

# Community-Based Halal Tourism as a Model of Social Da'wah: Sustainable Development in the Inhabited Islands of Kepulauan Seribu, Indonesia

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## Abstract

This study analyzes the potential, challenges, and strategies for developing community-based halal tourism on the inhabited islands of Kepulauan Seribu from a sustainable tourism perspective. Using a mixed methods approach with 200 respondents across four islands (Tidung, Pramuka, Harapan, Pari), this research finds that despite strong stakeholder support (84% community members, 89% business operators) and significant market potential, halal tourism implementation faces substantial challenges including limited infrastructure, inadequate understanding of the concept, minimal halal certification (7.4% homestays, 23% food stalls), and overtourism issues that exceed carrying capacity by up to 300% during peak seasons. The analysis reveals that only 34% of respondents comprehensively understand halal tourism beyond food and places of worship. The research recommends an integrated development model with five pillars: institutional framework and regulations, human resource capacity building, sustainable infrastructure, spiritual-conservation tourism product innovation, and digital marketing. This model has the potential to increase tourism revenue by IDR 36.75-61.25 billion per year while preserving the environment and empowering local communities, positioning Kepulauan Seribu as a model for sustainable small island halal tourism in Indonesia.

## Keywords

halal tourism; sustainable tourism; Kepulauan Seribu.

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## 1. INTRODUCTION

The global tourism industry has undergone a significant transformation with the emergence of a rapidly growing halal tourism market segment over the past decade. According to the State of the Global Islamic Economy Report 2023, global Muslim traveler expenditure reached USD 180 billion in 2022 and is projected to reach USD 225 billion by 2028 (DinarStandar, 2023). This exponential growth reflects increasing awareness and demand among Muslim travelers for destinations and services that align with Sharia values. Indonesia, as the country with the world's largest Muslim population, holds strategic potential to develop halal tourism as a flagship national tourism product competitive in the global market (Battour & Ismail, 2020). Tourism in Indonesia has experienced significant dynamics post-pandemic, with national policies positioning halal tourism and community-based tourism development as two strategic pillars for economic recovery and equitable benefit distribution.

In recent years, Indonesia's tourism sector has experienced significant post-pandemic restructuring, with national policies increasingly emphasizing halal tourism and community-based



tourism as complementary strategies for economic recovery and inclusive development. While existing studies on halal tourism have largely focused on urban destinations, established tourist hubs, or large-scale resort developments, relatively limited attention has been given to its implementation in small island contexts (Boğan & Sarıışık, 2019). This gap is particularly important because small inhabited islands face distinctive challenges related to environmental vulnerability, limited infrastructure, resource constraints, and strong dependence on local community participation.

Kepulauan Seribu, as an inhabited archipelago administratively located within the DKI Jakarta territory, possesses unique characteristics: proximity to the city center, coastal ecosystem diversity, and local communities dependent on marine resources and tourism services (Battour, 2017). The combination of its status as small inhabited islands and its potential as a tourism destination demands a development approach sensitive to environmental conservation, local community welfare, and the needs of modern Muslim travelers—a need that has gained increasing attention in national tourism discourse (Vargas-Sánchez & Moral-Moral, 2019). This phenomenon opens significant opportunities for tourism destinations in Indonesia to optimize economic potential while maintaining local wisdom values aligned with Islamic principles.

Kepulauan Seribu, as one of the strategic tourism areas in DKI Jakarta Province, has unique characteristics as a marine tourism destination with 11 inhabited islands out of a total of 110 islands scattered across the region. Inhabited islands such as Tidung Island, Pramuka Island, Harapan Island, and Pari Island have become popular tourist destinations with visits reaching over 350,000 tourists per year before the COVID-19 pandemic (Jakarta, 2022). Geographic proximity to the nation's capital, underwater natural beauty, and authentic coastal community life make Kepulauan Seribu an ideal laboratory for developing community-based halal tourism models. However, this great potential has not been optimally maximized, particularly in providing facilities and services that meet comprehensive halal tourism standards (Satriana & Faridah, 2021).

The concept of halal tourism is not limited merely to providing halal food and worship facilities, but encompasses broader dimensions including social, cultural, environmental, and economic aspects aligned with Sharia principles. According to Battour and Ismail (2020), halal tourism must consider elements such as Muslim family-friendliness, adequate privacy, entertainment consistent with Islamic values, and ethical and sustainable business practices. This holistic approach aligns with the sustainable tourism paradigm that emphasizes balance among economic growth, environmental conservation, and the socio-cultural welfare of local communities (Akyol & Kilinc, 2021). The integration of halal tourism principles and sustainable tourism becomes important given the archipelago's ecosystem vulnerability to impacts from poorly managed tourism activities.

Community-based tourism (CBT) offers a useful analytical bridge between these frameworks by positioning local communities as active agents in tourism planning, management, and benefit distribution (Wardi et al., 2022). In predominantly Muslim island communities such as Kepulauan Seribu, CBT-based halal tourism has the potential to emerge organically from everyday religious practices, social norms, and environmental ethics rooted in Islamic concepts such as *khalifah fil ardh* (stewardship of the earth) and *mizan* (balance) (Mohsin et al., 2022). However, empirical evidence suggests that the realization of this potential is constrained by uneven infrastructure development, limited understanding of halal tourism standards, and weak institutional coordination (Razzaq et al., 2021). Active local community participation in providing accommodation, culinary services, tour guiding, and handicrafts not only creates an economic multiplier effect but also ensures the authenticity of the tourism experience offered (Henderson, 2023).

Despite the promising potential for community-based halal tourism development in Kepulauan Seribu, its implementation faces various complex challenges. Limited basic infrastructure such as clean water, electricity, and waste management on small islands constitutes a fundamental constraint in providing adequate tourism facilities (Razzaq et al., 2021). Additionally, the level of understanding among local communities and tourism business operators regarding comprehensive halal tourism standards remains varied, necessitating systematic capacity building programs (Awalia, 2017). From an environmental perspective, the limited carrying capacity of small islands requires careful tourism planning to avoid overtourism and coastal and marine ecosystem degradation (Zamani-Farahani & Henderson, 2020). The complexity of these issues demands an integrated and scientifically-based development approach.

Environmental sustainability aspects constitute a crucial dimension in halal tourism development in archipelagic areas with sensitive ecosystems. Islamic principles regarding *khalifah fil ardh* (stewards of the earth) and maintaining natural balance (*mizan*) align with the sustainable tourism concept that emphasizes environmental protection for future generations (Mohsin et al., 2022). Kepulauan Seribu possesses coral reef ecosystems rich in biodiversity but faces serious threats from human activities including uncontrolled tourism, marine pollution, and climate change (Tia Putri et al., 2024). Integrating Islamic conservation values into halal tourism practices can be an effective strategy to enhance ecological awareness among tourists and local communities while strengthening the destination's environmental carrying capacity (Pranandari et al., 2023). The concept of "green halal tourism" that combines halal principles with environmentally friendly practices has gained increasing attention in academic literature as a future tourism model (Jafari & Scott, 2022).

From an economic perspective, community-based halal tourism development in Kepulauan Seribu has the potential to create inclusive and sustainable economic impacts. Sharing economy models in tourism, such as homestays, boat sharing, and community-based food tours, enable more equitable distribution of economic benefits among island communities (Battour & Ismail, 2020). Research indicates that Muslim travelers tend to have good purchasing power and are willing to pay a premium for services that meet their religious needs (Wardi et al., 2022). However, to optimize this economic potential, effective branding and marketing systems, credible halal certification, and digital platforms that facilitate information accessibility and transactions are required. Developing business models that integrate local wisdom with modern service standards becomes key to success in attracting the growing halal tourism market segment.

Previous research on halal tourism in Indonesia has predominantly focused on major destinations such as Lombok, Aceh, and West Sumatra, which are often characterized by relatively developed tourism infrastructure and strong institutional support (Haerisma et al., 2023). In contrast, scholarly attention to halal tourism development in small inhabited islands remains very limited. This gap is significant because the geographic, social, and economic characteristics of small islands differ substantially from those of mainland or large island destinations, requiring distinct development approaches and governance mechanisms (Razzaq et al., 2021). Small island destinations often face structural constraints such as limited infrastructure, environmental vulnerability, restricted land resources, and a high dependence on local community participation in tourism activities.

Addressing this gap is particularly important in the Indonesian context, considering that the country consists of thousands of small inhabited islands with considerable potential for tourism development. Understanding how halal tourism principles can be adapted and implemented within small-island tourism systems therefore represents an important area of inquiry (Chandra, 2014). In this

regard, Kepulauan Seribu, due to its strategic proximity to Jakarta and relatively good accessibility, provides a relevant case to examine the dynamics of community-based halal tourism development in a small island setting.

By integrating perspectives from sustainable tourism and halal tourism frameworks, this study seeks to explore how religious values, environmental sustainability, and community participation can be aligned within tourism development strategies in small island destinations (Muhammad Masruri et al., 2023). The findings are expected to contribute not only to the theoretical discussion on the intersection between halal tourism and sustainable tourism, but also to provide practical insights and policy recommendations for the development of community-based halal tourism models in other small inhabited islands in Indonesia.

This research adopts an integrated analytical framework combining halal tourism principles, sustainable tourism concepts, and community-based tourism perspectives to examine the Kepulauan Seribu case. By doing so, the study seeks to contribute theoretically to halal tourism scholarship by extending it to small island settings, and practically by offering evidence-based policy recommendations and implementation strategies for local governments and tourism stakeholders (Buntoro & Sulaeman, 2024). The paper is structured as follows: the next section reviews relevant literature and develops the analytical framework; the subsequent sections outline the methodology, present empirical findings, and discuss their implications; the final section concludes with policy recommendations and directions for future research.

## 2. METHODS

This study employs a mixed methods approach using a sequential explanatory design, which integrates quantitative and qualitative methods to provide a comprehensive understanding of community-based halal tourism development in Kepulauan Seribu. The quantitative phase was conducted first to identify general patterns of perceptions, readiness, and challenges related to halal tourism development, while the qualitative phase was used to further explain and contextualize the quantitative findings through in-depth insights from stakeholders. This design was selected because the research aims not only to measure community attitudes toward halal tourism but also to explore the underlying social, economic, and institutional factors influencing its implementation. Quantitative data collection was conducted through structured surveys of 200 respondents consisting of local community members (100 people), Muslim tourists (60 people), and tourism business operators (40 people) using validated questionnaires with a 1-5 Likert scale to measure perceptions, readiness, and expectations regarding halal tourism development (Battour & Ismail, 2020).

The research was conducted in four main inhabited islands of Kepulauan Seribu – Tidung Island, Pramuka Island, Harapan Island, and Pari Island. These locations were selected through purposive sampling based on several criteria: (1) the level of tourism activity, (2) the presence of community-based tourism initiatives, and (3) the diversity of socio-economic characteristics among local communities. The selection of these islands allows for a comparative understanding of halal tourism development across different tourism contexts within the archipelago.

Quantitative data were collected through a structured survey administered to 200 respondents, comprising 100 local community members, 60 Muslim tourists, and 40 tourism business operators. Respondents were selected using stratified purposive sampling. Community respondents were adult residents who had lived on the island for at least five years, tourist respondents were Muslim visitors staying a minimum of one night, and business operators were individuals actively managing tourism-

related services such as homestays, transportation, food provision, and tour operations. The sample size was determined based on Partial Least Squares Structural Equation Modeling (PLS-SEM) requirements, following methodological recommendations that suggest a minimum of 150–200 observations for models with multiple latent constructs and structural paths, thereby ensuring sufficient statistical power for exploratory model testing.

The survey instrument was developed based on established halal tourism and community-based tourism literature. It measured five latent constructs: community readiness, perceived economic benefits, environmental sustainability awareness, institutional support, and intention to support halal tourism development. Each construct was operationalized through four to six indicators, resulting in a total of 26 measurement items assessed using a five-point Likert scale ranging from strongly disagree to strongly agree. Instrument content validity was ensured through expert review involving halal tourism scholars and sustainable tourism practitioners. A pilot test involving 30 respondents from a non-sample island was conducted to assess clarity and reliability. Reliability and validity were evaluated using Cronbach's alpha, composite reliability, average variance extracted, and discriminant validity (HTMT ratio).

Quantitative data analysis was performed using Partial Least Squares Structural Equation Modeling with SmartPLS 4.0. The analysis followed a two-stage procedure, beginning with evaluation of the measurement model to assess indicator reliability, internal consistency, and convergent and discriminant validity, followed by assessment of the structural model to examine path coefficients, statistical significance through bootstrapping, coefficients of determination ( $R^2$ ), and predictive relevance ( $Q^2$ ). Descriptive statistical analysis was conducted using SPSS 26.0 to summarize respondent characteristics and response distributions.

Qualitative data were collected to explain and contextualize the quantitative findings. In-depth interviews were conducted with 25 key informants, including community leaders, local religious figures, homestay managers, tour operators, officials from the Kepulauan Seribu Tourism Office, and halal tourism academics. Informants were selected using theoretical snowball sampling, and data collection continued until thematic saturation was achieved, as indicated by the recurrence of themes and the absence of new analytical insights. In addition, three focus group discussions were conducted with different community groups, including youth, women entrepreneurs, and tourism actors, to explore shared perceptions, collective challenges, and community aspirations related to halal tourism development.

Participant observation was carried out over a three-month period across the four islands. Observations focused on daily tourism practices, the availability and use of halal-compliant facilities, interactions between tourists and local communities, environmental management behaviors, and the physical and social conditions of tourism spaces. Systematic field notes were recorded and incorporated into the qualitative dataset.

Qualitative data analysis employed thematic analysis supported by NVivo 14 software. The analytical process involved open coding to identify initial categories, axial coding to explore relationships among categories, and selective coding to integrate themes into coherent analytical narratives. Coding was conducted by the primary researcher and reviewed by an independent coder to enhance analytical rigor, with discrepancies resolved through discussion. Trustworthiness was ensured through methodological triangulation across surveys, interviews, observations, and secondary data, as well as member checking with selected informants, thick description, and maintenance of an audit trail. Researcher reflexivity was addressed through reflective memos documenting positionality and

potential interpretive bias.

Environmental sustainability was assessed through environmental carrying capacity analysis using Cifuentes' framework, adapted for small island tourism contexts. Physical Carrying Capacity, Real Carrying Capacity, and Effective Carrying Capacity were calculated based on tourism area size, duration of visits, environmental sensitivity, and management capacity. This analysis was complemented by the Tourism Area Life Cycle framework to situate each island within its respective stage of tourism development.

Secondary data were obtained from the Central Statistics Agency, regional tourism offices, environmental reports, and policy documents to contextualize primary findings. Data integration was achieved by comparing quantitative results, qualitative insights, and environmental assessments to generate a comprehensive understanding of community-based halal tourism development.

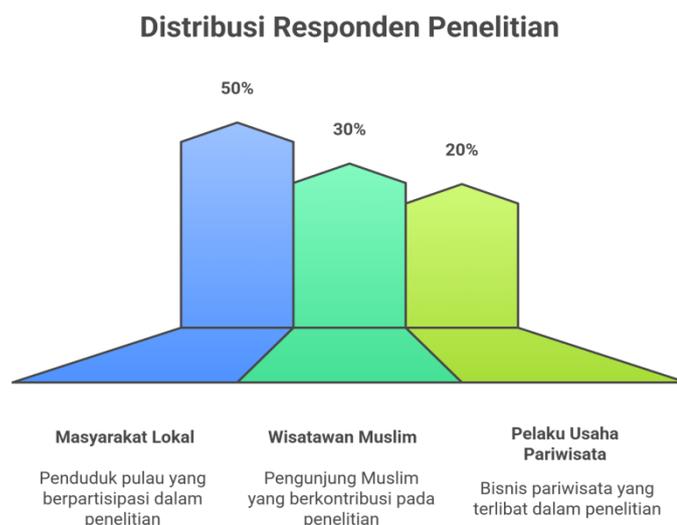
This research adhered to established ethical standards. Ethical approval was obtained from the relevant institutional review authority. Informed consent was secured from all participants, confidentiality and anonymity were maintained, and participation was voluntary. Particular attention was given to managing power relations and ensuring benefit-sharing by communicating research findings to local stakeholders and aligning the research process with participatory principles.

### 3. FINDINGS AND DISCUSSION

The results obtained from the research have to be supported by sufficient data. The research results and the discovery must be the answers, or the research hypothesis stated previously in the introduction part.

#### 3.1. Respondent Characteristics and Research Location Profile

This research involved 200 respondents consisting of local community members (50%), Muslim tourists (30%), and tourism business operators (20%) distributed across four main inhabited islands of Kepulauan Seribu.



Demographically, the majority of local community respondents were aged 25-45 years (68%), with high school/equivalent education levels (52%) and diploma/bachelor's degrees (31%). Demographic characteristics of respondents reveal not only the social profile of tourism actors in Kepulauan Seribu but also the structural conditions shaping community-based halal tourism development. The dominance of respondents aged 25-45 years (68%), with education levels

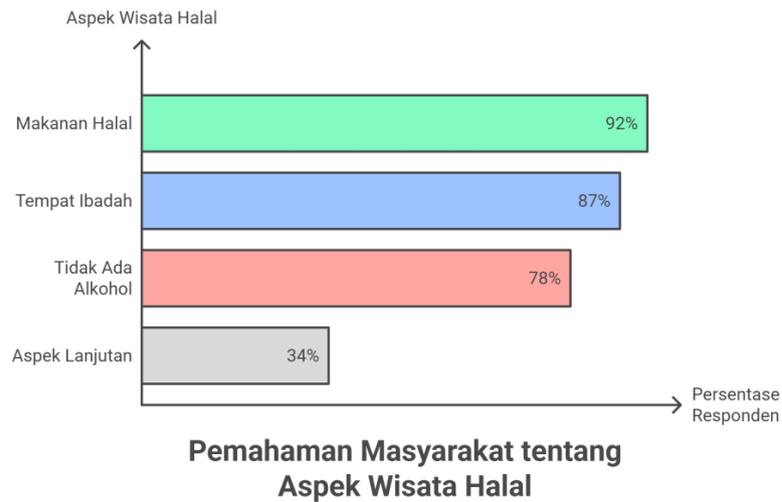
concentrated at high school and diploma/bachelor levels, indicates that tourism engagement is largely driven by the productive-age population rather than by older traditional elites. This demographic composition reflects a pragmatic orientation toward tourism as a livelihood strategy, particularly in the context of limited alternative employment opportunities on small islands (Al Mustaqim, 2023). However, the relatively modest educational background of the majority of respondents also helps explain the previously identified gap between positive attitudes toward halal tourism and limited conceptual understanding of its comprehensive standards (Jaelani, 2018). In this context, halal tourism is often perceived as a normative extension of everyday Islamic life rather than as a structured development framework requiring technical knowledge, certification, and institutional coordination.

A total of 73% of local community members had direct involvement in the tourism sector, either as homestay owners (42%), boat operators (24%), culinary vendors (18%), or tour guides (16%). Muslim tourist respondents were predominantly from Jakarta and surrounding areas (78%), aged 20-40 years (82%), and traveling with family (65%). Tourism business operators involved in the research had an average of 7.3 years of experience managing tourism businesses, with micro and small-scale enterprises dominating (87.5%).

These demographic data indicate that tourism has become a significant source of livelihood for island communities, yet it remains dominated by small-scale businesses with limited capital and capacity. Tidung Island, as the most popular destination in this research, has unique characteristics with a population of approximately 5,200 inhabitants spread across Tidung Besar and Tidung Kecil connected by the iconic Love Bridge (Jembatan Cinta). Field observations show that Tidung Island has 187 registered homestay units with a total capacity of approximately 2,800 beds, making it the island with the most accommodation facilities in Kepulauan Seribu. Pramuka Island, as the administrative center of the Kepulauan Seribu Administrative Regency with a population of approximately 2,800 inhabitants, has 98 homestay units and relatively better infrastructure including government offices, a community health center, and schools. Harapan Island with a population of approximately 2,100 inhabitants has 76 homestay units and is known for its hawksbill turtle breeding center and active marine conservation activities. Meanwhile, Pari Island, inhabited by approximately 1,500 people, has 52 homestay units and offers a more tranquil atmosphere with gently sloping white sand beaches, suitable for family tourism. All four islands have a Muslim majority population (over 95%) with strong religious traditions, reflected in the presence of mosques as community activity centers on each island.

### ***3.2. Community Perceptions and Understanding of Halal Tourism***

Survey results show that 84% of local community members have positive perceptions toward halal tourism development on their islands, with an average score of 4.12 on a scale of 5. However, in-depth analysis reveals that community understanding of the halal tourism concept remains limited to basic aspects such as halal food (92% mentioned), availability of places of worship (87%), and absence of alcoholic beverages (78%). Only 34% of respondents understood that halal tourism also encompasses aspects such as privacy for Muslim tourists, gender-based separation of recreational facilities, Sharia-compliant entertainment, and ethical business practices.



Interviews with community leaders revealed that these islands have naturally implemented Islamic values in daily life, but these have not yet been conceptualized and systematically managed as halal tourism products. This finding aligns with research by Battour and Ismail (2020) which states that many destinations with majority Muslim populations have organic halal practices but have not been effectively packaged and promoted as halal tourism.

Interestingly, 67% of tourism business operators stated that they had never participated in training or special socialization about halal tourism standards, although 89% of them expressed interest in developing their businesses according to these standards. Further analysis shows that business operators have high awareness about the importance of halal certification for food products (score 4.28), but still low regarding halal certification for accommodation services and tourism destinations as a whole (score 2.87). Of the 163 homestay units surveyed across the four islands, only 12 units (7.4%) had labels or explicit information about Muslim-friendly services, such as qibla direction indicators, Qurans in rooms, or prayer time information (Hamzana, 2017). Interviews with homestay owners revealed that they considered these facilities already implicitly available because both owners and guests are predominantly Muslim, but they did not promote them as unique selling points. The gap between existing practices and effective communication and branding has become one of the main challenges in halal tourism development in Kepulauan Seribu.

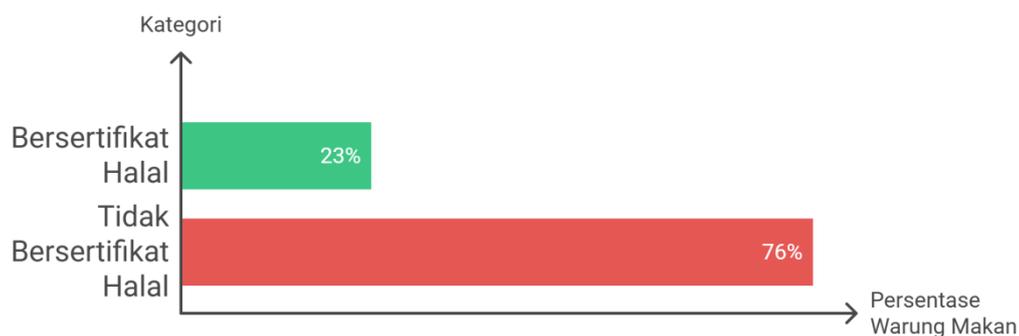
### 3.3. Existing Halal Tourism Facilities and Infrastructure

Observation of tourism facilities on all four islands shows that basic infrastructure for halal tourism is still far from optimal standards. Each island has a mosque as the main place of worship, with a total of 17 mosques and 23 prayer rooms (mushola) spread across the four research islands. However, the physical condition of worship facilities varies, with 41% categorized as adequate with clean ablution areas and comfortable prayer spaces, 35% in moderate condition requiring minor renovations, and 24% in inadequate condition with limited ablution facilities and cramped prayer spaces, especially during holiday seasons.

Particularly in tourist areas such as piers and popular beaches, the availability of prayer rooms (mushola) for tourists remains very limited. Only 5 small prayer rooms were found in pier and beach areas out of a total of 12 main tourist locations observed. Muslim tourists interviewed expressed difficulty finding comfortable and clean prayer spaces when engaging in beach activities or

participating in snorkeling activities, with 68% of them stating they had to return to their homestays or search for mosques located quite far from tourist sites.

From the culinary aspect, the research found that 100% of food stalls and restaurants on the research islands serve halal food because the owners and cooks are Muslim. However, only 23% of the 147 food stalls surveyed had official halal certificates from MUI (Indonesian Ulema Council) or verified halal labels. The majority of culinary business operators (76%) considered formal halal certification unnecessary because all raw materials are already halal and cooked by Muslims, reflecting an understanding that is not yet comprehensive about the importance of standardized halal assurance to increase tourist confidence.



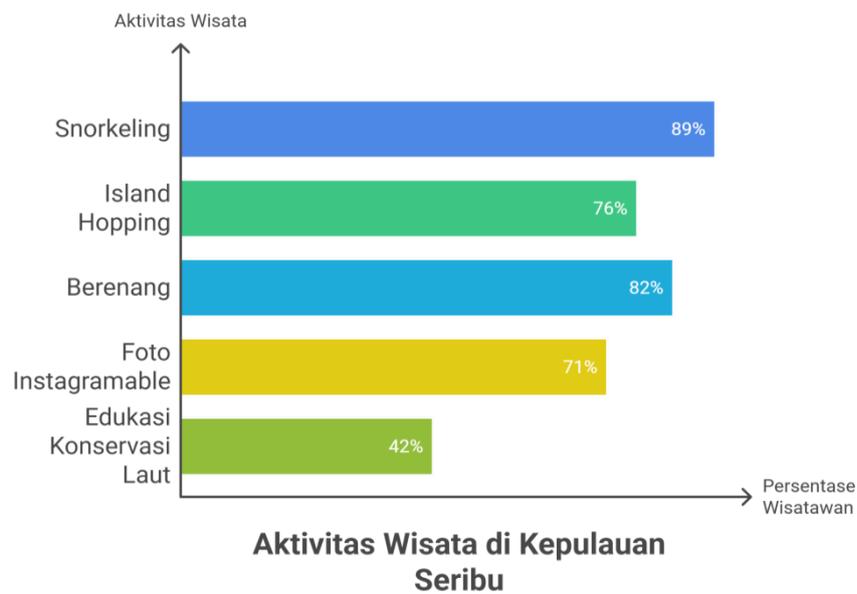
**Sertifikasi Halal di Warung Makan**

Observation of food provision practices shows that cleanliness and hygiene standards vary, with only 31% of food stalls meeting good hygiene standards based on observation criteria that include cleanliness of cooking areas, food ingredient storage, and eating utensil sanitation. Interviews with Muslim tourists revealed that 72% felt confident about the halal status of the food, but 54% expressed concerns about cleanliness and hygiene aspects, which from an Islamic perspective are also an important part of the concept of *tayyib* (good and clean) that accompanies the halal concept.

Accommodation infrastructure shows significant development over the past decade, with an average homestay growth of 12% per year. However, in terms of facilities supporting halal tourism, there are still many shortcomings. A survey of 163 homestays shows that 100% provide separate beds for non-mahram guests, but only 18% have clear qibla direction markers in rooms, 23% provide clean prayer mats for each room, 12% provide Qurans, and only 8% have written prayer time information. Bathroom facilities in most homestays (78%) still use relatively small en-suite bathroom systems, while 22% use shared bathrooms with separation for men and women. From a privacy aspect, 67% of homestays have designs that provide adequate privacy with separate rooms that do not face each other, while 33% have less ideal layouts with rooms that are close together or directly facing public areas. Observations also found that only 15% of homestays have special areas or facilities for female guests wearing hijab, such as sunbathing areas or swimming pools with maintained privacy, which is one of the important needs for Muslim female tourists according to Henderson's (2023) findings.

**3.4. Tourism Practices and Tourism Activities**

Analysis of the types of tourism activities offered shows that tourism products in Kepulauan Seribu are still dominated by conventional marine tourism activities such as snorkeling (undertaken by 89% of tourists), island hopping (76%), swimming (82%), and photography at Instagram-worthy spots (71%). Tourism activities that combine marine conservation education elements have begun to develop, with 42% of tourists participating in turtle breeding center visits or coral restoration programs.

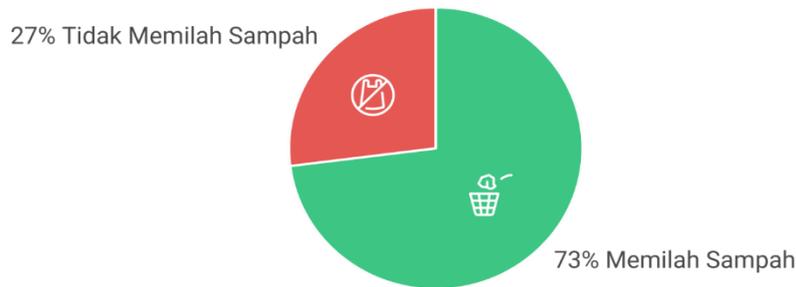


However, tourism activities specifically designed with Islamic principles or that accommodate the special needs of Muslim tourists remain very limited. Only one operator was found offering tour packages with schedules adjusted to prayer times, and no operators offer snorkeling or swimming facilities with gender separation or special times for women. Interviews with 60 Muslim tourists revealed that 78% of them desired tourism activities that are more flexible toward worship obligations, such as time breaks for prayer during island hopping activities or provision of portable prayer spaces on tour boats.

Participant observation of tourist-local community interactions shows interesting dynamics in the context of Islamic values. Local communities generally maintain propriety and courtesy in interacting with tourists, by avoiding excessive physical contact between non-mahram men and women (93% of observed interactions), using polite language (88%), and displaying friendly attitudes that represent hospitality values in Islam. However, there are several areas requiring attention, particularly regarding tourist attire in public areas. As many as 64% of tourists observed at beaches wore regular swimwear (swimsuits/bikinis for women, shorts for men), while 36% wore more modest clothing such as Muslim swimwear or rash guards. Interviews with community leaders and local religious scholars revealed concerns about this phenomenon, but they felt difficulty in providing appeals or regulations for fear of being perceived as restricting tourist freedom and negatively impacting the economy of communities dependent on tourism.

Waste management and environmental cleanliness practices have become crucial issues related to the concept of maintaining cleanliness (*nadhafah*) in Islam. Observations show that 73% of homestays and food stalls have implemented organic and inorganic waste separation systems, but waste processing systems at the island level are still not optimal.

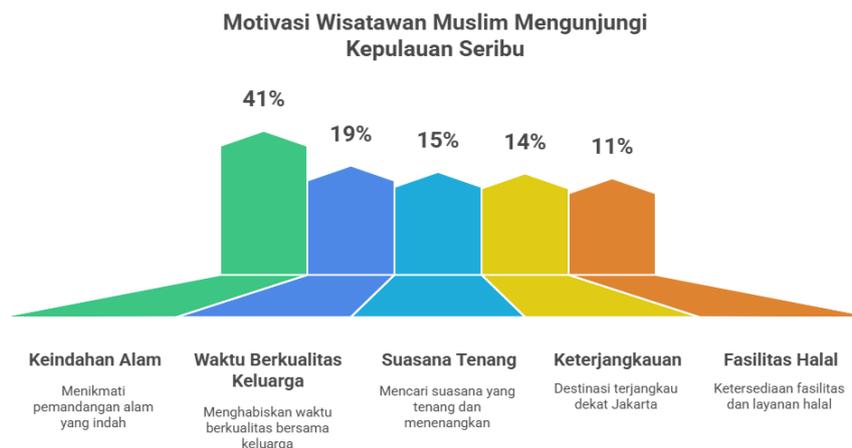
### Implementasi Pemilahan Sampah di Homestay dan Warung Makan



Each island has a Temporary Waste Disposal Site (TPS), but waste transportation to the mainland is only conducted 2-3 times per week, causing waste accumulation especially during holiday seasons. Waste bank programs and plastic waste recycling have been initiated on Pramuka Island and Tidung Island with approximately 35% resident participation, but have not yet covered all islands. Concerningly, plastic waste was found at several beach and marine points, especially after weekends with tourist visit surges. Data from the Kepulauan Seribu Environmental Agency shows waste production increases from an average of 8 tons per day on regular days to 18-22 tons per day during holiday seasons. Interviews with local environmental activists revealed that education for tourists about the importance of maintaining cleanliness and not littering is still ineffective, and they see an approach based on Islamic values about maintaining environmental cleanliness as stewards (khalifah) on earth could be a more resonant strategy for Muslim tourists.

### Muslim Tourist Perceptions and Expectations

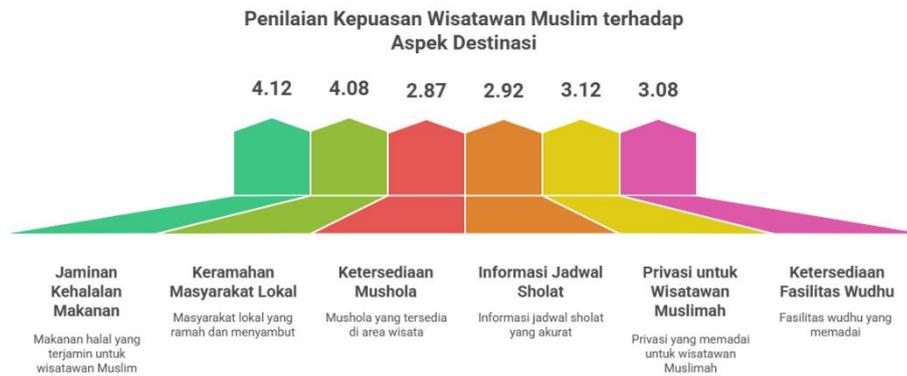
A survey of 60 Muslim tourists visiting Kepulauan Seribu yielded interesting findings about their motivations, expectations, and satisfaction levels. The main motivations for visiting were enjoying natural beauty (41%), quality time with family (19%), seeking a calm and peaceful atmosphere (15%), and seeking an affordable destination close to Jakarta (14%).



Interestingly, only 11% stated that the availability of halal facilities and services was a primary consideration factor in choosing a destination, indicating that halal tourism has not yet become a recognized unique selling point for domestic Muslim tourists. However, when asked about the importance of various halal tourism attributes, 92% of tourists stated they were very important (score 4-5), showing a gap between consideration factors and actual importance. This phenomenon aligns with

Battour and Ismail's (2020) findings that Muslim tourists often consider halal attributes as given requirements that should exist, not as differentiating factors, yet their absence can significantly decrease satisfaction.

In terms of satisfaction levels, Muslim tourists gave an average rating of 3.68 on a scale of 5 for the halal aspects of the destination overall, which falls into the fairly satisfying category but still has much room for improvement. The aspects that received the highest ratings were food halal assurance (4.12) and local community friendliness (4.08), while aspects that received low ratings were availability of prayer rooms in tourist areas (2.87), prayer time information (2.92), privacy for Muslim female tourists (3.12), and availability of adequate ablution facilities (3.08).



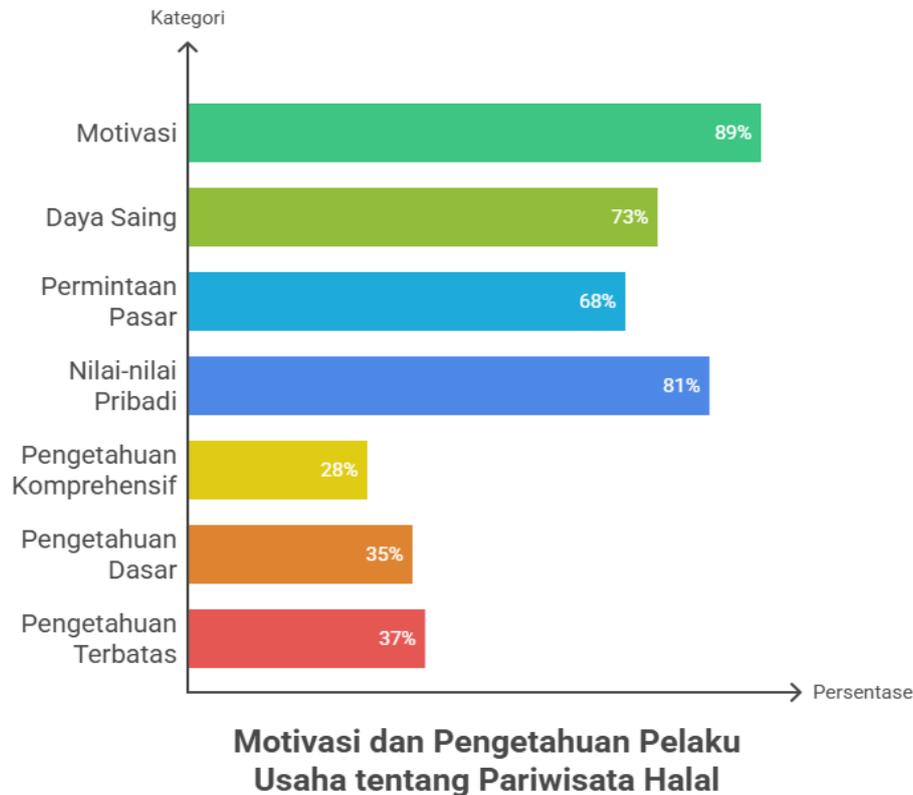
Correlation analysis shows that satisfaction with halal tourism attributes has a significant positive relationship ( $r=0.67$ ,  $p<0.01$ ) with intention to revisit and word-of-mouth recommendation. Tourists who feel their religious needs are fulfilled tend to return and recommend the destination to family and friends. This finding confirms Wardi et al.'s (2022) research on the importance of halal tourism attributes in forming Muslim tourist loyalty.

Muslim tourist expectations for halal tourism development in Kepulauan Seribu encompass various aspects. As many as 89% of tourists expect improved worship facilities in main tourist areas, including clean prayer rooms with adequate ablution facilities. As many as 76% expect clear information about homestays and restaurants that are halal certified or have commitment to halal standards. As many as 68% of Muslim female tourists expect recreational facilities with maintained privacy, such as special times for women at beach areas or swimming pools, or separate swimming areas. As many as 72% expect tour packages that are more flexible in accommodating worship times, with activity scheduling that considers the five daily prayer times. Interestingly, 54% of tourists also expressed interest in tourism activities with Islamic educational value, such as environmental conservation programs linked to Islamic teachings about protecting nature, or cultural tourism showcasing local Islamic traditions of coastal communities. These expectations provide clear direction on development priorities that must be undertaken to meet the needs of the halal tourism market segment.

### Business Operator Readiness and Capacity

Analysis of tourism business operator readiness in developing halal tourism shows varied results. In terms of motivation, 89% of business operators expressed high readiness and interest in adopting halal tourism standards, with main reasons being to increase business competitiveness (73%), meet market demand (68%), and align with personal values as Muslims (81%). However, readiness in aspects of knowledge, skills, and resources remains a challenge. Assessment results show that only 28% of business operators have adequate knowledge about comprehensive halal tourism standards, 35%

have basic knowledge, and 37% have very limited knowledge. Particularly for homestay owners, knowledge about aspects such as interior design that supports privacy, facilities that must be provided, and service standards for Muslim guests is still very limited. The majority of business operators (76%) stated they need training and technical assistance to properly implement halal tourism standards.



In terms of financial capacity, 68% of business operators stated they have limited capital to invest in facility upgrades according to halal tourism standards. Estimated costs for renovating homestays to meet minimum halal tourism standards range from IDR 15-30 million per unit, which includes adding facilities such as qibla direction markers, quality prayer mats and prayer garments (mukena), Qurans, partitions or curtains to enhance privacy, and bathroom renovations. For 87.5% of business operators who fall into the micro and small business category, this level of investment is quite significant and requires access to affordable financing. Interview results revealed that only 23% of business operators had ever accessed credit or financing from formal financial institutions for business development, while the majority relied on their own capital or informal loans. Limited access to financing sources has become one of the structural barriers in efforts to improve the quality and standards of halal tourism services. Business operators expect capital assistance programs or soft loans from the government specifically aimed at halal tourism development, as has been done in several other leading halal tourism destinations such as Lombok and Aceh.

Halal certification aspects have become a complex issue for business operators. As many as 89% of culinary business operators expressed interest in obtaining MUI halal certificates, but 73% of them admitted to not knowing the procedures and requirements that must be fulfilled. The perception that the halal certification process is complicated, expensive, and time-consuming remains quite dominant among small business operators. Interviews with Kepulauan Seribu MUI officials revealed that there is actually a halal certification scheme for MSMEs with simpler processes and affordable costs, but socialization about this scheme has not been optimal. For halal tourism destination certification, which

is a relatively new concept in Indonesia, business operator understanding is still very limited. Only 15% of business operators were aware of halal tourism destination standards issued by the Ministry of Tourism and the Global Muslim Travel Index (GMTI), and none knew the concrete steps to achieve such certification. This knowledge and information gap indicates the need for systematic and sustainable capacity building programs that not only provide technical training but also facilitation and assistance in the certification process.

### Environmental Carrying Capacity Analysis

Environmental carrying capacity calculations using the Cifuentes method yielded concerning findings regarding tourism sustainability on the research islands. For Tidung Island as the island with the highest tourism activity, Physical Carrying Capacity (PCC) was calculated at 2,100 visitors per day based on accessible tourism area size (35,000 m<sup>2</sup>), standard area per person (2 m<sup>2</sup> for beaches, 10 m<sup>2</sup> for snorkeling areas), and average visit time (8 hours). However, after applying correction factors that include rainfall, sun brightness, soil erodibility, accessibility, coral reef conditions, and fauna disturbance, Real Carrying Capacity (RCC) decreased to 892 visitors per day. Considering existing management capacity (Effective Carrying Capacity/ECC), which includes infrastructure availability, personnel, and management facilities, Tidung Island's effective carrying capacity is only 623 visitors per day. Statistical data shows that during holiday seasons, the number of tourists visiting Tidung Island can reach 1,800-2,500 people per day, far exceeding its effective carrying capacity. This overtourism condition impacts environmental degradation evident from coral reef damage at several popular snorkeling spots, waste accumulation, and seawater pollution.

**Table 1. Environmental Carrying Capacity of Tidung Island Based on Cifuentes Method**

Calculation Aspect	Description	Value / Result
<b>Accessible tourism area size</b>	Total beach and snorkeling area	35,000 m <sup>2</sup>
<b>Standard area per person</b>	2 m <sup>2</sup> (beach) – 10 m <sup>2</sup> (snorkeling)	—
<b>Average visit time</b>	Length of tourist visit	8 hours
<b>Physical Carrying Capacity (PCC)</b>	Theoretical maximum capacity based on area and time	2,100 visitors/day
<b>Environmental correction factors</b>	Rainfall, sun brightness, soil erodibility, accessibility, coral reef conditions, and fauna disturbance	—
<b>Real Carrying Capacity (RCC)</b>	Capacity after environmental factor correction	892 visitors/day
<b>Effective Carrying Capacity (ECC)</b>	Real capacity based on management capability and infrastructure	623 visitors/day
<b>Actual number of tourists (holiday season)</b>	Visitor data per day	1,800 – 2,500 people/day
<b>Field conditions</b>	Impact due to overtourism	Coral reef damage, waste accumulation, seawater pollution

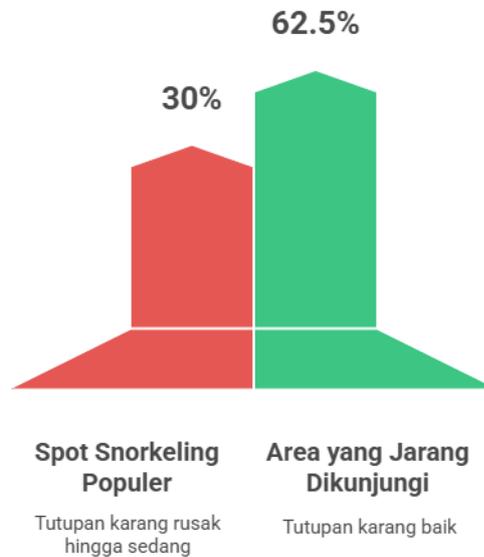
For Pramuka Island, calculations show PCC of 1,450 visitors per day, RCC of 618 visitors per day, and ECC of 431 visitors per day. Actual visits during holiday seasons reach 800-1,200 visitors per day, also exceeding effective carrying capacity. Harapan Island has PCC of 1,120 visitors per day, RCC of 504 visitors per day, and ECC of 352 visitors per day, with actual visits during holiday seasons reaching 600-900 visitors per day. Meanwhile, the relatively quieter Pari Island has PCC of 980 visitors per day, RCC of 441 visitors per day, and ECC of 308 visitors per day, with actual visits during holiday seasons ranging from 400-650 visitors per day. Spatial analysis using GIS shows that tourist activity concentration tends to be centered in certain easily accessible and popular areas, causing uneven pressure on island ecosystems. Several spots such as Love Bridge (Jembatan Cinta) on Tidung Island, the snorkeling area in front of Pramuka Island, and the turtle breeding area on Harapan Island experience very high pressure with visit rates reaching 200-300% of their local carrying capacity, while other areas remain relatively underutilized.

**Table 2. Comparison of Environmental Carrying Capacity and Actual Visits on Four Tourism Islands of Kepulauan Seribu**

Island	Physical Carrying Capacity (PCC)	Real Carrying Capacity (RCC)	Effective Carrying Capacity (ECC)	Actual Visits (Holiday Season)	Ecological Pressure Description
<b>Tidung Island</b>	2,100 visitors/day	892 visitors/day	623 visitors/day	1,800–2,500 visitors/day	High overtourism; coral reef damage, waste accumulation, marine pollution
<b>Pramuka Island</b>	1,450 visitors/day	618 visitors/day	431 visitors/day	800–1,200 visitors/day	Visits exceed ECC; high pressure in front island snorkeling area
<b>Harapan Island</b>	1,120 visitors/day	504 visitors/day	352 visitors/day	600–900 visitors/day	High pressure in turtle breeding area; potential local degradation
<b>Pari Island</b>	980 visitors/day	441 visitors/day	308 visitors/day	400–650 visitors/day	Relatively controlled; low ecological pressure

Environmental impacts from overtourism have been clearly observed at research locations. Coral reef condition surveys conducted in collaboration with marine conservation teams show that live coral cover at popular snorkeling spots only ranges from 25-35%, which according to LIPI standards falls into the damaged to moderate category, compared to rarely visited areas that have live coral cover of 55-70% (good category).

### Tutupan Karang Hidup di Spot Snorkeling



The damage is primarily caused by irresponsible snorkeling activities such as stepping on corals, touching marine biota, and using chemical-based sunscreen that damages coral ecosystems. Observations also found coral bleaching phenomena in several areas exacerbated by rising seawater temperatures due to climate change and anthropogenic pressure. From the halal tourism perspective that emphasizes conservation principles as a form of *khalifah fil ardh* (stewardship of the earth), this environmental degradation condition strongly contradicts Islamic values about maintaining the trust of caring for the earth. Interviews with local religious scholars affirmed that maintaining environmental sustainability is a religious obligation (*sharia*) that must be integrated into halal tourism practices.

Seawater quality in the waters surrounding the research islands also shows a declining trend. Data from the Environmental Agency shows that water quality parameters such as turbidity, nitrogen content, and phosphorus have increased during the 2019-2023 period, especially in areas with high homestay concentrations. Pollution source analysis identified that inadequate domestic wastewater management systems are the main contributors. As many as 68% of homestays still use conventional septic tank systems that do not meet standards, and 23% do not even have proper waste treatment systems, causing sewage seepage into soil and groundwater. This condition not only threatens marine ecosystems but also the quality of clean water available for communities and tourists. From a halal tourism perspective, cleanliness aspects (*taharah*) and environmental health are fundamental, so proper waste management is not only an environmental issue but also a religious issue that must be addressed in sustainable halal tourism development.

### Economic Potential and Social Impact of Halal Tourism

Economic potential analysis of halal tourism in Kepulauan Seribu shows very promising prospects. Based on data from the Mastercard-CrescentRating Global Muslim Travel Index 2023, Muslim travelers have average expenditures 15-20% higher than conventional tourists due to preferences for quality services that meet their religious needs. With tourist visits to Kepulauan Seribu reaching 350,000 people per year (pre-pandemic 2019 data), and a conservative assumption that 70% are Muslim tourists, there is a market segment of 245,000 Muslim tourists per year. If current average tourist expenditure is IDR 750,000 per visit, with standardized and certified halal tourism development,

projected expenditure increases reach IDR 900,000-1,000,000 per visit due to higher willingness to pay for premium halal services. Conservative calculations show potential tourism revenue increases of IDR 36.75-61.25 billion per year from the halal tourism segment alone, not including potential increases in visitor numbers from domestic and international Muslim tourists attracted to halal tourism destination branding.

Multiplier effect analysis shows that halal tourism development can provide broad economic impacts for local communities. Every IDR 1 million spent by tourists in Kepulauan Seribu, based on input-output analysis, generates total economic output of IDR 1.78 million through direct, indirect, and induced effects. Of tourist expenditure, approximately 45% goes directly into local community pockets through homestay payments, food, local transportation (boats), and guiding services. The remaining 35% goes to non-local business operators (especially tour operators from Jakarta) and 20% for other operational costs. With community-based halal tourism development that strengthens local value chains, the proportion of income received by local communities can be increased to 60-65%. Interviews with business operators revealed that tourism income has significantly improved family welfare, with average household income directly involved in tourism reaching IDR 6.5-12 million per month during peak season, compared to average non-tourism household income of IDR 3.8-5.2 million per month relying on fisheries and other informal work.

Social impacts of halal tourism development show positive and negative dimensions that need to be well managed. On the positive side, 78% of community respondents stated that tourism has opened new economic opportunities, increased skills and knowledge, and expanded their social networks. Women's involvement in the tourism economy is also quite significant, with 42% of homestay owners and 56% of culinary business operators being women, reflecting women's economic empowerment aligned with Islamic principles about women's rights to work and engage in business. Tourism training programs have also increased local human resource capacity, with 67% of business operators stating they have attended at least one tourism-related training in the past three years. However, there are also concerns about negative impacts of tourism on local social and cultural values. As many as 54% of community respondents, especially the older generation and religious leaders, expressed concerns about the influence of tourist lifestyles that are less aligned with local Islamic values, such as revealing clothing, free mixing between non-mahram men and women, and lack of respect for worship times.

Economic inequality issues have also begun to emerge as impacts of uneven tourism development. Communities who own strategic assets such as land near beaches or piers, or who have capital to build homestays, receive far greater economic benefits compared to those who do not have such assets. Data shows that the Gini coefficient on tourism islands increased from 0.32 in 2015 to 0.41 in 2023, indicating increased economic inequality. Interviews with traditional fishermen revealed that some of them feel left behind in tourism development due to limited capital and skills to engage in tourism businesses. Some fishermen even reported declining fish catches due to tourism activities disturbing their traditional fishing areas. From sustainable tourism perspectives and Islamic justice principles, this inequality issue needs to be addressed through more equitable benefit-sharing schemes and economic inclusion programs that ensure all community layers can participate and enjoy benefits from halal tourism development.

## **Implementation Challenges and Obstacles**

SWOT analysis and focus group discussions identified various challenges and obstacles in halal tourism implementation in Kepulauan Seribu. Infrastructure challenges are the most fundamental and complex. Limited clean water supply has become a critical issue, with 76% of homestays reporting difficulties providing sufficient clean water during the dry season or tourist visit surges. Most islands rely on groundwater whose quality is increasingly declining due to seawater intrusion and pollution, while clean water supply systems from PDAM remain very limited. To meet halal tourism standards that emphasize cleanliness and purity (taharah), availability of sufficient clean water for bathing, ablution, and sanitation needs is essential. Electricity is also a constraint; although most islands are already connected to PLN electricity, supply is unstable with quite frequent outages especially at night. As many as 54% of homestays have their own generators as backup, but generator operational costs are quite expensive and create noise and air pollution. Suboptimal waste management systems, sea transportation access dependent on weather, and road infrastructure within islands that are partly still footpaths are other infrastructure challenges affecting tourist comfort and halal tourism service quality.

Institutional and regulatory challenges are also quite significant. Until this research was conducted, there were no regional regulations (Perda) or regent regulations (Perbup) specifically governing halal tourism in Kepulauan Seribu. This lack of regulation causes the absence of clear and consistent standards that business operators must meet, no incentives or rewards for business operators who meet halal tourism standards, and no sanctions for business operators who violate halal tourism principles (Novita et al., 2024). Inter-stakeholder coordination is also still weak, with various parties such as the Tourism Office, Environmental Agency, Fisheries Office, Ministry of Religious Affairs, MUI, and community organizations not yet having an effective coordination forum to integrate programs and policies related to halal tourism. Interviews with various stakeholders revealed sectoral ego and unclear division of roles and responsibilities in halal tourism development. The absence of a special agency or body tasked with coordinating, facilitating, and supervising halal tourism implementation has become a serious structural obstacle. Business operators and communities expect the government to establish a Halal Tourism Development Committee or similar entity involving multi-stakeholders to ensure coordinated and effective implementation.

Marketing and branding challenges also require serious attention. Although Kepulauan Seribu is already quite well-known as a tourism destination, its brand identity as a halal tourism destination is still very weak or even non-existent. Analysis of promotional materials used by the Tourism Office and business operators shows that halal or Muslim-friendly aspects are not highlighted at all (Muthalib, 2023). The official Kepulauan Seribu tourism website, brochures, and social media do not include information about available halal facilities. When Muslim tourists search for information about halal tourism destinations in Indonesia through digital platforms, Kepulauan Seribu does not appear in recommendations or rankings, because it is indeed not registered and promoted as a halal tourism destination. Surveys of Muslim tourists show that 89% of them were unaware that Kepulauan Seribu is developing or planning to develop a halal tourism concept. This shows a large communication gap between the products offered and market awareness. Developing strong branding as "The Closest Halal Island Paradise to Jakarta" or similar tagline, accompanied by effective digital marketing strategies through platforms used by Muslim tourists such as HalalTrip, CrescentRating, or Muslim Pro, becomes an urgent need to increase destination visibility and competitiveness.

### **Development Opportunities and Potential**

Despite facing various challenges, there are significant opportunities that can be optimized for halal tourism development in Kepulauan Seribu. The strategic location very close to Jakarta, as the city with the largest Muslim population in Indonesia and the national economic center, provides access to a very large potential market. With travel time of only 1.5-3 hours from Muara Angke port or Marina Ancol, Kepulauan Seribu becomes an ideal weekend escape destination for urban Muslim families seeking refreshment without having to take long leave or incur high transportation costs. Projected growth of the Muslim middle class in Jakarta and surrounding areas continues to increase, with improving purchasing power and increasing religious awareness, creating significant demand for halal tourism products. Data from the Indonesia Halal Lifestyle Center shows that 73% of urban middle-class Muslims stated a preference for choosing tourism destinations that provide halal facilities and services, even if they have to pay slightly more. The phenomenon of moderate and inclusive Islamic identity revival among Muslim millennials and Gen Z, who seek ways to express religiosity through lifestyle including tourism choices, creates a very potential and continuously growing market segment (Natsir et al., 2022).

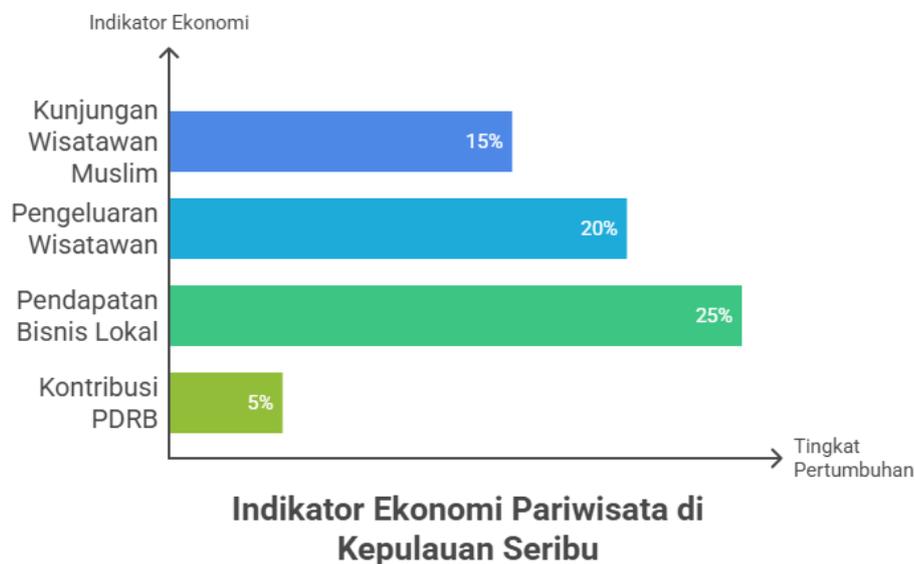
The continuously expansive global halal tourism trend also opens opportunities for Kepulauan Seribu to attract international tourists. According to the State of Global Islamic Economy Report 2023, the number of global Muslim travelers is projected to reach 230 million by 2028, with total expenditure reaching USD 225 billion. Indonesia, as the country with the largest Muslim population, with Halal Tourism Hub branding campaigned by the government, and extraordinary natural beauty, has strong appeal for international Muslim tourists. Kepulauan Seribu, with easy accessibility from Soekarno-Hatta International Airport and Jakarta as an international hub, can become a transit destination or combination trip for international Muslim tourists visiting Indonesia. Muslim tourists from countries such as Malaysia, Singapore, Brunei, the Middle East, and Europe seeking authentic halal marine tourism experiences at more affordable prices compared to similar destinations in the Maldives or Seychelles can be a promising target market. Developing halal tourism packages tailored to international tourist preferences, promotion through international platforms, and improving foreign language capacity of local business operators become strategies that can be developed to capture this global market opportunity.

Digital technology development opens significant opportunities to improve accessibility and efficiency of halal tourism services. User-friendly and integrated online booking platforms can facilitate tourists in searching for information, comparing options, and booking homestays, tour packages, and other services easily (Rifauddin & Ardiyawin, 2024). Development of a dedicated mobile application for Kepulauan Seribu halal tourism that provides information about boat schedules, locations of mosques and prayer rooms, halal-certified restaurants, halal tourism activity guides, and other useful features can significantly enhance tourist experiences (Hadi Santoso & Adi Hidayat Argubi, 2020). Utilization of social media and digital marketing to build brand awareness and engagement with target markets, through attractive and authentic content about halal tourism experiences in Kepulauan Seribu, can be done at relatively low cost but effectively (Santoso, 2021). Blockchain technology for transparent and trustworthy halal certification systems, artificial intelligence for personalized tourism recommendations according to Muslim tourist preferences, and Internet of Things for environmental quality monitoring and better destination management are some technological innovations that can be adopted to increase the competitiveness of Kepulauan Seribu halal tourism destination.

Partnership and collaboration opportunities with various parties are also very open. Partnerships with Islamic financial institutions to provide affordable financing schemes for business operators to upgrade facilities according to halal tourism standards can overcome capital constraints (Parantika & Indah Sari, 2023). Collaboration with universities and research institutions for developing scientifically-based sustainable halal tourism models can improve planning and implementation quality (Setyaningsih et al., 2024). Partnerships with halal certification bodies such as MUI, the Ministry of Religious Affairs, and international certification bodies for facilitation and acceleration of certification processes can increase destination credibility. Collaboration with travel agents, tour operators, and online travel agencies focusing on Muslim markets for distribution and promotion of Kepulauan Seribu halal tourism products can expand market reach. Partnerships with companies that have corporate social responsibility (CSR) programs in environmental and community empowerment fields to support conservation and capacity building programs can help overcome government budget limitations. Building a collaborative ecosystem involving multi-stakeholders with clear roles and contributions becomes key to successful sustainable and inclusive halal tourism development.

### Success Indicators and Monitoring

To ensure effective implementation of the halal tourism development model, this research recommends a monitoring and evaluation system with measurable indicators. Economic indicators include an increase in Muslim tourist visits of at least 15% per year, an increase in average tourist expenditure of at least 20% within three years, an increase in local tourism business operator income of at least 25% within three years, and an increase in tourism sector contribution to Kepulauan Seribu's GRDP of at least 5% per year.



Social indicators include an increase in the number of people directly involved in the tourism sector by at least 30% within five years, an increase in women's participation rate in the tourism economy by at least 50%, a decrease in the Gini coefficient to reduce economic inequality, and an increase in the community satisfaction index regarding tourism impacts to at least a score of 4 out of 5. Environmental indicators include an increase in live coral cover in tourism areas by at least 10% within five years, a reduction in waste volume on beaches and in the sea by at least 50% within three years, improvement in seawater quality based on standard quality parameters, and implementation of waste management systems meeting standards in at least 80% of homestays within five years.

Halal tourism service quality indicators include achieving halal certification for at least 70% of food stalls and restaurants within three years, developing at least 100 halal-certified homestays or those meeting halal tourism standards within five years, constructing at least 10 new prayer rooms in strategic tourism areas within three years, and achieving an average Muslim tourist satisfaction score of at least 4.2 out of 5. Capacity building indicators include implementation of halal tourism training programs for at least 300 business operators and community members per year, achievement of halal tourism professional certification for at least 100 individuals within three years, and improvement in community knowledge and understanding of halal tourism to at least a score of 4 out of 5. Institutional indicators include the formation of an active Halal Tourism Committee with at least 4 meetings and concrete work programs per year, issuance of a Regent Regulation on halal tourism within two years, and implementation of regular inter-stakeholder coordination at least 6 times per year. Monitoring of these indicators needs to be conducted regularly every 6 months involving an independent team, and results should be published transparently for accountability and mutual learning.

#### 4. CONCLUSION

This study highlights the potential of Kepulauan Seribu to develop sustainable community-based halal tourism. The four islands studied—Tidung, Pramuka, Harapan, and Pari—benefit from a Muslim-majority population, strong community participation, marine tourism resources, and proximity to Jakarta. Overall, community members, tourism entrepreneurs, and Muslim tourists show positive perceptions toward halal tourism development. However, the understanding of halal tourism remains limited, often focused only on halal food and prayer facilities, while broader aspects such as privacy, gender-sensitive services, ethical tourism practices, and environmental responsibility are less recognized.

The findings also reveal several structural challenges, including limited halal-certified businesses, inadequate infrastructure, weak stakeholder coordination, limited human-resource capacity, and environmental pressures caused by overtourism. To address these challenges, this study proposes a community-based halal tourism development approach focusing on strengthening institutional support, improving human-resource capacity, enhancing infrastructure and Muslim-friendly facilities, developing innovative halal tourism products, and strengthening branding and digital promotion strategies. This study contributes to the discussion on the integration of halal tourism, sustainable tourism, and community-based tourism in small island contexts. However, the research is limited to four islands and relies primarily on perception-based data. Future research could expand to other island destinations and examine the long-term economic and environmental impacts of halal tourism development.

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