



## **Integrating Local Wisdom into a Halal Tourism Model: The Case of Indonesia**

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### **ABSTRACT**

Indonesia has the largest Muslim population globally with a significant potential for halal tourism, especially when integrated with local wisdom. Therefore, this study aimed to evaluate the development of halal ecosystem, the necessity of halal tourism village, and the creation of a sustainable model based on local wisdom. It also emphasized on increasing public awareness regarding the criteria for halal ecotourism, including infrastructure and facilities. This qualitative case study was conducted in Indragiri Village, Bandung Regency, West Java. The results showed that the establishment of Indragiri Halal Ecotourism Village had a significant impact. This included the development of local culture, improved public awareness, increase in community income, and the fulfillment of the six requirements for Muslim-friendly facilities recommended by the Committee for Economic and Commercial Cooperation (COMCEC). The requirements included halal food, worship places, water-filled restrooms, private recreational services, and absence of non-halal activities. However, there were challenges related to the development of halal ecotourism sector, such as limited collaboration with Islamic financial institutions and restricted accessibility to Indragiri Ecotourism Village.

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## INTRODUCTION

Halal tourism has experienced a high demand in recent years (Kassim et al., 2014), and the leading market segment is Muslim tourists. In 2014, there were 116 million global Muslim tourists, and this number continues to grow each year. Therefore, Muslim tourists have become one of the fastest-growing segments in the industry (Fajriyati et al., 2020). The growth is driven by factors such as the increasing Muslim population, revenue growth of the middle class, expanding millennial generation population, easy access to travel information, and Muslim-friendly services (Ainin et al., 2020). By 2050, the global Muslim population is projected to reach 2.8 billion, or about one-third of the world's population. In this context, the majority resides in the districts of Pacific Asia (Choong and Hedrick-Wong, 2014) and Southeast Asia, where Islam is the predominant religion. The growth of global tourism has positively impacted developing countries.

Indonesia has a significant potential in halal industry, and Muslims dominate the majority of the population. The country is the world's largest consumer of halal products with an economic value reaching 197 billion dollars (Rachman, 2019). Out of a total population of 237 million, 207 million are Muslims (BPS 2017), making Islam the predominant religion with 207.176.162 or 87% adherents. These data showed Indonesia's suitability for adopting the concept of halal tourism (Bapenas, 2018), due to its large coastal districts and variety of cultures. Therefore, implementing halal standards in accordance with Sharia law presents a unique opportunity to develop halal tourism.

According to the guidance on halal tourism from Kemenparekraf/Baparekraf (The Ministry of Tourism and Creative Economy) in 2021, halal tourism includes additional services for amenities, attractions, and accessibility tailored to meet the experiences, necessities, needs, and wants of Muslim tourists. To achieve this, destinations should provide halal food, facilities for worship such as *musallas* and places for *wudu* (partial ablution), and other Muslim-friendly services. The potential and competitiveness of halal tourism in Indonesia are very significant and the country was ranked second in The Global Muslim Travel Index (GMTI) 2022.

Table 1 GMTI Rankings

GMTI Rank	Change vs 2021		GMTI Score
1	0	Malaysia	74
2	2	Indonesia	70
2	1	Saudi Arabia	70
2	0	Turkiye	70
5	0	United Arab Emirates	66
6	0	Qatar	64
7	1	Iran	63
7	3	Jordan	63
9	-1	Bahrain	62
9	-2	Singapore	62
9	7	Uzbekistan	62

Source: The Global Travel Muslim Index (GMTI) 2022

The GMTI 2022 assessment used four main indicators as benchmarks, namely ease of access to destinations, communication, environment, and service. Easy accessibility includes visa requirements, air connectivity, and land access to the destinations. The quality of transportation infrastructure, such as roads, railways, and air services, is an important factor in determining accessibility. Moreover, the communication assessment includes language proficiency, and the environment is examined to ensure tourists have a safe and enjoyable experience. The most crucial criteria include offering halal services to tourists, such as food, prayer spaces, and other Muslim-friendly amenities.

Currently, Indonesia ranks second, improving from fourth place in the previous year, particularly excelling in service assessment. Accessibility is an important and strategic factor, including visa requirements, air, and land access to destinations. The quality of roads, railways, and air transportation services is essential in determining ease of access to tourism destinations.

In the master plan for Indonesia's Sharia Economy for 2019-2024, the government initiated a program in 2018 to improve ten of Indonesia's top tourism destinations to foster both domestic and international tourism. These destinations are Toba Lake of North Sumatera; Tanjung Kelayang Beach of Bangka Belitung; Tanjung Lesung Beach of Banten; Seribu Islands of Jakarta; Borobudur Temple of Central Java; Bromo National Park of Tengger, East Java; Mandalika of Lombok, Nusa Tenggara Barat; Labuhan Bajo of Nusa Tenggara Timur; Morotai Island of Halmahera, North Maluku; and National Park of Wakatobi, Southeast Sulawesi (Bapenas,

2018). Each of these districts offers unique attractions, from the beauty of nature to exotic cultures. Therefore, tourism model based on local wisdom is well-suited to boost national halal productivity.

Local wisdom is a cultural product consisting of philosophy, norms, ethical values and beliefs, as well as habits and customs (Uge and Neolaka, 2019). These components are embedded in the community's way of life, integrated with prevailing rules and traditions (Komariah, 2018). Given its significant potential in halal industry market, Indonesia is predicted to develop the strongest halal economy globally by focusing on the optimization of halal ecosystem.

Halal ecosystem is a system that connects the entire halal value chain. It also integrates all main components of halal industry from upstream to downstream, including production, service, infrastructure, government, and human resources. The necessary infrastructure to support halal ecosystem is halal industry districts, search systems, study and development, standardization, and certification. In this context, government funds and Human Resources are essential for creating an effective halal ecosystem (Sukoso et al., 2020). Reinforcing halal value chain is a primary strategy for accelerating economic growth in the area. With tourism sector serving as the driving force, the multiplier effect generated becomes more optimal.

Table 2 Value Chain of halal Tourism

Value Chain	Main Industries	Supporting Industries
Tourism Destinations	Industries of Media & Recreation	Industry of Technology
	Industries of Foods & Drinks	Industries for Training & Development
	Industries of Modest Fashion	Industry of Construction
	Industries of Hotels	
	Industries of small and medium enterprises	
	Industries of Renewable Energy	
	Industries of Sharia Finance	

Source: Master plan of Indonesia Sharia Economy for 2019-2024

Table 2 shows that tourism, closely related to many industries, has a significant multiplier effect. Currently, halal is not only about fulfilling religious duties but also a lifestyle. It provides a complete value of goodness and promotes ecosystem that is healthy, clean, and safe from harmful lifestyles. This ecosystem supports and protects humans, environment, workers' rights, animals' welfare, and continuity. Moreover, businesses that comply with halal rules will achieve significant financial profits and contribute to building a better human civilization.

Indonesia has not been able to play an optimal role in the global halal market as a country with the largest Muslim population in the world. According to the Global Islamic Economy Index, Indonesia is ranked tenth among the world's halal product producers (Bahardeen and Khan, 2022). Despite the increasing export performance of Muslim fashion, halal foods, and products, Indonesia has a considerable net import for halal products and services, leading to a current account deficit. Furthermore, the country is the largest consumer of halal products in the international market. This is reflected in the ranking in 2018 as the first consumer of halal food, third for up-to-date fashion, fifth for halal travel, halal media and recreation, and sixth for halal pharmacy-cosmetics (Bapenas -National Development Planning Agency- 2018). Indonesia's stagnancy in the rankings for the weighted index composite in halal industries is affected by low production capacity for the national halal commodities, despite a high consumption rate. This makes Indonesia a prime market for the world's halal products but not a production center for these goods and services. Therefore, a breakthrough in halal tourism model based on local wisdom is needed to boost national halal productivity.

## LITERATURE REVIEW

Various analyses of halal tourism have been conducted in several countries. For example, Collins-Kreiner (2020) analyzed the relationship between religion and tourism, while Samori and Sabtu (2014) studied the importance of knowledge for hotel businesses in Malaysia. Ainin et al. (2020) examined the trend of halal tourism by analyzing tweets. Yunos et al. (2014) explored customers factors influencing the purchase of halal products. Battour et al. (2010) analyzed the implementation of sharia compliance in halal tourism industry. Yan et al. (2017) reported on the development of halal tourism globally and Yasuda (2017) investigated the discrepancy between marketing and Muslim tourists in Japan. Lever and Fischer (2021) showed consumers in Morocco preferred beldi food (local food), which was considered halal based on daily practices, and described

the transformation of halal concept in Turkiye from implicit knowledge to explicit comprehension. Lever also discussed how food production in Turkiye was embedded in local context (Bergeaud-Blackler et al., 2016). While several studies have been conducted on halal ecotourism villages in Indonesia, none has specifically focused on halal tourism model based on local wisdom. Therefore, the current study aimed to investigate halal ecosystem in Indragiri Ecotourism Village. The results were also expected to inform further investigations on halal industry development in Indonesia. The study analyzed the optimization of halal tourism model based on local wisdom to encourage halal ecosystem in Indonesia.

## METHODOLOGY

A case study method was used to examine halal tourism in Bandung Regency, Indonesia. Primary data were obtained from indigenous People, Indragiri Halal Tourism Village Managers, Bandung Regency Tourism Community, and Indragiri Village Head. Furthermore, purposive sampling was used, and the instruments included community practice observation, interviews, and documentation. Data interpretation was supported by references from various publications, including books, journals, final reports, newspapers, and other sources.

All studies designs were declared credible and valid. A high degree of trust can be achieved when the participants identify a variety of factors. To ensure high credibility for this study, a significant time was spent on knowing the participants, namely from January to September 2022, and efforts were made to validate and elucidate the collected data. The data were subsequently verified by returning to the field to confirm its accuracy and prolonging the observation period.

Reliability in qualitative study is known as dependability, which refers to the consistency of a measuring instrument (Morse et al., 2002). To ensure reliability, the current study considered potential changes and used three types of tests, namely stability, consistency, and equivalence. Stability was assessed by asking participants identical questions at different times checking for consistent answers. Consistency was evaluated using the same interview scripts with different participants to ensure integrated solutions. Also, equivalence was tested using alternative questions with the same meaning in a single interview to ensure the same data were produced.

The process of data analysis included categorizing into several themes relevant to the study, namely *halal tourism, model of local wisdom, and halal ecosystem*. The data were then analyzed based on the concept of halal tourism recommended by COMCEC 2016. The study was limited to onsite visits to evaluate whether the facilities and halal tourism services provided (supply) the basic needs of Muslim tourists according to the COMCEC 2016 concept. The conceptual framework of Muslim-Friendly Tourism (MFT) consists of three components. The first component is critical faith-based needs, which identify at least six necessities based on Muslim tourists' faith, namely halal food, places of prayer, services throughout the month of fasting, water supply in restrooms, absence of non-halal activities, and availability of private recreational facilities. The second component addresses the travel motives and purposes of Muslim visitors (demand side key topics).

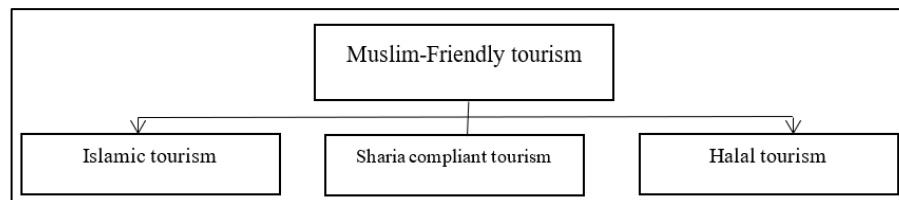
## RESULTS AND DISCUSSION

### The Concept of Halal Ecotourism

Halal tourism is becoming a trend in the international tourism industry, but it needs to be differentiated from pilgrimage. The act of pilgrimage includes religious journeys such as Christians traveling to the holy land of Palestine, Muslims performing Hajj in Mecca, or Jews visiting sacred graveyards in Israel (El-Gohary, 2016). These examples show religious tourism is not identical to general tourism activities. However, halal tourism is often confused as religious tourism, which focuses solely on visits to worship places for *ziarah* or other religious sites.

In reality, halal tourism focuses not only on tourism objects but also travel courtesy and other facilities (Chookaew et al., 2015). The concept of halal tourism includes integrating Islamic values into all aspects of tourism activities. Several studies have investigated the impacts of religion on habits, attitudes, and behaviors (Essoo and Dibb, 2004), showing that religion is a crucial variable in consumers behavior. Therefore, the values of Islamic Sharia, as a trust and a faith are adhered to by Muslims, become an essential reference in shaping tourism activities.

Halal tourism is a breakthrough in tourism industry, designed to accommodate the needs of Muslim tourists. The Standing Committee for Economic and Commercial Cooperation (COMCEC) 2016 referred to halal tourism as ‘Muslim-Friendly Tourism’ (MFT). It defines MFT as catering to “*Muslim travelers who do not wish to compromise their basic faith-based needs while traveling for a purpose, that is permissible,*” or simply as “*halal-conscious travelers, traveling for any purposes that are halal (permissible).*” Muslim-friendly tourism aims to make travel experiences enjoyable for Muslim tourists, fostering the fulfillment of religious obligations (M. Battour, 2015). An interesting aspect of MFT is that it is a relative concept, adaptable to market needs due to the different interpretations of Islam (Cetin, 2018).



Source: Cetin (2018)

Figure 1 Muslim-Friendly Tourism

The purposes of MFT are not only to offer halal services like halal foods and drinks or swimming pools that clearly separate rooms for males and females, but also to provide comfortable places for Muslims to engage in daily worship (Fajriyati et al., 2020). Therefore, the concept of Muslim-Friendly Tourism is used in this study because it has a broad scope compared to other terms.

Tourism has an excellent long-term prospect in Indonesia, but the potential is not fully optimized. There are several problems in tourism sector in Indonesia, (Sonjaya et al., 2024), one of which is environmental issues. The challenge is contradictory to the fact that Indonesia is labeled as a world paradise with a beautiful wealth of wildlife and thousands of cultures. Therefore, this factor may become significant capital in tourism with local wisdom. Such tourism offers the preservation of nature capable of impacting culture and local economy. As a country with various religions and cultures, Indonesia has a historical inheritance and tradition that cannot be separated from people’s religious aspects and practices. The legacy of culture and religion, with various races, clans, languages, and customs, becomes the potential for tourism development. Particularly, Muslims, as the majority in Indonesia, have a unique culture that has become a national trait, improving the existing tourism destinations. One of the developments is the concept of halal ecotourism village.

Halal ecotourism village focuses on preserving the environment while providing financial benefits to the community. It models community empowerment through environmentally-based tourism that integrates local wisdom and religious values. This is in line with Indonesia Tourism Philosophy, known as “life balance” (or the three principles of happiness), conveyed by the late Joop Ave in a General Lecture on a graduation day at STP SAHID in September 2006.

Balance should consist of a balanced relationship between humans and God, among humans (individual to individual, individual to society, people to people), and between humans and the environment. This philosophy is in line with the fatwa of the National Sharia Council.

According to Fatwa No.108/DSN-MUI/X/2016 by the National Sharia Council on the guidance of tourism enforcement based on Sharia principles, “*Halal Tourism Destinations are geographic areas located in one or more administrative districts, where there are tourism attractions, public and worship facilities, tourism facilities, accessibilities, and a community that collectively actualizes tourism according to Sharia principles.*” Building halal tourism industry should include an integrated approach, not partiality within one district. The development of a creative economy as the driver of tourism sector requires synergy among stakeholders such as the government, human resources, infrastructure, and the private service (business) sector.

### The Development of Facilities in Indragiri Ecotourism Village

Visually, Bandung has a beautiful panorama and many destinations spread across several areas. There are around 15 notable destinations, namely Situ Patenggang, Rancaupas, Ciwalini, White Crater, Jalak Harupat Stadium, Arung Jeram Cisangkuy, Cimanggu, Ciburial, Situ Cileunca, Cibolang, Puntang Mountain, Kamojang

Crater, Cinulang Waterfall, Arung Jeram Kahiyangan, and puppet craftsman Jelekong. Although, Indragiri is not typically listed among these destinations, it has unique tourism potential as ecotourism village. Indragiri is located in Rancabali Subdistrict, Bandung Regency, and was established in 1984 through the expansion of villages within the Rancabali Subdistrict. The name Indragiri means "Shining Mountain" in Indonesia.

As an innovation in the development of ecotourism village, Indragiri has expanded its facilities in various sectors. This section provides a description of the existing facilities for tourists to enjoy more time comfortably in Indragiri village and analyze whether the six primary faith-based needs of Muslim tourists have been fulfilled with the available services.

### Halal Food

The people of Indragiri, predominantly Muslim, are deeply rooted in halal lifestyle, a tradition passed down through generations, similar to most of Indonesian's population. The village market exclusively sells food that adheres to Islamic principles, and no alcoholic beverages are available, showcasing the community's strong Islamic culture. For Muslims, the foods consumed should meet two essential criteria, namely healthy and halal (permissible according to the clues written in the holy Al-Quran). (Susilawati et al., 2023) Food is a deeply personal matter for every Muslim. Therefore, it is prudent to ensure that foods and drinks served to Muslim tourists are halal. (Kalaiarasan et al., 2018) In addition, all animals should be slaughtered according to Islamic principles, and alcoholic beverages are prohibited in tourists areas (Zulkifli et al., 2011). To be considered halal, foods and drinks should be prepared in a clean environment, using only permissible materials and avoiding forbidden or haram substances like pork, alcohol, and blood. Meat such as chicken, mutton, and beef are allowed, provided they are prepared according to Islamic requirements (Nurdiansyah, 2018).

Food considered permissible under Islamic law is referred to as halal. Choong and Hendrick Whong<sup>2024/6/30</sup> described halal food sources, with the exception of some animal-derived foods, plant-based foods, and beverages. Forbidden animal-derived foods are (a) Domesticated and wild pigs; (b) Canines, reptiles, and primates; (c) Carnivores with claws and fangs, including lions, tigers, bears, and similar creatures; (d) Claw-equipped predatory birds like eagles and vultures; (e) Pests like mice, centipedes, and scorpions; (f) Animals like ants, bees, and woodpeckers that should not be killed according to Islamic beliefs; (g) Creatures regarded as repulsive, such as lice, flies, and larvae; (h) Amphibious animals like crocodiles and frogs; (i) Domesticated mules and donkeys; (j) Harmful and toxic aquatic animals; (k) All animals that are not slaughtered according to Islamic law; and (l) Blood. Forbidden plant-based foods include poisonous and dangerous plants unless the toxin or danger can be removed during processing. Alcoholic drinks are also prohibited, including beverages and all harmful and dangerous beverages.

### Worship Place

A Muslim is expected to perform prayers five times a day. Therefore, the availability of a prayer room provides support and convenience. The prayer facility should include a clean and proper place for *wudu*, face the *kiblah* (direction to the West), and provide information on prayer time (Fajriyati et al., 2020). The worship place is a key Islamic attribute, which includes both tangible and intangible elements. The tangible elements include the availability of prayer areas (mosque/Musalla, Al-Quran and *kiblah*, Muslim-friendly toilet) and halal foods. Meanwhile, the intangible elements include Islamic entertainment, dress codes, Islamic morality obedience, and *Adhan* (call to pray) (M. Battour et al., 2011). A mosque is centrally located in halal ecotourism village of Indragiri (Figure 4).

The mosque, with its rich history and unique *wudhu* facilities, has become one of the highlights of Indragiri's ecotourism village. Based on previous studies, there are several *musallas* located at various tourists destinations within Indragiri village. These prayer spaces ensure Muslim tourists perform prayers on time while visiting. As previously mentioned, Muslim tourists have requirements that cannot be neglected, specifically regarding the availability of worship place. These facilities are crucial because Muslim tourists might avoid destinations that lack proper prayer facilities.

Facilities for washing feet, such as a tub or faucet, are also necessary. The public toilets in Indragiri ecotourism village are wet toilets, supplied with clean mountain water, allowing tourists to perform *wudhu* freely (COMCEC, 2016). Considering these aspects, Indragiri ecotourism village has met all the basic needs of halal tourists destinations.

### Toilet with the Availability of Water

For Muslims, water plays a crucial role in maintaining purity and cleanness, which are fundamental aspects of *iman* (faith). Physical cleanliness is described as an essential component (COMCEC, 2016). Therefore, it is necessary to provide a place for *wudhu* with facilities for washing feet in relation to the praying facility. Based on the preceding description, it can be concluded that Indragiri ecotourism village has successfully met the needs of Muslim tourists regarding worship place. Cleanliness of the toilets is crucial, and the use of water in the bathroom is an absolute requirement for Muslim tourists. The availability of proper and clean toilets in the homestays rented to tourists ensures that their needs are well accommodated.

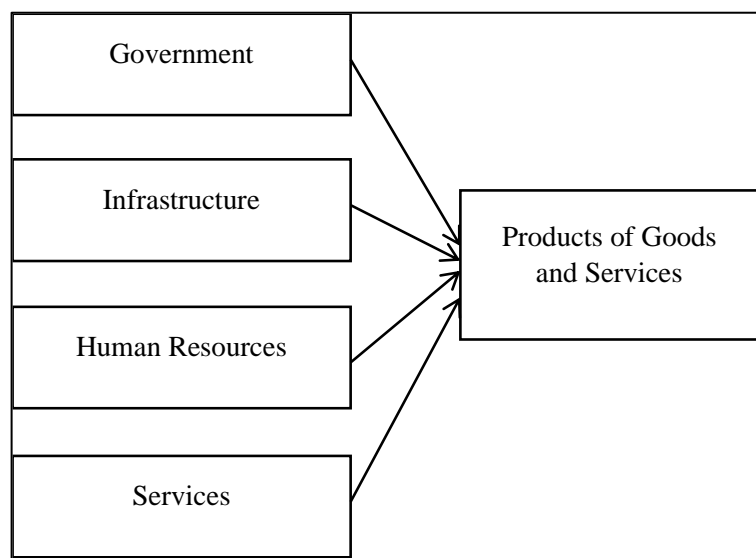
### Lodge

Besides the facility of halal food, Muslim tourists can choose Muslim-friendly lodges. In Indragiri ecotourism village, there are 13 homestays (Figure 3), a house from the Dutch era, a former tea plantation office that is rented out, and a home with typical Dutch architecture, attracting the tourists. The accommodations include large bedrooms and two living rooms. There are two fireplaces designed to vent smoke directly and warm the rooms during cold climate. One fireplace is in the middle of the living room, and the other one is in the premium bedroom. In addition, there are options to rent the tea pickers' house (Figure 5) with separate services for non-mahram tourists, which is one of the Islamic attributes of Indragiri ecotourism village. El-Gohary (El-Gohary, 2016) classifies Islamic attributes into two, namely physical and non-physical.

Physical attributes include the availability of praying facilities, halal food, the Al-Qur'an, and Muslim-friendly toilets. Meanwhile, non-physical attributes include separate services, Sharia TV channels, entertainment facilities, and Sharia art. The current study showed halal ecotourism village in Indragiri currently does not provide food for *sahur* (pre-dawn meal) during the fasting month as Muslim tourists tend to visit during this period. Therefore, the lodge administrators need to consider and accommodate guests who are fasting.

### Halal Ecosystem Synergy in Indragiri Village

Halal ecosystem integrates various sectors within halal industry and the actors involved, based on the application of the underlying Sharia principles on products and services, along with other factors like the market (Rachman, 2019). This ecosystem covers every organization that contributes to value creation for customers through products or services (Iansiti and Levien, 2004). It is formed when supporting elements synergize to achieve a shared objective, often including both collaboration and competition. Similarly, the development of halal ecosystem refers to the relationship among halal industries working toward this common goal.



Source: Department of Economy and Sharia Finance of Bank Indonesia 2020

Figure 2 Halal Ecosystem

In developing tourism based on local wisdom, synergy among various elements is essential. The development of halal ecosystem relies on four pillars, namely government, infrastructure, human resources, and services (Sukoso et al., 2020).

### **The Role of Regional Government**

The regional government, as a regulator, through the Department of Tourism and Culture of Bandung Regency, has the authority to designate villages as tourists destinations, including Indragiri. Initially, Indragiri was not recognized as a tourists destination. However, after advocacy, it was designated as CANDEWI (Calon Desa Wisata/Tourism Village Candidate), with a particular focus on becoming halal Tourism Village, as protected by the Department of Tourism and Culture of Bandung Regency. The Regional Representative Council (Dewan Perwakilan Daerah --DPD) of Bandung Regency played a crucial role. The Regional People's Representative Assembly of Bandung Regency supports the initiation of halal tourism village in Indragiri. This is evident from the issuance of Bandung Regency regional regulation No. 6 of 2020 concerning halal tourism.

Halal tourism activities in Indonesia refer to Law No. 10 of 2009 concerning Tourism. Tourism business covers various sectors, including tourists transportation services, travel services, food and beverage services, entertainment and recreation activities, meetings, incentive trips, conferences, exhibitions, spas, and more. The law explicitly mentions in Article 1, paragraph 3, "various kinds of tourism activities," showing the permissibility of carrying out tourism activities based on sharia principles, further strengthened by the Fatwa of DSN-MUI (Dewan Syariah Nasional – Majelis Ulama Indonesia-- National Sharia Council – Indonesian Ulama Council).

DSN-MUI Fatwa Number 08/DSN-MUI/X/2016 regulates the implementation of Halal Tourism in Indonesia. This fatwa is currently the only regulation regarding halal tourism in Indonesia after the revocation of the Guidelines for the Implementation of Sharia Hotel Business Number 2 of 2014, issued by the Minister of Tourism and Creative Economy, through Regulation Number 11 of 2016. Although the status of the fatwa is below government regulations, its existence has significantly encouraged halal tourism sector in Bandung Regency. The legal decree of Bandung Regency Regional Regulation No. 6 of 2020 concerning halal tourism reinforces the implementation of the law without any legal irregularities. Sharia regulations, which are clearly specific and legally formalized in Bandung district's regional regulation No. 6 of 2020 concerning halal tourism, serve as a reference for the development of halal tourism village in Indragiri, Bandung district.

As a trade service industry, tourism activities are closely related to government's role, both at the central and regional levels. The government is responsible for four main areas, namely constructing essential facilities, planning districts or tourism destinations, issuing tourism policies, and creating regulations. The government also manages natural resources such as water, land, rare flora and fauna, and air to prevent contamination that could disturb or damage ecosystem. Therefore, the enforcement of all governmental regulations and laws is crucial. The regional government is expected to make crucial efforts to support tourism. Besides constructing basic infrastructure like access roads to tourists sites, lodging, and transportation, the government should promote the region's potential through digital and print media, develop tourism packages, and create attractions at the destinations. Each policy made by local government regarding tourism should ensure that tourism activities do not disadvantage local communities.

### **Infrastructure**

The infrastructure in Indragiri village has not reached an ideal state despite gradual construction due to poor land access. However, efforts are being made to ensure smooth logistics and halal supply chain. Infrastructure is not only crucial for fostering social and economic development, but it also acts as a mediator between the environment, the economy, and the society as a whole (Sukoso et al., 2020).

Good infrastructure promotes the growth of tourism industry. According to observations, the infrastructure in Indragiri village needs improvement in transportation, lodging structures, drainage and flood control systems, clean and wastewater facilities, telecommunications infrastructure, sports facilities, and settlement area infrastructure.



## Human Resources

*Sabilulungan Bersih* (Saber) community is a volunteer group in Indragiri village dedicated to environmental cleanliness. This community plays a crucial role in Indragiri ecotourism village, focusing on environmental education, household waste management, and land reforestation through tree planting initiatives. Local people are crucial to the development of halal ecotourism village, being the main participants in this growth. In addition, Saber community encourages locals to be active in tourism development as primary beneficiaries.

According to locals, the lack of training is a significant issue in Indragiri village. These activities are essential to ensure knowledge levels and management skills meet halal standards and human resources for halal industry are adequately prepared (Hashim and Shariff 2016). Since tourists' characteristics, motives, and behaviors change over time, human resources in halal ecotourism should adapt to these changes by increasing service skills and developing innovative products. This adaptation is crucial for the expansion and acceleration of tourism development, particularly through digitalization, as millennial tourists prioritize tourism information online.

The success of halal industry depends on the ability of human resources to integrate supply chain elements with Sharia or Islamic principles. In the current global market, companies and workers in slaughterhouses, food manufacturing, food outlets, pharmacies, cosmetics, health products, and logistic industries require specialized training in halal practices to foster business competitiveness (Shariff and Lah, 2014). Therefore, developing human resources in ecotourism villages is essential for advancing halal ecotourism and addressing global challenges, such as the lack of understanding of halal concepts and consumers awareness in predominant Muslim countries. (Zakaria, 2008) explained the weaknesses in halal certification policies and logos. Therefore, implementing halal training programs for human resources is crucial. These programs should focus on imparting new skills in halal management and Sharia knowledge, involving academicians as consultants to ensure comprehensive training.

## Service Industry

The service industry, covering financial services and funding, plays a crucial role. Currently, the development of halal ecotourism village in Indragiri, Bandung Regency, relies on village funding, which affects the general progress of tourism. The Sharia financial institutions should target special financing for halal industries, including halal tourism. These institutions are considered key players in halal sector and can significantly promote its growth. The financing of homestays, restaurants, and travel bureaus should adhere to Islamic principles. In general, Islamic finance requires profit and loss sharing among involved parties and prohibits interest (Zulkifli et al., 2011).

Sharia financial institutions operate by adhering to Sharia principles, distinguished from conventional institutions. These institutions aim to support the socio-economic development of the muslim community (Takhim et al., 2023). Sharia financial institutions include both depository financial institutions (banks) and non-depository financial institutions (non-banks) (Ho et al., 2021). There should be services to support small and medium enterprises (SMEs) in ecotourism villages (Tek et al., 2022). Currently, Indragiri ecotourism village has developed a partnership with *Dompét Dhuafa*, an Islamic charity institution active in social-economy sectors. The initiatives of *Dompét Dhuafa* empowerment in West Java focus on women entrepreneurs, specifically targeting women or mothers of productive age. This program aims to support the application of halal ecotourism in Indragiri village. Hence, the conclusion is, are all tourism entrepreneurs in Indragiri women?

## Various Goods and Services

The establishment of ecotourism village has encouraged the productivity of goods and services in Indragiri. SMEs in Indragiri focus on halal value chain, as halal principles have become a universal indicator for quality assurance and lifestyle standards (Gillani et al., 2017). Halal industry sector should accommodate the growing halal lifestyle of Muslim tourists by maintaining the quality of the supply chain for halal products. This includes ensuring the production and distribution of halal raw materials comply with halal regulations, as halal food consumers are concerned about the authenticity of their halal food (Rejeb et al., 2021). Synergy is required from various elements, including production sites, materials used, slaughterhouse conditions, transportation, storage, and handling processes according to halal principles. Even SMEs without halal certification can still ensure products are halal. The current study showed halal ecotourism could increase turnover and expand business creativities of SMEs. There has been a significant increase in sales revenue after the introduction of halal ecotourism, showing that the presence of halal ecotourism village can significantly improve business turnover and creativity.

The analysis of ecosystem implemented by Indragiri ecotourism village showed that halal value chain could significantly boost the economic sector and contribute to general welfare. Therefore, it is crucial to establish halal value chain, specifically halal supply chain, in order to improve product competitiveness for SMEs. Field observations and related photography were provided to support this investigation.



Figure 3 Homestay

The heritage buildings, constructed by the Dutch government in 1960s, are prime examples of Art Deco architecture. Originally built as homestays for garden managers, there are about 13 such homestays in this style. These pictures show how ecotourism can significantly promote family values. These heritage buildings in the Dutch period currently serve as homestays.

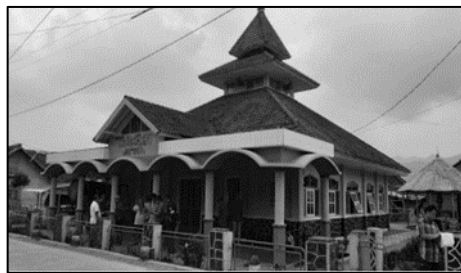


Figure 4 Mosque

Indragiri village also has historical mosque named Miftahussalam mosque, which was built on 1<sup>st</sup> July 1959 or 24<sup>th</sup> Rajagung 1738. Located near the homestays, this mosque provides tourists with a convenient place for worship.



Figure 5 People's settlement

The settlement of tea pickers has been converted into homestays for tourists, with a condition that men and women should be accommodated separately and cannot stay in the same house.



Figure 6 Village Market

The market offers staple goods that meet people's daily needs, with vendors selling produce from their gardens. No non-halal foods are sold in this market.



Figure 7 Mountains

The district of Indragiri is surrounded by mountains and hills, covering an area of approximately 2,268.46 hectares or m<sup>2</sup>. The forest plants growing on the mountains in Ciparay, Indragiri village, are well-preserved, serving as crucial water absorption areas that support local community. The mountainous landscape connects to the expansive tea gardens.



Figure 8 Situ Nyonya

Situ Nyonya is a lake located in the district of Indragiri village with a width of 1.6 hectares.



Figure 9 Traditional Art

Another feature of ecotourism village is the traditional art entertainment called *silat*. While other tourists destinations offer jaipong dance, this ecotourism village showcases a traditional dance performed in Muslim outfit. Darwis' performance shows that ecotourism services are guided by religious principles.



Figure 10 The cultivation of the Galang Tea and the Coffee traditionally

Tourists can learn how to cultivate the galang tea and the coffee traditionally.



Figure 11 Reak Art

Halal ecotourism village prioritizes the values of local wisdom, with Reak art being a typical feature of local art.

## CONCLUSION

In conclusion, Halal travel was open to all travelers, both Muslim and non-Muslim. The primary objective of halal ecotourism village was to emphasize Sharia principles in tourism management while providing courteous and welcoming services to all visitors. The village exemplified how to empower communities through tourism that respected the environment and combined religious and traditional values. Furthermore, Indragiri ecotourism community worked harmoniously with various elements to create an interconnected environment.

Analysis showed that improvements were needed in the village's halal ecotourism offerings, such as providing “sahur” options for Muslims tourists during fasting periods. In addition, one of the problems that needed to be addressed was access to several tourists destinations. The development of halal tourism should receive financial support from financing bodies and institutions. Indragiri halal ecotourism village, the only ecotourism village in Bandung district, could serve as a model for other tourism destinations by preserving local culture, natural beauty, and high religious values. It could also address issues of cultural degradation and environmental problems. Due to time constraints, this study could not cover several key supply themes, such as transportation facilities, tourism object amenities, travel agencies, and human resources included in ecotourism business.

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