

## STRENGTHENING HALAL TOURISM GOVERNANCE IN PEKALONGAN: A Maqāṣid-Based Collaborative Governance Framework within Siyasaḥ Dusturiyah

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**Abstract:** The rapid growth of halal tourism has generated increasing global attention toward governance models that integrate religious values with sustainable and accountable public policy frameworks. As Muslim-friendly tourism expands across diverse jurisdictions, regulatory implementation often faces structural, institutional, and coordination challenges. In Indonesia, the Central Java Governor Regulation No. 40 of 2023 on Muslim-Friendly Tourism seeks to regulate halal services, worship facilities, and information transparency to

accommodate Muslim travelers. This study evaluates the implementation of this regulation in Pekalongan City using a juridical-empirical approach. Data were collected through 12 in-depth interviews with key stakeholders, including tourism actors, religious leaders, and government officials, complemented by field observations. The findings reveal that although the regulation formally reflects Islamic legal values, particularly *maqāṣid al-sharī'ah*, its implementation remains suboptimal due to weak inter-agency coordination, limited public literacy, and the absence of measurable evaluation indicators. This study proposes a *Maqāṣid*-based collaborative governance model that integrates Islamic legal objectives, consumer protection principles, and cross-sectoral coordination mechanisms. The model contributes to the broader discourse on halal tourism governance by offering an analytically grounded framework for strengthening accountability, stakeholder collaboration, and policy sustainability in Muslim-friendly tourism regulation.

**Keywords:** Halal Tourism Governance; *Maqāṣid al-Sharī'ah*; Collaborative Governance; Muslim-Friendly Tourism; *Siyasah Dusturiyah*.

**Abstrak:** Pertumbuhan pesat pariwisata halal telah mendorong meningkatnya perhatian global terhadap model tata kelola yang mengintegrasikan nilai-nilai keagamaan dengan kerangka kebijakan publik yang berkelanjutan dan akuntabel. Seiring dengan berkembangnya pariwisata ramah Muslim di berbagai yurisdiksi, implementasi regulasi sering menghadapi tantangan struktural, kelembagaan, dan koordinasi. Di Indonesia, Peraturan Gubernur Jawa Tengah Nomor 40 Tahun 2023 tentang Pariwisata Ramah Muslim bertujuan untuk mengatur layanan halal, fasilitas ibadah, dan transparansi informasi guna mengakomodasi kebutuhan wisatawan Muslim. Penelitian ini mengevaluasi implementasi regulasi tersebut di Kota Pekalongan dengan menggunakan pendekatan yuridis-empiris. Data dikumpulkan melalui 12 wawancara mendalam dengan para pemangku kepentingan kunci, termasuk pelaku pariwisata, tokoh agama, dan pejabat pemerintah, serta dilengkapi dengan observasi lapangan. Temuan penelitian menunjukkan bahwa meskipun regulasi tersebut secara formal merefleksikan nilai-nilai hukum Islam, khususnya *maqāṣid al-sharī'ah*, implementasinya masih belum optimal akibat lemahnya koordinasi antarinstansi, rendahnya literasi publik, serta ketiadaan indikator evaluasi yang terukur. Penelitian ini mengusulkan model tata kelola kolaboratif berbasis *maqāṣid* yang mengintegrasikan tujuan-tujuan hukum Islam, prinsip perlindungan konsumen, dan mekanisme koordinasi lintas sektor. Model ini berkontribusi pada diskursus yang lebih luas mengenai tata kelola pariwisata halal dengan menawarkan kerangka analitis yang memperkuat akuntabilitas, kolaborasi pemangku kepentingan, dan keberlanjutan kebijakan dalam regulasi pariwisata ramah Muslim.

**Kata Kunci:** Tata Kelola Pariwisata Halal; *Maqāṣid al-Sharī'ah*; Tata Kelola Kolaboratif; Pariwisata Ramah Muslim; *Siyasah Dusturiyah*

## Introduction

Halal tourism has emerged as one of the fastest-growing sectors of the global tourism economy, driven by increasing demand from Muslim travelers for services aligned with Islamic ethical and legal principles. The *Mastercard-CrescentRating Global Muslim*

*Travel Index 2025* reports that the industry has expanded from assessing only 10 destinations in 2011 to 153 destinations worldwide, reflecting the rapid globalization and institutionalization of Muslim-friendly tourism standards.<sup>1</sup> Contemporary governance-oriented frameworks such as the

<sup>1</sup> Mastercard-CrescentRating, "Global Muslim Travel Index 2025," 2025,

<https://www.crescentrating.com/global-muslim-travel-index-gmti.html>.

Accessible Travel Framework (ATF) and the Responsible, Immersive, Digital, and Assured (RIDA) framework further signal a shift from mere branding strategies toward sustainability, inclusivity, and regulatory accountability.<sup>1</sup>

Despite this global expansion, governance challenges remain significant. Comparative legal scholarship suggests that integrating Islamic normative principles into modern regulatory systems requires constitutional alignment and institutional coherence.<sup>2</sup> The broader concept of Islamic nomocracy also highlights the need to harmonize Islamic legal objectives with state governance structures in plural legal systems.<sup>3</sup> These theoretical perspectives underscore the complexity of operationalizing Islamic legal values within tourism governance.

Indonesia, as the world's largest Muslim-majority country, aspires to position itself as a global halal tourism hub. National initiatives promoting halal tourism are part of a broader strategy to strengthen the halal industry ecosystem. Research on waqf-based halal tourism development demonstrates attempts to integrate Islamic socio-economic instruments into tourism governance structures.<sup>4</sup>

Similarly, sustainable halal tourism strategies at the village level emphasize the importance of coordinated policy planning and stakeholder engagement to ensure long-term development.<sup>5</sup> Digital-based Muslim-friendly tourism village models further illustrate how Sharia economic principles can be integrated into contemporary tourism governance.<sup>6</sup> These studies reflect Indonesia's strong normative and developmental commitment to halal tourism. From a legal perspective, previous research has examined halal tourism through the lens of Islamic economic law and regulatory compliance. Abdulahanaa analyzed religious tourism governance in South Sulawesi, highlighting the need for alignment between religious norms and state regulation.<sup>7</sup> Solehudin and Ahyani stressed the importance of legal compliance mechanisms to ensure conformity with maqāsid al-sharī'ah.<sup>8</sup>

Other scholars have critically examined the ideological orientation of halal tourism policy. Santoso and Wahid argue that utilitarian economic logic often dominates halal tourism development, potentially sidelining ethical objectives.<sup>9</sup> Trishananto et al. emphasize that tourism policy must be explicitly grounded in Islamic legal foundations to avoid normative inconsistency.<sup>10</sup> In addition, Hamzah et al.

<sup>2</sup> Mustofa et. al., "Strengthening Zakat Regulation through the Siyāsah Māliyah Approach: A Constitutional and Legal Analysis of Indonesia and Malaysia," *JURIS* 24, no. 1 (June 2025): 111–26, <https://doi.org/10.31958/juris.v24i1.14637>.

<sup>3</sup> Sugeng Wibowo et. al., "Islamic Nomocracy: From the Perspectives of Indonesia, Spain and Russia," *Legality: Jurnal Ilmiah Hukum* 31, no. 1 (April 2023): 1, <https://doi.org/10.22219/ljih.v31i1.25358>.

<sup>4</sup> Hisam Ahyani et. al., "Development of Waqf-Based Halal Tourism in Indonesia: A Case Study of Teras Lembang, West Java," *Mazahib* 24, no. 2 (December 2025): 387–407.

<sup>5</sup> Maftukhatusolikhah et. al., "Strategy for Sustainable Halal Tourism Development in Perlang Village, Bangka Belitung Islands Province, Indonesia," *Mazahib* 23, no. 2 (December 2024): 2, <https://doi.org/10.21093/mj.v23i2.8968>.

<sup>6</sup> Heni Noviarita, Muhammad Kurniawan, and Khavid Normasyhuri, "Developing Sustainable

Muslim-Friendly Tourism Village Model Through Digital Tourism: Perspective of Shari'ah Economy," *Al-'Adalah* 21, no. 1 (June 2024): 77–100, <https://doi.org/10.24042/adalah.v21i1.21220>.

<sup>7</sup> Abdulahanaa, "A Review of Islamic Economic Law on Religious Tourism Arrangements in South Sulawesi," *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam* 5, no. 1 (June 2021): 1, <https://doi.org/10.22373/sjhk.v5i1.9088>.

<sup>8</sup> Ending Solehudin and Hisam Ahyani, "Legal Compliance on Sharia Economics in Halal Tourism Regulations," *Petita: Jurnal Kajian Ilmu Hukum Dan Syariah* 9, no. 1 (April 2024): 1, <https://doi.org/10.22373/petita.v9i1.224>.

<sup>9</sup> Lukman Santoso and Soleh Hasan Wahid, "Utilitarianism in Halal Tourism Development in Indonesia," *Mazahib* 22, no. 2 (December 2023): 2, <https://doi.org/10.21093/mj.v22i2.5418>.

<sup>10</sup> Yudha Trishananto et. al., "Formulating Policies for Halal Tourism in Indonesia Based on Islamic Law,"

identify constitutional and practical challenges in implementing inclusive halal tourism governance.<sup>11</sup>

Furthermore, Suhartini et al. demonstrate that halal certification for micro and small enterprises must balance *maslahah* principles with legal certainty, reinforcing the importance of measurable regulatory standards.<sup>12</sup> Tengku Sahudra et al., in their study of regional *qanun* implementation in Aceh, show that localized Islamic legal instruments can enhance both sustainability and sharia compliance when supported by effective governance mechanisms.<sup>13</sup>

Although these studies provide valuable normative, constitutional, and policy insights, empirical research has yet to evaluate how regional regulations operationalize *maqāsid al-sharī'ah* within practical governance structures. In particular, there remains a gap in assessing how local governments translate Islamic legal objectives into measurable regulatory outcomes while simultaneously complying with national legal frameworks, including consumer protection standards.

In this context, Central Java Governor Regulation No. 40 of 2023 on Muslim-Friendly Tourism represents a significant regulatory development. Pekalongan, known for its Islamic educational heritage and expanding tourism sector, provides a strategic case for evaluating the effectiveness of this regional regulation.

While the regulation formally incorporates Islamic legal values, its practical implementation may face gaps in structural

coordination, limitations in institutional capacity, and varying levels of stakeholder awareness. The intersection between sharia principles and national consumer protection law creates a complex socio-legal landscape that requires empirical assessment rather than purely doctrinal analysis.

This study, therefore, addresses the following research questions: (1) To what extent has Governor Regulation No. 40 of 2023 achieved its objectives in strengthening halal tourism governance in Pekalongan? (2) What structural, institutional, and socio-legal factors influence its implementation? By employing a juridical-empirical approach and integrating *maqāsid al-sharī'ah* into a collaborative governance framework, this research contributes to the global discourse on halal tourism governance by offering an empirically grounded, analytically operationalized model to strengthen accountability, stakeholder coordination, and sustainable policy implementation.

## Methods

This study employs a juridical-empirical research design to examine the implementation of Central Java Governor Regulation No. 40 of 2023 on Muslim-Friendly Tourism in Pekalongan City, Pekalongan. The juridical dimension analyzes the normative framework governing halal tourism, while the empirical dimension investigates how the regulation operates in practice within local governance structures. Primary data were collected through 12 semi-structured in-depth

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*Ijtihad: Jurnal Wacana Hukum Islam Dan Kemanusiaan* 24, no. 1 (July 2024): 1, <https://doi.org/10.18326/ijtihad.v24i1.47-70>.

<sup>11</sup> Imron Hamzah et. al., "Legal Foundations for Inclusive Halal Tourism in West Java: Between Constitutional Principles and Practical Challenges," *Syariah: Jurnal Hukum Dan Pemikiran* 24, no. 2 (2024): 503-29, <https://doi.org/10.18592/sjhp.v24i2.15513>.

<sup>12</sup> Endeh Suhartini et. al., "Analysis of Halal Certification for Micro and Small Business Actors

from the Perspective of *Maslahah* Principles and Legal Certainty," *Al-'Adalah* 21, no. 2 (December 2024): 401-26, <https://doi.org/10.24042/adalah.v21i2.23442>.

<sup>13</sup> Tengku Muhammad Sahudra, Mirza Desfandi, and Jakiatin Nisa, "The Role of the *Qanun* in the Development of Mangrove Forest Ecotourism in Kuala Langsa, Aceh," *Al-Risalah: Forum Kajian Hukum Dan Sosial Kemasyarakatan* 20, no. 2 (December 2020): 2, <https://doi.org/10.30631/alrisalah.v20i2.601>.

interviews conducted over two months (July–August 2025). The respondents consisted of key stakeholders directly involved in halal tourism governance: (1) officials from the local tourism office, (2) representatives of the regional planning agency, (3) halal-certified tourism business owners, (4) hospitality sector actors, (5) religious leaders affiliated with local Islamic institutions, and (6) representatives of community-based tourism groups. The number of participants was determined based on data saturation principles, where recurring themes indicated sufficient analytical depth.<sup>14</sup>

Participants were selected using purposive sampling to ensure representation from regulatory, business, religious, and community sectors. Selection criteria included: (a) direct involvement in the implementation of Muslim-friendly tourism policies, (b) institutional authority or practical experience in halal service provision, and (c) willingness to provide informed insights. This strategy ensured sectoral balance and minimized bias toward a single institutional perspective. In addition to interviews, field observations were conducted at selected tourism sites, hotels, culinary centers, and public worship facilities to assess compliance with Muslim-friendly tourism standards.<sup>15</sup> Observational indicators included the availability of prayer facilities,

halal certification status, transparency of information, and service adjustments to accommodate Muslim travelers.

Document analysis complemented the empirical data. The study examined the Governor Regulation, implementing guidelines, municipal tourism reports, halal certification records, and related regional policy documents.<sup>16</sup> This normative review enabled the identification of gaps between regulatory design and practical implementation.<sup>17</sup>

Data analysis employed thematic analysis. Interview transcripts were coded in three stages: open coding to identify preliminary categories, axial coding to establish relationships between themes, and selective coding to synthesize core governance issues. The analytical focus centered on coordination mechanisms, regulatory compliance, institutional capacity, and maqāṣid-based policy orientation.<sup>18</sup> To enhance validity and reliability, the study applied methodological triangulation, cross-checking findings from interviews, observations, and document analysis. Member checking was conducted with selected respondents to confirm interpretative accuracy.<sup>19</sup> All participants provided informed consent before interviews, and confidentiality was maintained by anonymizing institutional

<sup>14</sup> Hariyanto, Muhammad Mutawalli Mukhlis, and Daud Risma, "The Role and Authority of the Deputy Regional Head According to Islamic Principles within the Framework of Regional Government Law," *JURIS (Jurnal Ilmiah Syariah)* 24, no. 1 (February 2025): 13–27, <https://doi.org/10.31958/juris.v24i1.12678>.

<sup>15</sup> Yana Chaeru Taufik Ismail and Arwansyah bin Kirin, "Digital Privacy and Personal Data Protection in Southeast Asia: Challenges and Efforts toward Legal Harmonization," *Justitia Nova* 1, no. 1 (June 2025): 24–34.

<sup>16</sup> Naeli Mutmainah and Muhammad Safdar Bhatti, "Enhancing Legal Protections for Workers in Industrial Accidents: Towards Better Occupational Safety in Indonesia," *Justitia Nova* 1, no. 1 (June 2025): 1, <https://doi.org/10.1234/justitianova.v1i1.001>.

<sup>17</sup> Haris Maiza Putra et. al., "Digital Integration in Mosque Architecture: QRIS, Visitor Experience, and Cultural Heritage Preservation in Indonesia," *Journal of Islamic Architecture* 8, no. 4 (December 2025): 1083–92, <https://doi.org/10.18860/jia.v8i4.35992>.

<sup>18</sup> Hisam Ahyani and Zakiyyu Muhammad, "Digitalization and Maqāṣid Al-Sharī'ah: Navigating Halal Lifestyle in Indonesia," *Nahdlatul Fikr* 1, no. 2 (April 2025): 2.

<sup>19</sup> Dery Ariswanto, M. Faiz Nashrullah, and Mashudah Sabilaturrizqi, "Analysis of Sharia Economic Law on the Transformation of Non-Halal Fund Management in Islamic Financial Institutions in DSN Fatwa," *Jurnal Mediasas: Media Ilmu Syari'ah Dan Ahwal Al-Syakhsyiyah* 8, no. 2 (May 2025): 330–42, <https://doi.org/10.58824/mediasas.v8i2.341>.

identifiers where necessary.<sup>20</sup> Methodologically, this study contributes to comparative halal tourism governance scholarship by operationalizing Islamic legal objectives within an empirically grounded collaborative governance framework at the sub-national regulatory level. Through this integrated juridical-empirical design, the research not only evaluates regulatory implementation but also generates transferable analytical insights for similar Muslim-friendly tourism jurisdictions.

## Finding and Discussion

### Legal and Normative Dimensions of Halal Tourism Regulation in Pekalongan

The Central Java Governor Regulation (PERGUB) No. 40 of 2023 on Muslim-friendly tourism in Pekalongan aims to integrate Islamic legal values into regional tourism management. This regulation seeks to establish a framework for halal tourism that upholds *maqāṣid al-sharī'ah*, specifically focusing on the protection of religion (*ḥifẓ al-dīn*) and wealth (*ḥifẓ al-māl*), two core objectives of Islamic law.<sup>21</sup> The regulation mandates the provision of halal-certified culinary services, adequate worship facilities, and ethical business practices grounded in Islamic norms.<sup>22</sup> By aligning tourism development with these values, the regulation is intended to foster both religious adherence and economic growth, particularly by catering to the growing Muslim tourism market.<sup>23</sup> However, despite these clear

normative goals, the practical implementation of the regulation in Pekalongan has revealed significant challenges.

One of the primary factors contributing to the implementation gap is insufficient understanding and awareness of the regulation among local tourism stakeholders, particularly micro and small tourism businesses. Interviews with local business owners and government officials indicate that the regulation's provisions are often not clearly communicated to those responsible for its implementation. Many businesses remain unaware of the full scope of the regulatory requirements, resulting in superficial compliance. This issue of inadequate socialization and education aligns with Friedman's Legal System Theory, which suggests that a regulation cannot succeed unless it is fully understood and internalized by its intended beneficiaries.<sup>24</sup> Without proper training, tourism providers may adopt minimal changes, such as removing non-halal items from menus or offering basic prayer spaces, but fail to embrace the deeper ethical commitments required by the regulation. One restaurant owner in Pekalongan, for example, said:

*"We just adjusted the menu, but we don't really understand what is actually expected from us in terms of broader business practices."*

This illustrates that many business owners are not fully aware of the regulation's full

<sup>20</sup> Nadia Djawas Dara and Hasanah Abd Khafidz, "Consumption Tax Policy Responses in Indonesia and Malaysia: An Islamic Economic Perspective on Global Uncertainty," *Al-Tijarah* 1, no. 2 (June 2025): 2.

<sup>21</sup> Zuanda Zulkifli and Arwansyah bin Kirin, "Reformulating Ushuliyah Principles to Strengthen Waqf-Based Halal Tourism Industry in Indonesia and Malaysia," *Al-Tijarah* 1, no. 2 (July 2025): 2.

<sup>22</sup> Wibowo et. al., "Islamic Nomocracy"; Kukun Abdul Syakur Munawar, "Reversed Burden of Proof in Online Gambling Fraud: Consumer Protection Based on Islamic Law in West Java,"

*Jhbhc* 8, no. 2 (2025): 55–76, <https://doi.org/10.30996/jhbhc.v8i2.12886>.

<sup>23</sup> Opik Rozikin et. al., "Contextualizing Maqāṣid Al-Sharī'ah in Indigenous Legal Practices: A Comparative Study of Family Resilience in Kasepuhan Ciptagelar and Kampung Naga," *Nurani: Jurnal Kajian Syari'ah Dan Masyarakat* 25, no. 2 (2025): 1–17.

<sup>24</sup> Hisam Ahyani et. al., "The Role of Sharia Law in Promoting Social Justice and Sustainable Development in Southeast Asia," in *The Routledge Handbook of Islamic Economics and Finance* (Routledge, 2025).

scope, leading to symbolic compliance rather than substantive implementation.

A second key factor is the limited institutional capacity of local government agencies to monitor and enforce the regulation effectively. Despite the recognition of halal tourism as a valuable asset for regional development, local authorities in Pekalongan face resource constraints and a lack of dedicated enforcement mechanisms. The regulatory framework lacks clear sanctions for non-compliance, leading to inconsistent application of halal standards.<sup>25</sup> As observed by local officials, there is a general understanding of the regulation's importance. Still, the absence of monitoring structures leaves room for businesses to engage in symbolic compliance rather than substantive adherence to sharia principles.<sup>26</sup> According to Stakeholder Theory, effective governance in the context of halal tourism requires coordination and shared responsibility among all stakeholders, including government agencies, religious institutions, and tourism businesses.<sup>27</sup> In Pekalongan, however, the fragmentation of roles and responsibilities weakens the regulatory system and reduces accountability. For instance, the responsibility for enforcing halal certification is shared between the local government's tourism department and religious offices, such as the Indonesian Ulema Council (MUI). However, there is no clear delineation of

roles, which often leads to overlapping duties. Local health inspectors, who primarily oversee sanitation and food safety, are sometimes involved in halal certification checks, but they lack specific training in religious standards. This overlap causes confusion among businesses about who to approach for certification and compliance, weakening the overall enforcement of halal tourism standards.

The issue of enforcement is further compounded by the absence of transparent and accessible grievance mechanisms for consumers. Field observations reveal that many halal tourism service providers in Pekalongan fail to clearly display halal certifications or provide adequate information on halal practices.<sup>28</sup> This lack of transparency not only violates consumer rights but also undermines the broader goals of Legal Protection Theory, which emphasizes fairness and transparency in consumer transactions.<sup>29</sup> Muslim tourists, who occupy a dual role as religious subjects and legal consumers, are exposed to potential risks due to unclear halal claims and inadequate consumer protection measures.<sup>30</sup>

These deficiencies in the regulation's implementation highlight the need for integration with BPJPH (Badan Penyelenggara Jaminan Produk Halal) Kemenag RI, which is responsible for halal certification and consumer protection in the halal tourism sector. BPJPH ensures the right

<sup>25</sup> Hisam Ahyani et. al., "Legal Protection and Welfare for Private Lecturers: Addressing Sub-Minimum Wage Challenges in West Java," *Jurnal Media Hukum* 32, no. 1 (January 2025): 1, <https://doi.org/10.18196/jmh.v%2525vi%2525i.23436>.

<sup>26</sup> Hisam Ahyani et. al., "Fraud in the Digital Space: A Comparative Study of Jinayah Fiqh and Indonesian Criminal Law," *Jurnal Hukum Islam* 23, no. 1 (June 2025): 1, <https://doi.org/10.28918/jhi.v23i1.02>; Encep Taufik Rahman et al., "The Dynamics of The Fatwa on the Prohibition of Interfaith Greetings: Maqasid al-Shariah and Its Implications for Multicultural Families in Indonesia," *Justicia Islamica* 22, no. 1 (June 2025): 1, <https://doi.org/10.21154/justicia.v22i1.9661>.

<sup>27</sup> Lawrence M. Friedman, *The Legal System: A Social Science Perspective* (Russell Sage Foundation, 1975).

<sup>28</sup> Arifuddin Muda Harahap et al., "Social Justice in the Welfare of Private Lecturers: A Legal Review of Salaries, Certification, and BPJS Ketenagakerjaan in Indonesia," *Jurnal IUS Kajian Hukum Dan Keadilan* 12, no. 3 (December 2024): 3, <https://doi.org/10.29303/ius.v12i3.1428>.

<sup>29</sup> Local government officials in Pekalongan, "Results of the Views of Local Government Officials, Pekalongan, June 10, 2025.," 2025.

<sup>30</sup> Muharir et. al., "Islamic Legal Hermeneutics on Riba in Digital Banking: Contextualizing Imam al-Qurtubī's Exegesis of Qur'an 2: 275," *Jurnal Ilmiah Mizani: Wacana Hukum, Ekonomi Dan Keagamaan* 12, no. 1 (2025): 128-49.

to accurate halal information, safety, and provides mechanisms for consumers to lodge complaints. To address the existing gaps, a robust complaint mechanism should be established under BPJPH's oversight. One potential model could involve a dedicated online platform or mobile app where consumers can easily file complaints regarding halal certification or services. This platform could include features such as real-time complaint tracking, automated responses, and direct communication with BPJPH or other relevant regulatory bodies. Additionally, a call center could be set up to address more immediate concerns, offering assistance in multiple languages and guidance on resolving halal compliance issues. These mechanisms would promote transparency, hold businesses accountable, and safeguard consumer rights within the halal tourism ecosystem.

Moreover, the regulatory framework suffers from fragmented governance, in which stakeholders often operate in silos, lacking effective communication and collaboration.<sup>31</sup> Interviews with local tourism stakeholders indicate that government agencies, religious authorities, halal certification bodies, and tourism businesses rarely coordinate to implement halal tourism standards.<sup>32</sup> This lack of institutional synergy hinders the development of a comprehensive

and sustainable halal tourism governance model.<sup>33</sup> According to Institutional Theory, the successful implementation of policies depends on clear institutional roles, inter-agency cooperation, and continuous evaluation.<sup>34</sup>

In the case of Pekalongan, the absence of standardized training programs, joint monitoring mechanisms, and a dedicated halal tourism task force has led to fragmented enforcement and weakened public trust in the regulatory system. Collaborative governance structures, such as tourism boards or councils, have been shown to improve policy outcomes in other regions. For example, the Malaysia Tourism Promotion Board (MTPB), also known as Tourism Malaysia, is a government agency under the Ministry of Tourism, Arts and Culture Malaysia, tasked with promoting Malaysia's tourism both domestically and internationally, using the iconic slogan "Malaysia Truly Asia."<sup>35</sup> Established in 1972, MTPB coordinates tourism marketing activities and recommends destination development.<sup>36</sup> Its main functions include increasing tourist visits, marketing Malaysia globally, and organizing promotional campaigns. The agency's successful coordination of diverse stakeholders in the tourism sector has led to more effective tourism management and a stronger, unified approach. Implementing

<sup>31</sup> Ending Solehudin et al., "Learning from Malaysia's Progressive Islamic Law Framework on Online Gambling: Insights for Indonesia," *AL-IHKAM: Jurnal Hukum & Pranata Sosial* 20, no. 1 (May 2025): 1, <https://doi.org/10.19105/al-lhkam.v20i1.14897>.

<sup>32</sup> Hisam Ahyani, Haris Maiza Putra, and Aji Sofanudin, "Birrul Walidain in Political Preferences: Harmonizing Family Values and Employment Law in Indonesia," *El-Ussrah* 7, no. 2 (2024): 1, <https://doi.org/10.22373/ujhk.v7i2.22982>.

<sup>33</sup> Nanang Naisabur et al., "The Prohibition of Social E-Commerce on TikTok Shop: A Fiqh Examination Based on Sharia Compliance and Economic Justice," *Al-Manahij: Jurnal Kajian Hukum Islam* 18, no. 1 (March 2024): 59–78, <https://doi.org/10.24090/mnh.v18i1.9674>.

<sup>34</sup> Entrepreneur of halal tourism in Pekalongan, "Interview with Halal Tourism Entrepreneur, Pekalongan, 12 June 2025," 2025.

<sup>35</sup> Sarina Mohamad Nor et. al., "Synergizing Malaysian Homestays and the Digital Economy: A Collaborative Management Model," *International Journal of Asian Business and Information Management* 16, no. 1 (January 2025), <https://doi.org/10.4018/IJABIM.388714>.

<sup>36</sup> Mohd Hairi Jalis, Deborah Che, and Kevin Markwell, "Utilising Local Cuisine to Market Malaysia as a Tourist Destination," *Procedia - Social and Behavioral Sciences*, 5th Asia-Euro Conference 2014 in Tourism, Hospitality & Gastronomy, vol. 144 (August 2014): 102–10, <https://doi.org/10.1016/j.sbspro.2014.07.278>.

similar collaborative structures in Pekalongan could strengthen halal tourism governance by aligning various stakeholders and improving enforcement, thereby enhancing public trust in the regulatory system.

Given these challenges, it is evident that PERGUB No. 40 of 2023 remains largely declaratory, with limited impact on actual practices in the field. To address these issues, a more comprehensive approach is needed, which includes not only clearer enforcement mechanisms and institutional coordination but also the integration of consumer protection standards. The implementation of a Maqāṣid-Integrated Halal Tourism Governance with Collaborative Governance (MIHTG-CG) model could provide a conceptual framework for harmonizing the legal, sharia, and consumer protection dimensions of halal tourism governance.<sup>37</sup> This model would emphasize transparency, stakeholder collaboration, and the incorporation of Islamic legal ethics into the regulatory process, thereby ensuring that halal tourism in Pekalongan is not only symbolically compliant but also substantively aligned with the principles of maqāṣid al-sharī'ah and consumer protection.<sup>38</sup>

**Table 1.**

**Synthesis of Legal, Sharia, and Consumer Protection Challenges in Halal Tourism Regulation in Pekalongan**

Dimension	Regulatory Norms (PERGUB No. 40/2023)	Empirical Findings in Pekalongan	Theoretical and Legal Implications
Legal Structure and Enforcement	Establishes Muslim-friendly tourism	Compliance remains symbolic; weak monitoring	Low legal effectiveness due to the absence of

	standards without explicit sanctions	g and coordinati on	enforceable mechanisms
Sharia Compliance (Maqāṣid-Oriented)	Focuses on halal services and worship facilities	Inconsistent certification; inadequate religious infrastructure	Partial fulfillment of ḥifẓ al-dīn (protection of religion); neglect of ḥifẓ al-nafs (protection of well-being).
Ethical Business Practices	Promotes Islamic ethical values	Halal identity is used mainly as branding	Contradicts Islamic business ethics of ṣidq (honesty) and 'adl (justice).
Consumer Protection Integration	No explicit reference to Law No. 8 of 1999 on consumer protection	Unclear halal claims; weak complaint mechanisms	Violates Legal Protection Theory; undermines ḥifẓ al-māl (protection of wealth).
Institutional Coordination	General role allocation among stakeholders	Fragmented stakeholder engagement	Weak collaborative governance reduces policy effectiveness

Source: Author 2025

**Factors Contributing to the Implementation Gap in Halal Tourism in Pekalongan**

Despite significant efforts to promote halal tourism in Pekalongan, several barriers hinder the effective implementation of PERGUB No. 40 of 2023, which aims to integrate Islamic values into local tourism regulations. The adoption of halal practices by tourism operators, such as obtaining halal certification from the Indonesian Ulama

<sup>37</sup> Haris Maiza Putra et al., "Reconstruction of the Practice of Siyasa Syar'iyah During the Islamic Empire's Relevance to the Practice of Sharia Financing CWLS Retail in Indonesia," *Al-Istinbath: Jurnal Hukum Islam* 8, no. 2 November (2023): 347-68.

<sup>38</sup> Haris Maiza Putra and Hisam Ahyani, "Internalization in Islamic Law Progressive in Criminal Law Changes in Indonesia," *Jurnal Ilmiah Al-Syir'ah* 20, no. 1 (June 2022): 1, <https://doi.org/10.30984/jis.v20i1.1861>.

Council (MUI), is evident. However, the broader implementation of these practices still falls short, largely due to factors that can be explained through legal theories and Islamic jurisprudence.<sup>39</sup> The failure to fully realize the potential of halal tourism in the region stems from issues related to regulatory socialization, institutional coordination, and legal enforcement.<sup>40</sup>

One of the primary factors contributing to the gap between regulation and practice in Pekalongan is the insufficient understanding of PERGUB No. 40 of 2023 among many tourism operators, especially those running micro and small enterprises. Interviews with local stakeholders revealed that many businesses lack a comprehensive understanding of the regulation's requirements due to limited efforts at socialization by the local government and relevant agencies. One local business owner mentioned:

*"We don't fully understand all the halal requirements – there hasn't been enough outreach or training from the local government. We just know we need the halal certification to attract Muslim tourists."*

Law-making Theory emphasizes the importance of effective communication and outreach to ensure that regulations are not only acknowledged but also fully implemented. Without adequate education and training, businesses often interpret halal certification and compliance as mere formalities, resulting in superficial adherence that fails to address the core values of

maqāṣid al-sharī'ah (the objectives of Islamic law) and consumer protection.<sup>41</sup> This situation leads to symbolic compliance rather than substantive implementation, undermining the intent of the regulation. Additionally, Solehudin notes that effective regulation requires continuous dissemination of information, which is often overlooked in local governance practices in Pekalongan.<sup>42</sup>

A second major issue is the lack of coordination between the various stakeholders involved in halal tourism, including local government authorities, halal certification bodies, and tourism businesses. Stakeholder Theory and Institutional Theory highlight the importance of effective collaboration among these groups for successful policy implementation. In Pekalongan, there is a noticeable gap in the coordination between these entities. One local government official shared:

*"While we can create regulations, there's no clear connection with the halal certification bodies and tourism businesses. Everyone is operating independently, which weakens the implementation of halal tourism."*

The local government may create regulations and policies, but halal certification bodies and businesses often operate independently, lacking a unified approach. This fragmentation weakens the overall effectiveness of the halal tourism framework, as businesses may adopt halal labels purely as a marketing strategy rather than an ethical commitment to Islamic principles.<sup>43</sup> As a result, the impact of regulations is diluted, and the true essence of halal tourism,

<sup>39</sup> Abdul Rahim and Hisam Ahyani, *Syariah 7.0: Reorientasi Hukum Keluarga Dan Ekonomi Islam Di Era Digital Dan Society 5.0* (Bandung: CV Widina Media Utama, 2025).

<sup>40</sup> Abdul Rahim et al., "Minimum Marriage Age in the Compilation of Islamic Law: A Progressive Ijtihad Based on Maslahah Fardiyyah and 'Ā'liyyah," *Jurnal Hukum Islam* 23, no. 2 (2025): 1, <https://doi.org/10.28918/jhi.v23i2.02>.

<sup>41</sup> Ending Solehudin, Hisam Ahyani, and Haris Maiza Putra, "Study on Sharia Compliance Principles in

Halal Tourism Business in Bandung Regency: An Implementation of Islamic Business Ethics Principles (Professional Ethics)," *Millah: Journal of Religious Studies*, February 29, 2024, 39–66, <https://doi.org/10.20885/millah.vol23.iss1.art2>.

<sup>42</sup> Solehudin and Ahyani, "Legal Compliance on Sharia Economics in Halal Tourism Regulations."

<sup>43</sup> Sahudra, Desfandi, and Nisa, "The Role of the Qanun in the Development of Mangrove Forest Ecotourism in Kuala Langsa, Aceh."

grounded in fiqh muamalat (Islamic commercial law), is not fully realized.<sup>44</sup> Effective governance of halal tourism requires not only regulatory oversight but also close collaboration among all actors to ensure consistent implementation across the sector.<sup>45</sup>

A crucial challenge in implementing PERGUB No. 40 is the lack of robust legal enforcement mechanisms. Legal Effectiveness Theory asserts that for a legal norm to be effective, it must be backed by clear enforcement mechanisms and penalties for non-compliance. However, PERGUB No. 40 lacks specific sanctions or monitoring mechanisms to ensure that tourism operators consistently adhere to halal principles.<sup>46</sup> This has resulted in a situation where some businesses view halal certification as merely a promotional tool to attract Muslim customers, rather than as a commitment to Islamic ethical standards. The absence of enforceable penalties undermines the regulatory framework and leads to a gap between the intended goals of *ḥifz al-dīn* (protection of religion) and actual practice.<sup>47</sup> Fiqh Muamalat stresses that businesses must operate transparently and justly, aligning with Islamic commercial ethics.<sup>48</sup> The lack of clear enforcement guidelines violates these

principles, causing a disconnect between the regulation and its application in the field.<sup>49</sup> Another significant contributing factor is the insufficient engagement of local communities and stakeholders in the formulation and execution of halal tourism policies.<sup>50</sup>

Interviews with tourism operators and local government officials in Pekalongan revealed that the halal tourism agenda often lacks input from key local actors who could offer valuable insights into the challenges businesses face on the ground. This lack of engagement has led to policies that do not fully reflect the realities of the local tourism industry. The lack of public awareness about the benefits of halal tourism also contributes to a lack of buy-in from businesses and consumers alike. Bichler's research on tourism governance emphasizes the role of residents and other stakeholders in shaping tourism policies that align with the needs of the community and industry.<sup>51</sup> In this case, better engagement and public education could improve the implementation of halal tourism regulations, fostering a more inclusive approach to policy-making. Lastly, institutional support is essential for the successful implementation of halal tourism policies. Interviews with local government officials and halal tourism entrepreneurs suggest that while the

<sup>44</sup> Muslimin et. al., "Contemporary Approaches to Halal and Sustainable Eco-Tourism: A Study of Community-Based Tourism in Ganoang and Puncak Mas," *MILRev: Metro Islamic Law Review* 4, no. 2 (July 2025): 2, <https://doi.org/10.32332/milrev.v4i2.10120>.

<sup>45</sup> Entrepreneur of halal tourism in Pekalongan, "Interview with Halal Tourism Entrepreneur, Pekalongan, 12 June 2025."

<sup>46</sup> Putra and Ahyani, "Internalization in Islamic Law Progressive in Criminal Law Changes in Indonesia."

<sup>47</sup> Hisam Ahyani, Memet Slamet, and Tobroni, "Building the Values of Rahmatan Lil 'Alamin for Indonesian Economic Development at 4.0 Era from the Perspective of Philosophy and Islamic Economic Law," *Al-Ihkam: Jurnal Hukum & Pranata Sosial* 16, no. 1 (June 2021): 1, <https://doi.org/10.19105/al-lhkam.v16i1.4550>.

<sup>48</sup> Miftakhul Huda and José Manuel Naranjo Gómez, "Strengthening Rule of Law and Anti-Corruption Efforts for Sustainable Legal Development in Indonesia," *Justitia Nova* 1, no. 1 (June 2025): 51–62.

<sup>49</sup> Local government officials in Pekalongan, "Results of the Views of Local Government Officials, Pekalongan, June 10, 2025."

<sup>50</sup> Harjoni Desky, Beverly Thaver, and Syamsul Rijal, "Analysis of Tourist Satisfaction with Halal Tourism in Aceh," *Indonesian Journal of Halal Research* 4, no. 1 (February 2022): 1, <https://doi.org/10.15575/ijhar.v4i1.14479>.

<sup>51</sup> Bernhard Fabian Bichler, "Designing Tourism Governance: The Role of Local Residents," *Journal of Destination Marketing & Management* 19 (March 2021): 100389, <https://doi.org/10.1016/j.jdmm.2019.100389>.

regulation itself is comprehensive, there is a lack of consistent institutional backing to ensure its successful application across all sectors of tourism. One local government official commented:

*“The regulation itself is good, but there is not enough institutional support to help small businesses comply. We need better resources and training to implement this effectively.”*

Hamzah et al. argue that effective implementation of halal tourism policies requires institutions with sufficient capacity to oversee the regulation and provide ongoing support to businesses in meeting halal standards.<sup>52</sup> This includes not only legal support but also technical assistance for smaller businesses that may lack the resources to comply with complex halal certification requirements. By strengthening institutional support structures and ensuring consistent oversight, the implementation of PERGUB No. 40 could be significantly improved.

**Table 2.**  
**Key Factors Affecting the Implementation of Halal Tourism Regulation in Pekalongan**

Dimension	Factor	Theoretical Implications
Socialization and Understanding	Limited outreach and understanding among micro and small businesses	Law-making Theory: Socialization is essential for the effective implementation of regulation. (Ensure reference or explanation of the source)
Institutional Coordination	Fragmentation between local government, halal	Stakeholder Theory and Institutional Theory: Effective

Dimension	Factor	Theoretical Implications
	certification bodies, and businesses	collaboration is key to successful policy implementation. (Ensure reference or explanation of the source)
Legal Enforcement	Lack of sanctions or monitoring mechanisms for non-compliance	Legal Effectiveness Theory: Clear enforcement mechanisms are necessary for regulation to be effective. (Ensure reference or explanation of the source)
Stakeholder Engagement	Limited input from local businesses and communities in policy formulation	Bichler’s Tourism Governance Theory: Stakeholder involvement improves policy relevance and impact. (Ensure reference or explanation of the source)
Institutional Support	Insufficient institutional backing to ensure compliance and provide support	Institutional Support Theory: Effective implementation requires institutional resources and capacity. (Ensure reference or

<sup>52</sup> Hamzah et al., “Legal Foundations for Inclusive Halal Tourism in West Java.”

Dimension	Factor	Theoretical Implications
		explanation of the source)

Source: Author 2025

### Proposed Solutions Based on Legal Principles and Fiqh Methodology

In response to the challenges identified in implementing halal tourism regulations in Pekalongan, this study proposes a comprehensive solution centered on the MIHTG-CG Model (Model for Integrated Halal Tourism Governance and Collaborative Governance). The MIHTG-CG Model integrates legal principles rooted in fiqh syariah and governance principles to address existing regulatory gaps, enhance enforcement mechanisms, and ensure holistic policy outcomes. This model is designed to strengthen the governance of halal tourism by improving collaboration between stakeholders, simplifying certification processes, and ensuring effective enforcement while protecting consumers' rights. Interviews with local stakeholders, including government officials, halal certification bodies, and small tourism enterprises, have been instrumental in identifying key areas where the system is falling short and where interventions are needed.

The first solution in the MIHTG-CG Model emphasizes the critical importance of increasing socialization and education for tourism operators, particularly those in micro and small enterprises (MSEs). The Principle of Justice underpins this solution in legal theory, mandating equal access to information for all stakeholders. In the context of halal tourism, the Principle of Justice ensures that every business, regardless of size, has the same opportunity to understand and comply with the

regulations. Fiqh ijtiḥād further advocates for legal decisions that reflect the real-world conditions of local businesses. Effective socialization is essential to ensure that business owners comprehend not just the letter of the law, but also the underlying maqāṣid al-sharī'ah principles, such as ḥifẓ al-dīn (protection of religion) and ḥifẓ al-māl (protection of wealth). Programs like workshops, seminars, and accessible guides can help bridge the knowledge gap and support local businesses in adhering to halal standards. Santoso emphasizes that outreach efforts such as workshops and seminars can help educate local businesses about halal tourism standards.<sup>53</sup> Mujahidin et al. also stress the importance of education in the broader context of legal and economic welfare, particularly when addressing Islamic principles in sectors such as tourism.<sup>54</sup>

A local government representative remarked:

*Although regulations have been established, coordination between halal certification agencies and tourism businesses remains lacking. Each entity seems to be working in isolation, which undermines the effectiveness of halal tourism implementation."*

Interviews with local business owners revealed that the lack of training programs is a major barrier to full compliance with halal tourism regulations. These interviews indicated that many micro and small businesses in Pekalongan still lack an in-depth understanding of halal certification procedures due to limited outreach and training from local authorities.

The second solution proposed by the MIHTG-CG Model is to enhance inter-institutional coordination. Drawing from Stakeholder Theory, the model stresses that successful governance requires effective collaboration among all relevant stakeholders, including local government,

<sup>53</sup> Santoso and Wahid, "Utilitarianism in Halal Tourism Development in Indonesia."

<sup>54</sup> Mujahidin Mujahidin et. al., "Challenge of Waqf to the Social and Economic Welfare of Muslim

Communities: A Comparative Analysis Between Countries," *Jurnal Ilmiah Mizani: Wacana Hukum, Ekonomi Dan Keagamaan* 12, no. 1 (April 2025): 168-84, <https://doi.org/10.29300/mzn.v12i1.7765>.

halal certification bodies, tourism businesses, and consumers. Interviews with stakeholders indicate that coordination among these groups is weak, leading to fragmented efforts and inconsistencies in implementing halal tourism practices. To improve coordination, the model suggests creating a formalized coordination forum where stakeholders can meet regularly to discuss issues, share insights, and align their actions toward common goals. The Fiqh Syariah principle further reinforces this by emphasizing transparency and accountability in the implementation of shari'ah-based laws. Interviews with representatives from BPJPH (Halal Product Assurance Agency) suggest that a formal coordination platform could help reduce miscommunication and ensure a more cohesive approach to halal tourism governance. Such a forum would help reduce fragmentation among stakeholders, clarify roles, and ensure consistent enforcement of halal tourism standards. By working together, these actors can better address the challenges in the halal tourism sector, ensuring a more effective and responsive regulatory framework that meets local needs. Hamzah et al. stress that effective coordination among these actors can significantly improve regulatory outcomes in halal tourism.<sup>55</sup>

The *siyasah dusturiyah* (constitutional governance) principle plays a central role in this proposed solution.<sup>56</sup> It emphasizes that the constitution or regulatory framework should not only ensure legal clarity but also foster collaboration between the public and private sectors. As highlighted by Fiqh Syariah, governance systems must be transparent and accountable, ensuring that all actors, including government bodies and businesses, work toward a common goal.

This principle strengthens the call for institutional cooperation and ensures that the regulatory framework aligns with Islamic governance standards. A BPJPH representative mentioned:

*"Lack of clear coordination between local authorities and halal certification bodies makes it difficult to enforce regulations effectively. A structured forum could align our efforts and improve implementation."*

Additionally, improved communication and accountability among stakeholders would foster better policy alignment, improving the regulatory framework's effectiveness.

A third solution focuses on strengthening legal enforcement and consumer protection mechanisms. The MIHTG-CG Model recognizes that without robust legal mechanisms, regulations will not be adequately enforced, leading to subpar compliance. Legal Effectiveness Theory suggests that for laws to be effective, they must be backed by clear sanctions for non-compliance and regular monitoring. Interviews with local government officials indicated that current enforcement mechanisms are insufficient, leading some businesses to treat halal certification as a mere marketing tool rather than a commitment to shari'ah principles. In halal tourism, businesses that fail to adhere to halal standards must face well-defined penalties. One tourism business owner stated:

*"Halal certification is just a marketing tool for many businesses, especially since there's no strict enforcement or penalties for not complying. It's not a priority for us unless it's clearly monitored."*

Furthermore, consumer rights must be safeguarded by ensuring transparency in business practices and establishing accessible

<sup>55</sup> Hamzah et. al., "Legal Foundations for Inclusive Halal Tourism in West Java."

<sup>56</sup> Sulastri Caniago et. al., "Gender Integration in Islamic Politics: Fiqh Siyasah on Women's Political Rights since Classical to Contemporary

Interpretations," *MILRev: Metro Islamic Law Review* 3, no. 2 (December 2024): 2, <https://doi.org/10.32332/milrev.v3i2.9962>; Mustofa et al., "Strengthening Zakat Regulation through the Siyāsah Māliyah Approach."

grievance mechanisms. The Fiqh Muamalat perspective also underscores the importance of protecting consumer rights in Islamic commercial transactions. An interview with a local consumer protection expert pointed out that establishing a consumer-friendly complaint mechanism specific to halal tourism could play a significant role in holding businesses accountable. The creation of a halal tourism complaint hotline or an online platform dedicated to halal-related concerns could provide consumers with a direct channel to report non-compliance. These consumer protection tools will promote accountability and help maintain trust in the halal tourism sector.

Incorporating the *siyasah dusturiyah* concept into the legal enforcement framework helps create clear, enforceable guidelines that not only protect consumers but also incentivize businesses to comply with halal standards. The legal system must support both the individual and the collective, as stated in the *maqāsid al-sharī'ah*, which aim to promote justice and protect society's welfare.

The MIHTG-CG Model also emphasizes the need to simplify halal certification processes to make them more accessible to micro and small tourism businesses. The Principle of Efficiency in legal theory highlights the importance of reducing unnecessary burdens on stakeholders. Interviews with small tourism operators revealed that the current certification process is too complex and time-consuming for many MSEs, which discourages them from pursuing certification altogether. By streamlining the certification process, the model seeks to remove bureaucratic obstacles that often discourage small businesses from seeking halal certification. One MSE owner explained:

*"The certification process is too complicated and expensive for small businesses like mine. Simplifying it would make a huge difference and encourage more of us to get certified."*

This could involve consolidating multiple certification steps into a more integrated procedure or implementing mobile certification teams that visit businesses directly to assist with the certification process. Additionally, developing an online platform for halal certification applications would enable businesses to submit applications and track their certification status more efficiently. Such simplifications are crucial to expanding the reach of halal tourism in Pekalongan, ensuring that more businesses can meet halal standards without undue hardship.

The *siyasah dusturiyah* concept again supports this approach, as it advocates an efficient, accessible regulatory framework that serves the public interest without placing undue burdens on businesses. The state's role is to facilitate, not obstruct, the ease of doing business, especially for small enterprises that are essential to Pekalongan's economic landscape.

The SEHATI program (Free Halal Certification) is an example of an initiative aligned with the MIHTG-CG Model's approach to reducing certification costs. This program provides micro and small enterprises with the financial support they need to overcome the cost barrier to certification. Interview data from SEHATI participants indicated that the free certification offered under this program has made a significant impact on local MSEs, enabling them to obtain halal certification without worrying about the high costs involved. By covering certification fees, SEHATI helps reduce the financial burden many small business owners face when complying with halal standards. One SEHATI program participant noted:

*"Thanks to SEHATI, I was able to get halal certification without having to pay for it, which was a huge relief for my small business. Now, we can advertise it to attract more Muslim customers."*

Moreover, the program also offers guidance and support throughout the certification process, helping businesses understand the requirements and ensuring that they can meet them without unnecessary complications. This aligns with maqāsid al-shari’ah, which seeks to ease the implementation of Islamic law and avoid hardship for stakeholders.

Furthermore, the MIHTG-CG Model advocates for continuous institutional support to ensure the sustainable implementation of halal tourism policies. Institutional Support Theory argues that for successful regulation, institutions must have the capacity to provide ongoing support to businesses and enforce compliance. This requires regular training and capacity-building programs for local authorities, halal certification bodies, and tourism business owners. Interviews with local authorities indicated that ongoing training is necessary to keep up with changes in halal tourism regulations and best practices. Suhartini et al. (2024) argue that institutional strengthening is crucial for the long-term success of halal tourism initiatives in Indonesia. Strategic partnerships with universities, NGOs, and other relevant organizations can play a key role in building this institutional capacity. For example, Halal Center UIN K.H. Abdurrahman Wahid Pekalongan has partnered with UKM Duster Halal to provide SEHATI training, which has significantly improved halal certification rates among local MSMEs.

## Conclusion

The primary finding of this study is a significant discrepancy between the regulations outlined in Central Java Governor Regulation (PERGUB) No. 40 of 2023 on halal tourism and their actual implementation. Key factors contributing to this gap include a lack of understanding of the regulations among tourism operators, particularly in micro and small enterprises, weak coordination among stakeholders, and inadequate law enforcement. These issues have resulted in halal tourism in Pekalongan not fully aligning with the regulation’s intended objectives. For instance, some businesses use halal labels more for marketing purposes than for genuine adherence to shari’ah principles. This reflects a failure in the regulatory framework to ensure comprehensive and effective implementation.

To address these challenges, several solutions have been proposed. First, enhanced socialization and education efforts are necessary to ensure that all stakeholders, especially small businesses, fully understand the regulations and the principles behind them. Improved coordination among relevant institutions, such as government agencies, halal certification bodies, and tourism businesses, would also help create a more cohesive approach to enforcing the regulations. This could involve establishing regular coordination forums or task forces to ensure all actors are aligned. Additionally, stronger law enforcement, with clear penalties for violations, is needed to ensure that businesses take the regulations seriously. Finally, simplifying the halal certification process would make it more accessible to micro and small enterprises, enabling them to meet the requirements more easily and ensuring broader adherence to halal standards.

This study contributes to the field by proposing practical solutions to address implementation gaps in halal tourism regulations, specifically in the context of

Figure 1.

### MIHTG-CG Model: Strengthening Halal Tourism Governance in Indonesia



Pekalongan. Achieving better alignment between regulation and practice would not only enhance the credibility of halal tourism in the region but also contribute to developing a more sustainable and ethical tourism industry. These measures are crucial to ensuring the region can fully harness the economic and social potential of halal tourism, benefiting businesses and consumers alike.

However, this study is limited in its scope, as it focuses primarily on Pekalongan, which may not fully represent other regions with varying degrees of halal tourism implementation. Future research could explore the comparative analysis of halal tourism regulations in other cities or regions, particularly those with more advanced halal tourism systems. Additionally, a broader study of the role of local communities and businesses in the formulation and implementation of halal tourism policies could offer valuable insights to improve regulatory effectiveness.

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