others, 'Halal Tourism Industry: Advantages and Challenges in Malaysia', *International Journal of Emerging Issues in Islamic Studies*, 3.1 (2023), 118–29 <https://doi.org/10.31098/ijeiis.v3i1.1683>.
[11] Nurul Aziza, M. Adhi Prasnowo, and Khoirul Hidayat, 'Halal Tourism, Cerfication Regulation, and Research Institute Insigh From IMT-GT Countries: A Review', *International Journal of Science, Technology & Management*, 1.3 (2020), 265–72 <https://doi.org/10.46729/ijstm.v1i3.52>.
[12] Setiyawan Gunardi and others, 'Kawalan Perundangan Terhadap Pemakanan Halal Di Malaysia', *Journal of Fatwa Management and Research*, 27.3 (2022), 106–25 <https://doi.org/10.33102/jfatwa.vol27no3.455>.

compliance.[13]

Slamet et al.'s prior research demonstrated that the interpretation and comprehension of halal tourism varies depending on the structural position of each group. The practical level of actual halal services is the focus of this issue, rather than the conceptual level for community leaders and tour guides.[14] Subsequently, Anisa Najiha Ahmad et al. conducted research demonstrating Malaysia's unique status in the global halal market as the first nation to establish a government entity to oversee its halal issues and certification. Nevertheless, several problems and challenges persist, such as the dissemination of false information about halal products, halal food fraud, and the coordination and jurisdiction of various halal institutions. Consequently, it is crucial to fortify the food control system to evaluate the necessity of capacity development to compile assessments and make informed decisions regarding the critical enhancements to the halal food control system.[15] Subsequently, S Nuraini et al. research demonstrates that implementing standards and regulations varies across countries. Each country's development of halal and high-quality products for global Muslim tourists increases the number of visits to tourism destinations. Halal tourism has emerged as a strategic sector to augment the income of the state and the community.[16]

It is crucial to determine whether the decentralization of tourism regulation, particularly halal tourism, can stimulate economic growth and whether its implementation will genuinely impact the community's economy. Additionally, it must function as a viable strategy to advance sustainable national development to achieve community well-being. Consequently, it is imperative to research the implications of halal tourism regulations on enhancing community well-being by comparing it to Malaysia, a country with a more advanced halal tourism industry than Indonesia.

2. Research Method

This research is classified as sociological legal research. The author analyzes the legal implications of the NTB Provincial Regulation No. 2 of 2016 on the well-being of the NTB Community in this instance. The author then explores the sociological aspects of the social well-being conditions of the West Nusa Tenggara Province Community, particularly in light of the NTB Provincial Regulation No. 2 of 2016 regarding Halal Tourism and Community compliance with regulations related to halal tourism. This research is qualitative, with a particular emphasis on descriptive-analytical research that employs inductive and deductive analytical reasoning.[17]

[13] Nor Hazirah Hasri, Mohd. Zafrullah Mohd. Taib, and Sabarinah Sh. Ahmad, 'Relevance of Regulatory Policies in Governing Adherence to Halal Concept in the Design of Food Premises in Malaysia', *Procedia - Social and Behavioral Sciences*, 222 (2016), 306–14 <https://doi.org/10.1016/j.sbspro.2016.05.168>.

[14] Irwan Abdullah and Nur Quma, 'Heliyon The Contestation of the Meaning of Halal Tourism', *Heliyon*, 8.April 2021 (2022), e09098 <https://doi.org/10.1016/j.heliyon.2022.e09098>.

[15] Anis Najiha Ahmad and others, 'Overview of the Halal Food Control System in Malaysia', *Food Control*, 90 (2018), 352–63 <https://doi.org/10.1016/j.foodcont.2018.02.035>.

[16] S Nuraini and Sucipto, 'Comparison Halal Food Regulation and Practices to Support Halal Tourism in Asia: A Review', *IOP Conference Series: Earth and Environmental Science*, 733.1 (2021), 012044 <https://doi.org/10.1088/1755-1315/733/1/012044>.

[17] Abdul Kadir Jaelani, 'The Standardization of Halal Tourism Management in West Nusa Tenggara', *Pena Justisia: Media Komunikasi Dan Kajian Hukum*, 20.2 (2022), 74–87 <https://doi.org/10.31941/pj.v20i2.1720>.

3. Results and Discussion

Halal Tourism Regulations in Indonesia

Regional development, a component of national development, is inextricably linked to the principle of regional autonomy. Broad, genuine, and accountable authority is required in each region to enable the implementation of regional autonomy. To address the demands of reform and the spirit of renewal in the democratization of central and regional relations and the empowerment of regions, a policy was established in response to the implementation of regional autonomy with the issuance of Law Number 32 of 2004 concerning Regional Government, which has since been revoked by Law Number 23 of 2014 concerning Regional Government. As we know, the Unitary State of the Republic of Indonesia is a developing nation with a wide range of tourism potential, including natural and cultural tourism. The geographical location of this country in the tropics is the reason for the presence of various tribes, customs, and cultures, as well as the grandeur of nature and wildlife. Indonesia is an enormous nation with diverse natural resources with significant processing and utilization potential.[18]

Following the designation of West Nusa Tenggara (NTB) as a Sharia tourism destination in 2015, the NTB Regional Government (Pemda) was tasked with developing Sharia tourism. The local government, business actors, and vacationers are anticipated to welcome this concept favorably. NTB has been a tourist destination in Indonesia since its inception, a fortunate development. Therefore, there is no need for the local government to be concerned about the depletion of tourism in the area. Then, there is a propensity for an increase in the number of Muslim visitors visiting a tourist destination, which should be capitalized on as an opportunity to boost the country's foreign exchange through the tourism sector. This is significant due to the unique characteristics of Muslim visitors, which include their aspiration to travel while remaining true to their religious beliefs. This encompasses refraining from consuming alcoholic beverages, consuming halal cuisine, and praying. According to the Global Travel Index, the primary prerequisite for Muslim tourism worldwide is maintaining devotion to their religious beliefs during their travels. Despite encountering opposition in specific regions (e.g., Lake Toba, Labuan Bajo, NTT, Toraja, Bali), the intricacies of Indonesia's halal tourism policies are becoming more intriguing.[19]

Nevertheless, the responses in other regions are inconsistent. West Sumatra has been researching halal tourism since 2016, following the example of Lombok in 2015. The regulation was implemented in mid-2020. Banjarmasin and West Java also began preparing their own Regional Regulations in 2018 in response to the trend. In 2019, Muara Enim Regency and Konawe Islands Regency adopted the same approach. The inclusion of halal tourism in legislation is restricted to the 2020-2024 Prolegnas and the second Draft Law on Amendments to the Tourism Law, a DPR-initiated measure.

[18] Mohammad Thoha and others, 'Can Indonesia's Decentralized Education Technology Governance Policy: Evidence from Muslim Countries', *BESTUUR*, 11.2 (2023), 217 <https://doi.org/10.20961/bestuur.v11i2.78320>.

[19] Gautsi Hamida and Irham Zaki, 'POTENSI PENERAPAN PRINSIP SYARIAH PADA SEKTOR KEPARIWISATAAN KOTA BATU', *Jurnal Ekonomi Syariah Teori Dan Terapan*, 7.1 (2020), 70 <https://doi.org/10.20473/vol7iss20201pp70-86>.

Conversely, discussions on halal tourism regulations are virtually nonexistent at the central level.

Table 1. Halal Tourism Regulations in Various Regions in Indonesia

Region/Area	Form of Regulation	Information
ACEH: Halal Tourism in the Land of Rencong	a Qanun No. 8 of 2013 concerning tourism MPU Fatwa No. 07 of 2014 concerning Tourism in the Perspective of Islam b Aceh Jaya Regency Qanun No. 10 of 2019 concerning Halal Tourism c Banda Aceh City Mayor Regulation No. 17 of 2016 concerning the Implementation of Wisata Halal	a Has a regional halal tourism acceleration team b The tourism concept being developed is more identical to sharia tourism
Riau: Halal Tourism in the Land of Gurindam Dua Belas	a Riau Governor Regulation No. 18 of 2019 on halal tourism b Siak Regency Regulation No. 2 of 2017 on Halal Tourism c Pekanbaru Mayor Decree No. 59 of 2019 on the Establishment of Halal Tourism Acceleration Zones in Pekanbaru City	a RIPPARDA has not regulated the development of halal tourism b The governor has formed a gubernatorial regulation as a legal basis c has established halal tourism acceleration zones in several cities
West Sumatra: Halal Tourism in the Minang Region	a West Sumatra Provincial Regulation Number 14 of 2019 Concerning Amendments to b West Sumatra Regional Regulation Number 3 of 2014	a RIPPARDA has integrated halal tourism b included local wisdom of West Sumatra in halal tourism regulations

	Concerning RIPPARDA of West Sumatra Province 2014-2025 c West Sumatra Regional Regulation No. 1 of 2020 Concerning the Implementation of Halal Tourism -West Sumatra Governor Regulation No. 19 of 2022 Concerning Implementing Regulations of Regional Regulation No. 1 of 2020 Concerning the Implementation of Halal Tourism	
West Java: Halal tourism in the Land of Pasundan	a Regional Regulation No. 15 of 2015 concerning West Java RIPPARDA 2015-2025 b West Java Halal Tourism Guidelines 2019 c Bandung Regency Regional Regulation No. 6 of 2020 concerning halal tourism	a RIPPARDA has not specifically regulated it, but West Java has compiled a fairly complete halal tourism guideline as a reference for developing regional halal tourism. b Meanwhile, Bandung Regency has started by forming a regional regulation
East Java: Halal Tourism in Majapahit Land	a Regional Regulation No. 6 of 2017 concerning RIPPARDA of East Java Province 2017–2023 b Regional Regulation of Jombang Regency No. 2 of 2021 concerning the	RIPPARDA has not specifically regulated this, but several areas in East Java have developed halal tourism, such as Malang, Banyuwangi and Jombang.

	implementation of Tourism c Decree of the Governor of East Java No: 188/793/KPTS/ concerning the Halal Industry Development Acceleration Team 2022-2024	

Source: processed by the author

The table indicates that several regions, including Aceh and West Sumatra, have already implemented more specific regulations, including Aceh Qanun No. 10 of 2019 regarding the implementation of halal tourism in Aceh and West Sumatra Regional Regulation No. 1 of 2020 regarding the implementation of halal tourism. This demonstrates that numerous regions have implemented more stringent regulations regarding halal tourism. Despite the potential for halal tourism in NTB, particularly in destinations such as Lombok, renowned for sharia tourism, NTB Regional Regulation No. 2 of 2016 has not explicitly regulated halal tourism. This differs from regions such as Aceh, Riau, and West Sumatra, which have implemented unique regulations for halal tourism, incorporating local wisdom and the Sharia system as the primary foundation. In Pekanbaru, Riau, a halal tourism acceleration zone has been established, and Aceh has a halal tourism acceleration team.[20] This demonstrates that NTB has the potential to accelerate the development of more specific halal tourism regulations by learning from other regions. While NTB is recognized for its halal tourism branding, such as Lombok Syariah, there is no explicitly regulated halal tourism acceleration team.

As a result, NTB Regional Regulation No. 2 of 2016 is more focused on the general development of tourist destinations. In the interim, Aceh and East Java have established specialized acceleration teams to support the halal industry and tourism. This gives these regions an advantage in integrating Sharia-based tourism administration and the rapid development of this sector. NTB may need to establish a comparable team to enhance its potential for halal tourism. Even though NTB Regional Regulation No. 2 of 2016 does not explicitly regulate halal tourism, NTB has significant potential as a destination, particularly in Lombok, renowned as the "Island of a Thousand Mosques." Tourism development is crucial for enhancing human well-being by increasing employment opportunities, equalizing business opportunities, equalizing development, and contributing to regional or national development through visiting foreign and domestic tourists and playing a role in poverty alleviation. Tourism development also enhances the public's cognizance and pride in a region or nation's natural and cultural resources.[21]

[20] Dhea Candra Dewi, 'Kajian Retrospektif Kebijakan Peraturan Daerah Nusa Tenggara Barat No 2 Tahun 2016 Tentang Pariwisata Halal', *Jurnal Manajemen Dakwah*, 6.2 (2020), 175–92 <https://ejournal.uin-suka.ac.id/dakwah/JMD/article/view/62-02>.

[21] Fathurrahim and others, 'Implementasi Perda Wisata Halal Nomor 2 Tahun 2016 Di Pulau Lombok', *Binawkya*, 16.1 (2021), 6231–38 <http://ejurnal.binawakya.or.id/index.php/MBI>.

An example of a multidimensional development that has a substantial multiplier effect is tourism development. This sector has the potential to make a significant contribution to the income of the state and region. West Nusa Tenggara's designation as the "National Tourism Gateway" distinguishes it as one of Indonesia's premier tourism destinations, with the potential to be considered and a high level of competitiveness. The Mandalika Special Economic Zone Government Regulation of the Republic of Indonesia Number 52 of 2014 has designated West Nusa Tenggara Province as one of the Super Priority Tourism Destinations (DPSP). By Regional Regulation Number 7 of 2013, the Mandalika territory has been designated one of 11 Regional Tourism Strategic Areas (KSPD) for the 2013-2028 Regional Tourism Development Master Plan. Therefore, the objective is to increase the number of visitor visits to two million in 2023.[22]

The tourism sector has the potential to stimulate the regional economy, which is why halal tourism regulations are undoubtedly in place. However, Indonesia's endeavors to capitalize on this potential have not been adequately regulated. Currently, the government lacks a robust legal framework specifically intended to promote the halal tourism industry. The halal tourism sector will not be able to develop optimally without regulation. Halal tourism encompasses numerous elements.[23] As previously stated, numerous regions have implemented Regional Regulations to regulate halal tourism as part of the decentralization of tourism. However, there are presently no regulations at the central level that specifically address halal tourism.

NTB Regional Regulation No. 2 of 2016 on halal tourism aims to establish a framework for developing halal tourism in West Nusa Tenggara (NTB), Indonesia. This regulation is intended to promote the region as a halal tourism destination and cater to the requirements of Muslim visitors. The subsequent section delineates the primary components of this regulation. This regulation ensures that various halal tourism destinations adhere to Islamic principles. Promotion and Marketing: This regulation underscores the necessity of employing effective marketing strategies to attract Muslim visitors. Even though NTB Regional Regulation No. 2 of 2016 establishes a structured approach to halal tourism, the efficacy of its implementation is contingent upon the community's support and the conformance of local businesses. This underscores the necessity of continuous education and resources to guarantee the regulation's success.

Implications of Halal Tourism Regulations on Community Well-being

Policy implementation is a highly intricate and politically fraught process that necessitates the involvement of various interests. The most critical elements of policy implementation are the existence of policy objectives or targets, the existence of activities or activities to achieve goals, and the existence of activity results. In the interim, the success of policy implementation can be assessed by examining the process and the

[22] Amirosa Ria Satiadji, 'Sinergitas Industri Lokal Penyelenggara Wisata MICE Dan Event Di Destinasi Pariwisata Super Prioritas (DPSP) Mandalika', *Journal of Event, Travel and Tour Management*, 3.2 (2023), 48 <https://doi.org/10.34013/jett.v3i2.1358>.
[23] Veni Reza, 'Pariwisata Halal Dalam Pengembangan Ekonomi Indonesia', *Jurnal An-Nahl*, 7.2 (2020), 106–12 <https://doi.org/10.54576/annahl.v7i2.20>.

ultimate results.[24] Governments are required to accumulate and oversee assets to accomplish policy objectives. Policy inputs are the outcomes of the initial action, whereas the second action is restricted to the policy implementation procedure. Two methods are employed to comprehend policy's consequences: outputs and impacts.[25]

The West Nusa Tenggara Provincial Government's draughting and issuance of NTB Provincial Regulation No. 2 of 2016 regarding Halal Tourism illustrates the government's role in the development of policy and the constitution. This Regulation aims to promote public well-being, as outlined in the Academic Manuscript of NTB Regional Regulation No. 2 of 2016. This is due to well-being's significant role in economic development, as it enhances productivity, enhances living conditions, and promotes social stability. The economy of a region is measured by its economic development. The primary condition or requirement for continuing economic development and enhancing well-being is high and sustainable economic growth.[26]

The legal implications of Law Number 2 of 2016 regarding NTB are substantial, particularly in the context of halal tourism in Indonesia. The objective of this regulation is to establish NTB as a premier halal tourism destination, which is indicative of the cultural and religious demographics of the region. Through this regulation, applying Sharia principles to halal tourism activities is the foundation for implementing halal tourism. This regulation delineates the Tourism Office's and local government's responsibilities in supervising halal tourism initiatives, emphasizing adherence to Sharia principles. All tourism activities must adhere to Islamic law to promote a respectful environment for all visitors. Despite the fact that NTB Regional Regulation No. 2 of 2016 establishes a robust framework for halal tourism, there are still obstacles to its full implementation, particularly in the areas of assuring compliance among local businesses and increasing awareness of the principles of halal tourism.

The NTB Regional Regulation on Halal Tourism, which has been in effect since 2016, is to promote halal-based tourism to stimulate economic development. One of its implications is that the regional economy should be able to capitalize on the increased number of tourist visits. The potential for increased transmission of infectious diseases due to interactions with visitors or the burden on local health infrastructure is a health risk associated with this expansion. Areas experiencing an increase in tourism, such as Lombok and its environs, may need to address the health consequences of the surge in tourism. Morbidity rates have experienced a significant increase in tourist destinations, such as Central and North Lombok. This can be attributed to the local health system being burdened by the increase in the number of visitors. There are health-related challenges that must be addressed to ensure that the well-being of residents is not compromised by the demands of a rapidly expanding tourism industry infrastructure, even though Halal Tourism Regulation is a positive force for economic development. The government must

[24] Jumria Mansur, 'Implementasi Konsep Pelaksanaan Kebijakan Dalam Publik', *AT-TAWASSUTH: Jurnal Ekonomi Islam*, 6.2 (2021), 324 <https://doi.org/10.30829/ajei.v6i2.7713>.
[25] Yosep Gede Sutmasa, 'Memastikan Efektivitas Implementasi Kebijakan Publik', *Jurnal Ilmiah Cakrawarti*, 4.1 (2021), 25–36 <https://doi.org/10.47532/jic.v4i1.242>.
[26] Rahmad Hidayat, M Awaluddin, and Candra Candra, 'Implementasi Kebijakan Pariwisata Halal Di NTB (Studi Implementasi Kebijakan Peraturan Daerah Provinsi NTB No.2 Tahun 2016 Tentang Pariwisata Halal)', *JIAP (Jurnal Ilmu Administrasi Publik)*, 6.2 (2019), 85 <https://doi.org/10.31764/jiap.v6i2.645>.

guarantee that investments in tourism are accompanied by enhancements in the quality of health services and sanitation infrastructure to more equitably distribute the positive impacts on well-being.[27]

NTB Regional Regulation No. 2 of 2016 has had the potential to increase the number of tourist visits, increase the number of hotels and restaurants in NTB Province, attract investment from outside the region and abroad to develop the halal tourism industry, increase local community income through direct employment in the tourism sector and the support of businesses such as local craftsmen, transportation and culinary, and bring positive social and cultural changes. Nevertheless, the implementation of NTB Regional Regulation No. 2 of 2016 has not significantly impacted the realization of the community's well-being in NTB Province. The assimilation of local workers remains suboptimal even though halal tourism has generated new employment opportunities. The majority of the positions available in this sector require exceptional capabilities not possessed by most local residents. Due to the substantial number of workers from outside the region who are employed, the economic benefits for residents have not been entirely realized. Residents who work in the halal tourism sector frequently hold low-paying or insecure positions, such as those in the service or housekeeping industries. Conversely, employees not affiliated with NTB are more inclined to hold managerial or high-paying positions. Consequently, the advantages of halal tourism are not accessible to all individuals due to the economic disparity between residents and foreign laborers.[28]

The Education indicator indicates that vocational skills training related to the halal industry is not yet accessible to a significant number of local rural communities. This presents a challenge for them in terms of competing with laborers from outside the region who possess specialized skills or have more experience. As an outcome, numerous local residents are not as fortunate in terms of obtaining employment opportunities within the halal tourism sector. In the interim, the disparate distribution of economic development is one of the unfulfilled implications of this regulation, as indicated by the population indicator. Areas that are already prominent tourist destinations, such as Lombok, are typically the ones that benefit from halal tourism. The economic benefits are not as significant in areas of NTB that are not important tourist destinations. This leads to a more pronounced income disparity between tourist and non-tourist regions, highlighting the need for a more balanced distribution of economic benefits.[29]

The final indicator is the health indicator, which indicates that the development of halal tourism infrastructure is frequently concentrated on popular tourist destinations, while rural or remote areas that have not yet been developed still lack adequate health facilities. The accessibility of improved health services to local residents has not been directly impacted by the enhancements in health and sanitation standards in tourist areas. The majority of individuals residing outside of prominent tourist destinations

[27] Akung Daeng, Hailuddin, and Ihsan Rois, 'DINAMIKA KEPENDUDUKAN DALAM ASPEK EKONOMI DIMASA PANDEMI COVID-19 DI PROVINSI NUSA TENGGARA BARAT', *Journal of Economics and Business*, 9.2 (2023), 10–22 <https://doi.org/10.29303/ekonobis.v9i2.147>.
[28] Ida Surya and others, 'Implementasi Perda Provinsi Nusa Tenggara Barat Nomor 2 Tahun 2016 Tentang Wisata Halal Di Nusa Tenggara Barat', *Jurnal Ilmu Sosial Dan Pendidikan*, 7.2 (2023) <https://doi.org/http://dx.doi.org/10.58258/jisip.v7i2.4883>.
[29] Reza.

continue to struggle to access high-quality healthcare. The Regional Regulation must be implemented in a more inclusive and equitable manner, and this is an urgent need to achieve genuine community well-being. This should prioritize the empowerment of local communities, the enhancement of skills, and the equitable provision of infrastructure and facilities throughout the region, rather than solely in major tourist destinations.[30]

There is a widespread expectation that this regulation will encompass halal aspects, service quality, natural attractiveness, and environmental sustainability. They strive to establish NTB as a destination that is recognized not only as a halal tourist destination but also as a place that seamlessly integrates local culture and comfort for all tourists, broadening its appeal. The prevalent pressure from non-legal parties or state representatives reduces the participatory nature of this regulation. Political institutions in Sasak attempt to establish an ethnic identity that is rooted in Islam through the promotion of halal tourism. The development of this Islamic identity is also closely associated with politics (power). They aim to establish Islam as the identity of the Sasak people and the identity of Lombok tourism. At least several methods exist to construct this identity, including those that are culturally and structurally based: Initially, through formal and non-formal education, including mosques, madrasas, Islamic boarding schools, and religious study groups. Subsequently, through political policy. Therefore, the interests of various groups that are readily apparent can be used to determine the direction of policy in pursuing the aspirations of the Sasak Muslim community. Third, through ceremonial traditions, particularly the unique ritual traditions of each community group, such as the commemoration of Islamic holidays, the Prophet's Birthday, Lebaran Topat, organizational anniversaries, or marriage traditions.[31]

One of the weaknesses of the legal substance in this regulation is the absence of flexibility in accommodating non-Muslim tourists. This regulation is excessively preoccupied with the advancement of halal tourism, neglecting the requirements of tourists from other faiths who may experience discomfort. It is important to remember that tourism should be inclusive and considerate of all visitors, regardless of their faith. This has the potential to tarnish NTB's reputation as a tourist destination that is inclusive. The development of policy should not only regulate the halal tourism destinations themselves, but also the supporting facilities, such as the infrastructure in the destination area. The road/transportation infrastructure in the majority of areas of West Nusa Tenggara Province is not uniformly distributed and is disproportionately concentrated in urban areas or in the government's administrative center.

In order to promote halal tourism in NTB, it is imperative that the local government establish a synergy among relevant institutions. This collaborative approach ensures that government relations and the configuration of socio-political elements operate in a synergistic manner, involving all stakeholders. Institutional friction and inequality are frequent obstacles to policy implementation. It is crucial to establish an institution that is responsible for the development of halal tourism in order to promote sustainable

[30] M Syawie, 'Ketimpangan Pendapatan Dan Penurunan Kesejahteraan Masyarakat', *Informasi*, 18.02 (2013), 95–104.

[31] Khairul Amri Assidiq, Hermanto Hermanto, and Baiq Handayani Rinuastuti, 'PERAN POKDARWIS DALAM UPAYA MENGEMBANGKAN PARIWISATA HALAL DI DESA SETANGGOR', *JMM UNRAM - MASTER OF MANAGEMENT JOURNAL*, 10.1A (2021), 58–71 <https://doi.org/10.29303/jmm.v10i1A.630>.

economic growth and enhance the well-being of the community. The Hexahelix model underscores the significance of collaboration among various stakeholders, such as the private sector, academia, and government, to optimize halal tourism development. This inclusive approach ensures that all voices are heard and considered in the development of halal tourism.[32]

The Comparison of Halal Tourism Regulation in Malaysia

In Malaysia, Islamic tourism is promoted through a unique Muslim tourism system integrated into the national tourism agenda. Malaysia implements a regulation that is acceptable to both Muslims and non-Muslims in accordance with Islamic law. Since 2001, the Muslim tourist market in Malaysia has experienced growth and expansion. The Malaysian Government's successful efforts to attract Muslim tourists, particularly those from the Middle East, have contributed to the growth and increase. Kuala Lumpur, the capital of Malaysia, is a highly sought-after honeymoon destination and is particularly popular among Middle Eastern vacationers.[33]

In Malaysia, the halal tourism industry is not just a sector but a swiftly expanding one that offers services and facilities that adhere to Islamic principles, with a particular emphasis on Muslim tourists. The expansion of halal tourism in Malaysia is bolstered by a variety of factors, such as the growing demand from Muslim travelers worldwide, government policies, and cultural heritage. This rapid expansion is a promising sign for the future of halal tourism in Malaysia.[34]

The Malaysian Government has enhanced its required services to satisfy Middle Eastern tourists, including Arabic-written signage, Arabic-speaking workers or staff in hotels and travel complexes, multilingual menus in restaurants and information brochures for tourists, and Middle Eastern cuisine. Halal food is a critical factor in the decision-making process of Muslim travelers who travel abroad. Malaysia implemented stringent halal standards in restaurants and hotels in 2010 to ensure that Muslim tourists were satisfied. This was achieved by encouraging hotels and restaurants to acquire halal certification, at least for public restaurants. Furthermore, numerous hotels in Malaysia have been certified as halal. Hospitality Services That Are Halal Halal tourism in Malaysia emphasizes providing halal-compliant cuisine and lodging, substantially enhancing the number of Muslim tourists who intend to visit. The hospitality industry is urged to personalize services to accommodate the unique requirements of Muslim travelers, thereby improving overall satisfaction and the probability of repeat visits. Malaysia intends to implement "The Halal Master Plan" over 13 years, encompassing three phases. The initial phase (2008-2010) will focus on establishing Malaysia as a global hub for halal

[32] Yudithia Yudithia, Ilham Sentosa, and Eiad Yafi, 'Hexahelix Collaboration in Developing Halal Tourism in Indonesia', *Indonesian Tourism Journal*, 1.1 (2024), 01–15 <https://doi.org/10.69812/itj.v1i1.13>.
[33] Sariwati Mohd Shariff and Nurul Akma Abd Lah, 'Halal Certification on Chocolate Products: A Case Study', *Procedia - Social and Behavioral Sciences*, 121.September 2012 (2014), 104–12 <https://doi.org/10.1016/j.sbspro.2014.01.1112>.
[34] Abdul Manan Dos Mohamed and others, 'Umami Sources in Flavorings and Seasonings: Halal Approach', in *Innovation of Food Products in Halal Supply Chain Worldwide* (Elsevier, 2023), pp. 35–47 <https://doi.org/10.1016/B978-0-323-91662-2.00006-5>.

integrity and preparing the industry for development.[35]

The second objective is to establish Malaysia as a preferred location for halal businesses from 2011 to 2015, while the third objective is to broaden the geographical reach of domestically grown halal companies from 2016 to 2020. Malaysia was recognized as a prominent nation in halal tourism in 2008. The Malaysian Government developed regulations on halal food procedures and guidelines to regulate the certification and labeling of halal products in Malaysia. The Jabatan Kemajuan Islam Malaysia (JAKIM) is a Malaysian government agency with the authority to obtain this certification. JAKIM and Majlis Agama Islam Negeri are the institutions authorized to conduct halal certification based on products. The Malaysian Government subsequently authorized Halal Industry Development to label halal administration responsibilities from JAKIM, providing a unified administration. HDC is a private company in Malaysia that facilitates the Malaysian Halal Center initiative.[36]

Halal certification management in Malaysia is based on three fundamental principles. The first principle is establishing an effective halal assurance management system to minimize and eliminate all non-halal matters. All processes and management of halal certification in Malaysia are attributed to the implementation of these principles. Secondly, the halal assurance management system emphasizes identification throughout the supply chain, ensuring control and verification. Third, halal assurance management must encompass effective product recall procedures, feasible and adequate documentation of origin, an appropriate filing system for Halal applications, and documents, procedures, and records that must be made accessible for inspection by the competent institution.[37]

Halal tourism is a substantial contributor to the Malaysian economy, with a strategic emphasis on enhancing facilities and regulatory support to attract more Muslim visitors. The halal tourism sector must be fortified by implementing collaborative strategies like Pentahelix to ensure that geographical and infrastructural potentials are adequately addressed. Advantages and Obstacles Malaysia is recognized as a premier halal tourism destination, providing diverse itineraries and experiences. Nevertheless, the sector's expansion may be impeded by the necessity for increased awareness and certification among local businesses. Although halal tourism offers numerous opportunities for economic growth and cultural exchange, it also encounters obstacles that necessitate ongoing attention from stakeholders to guarantee sustainable development in the sector.[38]

In Terengganu, the institutional framework in Malaysia is more robust, with

[35] Nura Ruhaya Abdul Halim and others, 'Non-Conformance Report (NCR) on Malaysia Halal Certification: A Case Study among Small-Medium Scale Food Enterprises (SMEs) in Malaysia', *Food Control*, 160 (2024), 110298 <https://doi.org/10.1016/j.foodcont.2024.110298>.

[36] Bee Li Yeo, Rozita Hj. Naina Mohamed, and Mazzini Muda, 'A Study of Malaysian Customers Purchase Motivation of Halal Cosmetics Retail Products: Examining Theory of Consumption Value and Customer Satisfaction', *Procedia Economics and Finance*, 37 (2016), 176–82 <https://doi.org/10.1016/S2212-5671(16)30110-1>.

[37] Tulus Suryanto, Yeni Susanti, and Weni Rosilawati, 'A Comparative Study of Strategy Development Model Halal Tourism for Economic Growth in the Islamic Tourism Industry Sector Indonesia and Malaysia', *International Journal of Religion*, 5.11 (2024), 4556–64 <https://doi.org/10.61707/ysmwp759>.

[38] Hasan and others.

improved government facilities and support for halal tourism, in contrast to Lombok, where business support and facilities are deficient. Differences in regulatory approaches, institutional support, and implementation challenges are the sources of Indonesia's halal tourism regulation deficiencies compared to Malaysia. Even though both nations are committed to promoting halal tourism, Indonesia encounters numerous impediments that impede its expansion in the tourism sector. Indonesia employs an integrated approach through the JPH Law and BPJPH, which may result in normative ambiguity and a broad interpretation of halal certification requirements. The APD 2011, which involves external agencies such as JAKIM, employs a layered approach in Malaysia, resulting in a more dynamic and flexible regulatory environment.

Additionally, the quality of halal tourism offerings and compliance are impacted by the lower awareness of halal certification among Indonesian restaurant proprietors. Furthermore, Indonesia's politicization of Islam is more pronounced, which can result in perceptions of Islamic identity that impede tourism development, in contrast to Malaysia, where such issues are less significant. In contrast, Indonesia is presented with these obstacles; however, it also has a distinctive opportunity to investigate topics such as local Islamic wisdom and halal tourism technology, which are not sufficiently prioritized in Malaysia. This can result in innovative advancements in the halal tourism industry.

4. Conclusion

Halal tourism development enhances community well-being by fostering equitable development and generating employment opportunities, particularly in rural regions. Sustainable tourism aims to improve the well-being of society as a whole, which is consistent with this objective. The presence of NTB Regional Regulation No. 2 of 2016 has the potential to increase the number of tourist visits, increase the number of hotels and restaurants in NTB Province, attract investment from outside the region and abroad to develop the halal tourism industry, and increase local community income through direct employment in the tourism sector and through the support of businesses such as local craftsmen, transportation and culinary, as well as bring positive social and cultural changes Nevertheless, the implementation of NTB Regional Regulation No. 2 of 2016 has not had any significant impact on the realization of community well-being in NTB Province. Despite the favorable regulatory environment, obstacles persist, including the potential for halal certification misconduct and the intricacy of law enforcement. To effectively resolve these issues, continuously improving and adapting regulations is necessary. Differences in regulatory approaches, institutional support, and implementation challenges are the sources of Indonesian halal tourism regulations' shortcomings compared to Malaysia's. Malaysia's institutional framework is more robust, with improved government facilities and support for halal tourism. Consequently, it is imperative to fortify regulations surrounding halal tourism and foster collaboration among stakeholders by enhancing the institutional framework for overseeing the implementation of halal tourism in Indonesia.

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