

DEVELOPING A PROPOSED STRATEGIC
FRAMEWORK TO INTEGRATE HALAL PRINCIPLES
INTO TOURISM POLICIES AND PRACTICES IN
YOGYAKARTA, INDONESIA

BY

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ABSTRACT

Integrating halal principles into Yogyakarta's tourism industry presents significant challenges and opportunities. Local businesses face issues such as non-standardised practices, certification costs, and supply chain complexities, further complicated by a lack of tailored policy frameworks for halal tourism in the region. Despite these barriers, the sector demonstrates substantial growth potential driven by global Muslim travel trends and Yogyakarta's rich cultural heritage. This research aims to evaluate existing governmental policies on halal tourism, assess the integration of halal principles within local business practice, examine consumer expectations of halal tourism offerings, develop operational strategies for incorporating halal values while preserving cultural identity, formulate policy recommendations, and create a strategic framework to enhance localised halal tourism business practices by integrating ethical, cultural, sustainable, and halal values. By employing a qualitative methodology, specifically semi-structured interviews with government officials, businesses and entrepreneurs, and tourist, this research uncovers key insights leading to the development of the Holistic Halal Tourism Development Model (HHTDM) and the Holistic Halal Tourism Business Practices Framework (HHTBPF). These frameworks provide comprehensive guidelines for integrating sustainable and culturally sensitive halal practices, enhancing service quality, ensuring compliance with halal standards, and promoting economic growth and cultural preservation. The study reveals that consumer preferences emphasise the need for transparent halal offerings, high service standards, and authentic cultural experiences. Insights from stakeholders, including government officials and local communities, shed light on policy effectiveness and community engagement strategies. Additionally, innovative business strategies, such as staff training and technological advancements, are identified as critical for improving service delivery and customer satisfaction. This research makes an original contribution to the field of halal tourism by addressing existing gaps and offering a strategic foundation for developing a resilient and sustainable halal tourism sector in Yogyakarta. The findings align with ethical, cultural, and religious values, providing practical implications for policymakers, business owners, and the wider tourism industry.

ملخص البحث

يمثل دمج مبادئ الحلال في صناعة السياحة في يوجياكارتا تحديات وفرصًا كبيرة في آنٍ واحد. تواجه الأعمال المحلية العديد من الإشكالات مثل الممارسات غير الموحدة، وتكاليف الحصول على الشهادات، وتعقيدات سلسلة التوريد، وكل ذلك يتفاقم في ظل غياب أطر سياسية مصممة خصيصًا للسياحة الحلال في المنطقة. ورغم هذه العوائق، يُظهر هذا القطاع إمكانيات نمو واعدة، مدفوعة باتجاهات السفر العالمية للمسلمين، وبما تمتاز به يوجياكارتا من إرث ثقافي غني. تهدف هذه الدراسة إلى تقييم السياسات الحكومية الحالية المتعلقة بالسياحة الحلال، وتحليل مدى تكامل مبادئ الحلال في ممارسات الأعمال المحلية، واستكشاف توقعات المستهلكين تجاه العروض السياحية الحلال، وتطوير استراتيجيات تشغيلية تدمج القيم الحلال مع الحفاظ على الهوية الثقافية. كما تسعى الدراسة إلى صياغة توصيات سياسية وإنشاء إطار استراتيجي لتعزيز ممارسات السياحة الحلال المحلية من خلال دمج القيم الأخلاقية والثقافية والمستدامة والحلال. اعتمد البحث على منهجية نوعية من خلال إجراء مقابلات شبه منظمة مع مسؤولين حكوميين، وأصحاب أعمال، ورواد أعمال، وسياح. وقد أفضى التحليل إلى تطوير نموذج شامل لتنمية السياحة الحلال (HHTDM) وإطار ممارسات الأعمال السياحية الحلال الشاملة (HHTBPF) وتوفر هذه الأطر توجيهات متكاملة لدمج ممارسات الحلال المستدامة والحساسة ثقافيًا، مع تحسين جودة الخدمات، وضمان الامتثال للمعايير الحلال، وتعزيز النمو الاقتصادي والحفاظ على التراث الثقافي. تكشف الدراسة أن تفضيلات المستهلكين تُبرز الحاجة إلى شفافية في عروض الحلال، وارتفاع معايير جودة الخدمة، وتقديم تجارب ثقافية أصيلة. كما تسهم الرؤى المستخلصة من أصحاب المصلحة، بما في ذلك المسؤولين الحكوميين والمجتمعات المحلية، في توضيح مدى فاعلية السياسات واستراتيجيات إشراك المجتمع. وعلاوة على ذلك، تم تحديد الاستراتيجيات التجارية المبتكرة، مثل تدريب الموظفين والتطورات التكنولوجية، كعوامل حاسمة لتحسين جودة تقديم الخدمات ورفع مستوى رضا العملاء. تُشكل هذه الدراسة إسهامًا أصيلًا في مجال السياحة الحلال من خلال معالجتها للفجوات القائمة وتقديمها لأساس استراتيجي يُمكن من تطوير قطاع سياحة حلال مرّن ومستدام في يوجياكارتا. وتتسق النتائج مع القيم الأخلاقية والثقافية والدينية، مما يوفر دلالات عملية لصنّاع السياسات، وأصحاب المشاريع، والمعنيين في صناعة السياحة على نطاق أوسع.

APPROVAL PAGE

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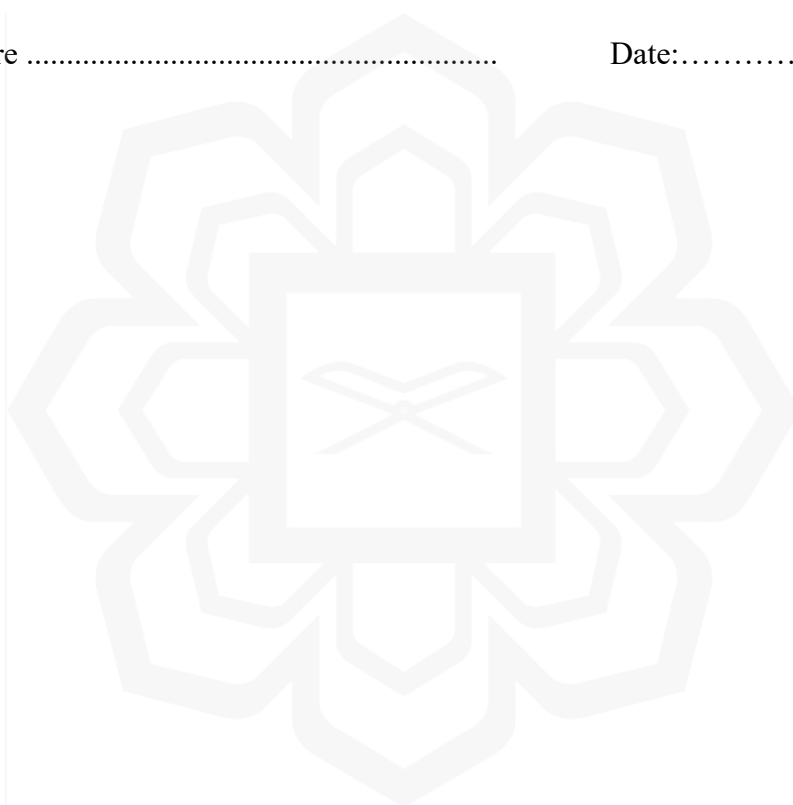
DECLARATION

I hereby declare that this thesis is the result of my own investigations, except where otherwise stated. I also declare that it has not been previously or concurrently submitted as a whole for any other degrees at IIUM or other institutions.

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For Uma

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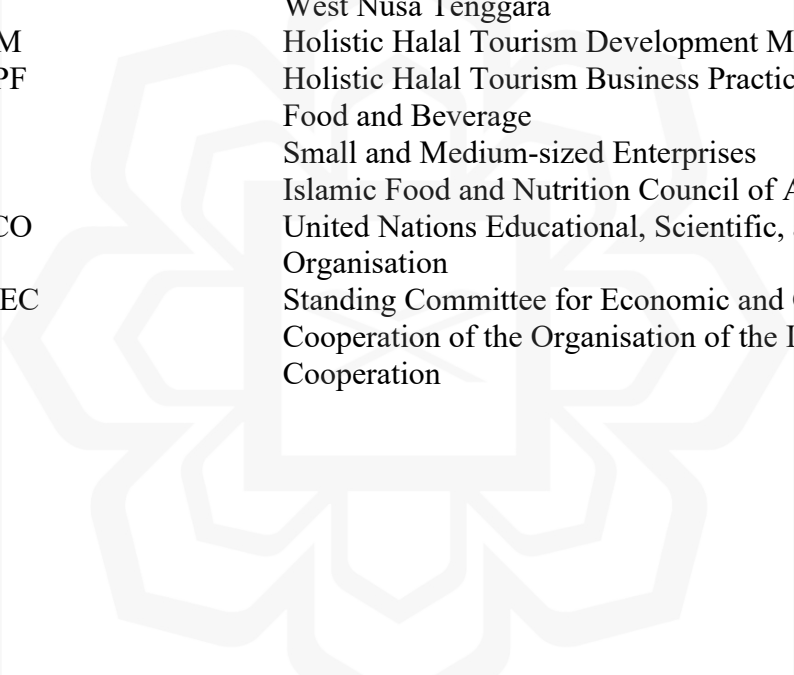
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MOTCE Regulation No. 4 of 2021 (Indonesia)
DSN-MUI Fatwa No. 108/DSN-MUI/X/2016 (Indonesia)
MOTCE Regulation No. 9 of 2021 (Indonesia)
Law No. 33 of 2014 on Halal Law Assurance (Indonesia)
Qanun No. 8 of 2013 on Tourism (Aceh Regency)
Fatwa No. 07 of 2014 regarding Tourism in Islamic View (Aceh Regency)
Qanun No. 10 of 2019 concerning Halal Tourism (Aceh Regency)
Regulation of Mayor of Banda Aceh regarding Halal Tourism in 2022
Regulation No. 14 of 2019 (West Sumatra Province)
Regulation No. 1 of 2020 (West Sumatra Province)
Regulation No. 18 of 2019 (Riau Islands Province)
Regional Regulation No. 2 of 2017 (Riau Island Province)
Pekanbaru Mayor Decree No. 59 of 2019 (Riau Island Province)
Regional Regulation No. 15 of 2015 (West Java Province)
West Java Halal Tourism Guidelines 2019
Bandung Regency Regional Regulation No. 6 of 2020 (West Java Province)
Regional Regulation No. 6 of 2017 (East Java Province)
Jombang Regency Regional Regulation No. 2 of 2021 (East Java Province)
Muslim-Friendly Hospitality Services (MS2610:2015) (Malaysian Standard)

LIST OF ABBREVIATIONS



DIY	Special Region of Yogyakarta
MOTCE	Ministry of Tourism and Creative Economy
BAPPENAS	Ministry of National Development and Planning
DSN-MUI	National Sharia Board – Indonesian Ulama Council
MUI	Indonesian Ulama Council
BPS DIY	Statistics Indonesia Yogyakarta
GMTI	Global Muslim Travel Index
IMTI	Indonesia Muslim Travel Index
OIC	Organization of Islamic Cooperation
SMIIC	Standards and Metrology Institute for Islamic Countries
NTB	West Nusa Tenggara
HHTDM	Holistic Halal Tourism Development Model
HHTBPF	Holistic Halal Tourism Business Practices Framework
F&B	Food and Beverage
SME	Small and Medium-sized Enterprises
GDP	Islamic Food and Nutrition Council of America
UNESCO	United Nations Educational, Scientific, and Cultural Organisation
COMCEC	Standing Committee for Economic and Commercial Cooperation of the Organisation of the Islamic Cooperation

CHAPTER ONE

INTRODUCTION

1.1 BACKGROUND OF THE STUDY

Tourism is one of the largest and most significant contributors to regional, national, and global economic development. It plays a central role in generating income, employment, foreign exchange earnings, and enhancing a country's image and brand value (Khan et al., 2020; Naseem, 2021; Su et al., 2021). Within this broad sector, halal tourism has emerged as a rapidly growing niche that caters specifically to Muslim travellers. This form of tourism encompasses services that align with Islamic principles, including halal food, prayer facilities, modest accommodation, and ethical leisure activities (Vargas-Sánchez & Moral-Moral, 2020).

According to the Global Islamic Economy Report 2021/2022 by DinarStandard, halal tourism is one of the fastest-growing segments of the global travel industry. This growth is primarily driven by the increasing affluence and population of Muslim travellers, reflecting a significant shift in market demand (DinarStandard, 2022). Halal tourism not only allows Muslim travellers to fulfil their religious obligations while travelling but also promotes inclusive tourism practices (Battour et. al, 2021a). Both Muslim-majority and non-Muslim countries have recognised this trend and are actively positioning themselves to attract this market segment (Chookaew et al., 2015). Therefore, the increasing number of Muslim tourists has become a significant new market for the tourism industry, presenting an opportunity for countries to focus on enhancing local and national economic growth with halal tourism via its related organisations (Yusuf et al., 2021).

Indonesia, as the country with the largest Muslim population, approximately 270.2 million in 2020, with 86.9 per cent identifying as Muslims, has acknowledged the

economic potential of halal tourism (Statistics Indonesia (BPS), 2021; Zahra, 2022). In response, the Indonesian government has launched several strategic initiatives, including the designation of 10 Halal Tourism Destinations and 5 Super Priority tourism Destinations aimed at enhancing infrastructure and service (Indonesian Ministry of National Development and Planning (Bappenas), 2018; Mastercard & CrescentRating, 2019; Ministry of Tourism and Creative Economy, 2023). Furthermore, Indonesia ranked first in the Global Muslim Travel Index (GMTI) 2023, which assesses destinations based on criteria such as access, communications, environment, and services (CrescentRating et al., 2023). These achievements underscore Indonesia's strategic efforts in becoming a global leader in halal tourism.

Within this national context, Yogyakarta presents itself as a compelling case study. Located in Central Java, the city is renowned for its deep-rooted Javanese culture, royal traditions, artistic expressions, and Islamic faith (Maizida, 2021). The City of Yogyakarta, located in Central Java, Indonesia is known for rich history, culture, artistic traditions, culinary dishes, and educational institutions (Agustin, 2019; Maizida, 2021; Sakeri, 2020). The coexistence of Javanese cultural heritage and Islamic values makes Yogyakarta uniquely positioned to explore the integration of halal principles within a rich cultural environment. The city's landscape is characterised by classical arts, including batik, drama, music, and puppet performances, which are embedded in its historical identity (Agustin, 2019; Maizida, 2021). These cultural elements, alongside the prevalence of Islamic practices and values, contribute to the city's appeal as a destination that offers both cultural depth and religious observance.

The economic impact of tourism in Yogyakarta is also noteworthy. In 2020, the tourism sector contributed 17.46 per cent to the region's total economic output (Rusqiyat, 2020), and in 2022, the city recorded 7.4 million tourist arrivals (Rusqiyati, 2023). Domestic tourists spend approximately IDR 2.1 million per visit, while foreign tourists spend around USD 540 per person (Pangaribowo, 2023). Yogyakarta has also been identified by the Ministry of Tourism and Creative Economy as one of the ten national halal destinations and one of the five super-priority areas for tourism development. These designations highlight the city's potential to harmonise cultural

appeal with the increasing needs of Muslim travellers (Ministry of Tourism and Creative Economy, 2023).

This research explores how halal values can be integrated into Yogyakarta's tourism sector in a way that maintains its cultural distinctiveness while enhancing its competitiveness in the international halal tourism market.

1.2 PROBLEM STATEMENT

Despite the growing global interest in halal tourism, Yogyakarta faces significant challenges in establishing itself as a leading halal destination. Although the city is culturally rich and demographically suited for halal tourism, it lacks a clear, standardised regulatory framework that aligns halal principles with its local cultural identity. At the national level, Indonesia has yet to implement a comprehensive halal tourism policy. Existing regional regulations, such as the Special Region Regulation No. 1 of 2019, remain vague and difficult to operationalise (Arrahman & Yanti, 2022; Susilawati, 2023).

In contrast, countries like Malaysia have introduced detailed standards such as the Malaysia Standard on Muslim-Friendly Hospitality Services (MS2610:2015), while the Organisation of Islamic Cooperation (OIC) has published international benchmarks through the SMIIC Halal Tourism Services Standard (OIC/SMIIC 9:2019). These frameworks offer clear, enforceable guidelines that support both compliance and business development.

This regulatory gap in Indonesia creates confusion among stakeholders and inhibits local tourism businesses from confidently adopting halal practices (Santoso et al., 2022a). Furthermore, the current tourism landscape in Yogyakarta does not

adequately meet the expectations of halal travellers, who increasingly seek both religious compliance and meaningful cultural experiences (Hanafiah et al., 2022).

Without cohesive policy support, there is a risk that halal tourism in Yogyakarta will remain fragmented, underdeveloped, and unable to realise its potential as a culturally rich and economically viable halal destination. This highlights the urgent need for research that develops culturally adaptive strategies and policy frameworks to support the integration of halal principles in Yogyakarta's tourism industry

1.3 RESEARCH QUESTIONS

The research aims to answer the following research questions:

1. How do existing governmental policies and regulations support or hinder the development of the halal tourism industry in Yogyakarta?
2. To what extent do tourism businesses and entrepreneurs in Yogyakarta understand and incorporate halal principles and values into their operations?
3. What are the expectations and preferences of halal tourism consumers visiting Yogyakarta regarding halal tourism offerings, service quality, and overall destination experience?
4. How can local businesses in Yogyakarta integrate halal principles and values into their operational practices while maintaining their unique cultural identity?
5. How can a strategic framework, including policy recommendations, be developed to guide stakeholders in aligning Yogyakarta's tourism sector with halal principles while respecting local cultural values?

1.4 RESEARCH OBJECTIVES

The specific objectives are as follows:

1. To evaluate the extent of existing governmental policies and regulations on the halal tourism industry in Yogyakarta.
2. To assess the level of understanding and integration of halal principles and values within tourism businesses and entrepreneurs in Yogyakarta.
3. To examine the expectations and preferences of halal tourism consumers in Yogyakarta, focusing on halal offerings, service quality, and overall destination.
4. To develop strategies for local businesses in Yogyakarta to integrate halal principles and values into their operational practices while preserving cultural identity.
5. To formulate a strategic framework, including policy recommendations, to guide stakeholders in aligning halal tourism development with cultural, ethical, and religious values in Yogyakarta.

1.5 RESEARCH SCOPE

This research aims to explore the interplay between halal tourism and the cultural and religious diversity of Yogyakarta, Indonesia. The investigation is crucial for understanding how halal tourism can blend with and enhance Yogyakarta's cultural identity, focusing on the integration of halal practices within its cultural and religious landscape.

The study will conduct an in-depth analysis of how halal principles are intertwined with Yogyakarta's tourism sector. Engaging with a broad spectrum of local tourism stakeholders, including policymakers, hoteliers, restaurateurs, tour guides, and travel agents, as well as consumers of halal tourism. The research aims to provide a comprehensive view of the halal tourism landscape. About 30 participants from diverse

backgrounds, reflecting both Muslim and non-Muslim viewpoints, will be interviewed to ensure a holistic understanding of the sector's challenges and practices.

Grounded in cultural adaptation, stakeholder engagement, and sustainable tourism theories, the research will assess its objectives through this theoretical framework. Data collection will involve semi-structured interviews designed to explore stakeholders' perspectives, supplemented by secondary data from academic journals, industry reports, published policy documents, and relevant studies on business practices, entrepreneurship, cultural and halal tourism. Thematic analysis, supported by ATLAS.ti software, will be employed to ensure methodological rigour.

The study is planned to take three years, this structured approach is designed for comprehensive data collection, in-depth analysis, and the formulation of actionable recommendations. The study's goal is to contribute significantly to the sustainable growth of halal tourism in Yogyakarta by outlining strategies that harmonise halal practices with the region's cultural and religious heritage. Emphasising cultural sensitivity, the research will respect and reflect Yogyakarta's unique context, aiming to influence both the local tourism industry and the global discourse on cultural and religious integration within tourism.

The research covers various focus areas, including evaluating local and national policies affecting halal tourism, investigating the adoption of halal principles by Yogyakarta's tourism businesses and entrepreneurs, and analysing halal tourists' expectations and preferences. It also examines the balance between halal compliance and the conservation of Yogyakarta's cultural and religious heritage. Furthermore, the study is dedicated to formulating practical policy recommendations and a strategic framework to improve the alignment of the region's tourism practices with halal principles, ensuring cultural authenticity is preserved.

Engaging with diverse stakeholders and employing a multidisciplinary approach, the research seeks to convey a narrative on halal tourism's evolution in Yogyakarta,

embracing the complexity of this subject. The study aspires to impact not only the local tourism sector but also to enrich the global dialogue on the interweaving of cultural and religious elements within tourism, contributing to the sustainable advancement of halal tourism in Yogyakarta and beyond.

1.6 SIGNIFICANCE OF THE STUDY

This study makes significant contributions to both academic scholarship and practical policymaking in the field of halal tourism. While numerous studies have explored halal tourism from the perspectives of compliance with Islamic norms or destination marketing, few have addressed the cultural adaptation of halal principles within specific local contexts. This research advances the academic discourse by examining the intersection between halal values and traditional cultural practices in Yogyakarta, a culturally rich and religiously significant region. By applying Cultural Adaptation Theory, Stakeholder Theory, and Sustainable Tourism Theory, the study also offers theoretical insights into the development of culturally adaptive halal tourism models, an area that remains underexplored in current literature.

From a policy and industry perspective, the study offers practical recommendations to help policymakers formulate context-sensitive regulations that reflect the realities of implementing halal tourism in Indonesia. Given the absence of a comprehensive national halal tourism framework, the findings of this study may assist in bridging the gap between global halal standards and local cultural practices. The research also provides strategic guidance for business stakeholders, including tourism entrepreneurs, hotel managers, and tour operators, in integrating halal principles into their operations without compromising cultural authenticity.

Moreover, the findings may serve as a reference for other culturally diverse destinations seeking to align religious tourism standards with local identities. By highlighting Yogyakarta as a case study, this research contributes to broader efforts in

promoting sustainable, inclusive, and culturally sensitive halal tourism, with implications that extend beyond Indonesia to the wider Muslim-friendly tourism ecosystem.

1.7 DEFINITION OF TERMS

1.7.1

Halal

An Arabic term meaning permissible or lawful under Islamic law. In this study, halal refers to goods, services, and practices that align with Shariah principles, not limited to food but extending to finance, lifestyle, and tourism (Al-Qaradawi et al., 2013).

1.7.2 Halal Principles and Values

Refers to ethical and moral guidelines derived from the Quran and Sunnah, encompassing personal conduct, business ethics, and social responsibility. This study uses "halal" rather than "Islamic" to emphasise practical and inclusive applications across tourism, policy, and business development (Battour & Ismail, 2016; Khan & Haleem, 2016).

1.7.3 Halal Tourism

Tourism that provides services in accordance with halal principles, including halal food, prayer facilities, modest accommodation, and family-friendly activities. It integrates

religious compliance with local cultural practices to meet the needs of Muslim travellers (DinarStandard, 2022).

1.7.4 Muslim-Friendly Tourism

A flexible approach to accommodating Muslim travellers without fully adhering to halal standards. Often applied in non-Muslim-majority contexts, it supports partial compliance and inclusivity (CrescentRating, 2023).

1.7.5 Halal Ecosystem

A network of interrelated halal-compliant sectors such as food, finance, fashion, travel, and media, serving the lifestyle needs of Muslim consumers. Halal tourism functions as part of this ecosystem (DinarStandard, 2022).

1.7.6 Halal Certification

An official assurance issued by recognised authorities (e.g., MUI, JAKIM) verifying that a product or service complies with Shariah standards. In tourism, this includes food, accommodations, and travel packages (Khan & Haleem, 2016).

1.7.7 Cultural Adaptation

The process of aligning halal practices with local cultural norms. In Yogyakarta, it involves integrating Islamic values with Javanese traditions to preserve authenticity while serving halal tourists (Maizida, 2021).

1.7.8 Local Wisdom

Traditional knowledge and customs embedded in a community. In this study, it represents Yogyakarta's cultural heritage, which interacts with and informs halal tourism development (Pesurnay, 2018).

1.7.9

Stakeholders

Individuals or groups directly or indirectly involved in halal tourism, including government officials, business owners, tourists, communities, and regulatory bodies (Freeman, 2010).

1.7.10 Strategic Framework

A practical model proposed in this research to guide halal tourism development. It includes components such as policy alignment, stakeholder engagement, cultural integration, and sustainable business practices (Grace et al., 2023).

Tourism practices that are environmentally responsible, socially equitable, and economically viable. In halal tourism, sustainability also encompasses ethical conduct and religious integrity (Battour et al. 2021).

1.8 ORGANISATION OF THE STUDY

This thesis is organised into seven chapters. Chapter One introduces the study, presenting the background, problem statement, research questions, objectives, scope, significance, and definitions of key terms. Chapter Two provides a comprehensive review of existing literature on halal tourism, covering global and local trends, theoretical foundations, and research gaps. Chapter Three outlines the research methodology, detailing the philosophical underpinnings, research design, data collection methods, sampling strategy, and ethical considerations.

Chapter Four presents the empirical findings, including participant demographics and thematic analysis of responses from key stakeholders. Chapter Five delivers a strategic analysis and introduces the conceptual framework developed from the findings, along with policy recommendations and business strategies. Chapter Six examines the key findings in relation to existing literature and theoretical frameworks, emphasising the study's contributions, implications, and how they align with the stated objectives.

Finally, Chapter Seven concludes the study by summarising the research, outlining its limitations, and highlighting both practical and theoretical contributions. It also offers recommendations for future research, ensuring that the insights gained can inform further academic inquiry and practical applications in the field of halal tourism.

CHAPTER TWO

LITERATURE REVIEW

2.1 INTRODUCTION

This chapter provides an extensive literature review underpinning the study of halal tourism in Yogyakarta. It explores theoretical, conceptual, and empirical discussions central to understanding the dynamics of integrating halal principles into tourism policies and practices. The review begins by establishing foundational concepts, including definitions of halal tourism and its guiding values, before moving on to assess global developments in the halal tourism sector and Indonesia's national strategy. Emphasis is placed on the unique cultural-religious context of Yogyakarta as a developing halal tourism destination. The chapter critically synthesises scholarly work on policy design, consumer preferences, business practices, and entrepreneurial contributions, as well as international frameworks. Throughout, the chapter responds to existing knowledge gaps and lays the groundwork for the study's theoretical framework, guided by Cultural Adaptation Theory, Stakeholder Theory, and Sustainable Tourism Development Theory. This approach provides a comprehensive understanding of how halal tourism initiatives can be tailored to culturally diverse environments while maintaining religious and ethical integrity.

2.2 HALAL TOURISM: CONCEPT, PRINCIPLES, AND GLOBAL TRENDS

2.2.1 Halal Principles and Values

The concept of halal extends beyond dietary restrictions, encapsulating a broader system of ethics, morality, and legality as prescribed in Islamic law. Halal is derived from the Arabic root meaning "permissible" or "lawful," and is governed by divine injunctions outlined in the Quran and Sunnah (Al-Qaradawi et al., 2013). These

principles influence a wide spectrum of human activity including commerce, interpersonal behaviour, environmental responsibility, and governance (Rafiki & Wahab, 2014; Wahab & Masron, 2020).

Maqasid Shariah is a set of Islamic values that focuses on preserving (*Hifz*) and promoting (*Ta'ziz*) human ideals that include justice (*'Adl*), compassion (*Rahmah*), respect (*Ihsan*) and well-being (*Maslahah*) and these values should be followed by Muslims to live a balanced (*Wasatiyyah*) and good life (*Hayah Jayyidah*) (Saffinee et al., 2024). In this study, the term "halal principles and values" is used extensively than "Islamic values" to highlight its pragmatic application across socio-cultural contexts, particularly within non-religious institutions such as tourism. While rooted in Islamic teachings, without neglecting the Islamic values, halal principles in this context relate to values such as cleanliness, transparency, trust, safety, ethical business conduct, and community well-being (Khan & Haleem, 2016; Battour & Ismail, 2016). These values underpin tourism practices that cater not only to religious compliance but also to broader consumer expectations around quality and integrity.

Given that the integration of halal principles and values into tourism policies and practices forms the core of this research, it is essential to understand how these principles will be operationalised. Throughout this thesis, these values are examined not only as religious tenets but also as guiding ethical standards that inform policy development, business operations, and consumer engagement strategies. The later chapters (particularly Chapters 4 and 5) will demonstrate how these principles can be embedded practically within Yogyakarta's tourism ecosystem to foster a culturally sensitive, sustainable, and inclusive halal tourism model.

2.2.2 Defining Halal Tourism

The research on halal tourism has grown significantly from 2013 to 2023 which indicates the growing interest of the topic, subsequently the term halal tourism has been highlighted and received substantial attention throughout the years (Chantarungsri et al., 2024). Halal tourism refers to tourism activities and services that are designed to accommodate the religious needs and ethical expectations of Muslim travellers. These include, but are not limited to, halal food offerings, prayer facilities, gender-segregated amenities, modest entertainment options, and Shariah-compliant accommodation and financial services (Meirezaldi, 2020; Battour & Ismail, 2016). The underlying aim is to allow Muslims to fulfil their religious obligations while travelling, without compromising on service quality or cultural experience.

Battour and Ismail (2016) frame halal tourism as "any tourism object or action that is permissible according to Islamic teachings for use or engagement by Muslims in the tourism industry," highlighting the sector's global relevance beyond Muslim-majority countries. The development of halal tourism is not restricted to Islamic regions, with countries such as Japan, South Korea, Thailand, and the United Kingdom adapting services to attract Muslim travellers through initiatives such as halal restaurant guides, mosque accessibility, and dedicated prayer spaces (Vargas-Sánchez & Moral-Moral, 2020; Suswanta et al., 2023).

Moreover, halal tourism serves a dual function, not only offering Islamic-compliant services, but also enhancing inclusive, family-friendly, and ethical experiences which are attractive to non-Muslim travellers as well (Jaelani, 2017). This positions halal tourism as an inclusive model underpinned by religious sensitivity, cultural authenticity, and ethical consumption.

2.2.3 Global Trends and Muslim Travel Market

The global halal tourism sector has evolved significantly from its origins in pilgrimage-based travel (Hajj and Umrah) to a dynamic lifestyle-oriented industry catering to a wide range of travel preferences (Purwandani & Yusuf, 2021). As global Muslim populations grow and gain economic power, the demand for halal travel increases accordingly.

According to the Mastercard-CrescentRating Global Muslim Travel Index (GMTI), Muslim travellers reached 160 million in 2019 and are forecasted to exceed 230 million by 2028, driven by rising disposable income, increasing awareness of halal offerings, and digital engagement through apps and platforms tailored to Muslim consumers. By 2050, Muslims are projected to constitute one-third of the global population (Mastercard & CrescentRating, 2019).

In 2021, Muslim travellers contributed approximately USD 102 billion to the global tourism economy. This figure is expected to grow to USD 189 billion by 2025, as noted in the State of the Global Islamic Economy Report (DinarStandard, 2022). Regions such as Southeast Asia, the Middle East, and select non-Muslim destinations are competing to capture a share of this lucrative market. Key strategies include improving accessibility to halal-certified food, implementing inclusive marketing, and creating family-oriented, religiously accommodating experiences.

Post-pandemic travel behaviour has also revealed a shift towards destinations prioritising safety, hygiene, and digital adaptability. All of which align closely with halal principles. Additionally, younger generations of Muslim travellers, especially Millennials and Gen Z, are seeking experiences that merge faith, wellness, culture, and sustainability (DinarStandard, 2022).

2.2.4 Halal Tourism within the Halal Ecosystem

Halal tourism is embedded within a broader halal ecosystem that spans several interconnected sectors including halal food, Islamic finance, modest fashion, pharmaceuticals, cosmetics, and digital media. The interlinkage between these sectors not only supports consumer lifestyles but also provides a cohesive framework for halal tourism destinations (DinarStandard, 2022).

In many cases, travellers' experiences of halal tourism begin with the assurance of halal-certified food and continue with access to ethical financing options, modest shopping experiences, and faith-aligned entertainment. Institutions such as the Organisation of Islamic Cooperation (OIC), through the SMIIC standards, and national regulatory bodies like Indonesia's BPJPH and Malaysia's JAKIM, play critical roles in regulating, certifying, and promoting alignment across these sectors.

The synergy between these halal sub-sectors contributes to what has been described as a comprehensive halal lifestyle. For example, tourism services that incorporate halal-certified restaurants, nearby prayer facilities, Islamic finance for travel payments, and promotional materials reflecting modesty and cultural awareness all serve to reinforce consumer trust. As Jaelani (2017) argues, halal tourism provides benefits that transcend religious boundaries, promoting inclusivity and ethical tourism for all.

This integrated approach positions halal tourism not only as a religious necessity but also as a growth engine within the larger Islamic economy. For Yogyakarta and similar culturally rich regions, building compatibility with this ecosystem is essential for achieving a competitive edge in the Muslim-friendly tourism market.

2.3 HALAL TOURISM IN INDONESIA

2.3.1 National Vision and Strategic Priorities

Indonesia, home to the world's largest Muslim population, has positioned itself as a premier destination for halal tourism, reflected in its top ranking on the Global Muslim Travel Index (GMTI) in 2023 (CrescentRating et al., 2023). This achievement is supported by the country's diverse attractions, including over 17,000 islands, rich cultural heritage, and more than 800,000 mosques (Mastercard & CrescentRating, 2021). Recognising the sector's potential for driving inclusive economic growth and reinforcing cultural identity, the government has incorporated halal tourism into its national development agenda, particularly through the Rencana Induk Pembangunan Kepariwisata Nasional (RIPPARNAS). The establishment of the Halal Tourism Acceleration and Development Team in 2016, tasked with identifying ten provinces including Yogyakarta for sustainable halal tourism development, illustrates a targeted approach to building globally competitive halal destinations (Furqan, 2019).

Government initiatives extend to the designation of ten official halal tourism destinations, such as Lombok, Aceh, West Sumatra, and Yogyakarta, as well as additional support for the '5 Destinasi Super Prioritas' or Five Super Priority Destinations, which include North Sumatra, North Sulawesi, East Nusa Tenggara, West Nusa Tenggara, and Central Java with Yogyakarta (Ministry of Tourism and Creative Economy, 2023). These designations aim to integrate infrastructure development, halal certification facilitation, and regional branding to attract both domestic and international Muslim travellers. Campaigns launched by the Ministry of Tourism and Creative Economy have actively promoted these destinations, showcasing their halal-friendly services and facilities.

Despite notable achievements, challenges remain in ensuring the industry's sustained growth. Aside from the quality of tourism infrastructure and the availability of accommodation of halal standards, the absence of comprehensive nationwide

infrastructure and the need for a consistent halal certification system hinder the full realisation of Indonesia's potential in this sector (Danarta et al., 2024; Widodo et al., 2022). Effective global marketing strategies are also required to position Indonesia's halal tourism destinations in competitive international markets. Nevertheless, the strategic vision set out at the national level, supported by institutional development and targeted investments, forms a solid foundation for long-term growth and positions Indonesia as a leading player in the global halal tourism landscape.

2.3.2 Institutional Development and Regulatory Support

Institutional development has been critical to the expansion of halal tourism in Indonesia. The launch of BPJPH under Law No. 33 of 2014 concerning Halal Product Assurance marks a turning point in formalising halal standards across sectors. This includes halal certification of tourism-related services such as accommodation, food and beverages, and travel agencies. BPJPH collaborates with local governments and industry associations to increase the number of halal-certified businesses and to streamline the certification process.

In addition to BPJPH, the Indonesian Ulema Council (Majelis Ulama Indonesia – MUI) continues to play an important role in issuing fatwas and ensuring Shariah compliance in product and service certification. Furthermore, local halal certification initiatives in regions such as West Nusa Tenggara and West Sumatra serve as role models for how institutional development can occur at the sub-national level (Ministry of Tourism and Creative Economy, 2023).

Despite these efforts, Indonesia still lacks a dedicated and unified legal framework for halal tourism specifically. As a result, many tourism stakeholders face confusion regarding operational standards, certification procedures, and compliance expectations. This gap not only hinders investor confidence but also slows the mainstreaming of halal tourism at the national level.

2.3.3 Challenges in Implementation and Regional Disparities

Despite robust national-level strategies, the implementation of halal tourism policies varies considerably across Indonesia's regions. Local governments interpret and apply these strategies differently, leading to inconsistencies in service quality and tourist experiences. This lack of uniform guidelines and a cohesive monitoring system threatens the overall credibility of the national halal tourism brand (Jaelani, 2017). In many areas, small and medium-sized tourism enterprises (SMEs) have limited awareness of halal certification processes, and support systems to guide them through compliance requirements are inadequate. Such disparities highlight the pressing need for context-sensitive frameworks that respect local diversity while promoting national standards.

The alignment of national strategies with regional execution is critical for the success of halal tourism development (Santoso et al., 2022a; Yusuf et al., 2021). Achieving this alignment requires harmonised certification mechanisms, targeted capacity-building programmes for SMEs, and active community engagement to ensure local readiness. This collaborative approach would foster consistency in halal service delivery while empowering regions to showcase their unique cultural assets. The experiences of successful destinations such as Lombok and Aceh demonstrate that tailored, locally grounded strategies can achieve both compliance and market appeal.

Moreover, the intersection of government regulation, market demand, and cultural heritage is key to building a resilient halal tourism sector. By integrating community-based tourism initiatives such as traditional crafts, cultural performances, and halal culinary experiences, regions can offer authentic and enriching experiences that appeal to both Muslim and non-Muslim tourists (Valenrie & Nuringsih, 2021). Such initiatives not only preserve local heritage but also create inclusive economic opportunities, helping to bridge socio-economic disparities between regions. The following section explores how these national trends and challenges are reflected in the case of Yogyakarta.

2.4 HALAL TOURISM IN YOGYAKARTA

2.4.1 Historical, Cultural, and Religious Landscape

Yogyakarta, located in the heart of Java, is a region known for its rich cultural heritage, strong Islamic traditions, and unique status as a Special Region with its own monarchy and autonomous governance. The city's deep-rooted Javanese customs coexist with Islamic values, shaping a distinctive local identity that blends tradition and religion (Maizida, 2021). It is widely recognised for its educational institutions, royal palaces, traditional arts, and historic temples. This historical depth continues to shape the region's identity and strengthens its appeal as a destination rooted in heritage (Agustin, 2019; Sakeri, 2020).

In general, Indonesia has a variety of beautiful sustainable cultures and traditions, what more each specific regions in Indonesia, especially in Yogyakarta (Danarta et al., 2024). Beyond its history, Yogyakarta is renowned as a cultural hub that preserves and promotes Javanese arts and traditions. Practices such as batik making, gamelan performances, and *wayang kulit* (shadow puppetry) remain integral to community life and are recognized globally as UNESCO cultural heritages. The city is also widely known as "*Kota Pelajar*" (City of Students) due to its strong educational institutions, which nurture intellectual and artistic growth. These cultural assets not only enhance the identity of Yogyakarta but also attract domestic and international tourists, making the region one of Indonesia's most vibrant centers of cultural tourism (Ciputra, 2022; Sakeri, 2020).

In addition to its historical and cultural appeal, Yogyakarta's predominantly Muslim population and religious institutions make it a suitable environment for the development of halal tourism. Islamic values permeate daily life and community practices, influencing consumer expectations around hospitality, food, services, and leisure. The integration of these values into tourism offerings reflects not only market potential but also alignment with the socio-cultural identity of the region. As such,

Yogyakarta offers a unique setting for the convergence of halal principles and cultural authenticity.

2.4.2 Halal Tourism Designation and Strategic Potential

Recognising this potential, the Indonesian government designated Yogyakarta as one of the ten national halal tourism destinations and one of the five Super Priority Tourism Areas. These designations aim to accelerate investment, infrastructure, and institutional readiness for tourism development. The city's strategic location, accessibility, and vibrant local economy further reinforce its candidacy for halal tourism advancement (Ministry of Tourism and Creative Economy, 2023).

In 2022, Yogyakarta welcomed approximately 7.4 million tourists, with notable spending patterns from both domestic and international travellers (Pangaribowo, 2023). The economic contribution of the tourism sector reached 17.46% of the region's gross domestic product (Rusqiyat, 2020). These figures underscore the growing importance of tourism to Yogyakarta's economy and highlight the need for structured, inclusive, and values-driven tourism frameworks that can support long-term growth while respecting local norms.

The city's potential lies not only in its infrastructure and visitor volume but also in its capacity to serve as a model for integrating halal principles with local wisdom. However, realising this potential requires careful planning, community engagement, and policy support that align with both national objectives and local realities.

2.4.3 Local Challenges in Implementing Halal Tourism

Despite the government's endorsement and Yogyakarta's cultural suitability, several challenges impede the effective implementation of halal tourism in the region. Firstly, there remains a lack of localised policy frameworks to operationalise halal tourism principles at the regional level. While Special Region Regulation No. 1 of 2019 was enacted to support halal tourism, it lacks specificity and clarity, making enforcement and interpretation difficult for local stakeholders (Arrahman & Yanti, 2022; Susilawati, 2023).

Secondly, the adoption of halal certification among local businesses remains limited. Many tourism SMEs are unaware of the requirements or perceive certification as costly and administratively burdensome. This results in fragmented efforts to cater to halal travellers, particularly in areas such as accommodation, culinary experiences, and tour operations. Furthermore, the absence of clear incentives or support mechanisms discourages wider industry participation (Santoso et al., 2022a).

Community readiness and awareness also present a challenge. Although Islamic values are embedded in Yogyakarta's culture, there is still limited understanding among some business actors regarding the practical implications of halal tourism. Misconceptions about halal tourism being restrictive or exclusive hinder broader engagement and reduce opportunities for inclusive service delivery.

To address these challenges, a holistic approach is required; one that involves coordinated efforts between government agencies, religious institutions, industry stakeholders, and civil society. Enhancing regulatory clarity, offering technical and financial support, and promoting halal literacy among service providers are key strategies for mainstreaming halal tourism in Yogyakarta. These steps are critical for transforming the city's tourism landscape into one that is not only competitive and economically robust but also ethically grounded and culturally resonant.

2.5 REVIEW OF RELEVANT STUDIES ON HALAL TOURISM

2.5.1 Cultural and Religious Factors

A recurring theme in the literature on halal tourism is the imperative to balance religious compliance with cultural authenticity. This balance is particularly important in regions like Yogyakarta, where Islamic traditions coexist with rich Javanese cultural heritage. Muflihah and Muttaquin (2025) highlight that fostering inclusive halal tourism in such multicultural destinations requires carefully integrating Islamic values with the preservation of local heritage. Their review emphasises that tourism experiences should reflect both religious observance and cultural authenticity, reinforcing the idea that culturally sensitive halal tourism depends on adaptive frameworks that consider local wisdom and inclusive interpretations of Islamic principles.

Studies by Battour and Ismail (2016) argue that destinations that are able to integrate Islamic values into their cultural tourism offerings are more likely to appeal to halal travellers. These tourists not only seek halal amenities but also meaningful engagement with local identity and values. Alfath et al. (2022) explored this interaction within Yogyakarta and found that local entrepreneurs often grapple with aligning traditional cultural norms with Islamic practices. In many cases, local ceremonies, cuisine, and hospitality traditions must be adapted to meet both religious expectations and cultural integrity. Henderson (2016) further supports this by highlighting that successful halal tourism destinations typically frame their services in ways that celebrate both religious observance and local identity.

This is especially relevant in Yogyakarta, which has been officially designated as a national halal tourism destination. However, its progress has been hampered by tension between preserving indigenous cultural expressions and complying with standardised religious guidelines (Maizida, 2021). The literature suggests that culturally sensitive halal tourism requires an adaptive framework that considers local wisdom, values-based service delivery, and inclusive interpretation of Islamic principles.

2.5.2 Knowledge and Integration of Halal Principles

While the concept of halal is widely recognised, the operationalisation of halal principles across different aspects of the tourism industry remains inconsistent, particularly among small and medium-sized enterprises (SMEs). Ulum (2019) and Furqan (2019) found that many tourism businesses in Indonesia limit their understanding of halal compliance to food-related certification, without incorporating broader elements such as ethical transactions, cleanliness standards, or Shariah-compliant recreational offerings.

This limited understanding is exacerbated by structural barriers, such as lack of targeted training, absence of government support, and inconsistent certification procedures. Huda et al. (2022) noted that local businesses in Yogyakarta, especially those not directly affiliated with government-endorsed halal programmes, often struggle to access reliable guidance.

In their study on halal meat supply chains in Yogyakarta, Aliyanti and Kariim (2022) illustrated how misalignment between local practices and formal halal standards creates operational gaps, particularly in inspection and traceability. These findings underscore the need for educational interventions to build capacity across the tourism value chain.

Rafiki and Wahab (2014) and Khan and Haleem (2016) support the argument for broader halal literacy, noting that halal principles encompass ethical business conduct, employee treatment, and sustainability. Several studies call for more inclusive training initiatives that go beyond certification checklists and encourage long-term behavioural change within organisations. For instance, stakeholder engagement through workshops and mentoring has been cited as an effective tool for ensuring better internalisation of halal values within businesses (Khoiriyati et al., 2018).

In Yogyakarta, integrating halal principles is further challenged by the local tourism actors' perception that halal compliance could conflict with the city's cultural openness and historical appeal. However, empirical evidence shows that businesses that manage to internalise halal values while maintaining local cultural expressions are often more competitive in attracting Muslim travellers (Jaelani, 2017; DinarStandard, 2022).

There is a significant gap in the awareness and practical integration of halal principles among tourism business operators, particularly in emerging halal destinations like Yogyakarta. Studies by Furqan (2019), Ulum (2019), and Huda et al. (2022) reveal that many SMEs in Indonesia lack comprehensive knowledge on how to implement halal principles beyond basic food certification. Factors such as limited access to training, fragmented guidelines, and cost-related challenges act as barriers to widespread adoption.

Aliyanti and Kariim (2022) investigate the halal supply chain for meat products in Yogyakarta and find inconsistencies in the operationalisation of halal standards, especially among smaller vendors. These issues are compounded by the lack of technical support from regulatory bodies. Khan and Haleem (2016) advocate for the creation of targeted education programmes and halal literacy initiatives to close the knowledge gap. Their work suggests that stakeholder training, coupled with financial and administrative support, can enhance compliance and foster innovation among halal-certified businesses.

2.5.3 Consumer Expectations and Preferences

Muslim travellers today represent a highly diverse and increasingly discerning segment of the global tourism market. While traditional halal tourism offerings—such as halal-certified food, prayer spaces, and gender-segregated facilities—remain essential, there is growing demand for experiences that are spiritually fulfilling, culturally immersive, and socially engaging (Afsari et al., 2017; Battour & Ismail, 2016). Studies such as

those by DinarStandard (2022) and Khullar (2019) indicate that younger generations of Muslim travellers are not only seeking compliance but are motivated by lifestyle alignment, personalised service, and value-based experiences.

In the context of Yogyakarta, research reveals that halal consumers appreciate authenticity and cultural richness in tourism experiences, provided these align with their religious expectations. For instance, travellers prefer destinations that offer Islamic-themed museums, ethical hospitality practices, and cultural activities consistent with their values (Jaelani, 2017). Reviews and surveys conducted by local stakeholders, including tourism offices and Muslim travel groups, underscore the need for improved access to verified halal food, modest accommodation, and prayer facilities, particularly in rural and non-mainstream tourism areas.

Additionally, consumer expectations now include transparent halal certification, digital information access (e.g., halal mobile apps), and the presence of trained staff who understand Muslim sensitivities. DinarStandard (2022) notes that these expectations are no longer peripheral, but central to consumer decision-making, with many travellers using peer reviews, social media, and influencer endorsements to assess the suitability of a destination before booking. The failure to meet these standards can result in negative reviews and long-term reputational damage.

2.5.4 Entrepreneurial Attitudes and Consumer Feedback

Entrepreneurs and business operators in the halal tourism sector play a pivotal role in bridging the gap between policy goals and consumer needs. Wahab and Masron (2020) emphasise the importance of value-based entrepreneurship, particularly in culturally complex regions like Yogyakarta, where local traditions and Islamic norms must be carefully harmonised. Many entrepreneurs recognise the growing demand for halal tourism but remain uncertain about how to operationalise these principles effectively

within their offerings. This lack of clarity stems from inconsistent government messaging, limited access to technical support, and evolving consumer standards.

In Yogyakarta, business actors often adopt an incremental approach to halal tourism, beginning with food certification and modesty-oriented services, and gradually expanding to more comprehensive offerings. However, as noted by Huda et al. (2022), few SMEs possess the capacity to fully integrate halal values into their service design without external guidance. As such, consumer feedback becomes a vital resource. Online reviews, informal surveys, and feedback forms increasingly guide business decisions, prompting changes in menu options, facility design, and service etiquette (Vargas-Sánchez & Moral-Moral, 2020).

Tourists frequently highlight both strengths and weaknesses in current offerings. Positive remarks typically cite the cultural richness of Yogyakarta and the friendliness of its service personnel, while critical feedback points to gaps in halal food access, the lack of clearly designated prayer spaces, and confusion around the halal status of accommodations. These insights have encouraged some entrepreneurs to seek collaboration with halal certifiers and religious councils to improve transparency. Others have integrated customer-driven innovation into their services, creating bespoke packages or mobile applications that assist tourists in navigating the halal landscape of Yogyakarta.

Ultimately, consumer feedback is not merely reactionary; it functions as a strategic tool for entrepreneurial growth and innovation in halal tourism. The discourse on halal tourism is increasingly intersecting with sustainability, both environmental and socio-economic. Jaelani (2017) argues that the ethical foundations of halal align naturally with sustainability principles, including environmental stewardship, social equity, and economic resilience. Halal tourism in this context is not merely about meeting religious needs but about fostering long-term responsible tourism practices.

Studies by Wahab and Masron (2020) and Hanafiah et al. (2022) support this view, noting that halal tourism businesses that integrate eco-friendly practices, such as waste management, energy efficiency, and local sourcing, are more likely to gain consumer trust. In Yogyakarta, however, sustainability remains an underexplored dimension of halal tourism. Limited infrastructure and lack of incentives have hindered the scaling of green practices among SMEs. There is a need for clearer policy alignment between halal tourism strategies and broader sustainable tourism goals.

2.5.5 Sustainability Practices

The discourse on halal tourism is increasingly intersecting with sustainability, encompassing not only environmental considerations but also ethical business conduct, community empowerment, and long-term economic viability. Jaelani (2017) suggests that halal principles naturally align with sustainable tourism, given their emphasis on cleanliness, moderation, social equity, and respect for the environment. This alignment creates an opportunity to integrate Islamic values with the broader global sustainability agenda.

Studies such as Wahab and Masron (2020) and Hanafiah et al. (2022) advocate for embedding sustainability within the halal tourism development process, noting that this convergence enhances the sector's value proposition and broadens its appeal beyond Muslim travellers. Businesses that implement eco-conscious practices-such as waste reduction, energy efficiency, and ethical sourcing-can tap into overlapping market segments of environmentally aware and halal tourists. Such integration not only fosters environmental stewardship but also builds trust among ethically minded consumers.

In Yogyakarta, however, sustainability remains an underdeveloped component of halal tourism. Despite the city's reputation for cultural richness and environmental awareness, few tourism actors have embedded sustainability frameworks into their halal offerings. Interviews and case studies reveal that while some accommodation providers

and culinary businesses are adopting sustainable practices (e.g., reduced plastic use, sourcing from local farmers), these efforts are sporadic and uncoordinated. SMEs, in particular, often lack the knowledge, resources, or incentives to align with sustainability targets.

Moreover, existing policy documents make limited reference to sustainability, and halal tourism regulations in Indonesia have yet to integrate environmental indicators or benchmarks. This disconnection between halal certification and sustainable practices represents a missed opportunity. According to Vargas-Sánchez and Moral-Moral (2020), sustainability should be viewed not as an additional feature, but as an intrinsic part of halal tourism, reinforcing the moral and ethical dimensions of travel. Moreover, the challenges that arise from strategizing sustainable halal tourism like balancing religious requirements with modern settings, navigating cultural conflicts, developing appropriate and functioning infrastructure and also overcoming the resistance to implement halal certification can be overcome with collaborative efforts between policymakers, religious authorities, and sustainability experts to develop guidelines that link halal compliance with environmental responsibility (Chantarungsri & Alam, 2024).

Incorporating sustainability also enhances destination resilience. As demonstrated during the COVID-19 pandemic, tourism regions that had embraced sustainable principles were better equipped to adapt to disruptions and shifts in consumer priorities. In the post-pandemic landscape, travellers increasingly value health, hygiene, and ethical considerations—core tenets of both halal and sustainable tourism.

For Yogyakarta to position itself as a leader in halal tourism, it must move beyond basic compliance and embrace holistic sustainability strategies. This includes not only environmental efforts but also social impact initiatives, such as supporting local artisans, empowering women entrepreneurs, and preserving intangible cultural heritage. Doing so would allow Yogyakarta to differentiate itself in the halal tourism landscape while contributing to broader goals of responsible tourism development.

2.5.6 Marketing and Consumer Engagement

Marketing plays a pivotal role in shaping perceptions, attracting target markets, and differentiating halal tourism destinations in an increasingly competitive global environment. Effective halal tourism marketing strategies, according to Henderson (2016), must reflect not only the religious requirements of Muslim travellers but also resonate with their lifestyle aspirations and cultural preferences. In the Indonesian context, efforts to market halal destinations remain uneven, often limited to generic campaigns that do not adequately reflect local identities or the nuanced needs of Muslim travellers.

In Yogyakarta, this challenge is pronounced. While the city is officially designated as a halal tourism destination, it lacks a unified and recognisable brand identity in the halal tourism space. Promotional efforts are typically fragmented, carried out by individual businesses, local government units, or small community groups without coordination. Unlike destinations such as Lombok, which has adopted a region-wide branding initiative for halal tourism, Yogyakarta has yet to position itself clearly in national or international halal tourism narratives. This lack of cohesive branding weakens its competitiveness in the Muslim travel market (Furqan, 2019).

Furthermore, few digital platforms exist that provide comprehensive and up-to-date information on halal-friendly services in the city. Muslim travellers visiting Yogyakarta often rely on crowd-sourced reviews, anecdotal experiences, or informal recommendations due to the absence of a centralised, trustworthy source of halal information. Azam et al. (2024) emphasise that integrating digital innovation into halal tourism, such as mobile applications, AI-driven travel planning, and digital marketing, can significantly enhance the Muslim traveller's experience. Their findings suggest that technology adoption not only improves service accessibility and information transparency but also strengthens consumer engagement in competitive tourism markets. This information gap limits accessibility and may deter travellers who require transparency and consistency in halal offerings. DinarStandard (2022) reports that modern Muslim travellers increasingly rely on digital resources, such as mobile apps,

peer reviews, and social media influencers when selecting destinations. In Yogyakarta, the absence of such features places it at a disadvantage compared to other destinations that have integrated digital and mobile strategies into their halal tourism promotion.

Authenticity remains a key theme in marketing halal tourism. Battour and Ismail (2016) and Khullar (2019) highlight that Muslim travellers seek more than just facilities, they value authentic cultural experiences that align with their religious and ethical beliefs. In Yogyakarta, there is a strong potential to create narratives that blend Islamic heritage with the city's Javanese traditions, art, and historical richness. However, these narratives remain underutilised. Marketing efforts often fail to highlight the unique intersection between culture and religion that distinguishes Yogyakarta from other destinations. With strategic storytelling, Yogyakarta could position itself as a place where cultural depth and halal values co-exist harmoniously.

Moreover, businesses in Yogyakarta often operate in isolation when it comes to marketing their halal offerings. Very few hospitality or tour operators explicitly communicate their halal compliance or ethical practices through websites, brochures, or signage. The limited visibility of halal-certified venues, modest fashion outlets, or Muslim-friendly recreational spaces also contributes to the perception that the city is not fully committed to halal tourism. Khullar (2019) notes that such ambiguity can erode consumer confidence, especially among first-time travellers.

To enhance consumer engagement, coordinated marketing campaigns that involve both public and private stakeholders are essential. Collaborative initiatives between the regional tourism board, halal certification bodies, local businesses, and creative professionals could help develop a unified message. This includes designing destination-specific logos, curating halal travel itineraries, and producing content that reflects both the spiritual and cultural dimensions of travel. Visual media, such as promotional videos, influencer-led campaigns, and photographable landmarks, could further enhance Yogyakarta's appeal to tech-savvy, experience-oriented Muslim travellers.

Thus, marketing and consumer engagement in Yogyakarta's halal tourism sector remain underdeveloped. While the potential is significant, current efforts lack coordination, cultural nuance, and digital integration. Addressing these gaps requires a strategic, collaborative, and storytelling-driven approach to branding, one that not only meets the functional needs of Muslim tourists but also inspires and connects them with Yogyakarta's unique cultural and spiritual offerings.

2.5.7 Policy Effectiveness and Literature Gaps

Existing literature underscores a significant gap between halal tourism policy formulation and its implementation, particularly at the regional level. While national strategies often include broad objectives, such as improving halal tourism infrastructure, certification access, and stakeholder coordination, their translation into operational guidelines has been limited in scope and clarity (Effendi et al., 2021; Santoso et al., 2022a). In Yogyakarta, the enactment of Special Region Regulation No. 1 of 2019 was a milestone; however, local stakeholders frequently cite a lack of practical enforcement mechanisms, budgetary allocations, and institutional leadership as key hindrances.

Several scholars highlight that policy documents often lack indicators for monitoring effectiveness or frameworks for stakeholder accountability (Zahra, 2022). This has led to a mismatch between the state's aspirations and the realities faced by entrepreneurs and local tourism actors. Furthermore, there is a lack of tailored support for small and medium-sized enterprises (SMEs), which are expected to align with halal principles without sufficient financial or technical assistance. Furqan (2019) and Huda et al. (2022) point to inconsistencies in the roles of provincial and city governments, with overlapping responsibilities and fragmented planning processes.

Another issue emerging from the literature is the limited engagement of non-governmental actors in policy discourse. Community-based tourism organisations, local religious authorities, and Muslim travel associations are often marginalised in formal

policymaking, despite their grassroots knowledge and networks. The absence of participatory frameworks weakens the potential for adaptive and context-sensitive policy responses.

From a research perspective, most studies remain descriptive or normative in nature, offering conceptual models or frameworks without empirical validation. Longitudinal studies that track the outcomes of halal tourism policies are rare. There is also minimal cross-comparison between provinces in Indonesia, which would provide useful insights into best practices and scalable models. Moreover, the interaction between informal practices (e.g., culturally embedded halal norms) and formal regulation remains underexplored, leaving a crucial knowledge gap.

This study attempts to address these gaps by contextualising the challenges in Yogyakarta's halal tourism policies, analysing existing frameworks, and proposing a strategic model that integrates cultural, institutional, and operational dimensions. While numerous studies have explored policy frameworks for halal tourism in Indonesia, there remains a disconnect between theoretical recommendations and practical application. Effendi et al. (2021) and Santoso et al. (2022a) point to the fragmented nature of national and regional policies, inconsistent enforcement, and vague definitions that hinder effective implementation. The Special Region Regulation No. 1 of 2019 for Yogyakarta, though well-intentioned, lacks the clarity and operational guidelines needed by local businesses.

Literature gaps also persist in terms of longitudinal studies and empirical research that evaluates policy outcomes. Much of the existing work is descriptive or prescriptive, lacking data on effectiveness, uptake, or stakeholder perceptions. There is also limited exploration of the interaction between informal practices (e.g., community-driven standards) and formal policy mechanisms.

2.5.8 Frameworks in Literature

The academic literature on halal tourism frameworks reflects a growing interest in formalising standards and guiding principles for industry implementation. Several prominent frameworks have been developed globally, each offering different approaches to halal tourism governance and operationalisation. Among the most frequently cited are the Global Muslim Travel Index (GMTI), the Indonesia Muslim Travel Index (IMTI), and the Organisation of Islamic Cooperation's Halal Tourism Services Standard (OIC/SMIIC 9:2019). These tools serve as reference points for both governments and tourism businesses in benchmarking their halal-readiness, evaluating service quality, and designing consumer-oriented strategies (CrescentRating & Mastercard, 2019; SMIIC, 2020; DinarStandard, 2022).

The Global Muslim Travel Index (GMTI), for instance, measures destinations on factors such as accessibility, communication, environment, and services (ACES model), providing a score-based ranking system. While widely used, the GMTI has been critiqued for its top-down approach and limited cultural flexibility. The IMTI, developed for domestic benchmarking, adds a layer of regional specificity, assessing tourism infrastructure, marketing, and community readiness across Indonesia. The OIC/SMIIC standard, by contrast, attempts to formalise halal tourism through standardised service protocols, though uptake across countries remains inconsistent.

Despite their value, these frameworks often fall short in addressing the complex socio-cultural landscape of local destinations. Studies by Suswanta et al. (2023), Battour and Ismail (2016), and Wahab and Masron (2020) caution against over-reliance on universal metrics, noting that successful halal tourism development requires cultural embeddedness and local stakeholder engagement. For instance, the frameworks do not adequately account for the role of local wisdom, religious diversity, or community-based tourism dynamics, all of which are highly relevant in a context like Yogyakarta.

Furthermore, scholars have observed that many frameworks emphasise infrastructure and services but pay insufficient attention to policy coherence,

entrepreneurial innovation, and consumer co-creation (Furqan, 2019; Huda et al., 2022). There is also a lack of practical tools to help SMEs, which form the backbone of halal tourism in Indonesia, implement these standards effectively. This implementation gap is particularly evident in Yogyakarta, where businesses frequently express confusion regarding halal compliance, certification procedures, and marketing standards (Aliyanti & Kariim, 2022; Ulum, 2019).

A notable gap in the literature is the absence of adaptive frameworks that can flexibly integrate global best practices with local cultural and institutional realities. Scholars like Henderson (2016) and Vargas-Sánchez and Moral-Moral (2020) argue for hybrid models that combine top-down policy support with bottom-up community initiatives. These hybrid frameworks would ideally incorporate feedback loops, participatory planning, and dynamic evaluation mechanisms to accommodate evolving consumer expectations and regulatory contexts.

This study responds to the call for context-specific frameworks by proposing a strategic model grounded in the realities of Yogyakarta's halal tourism ecosystem. Drawing from empirical findings, stakeholder insights, and theoretical foundations, the proposed framework aims to bridge the divide between policy aspiration and business-level execution. It integrates key dimensions from global frameworks—such as halal certification, service excellence, and environmental sustainability—while embedding culturally adaptive strategies, local entrepreneurship, and value-based branding.

In doing so, this research contributes to the body of knowledge on halal tourism by not only critiquing existing models but also advancing a tailored solution that reflects both the constraints and opportunities of halal tourism development in Yogyakarta.

2.6 INTERNATIONAL APPROACHES TO HALAL TOURISM

This section examines how international standards and benchmarking initiatives shape halal tourism practices. By focusing on selected frameworks from Malaysia, the Organisation of Islamic Cooperation (OIC), and global indices like GMTI and IMTI, this review identifies practical insights and models that may be adapted to support Yogyakarta's halal tourism development.

2.6.1 Malaysia and the MS2610 Standard

Malaysia is frequently cited as a global pioneer in halal tourism, largely due to its comprehensive regulatory and institutional framework. Central to this development is the Malaysia Standard on Muslim-Friendly Hospitality Services (MS2610:2015), introduced by the Department of Standards Malaysia. This standard outlines specific requirements for Muslim-friendly hospitality, including halal-certified food and beverages, prayer facilities, Qibla direction indicators, and modesty guidelines in hospitality services (Islamic Tourism Centre, 2024).

The MS2610 framework is operationalised through collaboration with the Department of Islamic Development Malaysia (JAKIM), Tourism Malaysia, and private sector stakeholders. It is reinforced through formal certification mechanisms, training programmes, and Muslim-friendly tourism packages aimed at both domestic and international travellers. JAKIM-certified hotels and tour operators have become an essential component of Malaysia's national tourism brand, directly contributing to consumer trust and consistency in service delivery (Battour & Ismail, 2016).

Malaysia's strategy integrates religious standards with economic objectives, demonstrating a dual focus on compliance and experience. Muslim-friendly initiatives are supported by consistent government messaging and investment in marketing, positioning Malaysia as a global leader in halal tourism (CrescentRating, 2022).

However, scholars such as Vargas-Sánchez and Moral-Moral (2020) have critiqued this approach for its highly centralised structure, which can be burdensome for SMEs or less-developed regions with diverse cultural practices.

2.6.2 OIC-SMIIC Guidelines

At the international level, the Organisation of Islamic Cooperation (OIC), through the Standards and Metrology Institute for Islamic Countries (SMIIC), has issued guidelines to standardise halal tourism practices across member states. The most notable is the OIC/SMIIC 9:2019 standard, which outlines general requirements for service providers offering halal tourism experiences. These include halal-certified food, designated prayer facilities, modest staff conduct, and leisure options that align with Islamic ethics (SMIIC, 2020).

The intent behind this guideline is to create a consistent benchmark for halal tourism services and facilitate cross-border recognition among OIC member countries. Its adoption encourages regulatory alignment, eases business-to-business cooperation, and improves confidence among Muslim travellers seeking reliable standards. Countries such as Malaysia and Turkey have incorporated aspects of SMIIC into their national strategies, but others, including Indonesia, face challenges due to decentralised governance, varying local interpretations of Shariah, and institutional fragmentation (DinarStandard, 2022).

Although Indonesia supports the vision of SMIIC, the country has yet to fully integrate its principles into a nationwide halal tourism policy. The lack of harmonised national adoption reduces opportunities for Yogyakarta and other regional destinations to engage in transnational halal tourism networks. However, aligning Yogyakarta's strategy with SMIIC standards could provide an opportunity to attract foreign Muslim tourists and boost international credibility.

2.6.3 Global Muslim Travel Index (GMTI and IMTI)

The Global Muslim Travel Index (GMTI), developed by CrescentRating and Mastercard, is a leading benchmarking tool that assesses Muslim-friendly tourism readiness in various destinations. The GMTI applies the ACES model (Access, Communications, Environment, and Services) to rank destinations and provide strategic insight for governments and tourism stakeholders (Mastercard & CrescentRating, 2023).

Indonesia has consistently performed well in the GMTI due to its national efforts to promote halal tourism. In 2023, it ranked first, reflecting strong national commitment, institutional presence, and policy engagement. However, the performance of individual provinces such as Yogyakarta varies, highlighting inconsistencies in regional implementation.

To address this, Bank Indonesia and other institutions introduced the Indonesia Muslim Travel Index (IMTI), which tailors the ACES model to local conditions. The IMTI evaluates provinces based on their infrastructure, governance, cultural alignment, and business engagement in halal tourism. Unlike the GMTI, the IMTI includes provincial policy frameworks and stakeholder involvement as metrics (Bank Indonesia, 2020).

Despite their usefulness, these indices have limitations. Wahab and Masron (2020) argue that the indices prioritise formal infrastructure and visible policy frameworks, often overlooking grassroots initiatives, cultural fit, or community engagement. Alfath et al. (2022) similarly note that high scores in GMTI do not necessarily reflect authentic integration of halal values.

Nevertheless, both GMTI and IMTI offer valuable diagnostic insights. Yogyakarta's relatively lower position in IMTI underscores the need for region-specific strategies, improved infrastructure, and clearer regulatory mechanisms. These tools also

encourage transparency and data-driven planning, which can guide future policymaking and business decisions.

2.6.4 Comparative Table of Global Frameworks

To better understand the strengths and limitations of these international approaches, the following table summarises the key features, institutional structures, benefits, and potential applications for Yogyakarta:

Table 2.1 Comparison of Global Frameworks. (Source: Author's own creation).

Framework	Key Elements	Institutional Body	Strengths	Limitations	Relevance to Yogyakarta
MS2610 (Malaysia)	Halal food, prayer facilities, Muslim-friendly service standards	JAKIM & Tourism Malaysia	Clear guidelines, strong national integration, boosts consumer trust	Centralised model may lack flexibility for SMEs or diverse regions	Offers practical modules and policy templates for local adaptation
OIC/SMHC 9:2019	Harmonised global halal service standards	Organisation of Islamic Cooperation (OIC)	Facilitates international cooperation and consistency	Low uptake in Indonesia; lacks local enforcement mechanisms	Useful for aligning Yogyakarta with global tourism markets
GMTI	ACES model (Access, Communication, Environment, Services)	CrescentRating & Mastercard	Promotes international benchmarking and competitiveness	Focuses on infrastructure; limited capture of cultural/community indicators	Encourages visibility and strategic benchmarking
IMTI (Indonesia)	Localised assessment of Muslim-friendly tourism by region	Bank Indonesia, CrescentRating	Tailored for regional disparities; includes policy and stakeholder metrics	Still in early stages of adoption; dependent on regional initiative	Useful for identifying local weaknesses and capacity gaps

These comparisons provide strategic insights for Yogyakarta as it formulates a locally adapted yet globally informed halal tourism strategy. They also respond to examiner feedback by incorporating structured visuals, deeper contextual alignment, and international benchmarking considerations. The application of these frameworks can support Yogyakarta's efforts in strengthening institutional readiness, stakeholder engagement, and service innovation in halal tourism.

2.7 GOVERNMENTAL POLICIES AND REGULATORY FRAMEWORKS

This section examines the evolution and status of halal tourism policies and regulations in Indonesia, with a particular focus on Yogyakarta. It consolidates national policy developments, evaluates regional implementation, and draws comparative lessons from other provinces.

2.7.1 National Policy Initiatives in Halal Tourism

Halal governance in Indonesia has progressed substantially in the past decade. The enactment of Law No. 33/2014 on Halal Product Assurance marked a pivotal moment by institutionalising halal regulation. This law established the Badan Penyelenggara Jaminan Produk Halal (BPJPH) under the Ministry of Religious Affairs to manage halal certification (Badan Penyelenggara Jaminan Produk Halal, 2023). Although the regulation initially targeted food and beverages, its scope has gradually extended to services, including tourism and hospitality.

The Islamic Economic Masterplan 2019–2024, driven by Bank Indonesia and the National Committee for Islamic Economy and Finance (KNEKS), identifies halal tourism as a strategic growth area (Komite Nasional Ekonomi dan Keuangan Syariah,

2021). Within this framework, halal tourism is considered a critical component of the broader halal ecosystem, encompassing food, fashion, finance, and lifestyle sectors.

Moreover, the Rencana Induk Pengembangan Pariwisata Nasional (RIPPARNAS) includes halal tourism among its thematic priorities, focusing on Muslim-friendly destinations, product innovation, capacity-building, and public-private partnerships (Indonesian Ministry of National Development and Planning, 2018). However, implementation remains uneven across regions due to decentralised governance structures and varying levels of institutional preparedness.

To further facilitate halal tourism development, BPJPH has introduced a phased roadmap for halal certification enforcement. While currently voluntary for most service sectors including tourism, the roadmap anticipates more stringent requirements beginning 2026, with tourism-related services expected to fall under mandatory compliance in subsequent years (Badan Penyelenggara Jaminan Produk Halal, 2023).

In addition, inter-ministerial collaboration has been enhanced through task forces under KNEKS involving the Ministry of Tourism and Creative Economy (MoTCE), Ministry of Cooperatives and SMEs, and BPJPH. These task forces aim to align tourism development with halal standards, focusing on MSME readiness, access to certification, and capacity building programmes.

To support alignment, the Ministry of Tourism and Creative Economy introduced Guidelines on Muslim-Friendly Tourism, encouraging voluntary halal certification for tourism service providers (Ministry of Tourism and Creative Economy, 2023). These guidelines, however, are non-binding, limiting their practical influence at the provincial level.

National-level efforts also include digital initiatives such as the Halal Tourism Portal by MoTCE, which aims to provide visibility for certified businesses and promote

halal tourism packages. However, these tools remain underutilised due to limited local integration and lack of awareness among tourism stakeholders.

Collectively, these national initiatives provide a foundational framework for halal tourism development. Yet, the translation of policy into regional action remains a key challenge, particularly in culturally distinct and decentralised regions such as Yogyakarta.

2.7.2 Regional Regulation and Implementation in Yogyakarta

Despite being recognised as a significant cultural and religious hub, Yogyakarta has not advanced its halal tourism policy framework in tandem with national developments. The enactment of Special Region Regulation No. 1/2019 was intended to encourage halal industrial growth, including within tourism. However, this regulation remains largely declarative. It lacks comprehensive operational guidance, institutional follow-through, and enforcement mechanisms (Susilawati, 2023). The absence of technical implementation guidelines has made the policy difficult to actualise, resulting in minimal traction among tourism stakeholders.

At the regional level, the lack of a dedicated halal tourism roadmap means that existing efforts rely primarily on the voluntary initiatives of individual businesses. These businesses typically pursue halal certification independently through MUI DIY (Majelis Ulama Indonesia Daerah Istimewa Yogyakarta), often without support or coordination from the local tourism board (Santoso et al., 2022a). Consequently, halal offerings remain scattered and inconsistent across the tourism sector. Only a small proportion of hotels, restaurants, and tour services are halal-certified, despite the region's designation as a national halal destination.

Institutional fragmentation further exacerbates these challenges. Although BPJPH, MUI DIY, and the Dinas Pariwisata (Tourism Office) each hold some responsibility for promoting halal tourism, they operate without a unified framework or coordination mechanism. This siloed approach limits collaborative planning and hindered comprehensive stakeholder engagement (Effendi et al., 2021). In addition, there is a lack of targeted funding allocations or capacity-building programmes to support halal business readiness, limiting the practical effectiveness of halal tourism promotion in the region.

Yogyakarta's halal tourism development is thus shaped more by individual enterprise than policy-driven institutional effort. This contrasts with other regions that have formalised governance structures and collaborative planning approaches for halal tourism advancement.

2.7.3 Comparative Overview: Other Indonesian Regions

While Yogyakarta's halal tourism efforts remain limited and uncoordinated, other provinces in Indonesia provide instructive examples of more proactive and structured halal tourism governance. These include West Nusa Tenggara (NTB), Aceh, West Sumatra, Jakarta, West Java (Bandung), and East Java—each offering different models of regulatory innovation, public-private collaboration, and implementation outcomes.

West Nusa Tenggara (NTB) has been at the forefront of halal tourism development. In 2015, the province introduced a dedicated Halal Tourism Masterplan. The government established the NTB Halal Certification Centre and launched extensive outreach programmes in partnership with the local MUI, tourism associations, and universities. NTB's policies included providing financial assistance and tax relief for certified businesses, tourism worker training, and Muslim-friendly destination branding. These initiatives led to international recognition, including awards at the World Halal Tourism Awards (Santoso et al., 2022a).

Aceh, governed under Qanun No. 8/2016, mandates halal compliance across all economic sectors, including tourism. The local government enforces halal requirements through institutional coordination between MUI, regional ministries, and tourism operators. Regular halal tourism expos, promotional materials, and regulatory campaigns are conducted, supported by dedicated public funding (Effendi et al., 2021).

West Sumatra has integrated halal tourism into its regional development strategy. The province has launched branding initiatives such as "Taste of Padang" with halal-certified culinary experiences and promotes syariah-compliant travel packages targeting domestic and international Muslim tourists. These initiatives are supported by the local government and tourism board, with active engagement from small and medium-sized enterprises (Komite Nasional Ekonomi dan Keuangan Syariah, 2021).

In Jakarta, while the city does not have a region-specific halal tourism law, local businesses and government units have increasingly adopted Muslim-friendly policies. Hotels, travel agencies, and malls promote halal services through voluntary certification, driven by market demand. The DKI Jakarta Tourism Board has partnered with BPJPH to conduct awareness workshops for hospitality providers and support MSMEs in certification processes (MoTCE, 2023).

Bandung (West Java) has also taken proactive steps in promoting halal tourism. The West Java government, through its tourism board, has supported halal culinary trails, smart tourism platforms for Muslim travellers, and collaborative promotion campaigns with local SMEs. Bandung in particular has integrated halal certification with its food and fashion sectors to support halal tourists while preserving cultural vibrancy. While formal policies are not always codified at the regional level, the city's approach is characterised by strong alignment between market innovation and halal values (Komite Nasional Ekonomi dan Keuangan Syariah, 2021).

In East Java, halal tourism development has been decentralised but is gaining traction. Some districts like Surabaya and Banyuwangi have launched regional

programmes aimed at halal food certification and Muslim-friendly infrastructure in partnership with local MUI chapters. Although not yet formalised in a regional halal tourism roadmap, East Java reflects a growing commitment to aligning tourism with halal compliance, particularly in areas with high domestic tourist flow.

These examples reinforce the disparity in institutional action between Yogyakarta and its peers, even provinces without dedicated legislation have made significant progress through collaborative frameworks, branding, and government-industry coordination. The approach of halal tourism strategy by different Indonesian regions are summarized in Table 2.2.

Table 2.2 Comparison of Halal Tourism Strategy According to Different Indonesian Regions. (Source: Author's own creation).

Region	Dedicated Halal Tourism Strategy	Institutional Coordination	Certification Support	Public Campaigns
Yogyakarta	None	Weak	Voluntary (via MUI DIY)	Limited
NTB	Yes (since 2015)	Strong	NTB Halal Certification Centre	Active
Aceh	Yes (Qanun No. 8/2016)	Strong	Mandatory	Active
West Sumatra	Yes (regional strategy)	Moderate	Voluntary (culinary & SMEs)	Active
Jakarta	No specific law	Moderate	Voluntary (market-led)	Moderate
West Java	Partial (city-level innovation)	Moderate	Integrated with lifestyle sectors	Active
East Java	Emerging initiatives	Moderate	Local MUI collaboration	Moderate

2.7.4 Policy Gaps and Needs in Yogyakarta

Yogyakarta's halal tourism development is impeded by structural and operational deficiencies. A critical limitation is the absence of a comprehensive regional strategy or roadmap. Although the Special Region Regulation No. 1/2019 exists, it lacks actionable components such as measurable targets, timelines, or implementation frameworks. This limits its efficacy as a tool for development.

In addition, overlapping mandates between BPJPH, MUI DIY, and the tourism office contribute to fragmented governance. This disjointed structure prevents coherent policy application, weakens public outreach, and dilutes resource effectiveness. Businesses often lack access to training or guidance, and there are no robust mechanisms to incentivise certification uptake.

Currently, halal certification remains optional and underutilised. Without institutional encouragement, such as subsidies, public recognition, or marketing support, businesses have limited motivation to pursue certification. This results in inconsistencies in service delivery and undermines consumer confidence.

The absence of a monitoring framework also hampers progress evaluation. There is no centralised database tracking the number of certified providers or the economic impact of halal tourism, creating a disconnect between policy goals and measurable outcomes.

Addressing these challenges requires the formulation of a comprehensive regional halal tourism roadmap with input from public, private, and religious stakeholders. An inter-agency task force should be formed to consolidate regulatory and promotional activities. Budget allocations for training, infrastructure, and certification support must be prioritised. Furthermore, Yogyakarta can benefit from developing community-based tourism models that reflect both cultural authenticity and religious values.

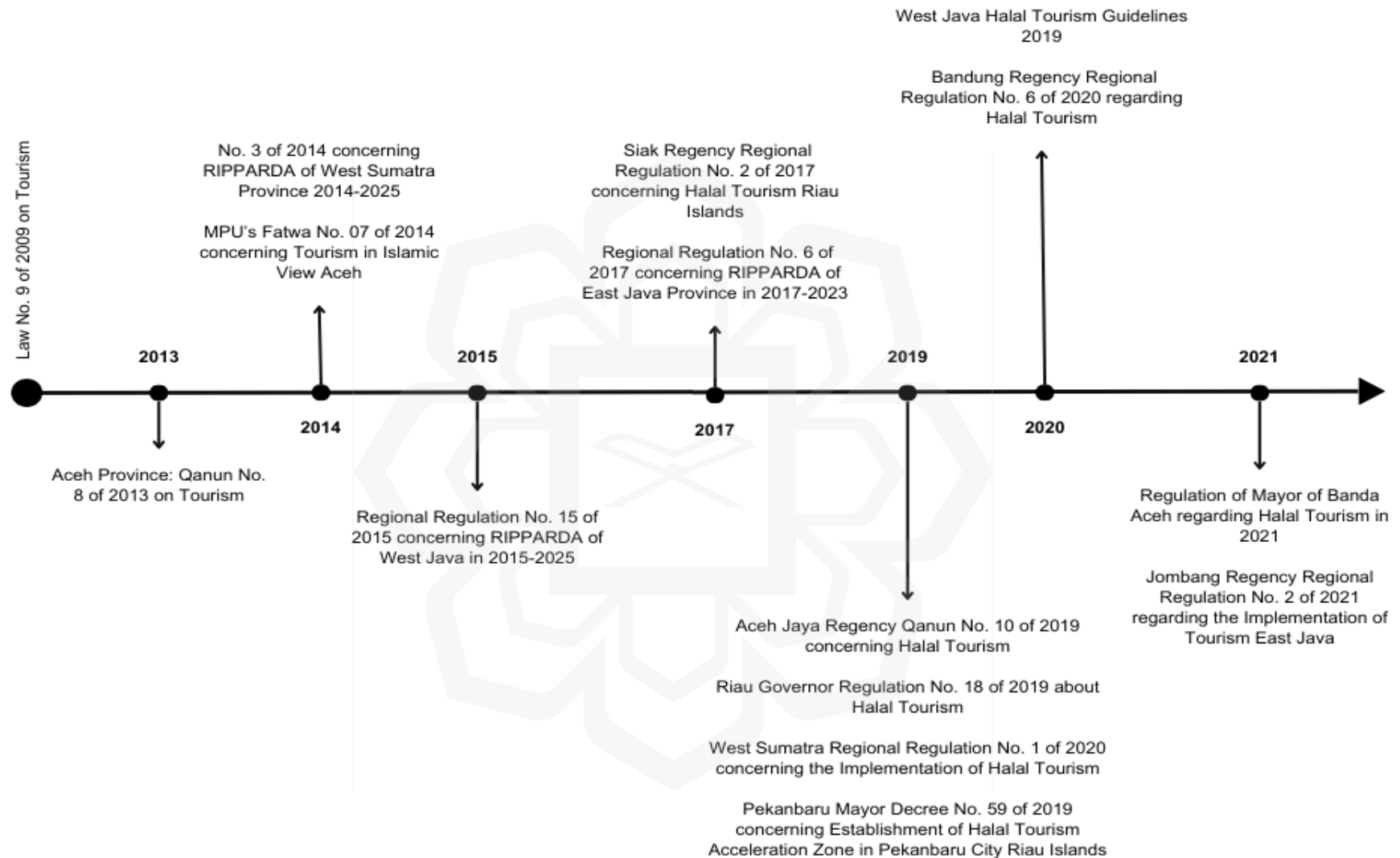


Figure 2.1 Timeline of Halal Regulatory Development in Indonesia (2014–2024).
(Source: Author's own creation).

In conclusion, although national frameworks for halal tourism exist, their local application in Yogyakarta remains limited. To fulfil its potential as a culturally rich halal destination, the region must commit to strengthening policy coordination, regulatory clarity, and institutional accountability.

2.8 BUSINESS AND ENTREPRENEURIAL PRACTICES IN HALAL TOURISM

This section explores how businesses and entrepreneurs in Yogyakarta engage with halal tourism principles and integrate them into their operations. It also highlights innovative strategies, the role of SMEs, and lifestyle-based halal enterprises that contribute to the broader halal tourism landscape.

2.8.1 Integration of Halal Principles at the Business Level

In the absence of a cohesive and enforceable regional halal tourism framework, businesses in Yogyakarta have taken a variety of independent approaches to incorporate halal principles. These business-led efforts vary in scope and rigour, reflecting both the entrepreneurial spirit of local tourism providers and the fragmented nature of regulatory guidance. Key practices include offering halal-certified food and beverages, providing prayer facilities, ensuring gender-segregated spaces, and maintaining alcohol-free environments, particularly in accommodations and family-friendly establishments (Santoso et al., 2022a).

A number of hotels, restaurants, and tour operators in Yogyakarta have proactively pursued halal certification through local religious councils such as Majelis Ulama Indonesia Daerah Istimewa Yogyakarta (MUI DIY). These efforts are often motivated by market demand, particularly among domestic Muslim tourists from Java and

Sumatra. However, the lack of widespread awareness about halal standards and certification processes poses a significant challenge. Many businesses use terms like “Muslim-friendly” or “halal-compliant” on their promotional materials without undergoing formal verification. This inconsistency creates ambiguity for consumers, potentially undermining trust and credibility (Effendi et al., 2021).

Although some businesses have introduced halal elements, studies suggest these initiatives are often fragmented and lack coherence within an overarching business strategy (Santoso et al., 2022a; Effendi et al., 2021). Many operators rely primarily on personal religious conviction or respond reactively to basic consumer expectations rather than aligning with structured guidelines or recognised industry benchmarks. This reactive approach can result in uneven service quality and a lack of consistency across tourism offerings. For instance, a restaurant might provide halal-certified meals but fall short in offering essential facilities like prayer rooms or gender-sensitive services, thus failing to deliver a complete halal tourism experience.

Such patterns of partial implementation, as discussed by Effendi et al. (2021) and Santoso et al. (2022a), underline the importance of establishing clearer and locally contextualised standards. These authors advocate for enhanced institutional support through awareness campaigns, capacity-building initiatives, and financial incentives to encourage broader adoption of halal practices. Additionally, collaborative partnerships between government institutions, tourism associations, and religious authorities could serve as an enabling platform for scaling up halal integration. Without these coordinated efforts, the trajectory of halal tourism in Yogyakarta may continue to be fragmented and under-optimised, limiting its competitiveness and appeal in the wider Muslim travel market.

Table 2.3 presents a simplified flow of how halal principles can be integrated into business practices in Yogyakarta’s tourism sector, based on thematic elements drawn from the literature.

Table 2.3 Flow of Integrating Halal Principles into Tourism Business Practices.
(Source: Author's own creation)

Stage	Action Item	Purpose
Awareness and Intention	Owner identifies need to align with halal tourism values	Drives motivation for religious and market reasons
Basic Compliance	Offer halal-certified food, avoid alcohol, ensure modesty	Meet minimal consumer expectations
Facility Enhancement	Provide prayer spaces, gender-segregated areas	Align with holistic halal service criteria
Formal Certification	Obtain halal certification through MUI DIY or BPJPH	Build credibility and consumer trust
Staff Training	Train staff on halal etiquette and service delivery	Maintain consistency and awareness
Strategic Branding	Use of halal branding across marketing channels	Position business within the halal tourism ecosystem
Innovation and Engagement	Develop unique halal cultural experiences	Differentiate offerings and enhance tourist satisfaction
Institutional Collaboration	Engage with religious bodies, government units	Strengthen implementation and network reach

2.8.2 Strategic Approaches by Halal-Oriented Entrepreneurs

Halal entrepreneurs in Yogyakarta have played a crucial role in developing and promoting Muslim-friendly tourism products and services, often compensating for the absence of robust institutional frameworks. Their strategic responses are shaped by both market demand and personal religious convictions, resulting in diverse models of engagement. These include the design of halal-centric tour packages, syariah-compliant accommodations, curated culinary experiences, and the integration of Islamic aesthetics in branding and service delivery (Ulum, 2019).

Many entrepreneurs target niche segments by creating experiential offerings such as religious heritage tours, mosque trails, and halal wellness retreats. These packages often include visits to *pesantren* (Islamic boarding schools), halal cooking workshops, and traditional art performances that align with Islamic ethics. Such initiatives reflect an entrepreneurial commitment to authenticity, cultural sensitivity, and service differentiation in a competitive market (Huda et al., 2022).

Digital platforms and social media are increasingly employed by these entrepreneurs to promote transparency, build trust, and engage directly with halal travellers. Visual storytelling, influencer partnerships, and certification disclosures on digital channels help bridge the information gap often found in conventional marketing. This is particularly important given the variability in certification standards and consumer awareness (Furqan, 2019).

Moreover, as discussed in Huda et al. (2022), some entrepreneurs actively collaborate with certification bodies, local government units, and Islamic scholars to ensure credibility and alignment with community expectations. These alliances are shown to facilitate knowledge-sharing, co-branding opportunities, and access to funding schemes. Participation in halal expos and tourism forums, also noted in Ulum (2019), serves as a strategic mechanism for enhancing visibility and network-building across the national and regional halal tourism landscape.

As noted by Ulum (2019) and Huda et al. (2022), these strategic entrepreneurial efforts demonstrate the potential for grassroots innovation to shape inclusive, high-quality halal tourism experiences. However, scalability remains a concern, particularly among smaller enterprises with limited resources. Strengthening institutional support, including targeted training and financial assistance, would help amplify the impact of these entrepreneurial models across Yogyakarta and similar culturally rich destinations.

Figure 2.2 below visually summarises the key strategies employed by halal entrepreneurs in Yogyakarta. It categorises their actions across four domains: innovation

in product development, marketing and outreach, institutional collaboration, and community engagement. This visual highlights the interplay between entrepreneurial initiative and structural support, reinforcing the need for policy alignment to sustain and scale such efforts in the halal tourism sector.

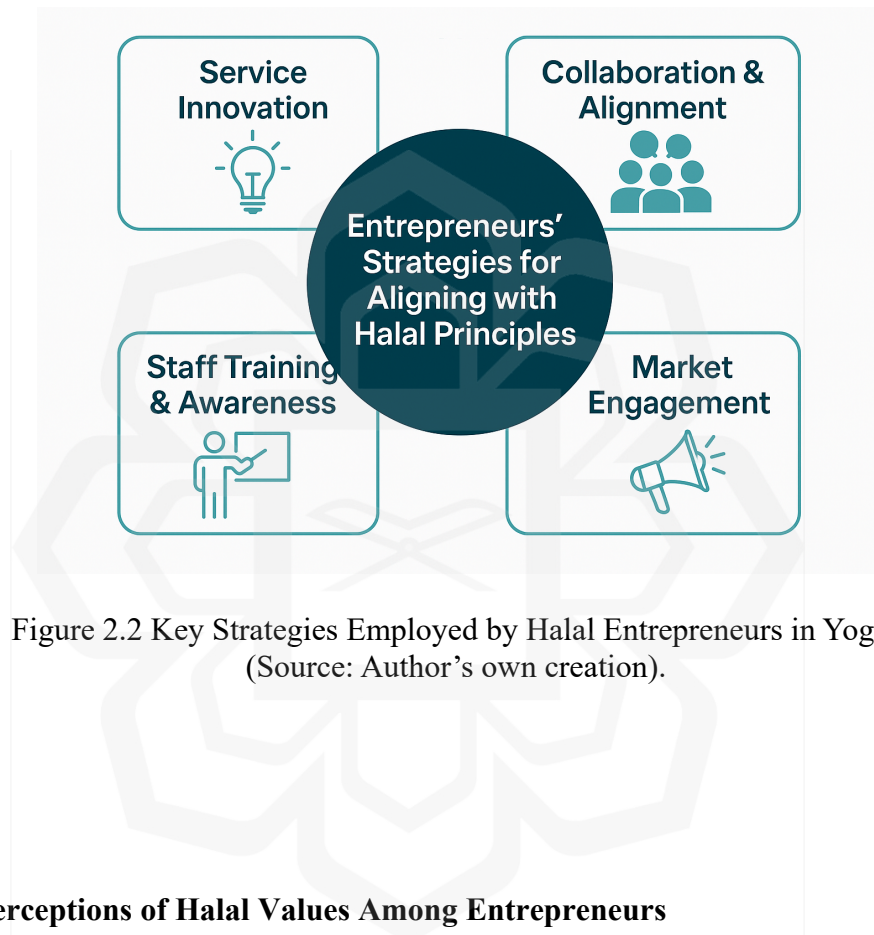


Figure 2.2 Key Strategies Employed by Halal Entrepreneurs in Yogyakarta.
(Source: Author's own creation).

2.8.3 Perceptions of Halal Values Among Entrepreneurs

Perceptions of halal principles and values among tourism entrepreneurs in Yogyakarta vary significantly, often shaped by differing interpretations of religious obligations, business acumen, and cultural sensitivity. Some entrepreneurs regard halal practices as essential elements of their identity and ethical responsibility, thereby embedding these values into their daily operations without necessarily relying on formal certification (Aliyanti & Kariim, 2022). Others view halal integration primarily as a market-driven necessity, responding to increasing demand from Muslim consumers rather than intrinsic motivations.

Several studies, including Ulum (2019) and Huda et al. (2022), note that many entrepreneurs possess only a surface-level understanding of what constitutes a comprehensive halal tourism experience. While some are familiar with halal food requirements, they may be unaware of broader aspects such as syariah-compliant financial transactions, ethical labour practices, or gender-sensitive infrastructure. This limited understanding can hinder efforts to achieve consistency in service delivery and undermine the authenticity of halal tourism offerings.

Entrepreneurs also express concerns regarding the perceived complexity and cost of certification processes. According to Effendi et al. (2021), many SMEs feel that the procedural burden outweighs the benefits, especially when consumer awareness about certification is low. Some perceive halal labels as optional branding tools rather than indicators of rigorous religious compliance.

Despite these challenges, there is a growing interest in aligning business models with halal values, particularly among younger, digitally literate entrepreneurs. This demographic tends to adopt a more holistic view of halal tourism, recognising its potential to drive differentiation, customer trust, and long-term sustainability. They also advocate for a more inclusive and locally contextualised definition of halal practices that respects Javanese cultural norms while fulfilling Islamic requirements.

This diversity in perceptions highlights the need for clearer guidelines, targeted education, and participatory policy frameworks that bridge religious integrity with practical implementation. Government agencies, religious authorities, and industry associations should work collaboratively to demystify halal standards, provide accessible training, and incentivise compliance through meaningful recognition and support programmes.

2.8.4 Entrepreneurial Contributions to Halal Tourism Development

Entrepreneurs serve as catalysts in advancing halal tourism through innovation, local knowledge, and cultural sensitivity. Their initiatives have raised public awareness of Muslim-friendly services, and in some cases, driven regulatory dialogue with local authorities. Several entrepreneurs have launched community-based tourism programmes rooted in Islamic principles and partnered with *pesantren* (Islamic boarding schools) to co-develop training modules and culinary offerings (Ulum, 2019).

Case studies of successful ventures reveal best practices in customer engagement, branding, and cultural alignment. Entrepreneurs have also contributed by forming peer networks to share resources, promote collective certification efforts, and advocate for halal tourism inclusion in regional planning documents (Susilawati, 2023).

2.8.5 Role of Small and Medium Enterprises (SMEs) and Innovation

Small and Medium Enterprises (SMEs) form the backbone of Yogyakarta's tourism industry and play a critical role in the localisation and expansion of halal tourism practices. These businesses, which include boutique hotels, local eateries, homestays, travel agencies, and craft-based cultural attractions, are uniquely positioned to provide personalised and culturally resonant halal experiences. Their flexibility and deep community roots often allow them to innovate more rapidly than larger corporate entities (Effendi et al., 2021).

However, SMEs in Yogyakarta often operate with limited resources, which presents challenges in implementing comprehensive halal standards. Many of these businesses lack access to formal training, technical know-how, or funding necessary for halal certification and compliance. As Santoso et al. (2022a) explain, this constraint leads to partial implementations, where businesses may serve halal food but neglect other essential elements such as gender-sensitive spaces or syariah-compliant financing.

Despite these limitations, SMEs demonstrate creativity in aligning their services with halal values through innovative adaptations, such as halal cooking classes, prayer space integration, and eco-halal tourism packages that blend sustainability with Islamic ethics.

To better understand how these operational limitations may be strategically addressed, it is essential to examine the link between persistent constraints and enabling factors. The literature suggests that addressing SME challenges, such as limited financing, infrastructure gaps, and low halal literacy, requires systemic support in the form of localised training, digital platforms, and shared certification models (Santoso et al., 2022a; Huda et al., 2022). These enablers act not only as solutions but also as catalysts for innovation, allowing SMEs to align more closely with halal tourism standards while remaining contextually grounded. Table 2.4 presents a synthesis of these challenge-enabler pairs based on findings from empirical research and best practices across Indonesia's halal tourism landscape.

Table 2.4 Challenges and Enablers for SMEs in Halal Tourism Implementation.
(Source: Author's own creation).

Challenges	Enablers
Limited financing	Shared certification models
Low awareness of standards	Local training programmes
Infrastructure gaps	Mobile halal service innovations
Market reach limitations	Digital marketing and listing platforms

Building upon the earlier discussion, Santoso et al. (2022a) and Huda et al. (2022) emphasise that entrepreneurial SMEs increasingly utilise digital tools to reach Muslim travellers, including social media marketing, e-commerce platforms, and online booking services that highlight halal features. These practices are not merely ad hoc

solutions but represent emerging norms in halal business conduct. The literature recognises such digital innovations as vital mechanisms for enhancing visibility, fostering consumer trust, and expanding market competitiveness in decentralised tourism ecosystems like Yogyakarta. In addition, collaborative efforts with local mosques, Islamic schools, and cultural institutions serve to bolster religious legitimacy while embedding businesses more deeply within their communities. These alliances reflect a form of social capital that reinforces both operational effectiveness and the broader ethical foundations of halal tourism.

Table 2.5 presents specific innovation practices adopted by SMEs, illustrating how these efforts contribute to enhancing service quality, customer experience, and community engagement. These examples reinforce the broader literature on how innovation in product, service, and process design can support halal tourism development when aligned with consumer expectations and religious values.

Table 2.5 Specific Innovation Practices Adopted by SMEs.
(Source: Author's own creation).

Innovation Type	Example Practice	Impact	Supporting Literature
Product Innovation	Halal food tours, traditional halal cooking classes	Enhances cultural immersion and consumer satisfaction	Furqan (2019); Huda et al. (2022)
Service Innovation	Prayer room facilities, gender-segregated amenities	Improves perceived compliance and comfort for Muslim travellers	Effendi et al. (2021); Santoso et al. (2022a)
Process Innovation	Transparent sourcing from halal-certified suppliers	Builds trust, increases operational integrity	Aliyanti & Kariim (2022)
Marketing Innovation	Use of social media, digital storytelling of halal compliance	Attracts younger demographics and improves market differentiation	Santoso et al. (2022a); Ulum (2019)
Partnership Innovation	Co-branding with Islamic schools, halal certification events	Expands networks, boosts legitimacy and shared learning	Huda et al. (2022); Ulum (2019)

Thus, it can be seen that SME-driven innovation is pivotal in shaping a responsive and authentic halal tourism ecosystem in Yogyakarta. When aligned with appropriate policy support and community engagement, these grassroots innovations offer practical pathways for improving standards, enhancing traveller trust, and reinforcing cultural-religious coherence across service offerings.

2.8.6 The Influence of Halal Lifestyle Industries into Halal Tourism

Halal tourism is increasingly recognised as a multi-sectoral ecosystem that extends beyond food and accommodation to include lifestyle domains such as fashion, finance, wellness, and cosmetics. Within this spectrum, halal-certified personal care and beauty products, particularly cosmetics, have emerged as influential components of faith-aligned tourism experiences and destination branding.

In the Indonesian context, brands like Wardah, Make Over, and Emina have become prominent actors in the halal beauty market. Among these, Wardah has established itself as a market leader, due to its strong alignment with halal values, robust marketing, and wide consumer acceptance. Priyono and Nurulloh (2025) highlight that Wardah's brand equity is rooted in its ability to bridge modern self-care trends with Islamic ethical frameworks, making it a preferred brand among faith-conscious consumers both locally and internationally.

Halal cosmetics contribute to tourism differentiation in multiple ways. First, they symbolise a destination's attentiveness to Muslim travellers' ethical consumption preferences, thereby reinforcing confidence and comfort. According to CrescentRating (2023), products such as halal-certified toiletries and spa amenities serve as value-added services that enhance perceived authenticity in hospitality offerings. Second, their availability in hotel rooms, souvenir shops, and wellness centres enables cultural alignment between service and consumer identity. As noted by George (2025), these

products act as cultural touchpoints that reinforce religious inclusivity and elevate the visitor experience.

Moreover, halal cosmetics and lifestyle industries are instrumental in building cross-sectoral narratives through collaborative branding. Joint marketing campaigns between tourism boards and halal brands, influencer-based promotions on platforms like TikTok and Instagram, and visibility at halal expos or lifestyle events exemplify how lifestyle products are leveraged to enrich the travel narrative, particularly among millennial and Gen Z Muslim travellers (CrescentRating, 2023).

Despite this growing relevance, integration between halal lifestyle industries and tourism strategies in Yogyakarta remains limited. While the city has a rich cultural heritage and a growing halal demographic, the operational synergy between halal SMEs and lifestyle sectors is underdeveloped. As Huda et al. (2022) and Effendi et al. (2021) argue, this gap results in underutilised opportunities for embedding lifestyle-based experiences into local tourism, such as halal wellness retreats, beauty-themed itineraries, or bundled spa and accommodation offerings.

These missed opportunities indicate the need for formalised collaborations between lifestyle brands, tourism businesses, and public institutions. Halal lifestyle industries, especially cosmetics, play a strategic role in creating tourism environments that reflect the expectations of ethically conscious Muslim travellers. Their inclusion supports differentiated positioning, especially for culturally rich destinations like Yogyakarta. This can be illustrated in Figure 2.3.

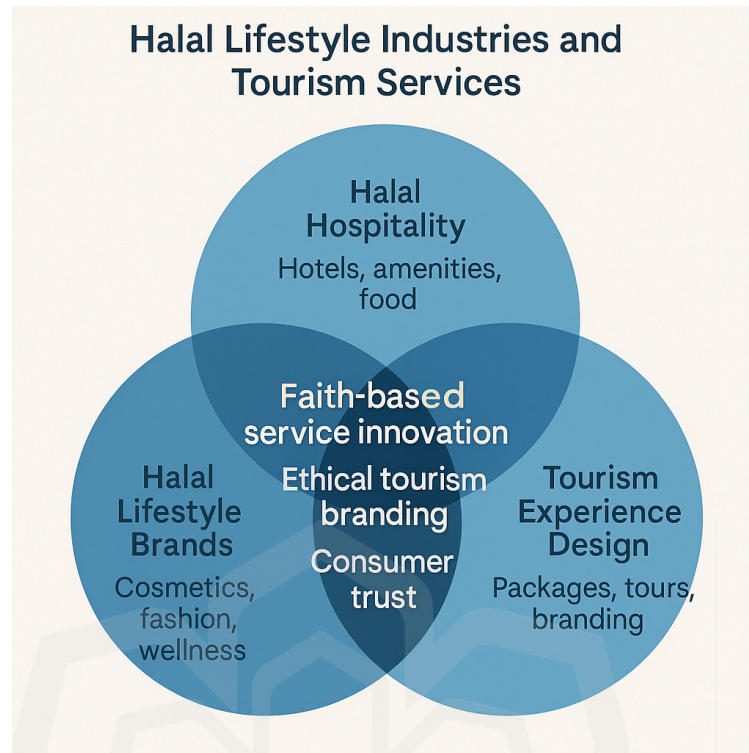


Figure 2.3 Halal Lifestyle Industries and Tourism Services. (Source: Author's own creation).

According to Azam et al. (2024), incorporating halal lifestyle offerings into the tourism value chain meets emerging traveller demands for services that uphold ethical integrity, religious alignment, and cultural identity. This trend reflects a broader evolution toward experience-driven, ethically aligned tourism experiences that prioritise values-based engagement and identity affirmation. and presents scalable opportunities for innovation and competitive advantage in the Muslim travel market.

2.8.7 Culturally Sensitive Strategies for Halal Integration

In Yogyakarta, where tourism intersects with a deep-rooted Javanese cultural identity, integrating halal principles requires more than standardised certification or imported

models. It involves carefully aligning Islamic values with local wisdom, rituals, aesthetics, and social norms. As Maizida (2021) notes, the cultural fabric of Yogyakarta is built upon tolerance, hospitality, and religious expression that is both devout and inclusive. These cultural characteristics provide a strategic foundation for developing halal tourism practices that resonate with both locals and Muslim travellers.

The application of Cultural Adaptation Theory is particularly relevant in this context. Rather than imposing external frameworks of halal compliance, businesses and local authorities are encouraged to co-develop culturally adapted halal practices that accommodate traditional rituals, language, and design. For example, integrating prayer spaces within traditional joglo-style buildings or developing culinary offerings that maintain Javanese authenticity while meeting halal standards are examples of adaptive strategies (Santoso et al., 2022a).

From the perspective of Stakeholder Theory, such cultural adaptation also facilitates inclusive engagement with key actors in the tourism ecosystem, including local communities, religious authorities, entrepreneurs, and government bodies. When halal tourism strategies reflect shared values and traditions, stakeholders are more likely to participate in and support long-term implementation (Freeman, 2010; Wahab & Masron, 2020).

One key concern frequently raised in the literature is the risk of "Arabisation" or the perception that halal tourism imports foreign cultural elements that may overshadow local identity (Henderson, 2016; Haron et al., 2020). This concern highlights the importance of emphasising local heritage in halal product and service offerings, thereby preserving authenticity and increasing local stakeholder buy-in. Community engagement, through dialogue with traditional leaders, religious scholars, and artisans, is critical for fostering acceptance and co-creation of tourism experiences that are both halal and culturally sensitive.

Moreover, training programmes for tourism providers should be culturally contextualised. Programmes that incorporate examples, language, and practices familiar to local service providers, rather than generic international guidelines, are more likely to succeed in instilling halal-compliant behaviours across the service spectrum (Rafiki & Wahab, 2014). In parallel, public policy should incorporate local cultural inputs into halal tourism guidelines. As Susilawati (2023) argues, halal tourism policy at both national and regional levels frequently overlooks the role of local wisdom, leading to limited adoption among tourism actors in culturally unique regions such as Yogyakarta.

This can be seen in Table 2.6, which outlines strategic approaches that tourism stakeholders can adopt to align halal practices with Yogyakarta’s cultural and religious values:

Table 2.6 Strategies for Cultural and Religious Alignment in Halal Tourism.
(Source: Author’s own creation)

Strategic Focus	Cultural Integration Example	Supporting Literature
Architectural Design	Prayer rooms within traditional joglo buildings	Santoso et al., 2022a; Maizida, 2021
Culinary Innovation	Halal-certified gudeg or Javanese snacks	Huda et al., 2022
Hospitality Services	Gender-sensitive service in local guesthouses	Haron et al., 2020
Community Collaboration	Co-designing experiences with local kyai or adat leaders	Maizida, 2021; Rafiki & Wahab, 2014
Visual Branding	Signage that blends Arabic calligraphy with batik patterns	Henderson, 2016
Capacity Building and Training	Culturally grounded halal training for SMEs	Effendi et al., 2021
Destination Storytelling and Narrative	Promotion of Islamic-Javanese historical heritage in tourism media	Susilawati, 2023

Thus, the cultural-religious alignment of halal tourism in Yogyakarta is not merely a regulatory matter but a nuanced practice requiring contextual understanding and inclusive development. Strategies that respect and incorporate local values while ensuring shariah compliance are essential to establish sustainable and socially integrated halal tourism ecosystems.

2.9 CONSUMER PREFERENCES AND EXPECTATIONS

Understanding consumer preferences and expectations is essential for aligning halal tourism offerings with current market demand. The Muslim travel market is highly diverse, encompassing travellers with varying needs and priorities. Factors such as age, nationality, religiosity, lifestyle, and travel purpose all contribute to shaping these differences.

In both global and local contexts, these varied preferences play a significant role in influencing purchasing decisions. They also impact satisfaction levels and the likelihood of repeat visits to a destination. Recognising and catering to these differences is crucial for building lasting destination loyalty among Muslim travellers.

This diversity can be visualised in Figure 2.4, which presents the layered and intersecting needs of Muslim travellers. The figure moves from broad global preferences to specific expectations within local destinations such as Yogyakarta. This layered understanding helps guide destination managers in designing offerings that appeal to multiple segments within the Muslim travel market.

Muslim Tourist Préférences and Expectations



Figure 2.4 Diverse Preferences and Expectations of Muslim Tourists.
(Source: Author's own creation).

2.9.1 Global Muslim Travel Preferences

Globally, Muslim travellers increasingly demand destinations that harmoniously integrate religious accommodation with meaningful cultural engagement. The Mastercard-CrescentRating Global Muslim Travel Index (GMTI) 2023 identifies several core drivers influencing destination selection, including the availability of halal food, access to prayer facilities, safety, family-friendly services, and religious tolerance. Importantly, the emerging demographic of millennial and Gen Z Muslim travellers adds further complexity to this profile, bringing expectations of digital innovation, ethical travel experiences, and immersive cultural authenticity (Mastercard & CrescentRating, 2023).

Battour et al. (2018) argue that halal travellers prioritise destinations that deliver both compliance and comfort—destinations must offer halal-certified products, but they must also facilitate spiritual well-being and convenience throughout the travel experience. Similarly, research by DinarStandard (2022) underscores that Muslim tourists are drawn to brands and destinations that reflect integrity, modesty, and environmental stewardship.

Countries such as Malaysia and the United Arab Emirates have responded to this demand through institutional support, investment in halal tourism infrastructure, and destination branding initiatives specifically tailored to Muslim preferences. These examples illustrate that religious alignment alone is insufficient without parallel investment in service quality and meaningful cultural experiences.

The diversity within the Muslim travel market also demands nuanced segmentation beyond simple religious affiliation. For example, Rahman et al. (2020) highlight how religiosity levels directly influence preferences—while some travellers prioritise strict halal compliance, others place equal emphasis on cultural enrichment or leisure. Similarly, Mohsin, Ramli, and Alkhulayfi (2016) argue that Muslim travel behaviour varies across regions, with Southeast Asian Muslims generally expecting

prayer facilities and halal food access, whereas Middle Eastern travellers may emphasise privacy, gender-sensitive services, and luxury.

The Halal Travel Frontier 2022 Report also notes that Gen Z Muslim travellers are reshaping the narrative by pushing for intersectionality between faith-based needs and lifestyle preferences, seeking out destinations that are not only shariah-compliant but also offer ethical fashion, eco-conscious options, and inclusive cultural narratives. This trend reinforces that halal tourism must not be seen as a rigid service model but rather a flexible, values-driven framework adaptable to global shifts in travel behaviour (Mastercard & CrescentRating, 2023).

Additionally, Muslim travellers are not merely passive consumers but are active participants in co-creating tourism experiences. They often use digital platforms to share reviews, seek halal-related information, and engage with community-led tourism recommendations. As such, digital transparency through apps, websites, and social media, is not only a convenience but a trust-building mechanism within the halal travel ecosystem (DinarStandard, 2022). Table 2.7 summarises the key global preferences among Muslim travellers as identified across various studies.

Table 2.7 Summary of Key Global Muslim Traveller Preferences. (Source: Author's own creation).

Preference Area	Key Features	Supporting References
Religious Accommodation	Halal food, prayer spaces, modest dress codes	Battour et al. (2018); GMTI (2023); DinarStandard (2022)
Cultural Integration	Local cuisine, traditional arts, historical and community engagement	Jaelani (2017); Mohsin et al. (2016)
Safety & Inclusivity	Respect for Islamic norms, family-friendly environments	Mastercard & CrescentRating (2023); Rahman et al. (2022)
Digital Access	Halal travel apps, online reviews, service transparency	DinarStandard (2022); CrescentRating (2022)
Ethical & Sustainable Travel	Eco-tourism, fair-trade products, spiritual enrichment	DinarStandard (2022); Battour et al. (2018)

2.9.2 Halal Tourist Expectations in Yogyakarta

Halal tourists visiting Yogyakarta express a complex set of expectations that reflect global halal standards while also requiring local contextual relevance. Their preferences go beyond mere availability of halal food or prayer facilities—they seek culturally immersive experiences that integrate Islamic values with the city's rich Javanese heritage (Alfath et al., 2022; Pangaribowo, 2023). This expectation is consistent with global Muslim travel trends, yet Yogyakarta presents a unique opportunity and challenge in aligning these values with tourism infrastructure and service delivery.

Travellers expect halal-certified food, gender-sensitive facilities, multilingual signage, and prayer spaces that are clean, accessible, and standardised across public attractions and accommodations (Santoso et al., 2022a; Huda et al., 2022). However, as observed by Maizida (2021), the delivery of these services remains fragmented. Certified eateries are concentrated in popular districts but are limited or absent in suburban or non-central areas (Effendi et al., 2021). Likewise, prayer spaces are rarely

integrated into key transportation hubs or major tourist sites, and staff knowledge of halal etiquette and practices is inconsistent (Muhajir & Hasan, 2021).

Hospitality workers are rarely trained in halal tourism protocols, and signage often lacks multilingual accessibility, particularly for international Muslim tourists. The absence of such trust indicators, including halal labels, staff awareness, and prayer timetables, affects tourist confidence and satisfaction (Rahman et al., 2020). These missing markers are interpreted as a lack of institutional support and cultural sensitivity.

Equally important is the demand for authenticity and cultural depth. Halal tourists prefer experiences that honour both Islamic values and local tradition, rather than superficial branding. They gravitate toward activities that enable respectful engagement with Javanese customs, such as halal culinary workshops, traditional performances aligned with ethical norms, and artisan visits that account for modesty concerns (Alfath et al., 2022). When these cultural elements are not represented, tourists may disengage, weakening their connection to the destination.

Additionally, digital behaviour plays a critical role in shaping travel decisions. Tourists actively consult platforms such as HalalTrip, TripAdvisor, Google Reviews, and Instagram to evaluate halal service quality. Verified information, user-generated reviews, and transparent digital presence are increasingly seen as essential to building trust (CrescentRating, 2023; DinarStandard, 2022). The lack of reliable online visibility for halal services in Yogyakarta acts as a deterrent for halal travellers, especially among younger demographics who rely heavily on peer-sourced recommendations and digital itineraries.

Thus, it can be seen that halal tourists in Yogyakarta expect a seamless blend of religious compliance, cultural authenticity, digital transparency, and professional service quality. These expectations are summarised in Table 2.8, which highlights key areas of alignment and gaps in service delivery.

Table 2.8 Gaps and Expectations in Halal Tourism Services in Yogyakarta.
(Source: Author's own creation).

Category	Tourist Expectation	Observed Gap	Supporting References
Halal Food Access	Clearly labelled and certified halal food	Limited halal-certified outlets beyond central tourist zones	Santoso et al. (2022a); Effendi et al. (2021)
Prayer Facilities	Clean, accessible spaces in key public areas	Scarcity at attractions, transport hubs, and accommodations	Muhajir & Hasan (2021); Huda et al. (2022)
Language & Signage	Multilingual halal-related information	Predominantly Bahasa Indonesia signage	Maizida (2021)
Cultural Integration	Islamic-Javanese traditions in tourism experiences	Generic offerings with limited cultural and ethical alignment	Alfath et al. (2022); Pangaribowo (2023)
Staff Awareness	Staff trained in halal service etiquette	Lack of formal service training and religious sensitivity	Huda et al. (2022); Rahman et al. (2022)
Digital Engagement	Transparent halal service info on apps and social platforms	Weak online presence and limited verified content	DinarStandard (2022); CrescentRating (2023)

2.9.3 Demand for Authenticity, Facilities, and Experience

The growing Muslim travel market is increasingly defined by a desire for more than just compliance with religious obligations. Tourists now seek experiences that combine halal service elements with cultural authenticity, emotional resonance, and convenience (Battour & Ismail, 2016; DinarStandard, 2022). This reflects a broader trend in global tourism where consumers are drawn to meaningful, place-based experiences that reflect local identity while also aligning with personal values.

In the context of Yogyakarta, this demand translates into expectations for destinations to deliver on both infrastructure and emotional experience. Tourists not only expect to find halal food and prayer spaces but also want these embedded within broader cultural narratives, such as enjoying a halal Javanese meal while learning about local culinary traditions or attending a gamelan performance that accommodates modesty norms and family-friendly arrangements (Alfath et al., 2022; Pangaribowo, 2023).

Authenticity also plays a significant role in shaping perceptions of value. Superficial implementations, such as a halal sticker without meaningful service adaptations, are often viewed as performative and can reduce tourist satisfaction (Rahman et al., 2020). Visitors appreciate destinations where halal elements are not treated as add-ons but are meaningfully integrated into the tourism experience, creating a sense of place and inclusion.

Facilities remain a critical enabler of this authenticity. Well-maintained prayer rooms, family-friendly zones, female-only amenities, and clearly marked halal signage contribute to a sense of comfort and respect. Furthermore, the presence of trained staff who understand Muslim needs enhances the emotional experience and fosters deeper destination loyalty (Henderson, 2016; Santoso et al., 2022a). Where these facilities are lacking, tourists often feel marginalised or forced to compromise, affecting their overall evaluation of the trip.

Additionally, Muslim travellers increasingly value flexibility and personalisation. As noted by CrescentRating (2023), millennial and Gen Z Muslim travellers seek curated experiences such as spiritual retreats, halal wellness packages, or heritage tours that allow for both faith-aligned practices and unique local encounters. The ability to customise itineraries and engage with hosts who are culturally aware further enhances the sense of inclusion and satisfaction.

Table 2.9 presents the key dimensions that underpin the search for authenticity and meaningful halal tourism experiences in Yogyakarta.

Table 2.9 Key Dimensions of Halal Tourist Experience Expectations in Yogyakarta.
(Source: Author's own creation).

Dimension	Description	Supporting References
Cultural Authenticity	Integration of Islamic values with local traditions	Alfath et al. (2022); Pangaribowo (2023)
Facility Readiness	Availability of halal food, prayer rooms, signage, modest spaces	Santoso et al. (2022a); Rahman et al. (2022)
Emotional Engagement	Staff hospitality, storytelling, cultural immersion	Henderson (2016); Battour & Ismail (2016)
Personalised Experiences	Customisable halal tours, workshops, wellness retreats	CrescentRating (2023); DinarStandard (2022)
Inclusive Design	Family-friendly spaces, gender-sensitive services	Huda et al. (2022); Muhajir & Hasan (2021)

2.10 STRATEGIC FRAMEWORKS AND BEST PRACTICES

This section evaluates existing strategic frameworks and best practices that have been developed to guide the implementation and promotion of halal tourism. It builds upon the global insights discussed in Section 2.6 by focusing specifically on operational frameworks used by national and regional actors, as well as the applicability of these frameworks to the local context of Yogyakarta. Frameworks such as the Global Muslim Travel Index, Indonesia Muslim Travel Index, and the National Halal Tourism Master Plan are central to this discussion.

2.10.1 Existing Strategic Frameworks

Indonesia's efforts to advance halal tourism have been supported by the implementation of structured strategic frameworks. These frameworks aim to provide a systematic approach for evaluating, planning, and promoting halal tourism practices. Among the most prominent are the Global Muslim Travel Index, the Indonesia Muslim Travel Index, and the National Halal Tourism Master Plan.

The Global Muslim Travel Index, developed by CrescentRating and Mastercard, serves as a benchmarking instrument to assess a destination's Muslim-friendly travel readiness. It utilises the ACES model, Access, Communication, Environment, and Services, to measure performance. Although Indonesia has ranked consistently high, including first in 2023, such national-level recognition masks significant disparities at the regional level. Provinces like Yogyakarta have not achieved comparable success, suggesting uneven policy implementation and inconsistent infrastructure development (Mastercard & CrescentRating, 2023).

To address these disparities, Bank Indonesia launched the Indonesia Muslim Travel Index, which adapts the ACES model to a provincial context. This index evaluates infrastructure, institutional governance, business participation, and cultural integration. Findings from the IMTI highlight that regions like Yogyakarta require further efforts in infrastructure upgrades, clear halal policy enforcement, and inclusive stakeholder collaboration (CrescentRating, 2023).

Complementing these indices, the National Halal Tourism Master Plan outlines Indonesia's strategic direction in this sector. Administered by the Ministry of Tourism and Creative Economy, the plan advocates a multi-sectoral approach, stressing collaboration among public institutions, religious authorities, businesses, and local communities. It targets areas such as halal certification expansion, destination development, capacity building, and digital marketing. The plan emphasises embedding Islamic values holistically across tourism services, thereby transforming halal elements

from supplementary features into core components of service delivery (Ministry of Tourism and Creative Economy, 2023).

Together, these frameworks provide a foundational structure for halal tourism development. However, practical application at the local level, particularly in culturally distinct areas like Yogyakarta, requires further contextualisation and coordination. The upcoming subsections (2.10.2 – 2.10.6) offer a comparative review and identify specific areas where improvements or adaptations may be necessary.

Table 2.10 Overview of Strategic Frameworks Supporting Halal Tourism Development. (Source: Author’s own creation).

Framework	Core Focus	Strengths	Limitations	Relevance to Yogyakarta	Supporting References
Global Muslim Travel Index	Benchmarking Muslim-friendly readiness using ACES model	International comparability; clear criteria	Less attention to local nuance and grassroots efforts	Reveals national vs local implementation gaps	Mastercard & Crescent-Rating (2023)
Indonesia Muslim Travel Index	Regional performance on Muslim-friendly tourism readiness	Localised evaluation; data-driven insights	Still under implementation in many regions	Identifies specific weaknesses in Yogyakarta’s halal readiness	Bank Indonesia (2020)
National Halal Tourism Master Plan	Multi-sectoral roadmap for halal tourism integration	National policy vision; inclusive development model	Requires strong inter-agency coordination	Offers a framework for policy, certification, training, and branding	Ministry of Tourism and Creative Economy (2023)

2.10.2 Integration Gaps and Framework Adaptation Needs

Despite the presence of comprehensive national and international frameworks guiding halal tourism, their local adaptation remains inconsistent. In Yogyakarta,

implementation gaps stem from fragmented policy enforcement, limited institutional capacity, and insufficient stakeholder coordination. For instance, while the Indonesia Muslim Travel Index provides province-specific insights, it does not always translate into actionable strategies on the ground. This is due to the lack of clear mechanisms that integrate regional tourism planning with halal requirements (CrescentRating, 2023).

One key challenge lies in operationalising abstract policy principles into measurable practices. Many SMEs and tourism operators remain unaware of how frameworks such as the National Halal Tourism Master Plan or IMTI directly impact their operations. Additionally, inconsistencies in certification procedures, unclear benefit structures, and limited access to training programmes deter broader participation in halal tourism development (Huda et al., 2022; Wahab & Masron, 2020).

A further issue is the top-down nature of existing frameworks. While they offer strategic direction, these models often fail to engage grassroots stakeholders or accommodate cultural nuance. Alfath et al. (2022) argue that this disconnect undermines community ownership and limits sustainable adoption. In Yogyakarta, where tourism is deeply embedded in local heritage and religious practices, the lack of culturally tailored implementation strategies reduces the effectiveness of nationally endorsed models.

Table 2.11 presents a comparative analysis highlighting the key barriers and necessary adaptations to better align existing frameworks with the socio-cultural realities of Yogyakarta.

Table 2.11 Alignment Challenges and Adaptation Needs of Existing Frameworks.
(Source: Author's own creation).

Issue	Barrier in Current Framework	Suggested Adaptation	Supporting References
Policy Localisation	National plans lack region-specific provisions	Develop regional halal tourism roadmaps	Alfath et al. (2022); Ministry of Tourism and Creative Economy (2023)
Stakeholder Engagement	Limited input from SMEs and local actors	Increase participatory policy development	Wahab & Masron (2020); Huda et al. (2022)
Certification & Training	Low awareness and inconsistent access	Standardise procedures and expand outreach	Bank Indonesia (2020)
Cultural Sensitivity	Generic implementation models	Contextualise initiatives to local religious and cultural norms	Maizida (2021); Santoso et al. (2022a)

These gaps highlight the importance of flexible, inclusive frameworks that can bridge the divide between national policy vision and local execution. A recalibrated approach, rooted in regional realities and stakeholder collaboration, is essential for Yogyakarta to realise its potential as a leading halal tourism destination.

2.10.3 Sustainability and Environmental Integration

A crucial dimension of halal tourism that is increasingly receiving attention is its alignment with the principles of sustainability. Sustainable tourism emphasises development that meets present needs without compromising the ability of future generations to meet their own. Within the context of halal tourism, sustainability extends to ethical practices, environmental conservation, community empowerment,

and responsible consumption (Jaelani, 2017; DinarStandard, 2022). These priorities are especially relevant for destinations like Yogyakarta, where cultural heritage, religious values, and ecological landscapes intersect.

Sustainable Tourism Theory provides a guiding framework for aligning economic objectives with environmental and socio-cultural integrity. This theory posits that tourism development must not only maximise profit but also ensure environmental stewardship and social equity (Hanafiah et al., 2022). In the halal context, this resonates with Islamic principles such as *mizan* (balance), *israf* (avoiding waste), and *'adl* (justice), which collectively promote holistic well-being and ethical behaviour (Al-Qaradawi et al., 2013).

While global halal tourism examples increasingly reflect such principles, through eco-friendly halal resorts, green hospitality practices, and community-based tourism models, Yogyakarta still demonstrates limited integration. Most halal operators in the region remain focused on religious compliance, such as food and prayer services, rather than embracing sustainability as a core value. There are few cases of halal establishments obtaining green certification or implementing waste-reduction practices (Muhajir & Hasan, 2021).

Despite these gaps, several opportunities have been identified in the literature. As noted by DinarStandard (2022) and Hanafiah et al. (2022), integrating Islamic ethics with environmental goals provides a unique avenue for faith-based sustainable tourism models. In Yogyakarta, local authorities and industry players could draw on these insights to develop tourism programmes that feature visits to eco-villages, Islamic environmental education tours, or partnerships with organic halal farms. These initiatives would enable sustainability to be framed not only as an economic asset but also as an ethical imperative, offering meaningful differentiation within a competitive Muslim travel market.

Moreover, institutional actors such as tourism boards, local governments, Islamic scholars, and business associations are essential in embedding sustainability into halal tourism strategies. Jaelani (2017) and Wahab and Masron (2020) emphasise that coordinated policymaking, incentive structures, and awareness campaigns are vital to aligning halal tourism practices with environmental and social responsibility. In the case of Yogyakarta, these stakeholders could establish frameworks that promote long-term destination viability without compromising the region's cultural or religious values.

Thus, integrating Sustainable Tourism Theory into Yogyakarta's halal tourism framework is not merely advisable but constitutes an ethical alignment with both Islamic teachings and global development goals. As supported by Al-Qaradawi et al. (2013), this alignment fosters responsible tourism practices rooted in the principles of balance (*mizan*), justice (*'adl*), and the avoidance of waste (*israf*). By anchoring halal tourism within these values, Yogyakarta can attract ethically driven Muslim travellers, preserve its natural and cultural assets, and position itself as a model for value-based tourism development.

2.10.4 Certification and Collaboration Efforts

Halal certification plays a vital role in establishing trust and accountability in Muslim-friendly tourism services. However, despite the presence of regulatory bodies such as the Halal Product Assurance Organising Agency (BPJPH), there remains a low rate of certification among tourism operators in Yogyakarta. As Santoso et al. (2022a) and Huda et al. (2022) highlight, many small and medium-sized enterprises (SMEs) struggle to engage in certification processes due to cost barriers, administrative burdens, and a lack of awareness regarding the benefits of certification.

In response to these challenges, collaborative mechanisms between stakeholders are essential. Wahab and Masron (2020) emphasise the importance of joint efforts involving government agencies, religious institutions, and industry actors in simplifying

certification pathways. For example, public-private campaigns can disseminate information, subsidise audit fees, and offer bundled services that include both certification and staff training.

Another area requiring attention is the inconsistent provision of training across the tourism industry. Staff working in accommodations, food services, and tour operations often lack formal exposure to halal tourism etiquette and consumer expectations. Huda et al. (2022) argue that structured training modules, designed with input from Islamic scholars and halal consultants, can institutionalise halal values within business operations and improve service consistency.

Collaborative certification schemes also have the potential to reinforce credibility. A centralised database of certified establishments, with real-time QR-code verification or digital listings, can enhance consumer trust and improve the visibility of compliant businesses (Badan Penyelenggara Jaminan Produk Halal, 2023; CrescentRating, 2023). Such transparency strengthens market confidence and encourages broader participation in halal tourism initiatives. Table 2.12 presents key certification-related challenges and collaborative strategies proposed in the literature to address these issues.

Table 2.12 Certification Challenges and Collaborative Solutions in Halal Tourism.
(Source: Author's own creation).

Certification Issue	Key Challenge	Collaborative Solution	Supporting References
Low SME participation	High cost, unclear benefit	Subsidised certification, bundled training programmes	Santoso et al. (2022a); Huda et al. (2022)
Fragmented awareness	Lack of knowledge on scope	Public-private information campaigns with MUI and BPJPH	Wahab and Masron (2020); Jaelani (2017)
Staff training inconsistency	Absence of formal halal etiquette training	Develop joint training modules with scholars and tourism associations	DinarStandard (2022); Maizida (2021)
Weak trust signalling	Unverified halal claims	Linked database of certified services, QR-verification systems	BPJPH (2023); CrescentRating (2023)

These collaborative initiatives can reposition halal certification not merely as a regulatory requirement but as a strategic enabler of competitiveness and ethical branding. In doing so, Yogyakarta's halal tourism ecosystem may benefit from increased standardisation, stronger consumer engagement, and more inclusive access to certified services.

Beyond these initiatives, digital innovation can further streamline the certification process. In Malaysia, for example, halal certification status is integrated into national databases accessible via mobile apps, enabling tourists and businesses to verify credentials in real time (Islamic Tourism Centre, 2024). A similar platform in Yogyakarta could enhance transparency, reduce misinformation, and facilitate wider adoption among tourism providers. Case studies such as the Halal Verified Engine (HVE) used in Malaysia demonstrate how user-friendly interfaces and QR-based authentication systems build consumer trust and operational efficiency (CrescentRating,

2023; DinarStandard, 2022). Incorporating such digital models into Yogyakarta's halal tourism infrastructure would address both awareness and access gaps, reinforcing halal assurance across the entire value chain.

2.10.5 Marketing Strategies and Visual Communication

Marketing plays a pivotal role in shaping perceptions of halal tourism destinations, particularly in communicating values, trust, and authenticity to a diverse audience of Muslim travellers. In the context of Yogyakarta, where halal tourism is still emerging, strategic and visually compelling marketing campaigns can bridge information gaps and build confidence among potential visitors.

Currently, many marketing materials in Indonesia's halal tourism sector rely heavily on textual information or generalised religious symbols, which may not resonate with younger, digitally savvy Muslim travellers (DinarStandard, 2022). This demographic expects dynamic, visually rich content that reflects their values and aspirations which emphasises not only religious compliance but also experiential quality, cultural immersion, and lifestyle alignment (CrescentRating, 2023).

Halal-friendly destinations such as Malaysia and the UAE have successfully employed integrated marketing strategies that incorporate social media influencers, branded content, multilingual digital tools, and mobile applications to enhance visibility and trust. These practices are grounded in consumer behaviour theory, which suggests that perceived authenticity, brand familiarity, and social proof significantly influence travel choices (Battour et al., 2018).

In Yogyakarta, the limited presence of targeted halal tourism campaigns hinders consumer engagement. Most promotional materials are not tailored to Muslim-specific preferences and rarely highlight the availability of halal facilities, prayer spaces, or

modest cultural experiences. Moreover, the absence of unified branding and lack of coordination among tourism stakeholders reduces marketing coherence and weakens destination appeal. To address this, Table 2.13 below presents key strategies used in leading halal tourism markets and their potential relevance to Yogyakarta.

Table 2.13 Halal Tourism Marketing Strategies and Relevance to Yogyakarta.
(Source: Author's own creation).

Strategy	Description	Example	Relevance to Yogyakarta	Supporting References
Influencer Collaborations	Leveraging Muslim travel influencers to generate destination visibility	Muslim travel vlogs on YouTube	Can attract millennial travellers	CrescentRating (2023); DinarStandard (2022)
Halal Destination Certification Logos	Use of visual badges on websites and brochures to signal compliance	"Muslim-Friendly" logo in Malaysia	Builds trust with international tourists	JAKIM (2022); Battour et al. (2018)
Mobile Apps and Digital Platforms	Tourism apps with halal maps, prayer times, and food directories	HalalTrip, Muslim Pro	Could be integrated into Yogyakarta's app	Vargas-Sánchez & Moral-Moral (2020)
Storytelling and Cultural Branding	Narratives that connect Islamic values with local heritage	Heritage-based Instagram campaigns	Enhances authenticity and engagement	Rahman et al. (2022); Alfath et al. (2022)
Multilingual and Inclusive Design	Arabic, English, and Bahasa Indonesia messaging in visuals and campaigns	Signage in KLIA, Dubai Airports	Improves accessibility and reach	Mastercard & CrescentRating (2023)

This review shows that compelling visual communication, aligned with Muslim consumer values, is not merely promotional but a trust-building mechanism. Yogyakarta can benefit from adopting a more holistic and narrative-driven marketing approach which is supported by certified branding, digital storytelling, and collaborative campaigns that emphasise inclusivity and authenticity in halal tourism.

2.10.6 Adaptability of Frameworks to Yogyakarta

The implementation of global and national halal tourism frameworks in Yogyakarta should be guided by a careful understanding of the region's unique socio-cultural and institutional context. While existing models such as the Global Muslim Travel Index (GMTI), the Indonesia Muslim Travel Index (IMTI), and the National Halal Tourism Master Plan provide strategic direction, their success relies heavily on the extent to which they are localised to suit Yogyakarta's governance structure, cultural identity, and business ecosystem (Mastercard & CrescentRating, 2023; Ministry of Tourism and Creative Economy, 2023).

Yogyakarta operates under a decentralised governance system, granting the region significant autonomy to develop tourism policy. This autonomy allows for innovation and context-specific solutions; however, it also creates a risk of fragmented and inconsistent practices due to the lack of standardised enforcement mechanisms across sectors (Suswanta et al., 2023; Huda et al., 2022).

Local businesses often encounter difficulties in navigating overlapping standards and procedural ambiguities, leading to varied and incomplete adoption of halal principles. For example, while a number of hotels may serve halal-certified food, they may lack prayer facilities or services that cater to gender sensitivity. This partial compliance highlights the need for tiered implementation models that offer businesses, particularly SMEs, flexible paths toward halal tourism readiness. These models should accommodate varying levels of financial and operational capacity (Santoso et al.,

2022a). The localisation process can be visualised in Figure 2.5, which outlines the staged flow from benchmarking global frameworks to co-design and implementation in Yogyakarta.

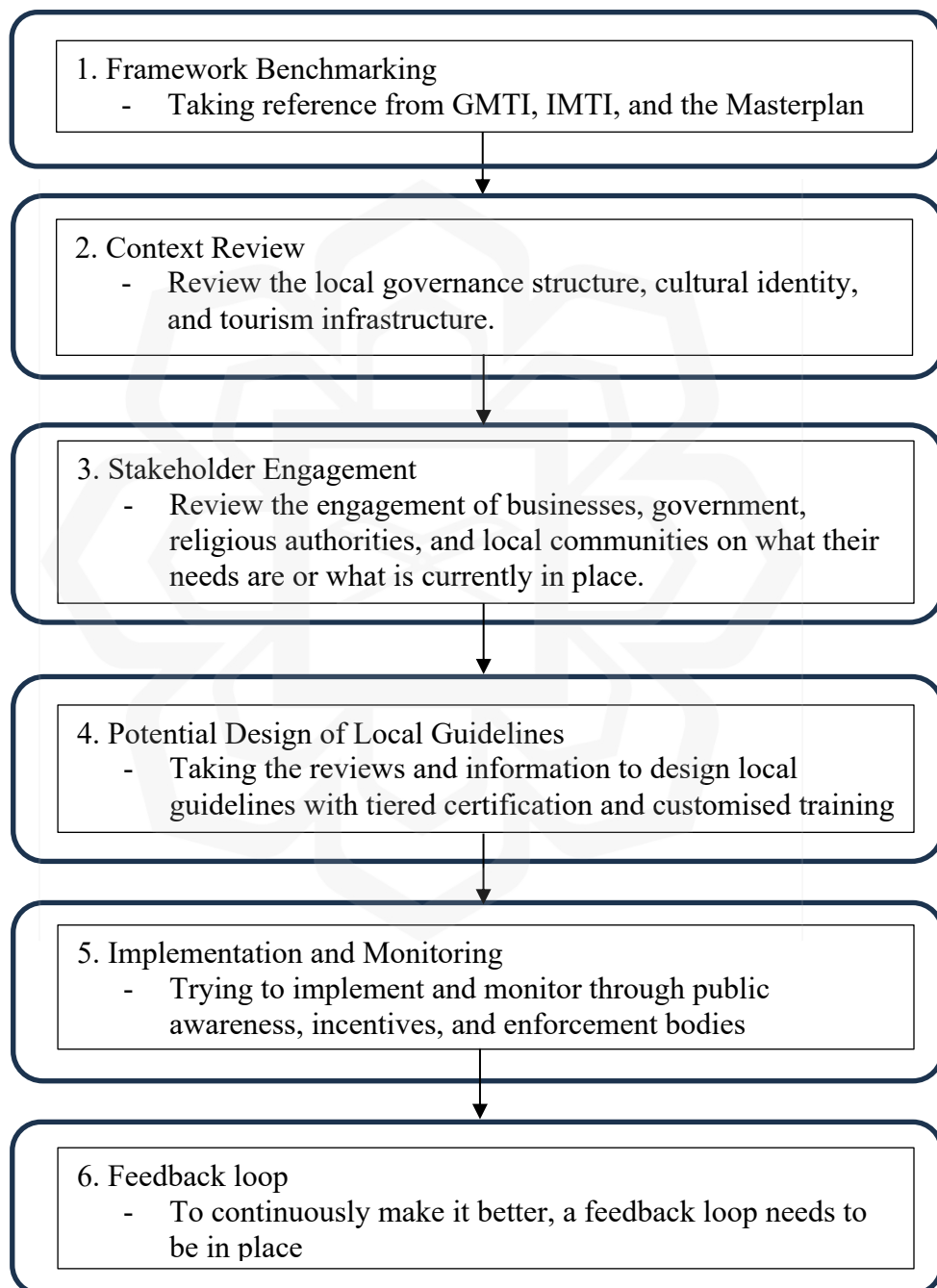


Figure 2.5 Steps in Localising Halal Tourism Frameworks in Yogyakarta. (Source: Author's own creation).

At the same time, it is vital to ensure that frameworks respect and incorporate Yogyakarta's strong local culture. A top-down imposition of national or global models may overlook local nuances and hinder community support. Scholars such as Alfath et al. (2022) argue that effective halal tourism must align with the host destination's cultural DNA, enabling the preservation of identity while improving service quality. In this regard, participatory and bottom-up policymaking becomes crucial. Inclusive consultation involving government officials, religious leaders, cultural practitioners, and tourism entrepreneurs can help in co-designing regulatory tools that are not only effective but also widely accepted.

Additionally, the successful implementation of adapted frameworks should be supported by structured outreach, training, and incentive programmes. These include public education on halal standards, subsidies for certification, digital literacy support for tourism businesses, and collaborative branding initiatives. Such approaches echo the principles of Stakeholder Theory and Cultural Adaptation Theory, which inform the conceptual foundation of this study. The key adaptation challenges and actionable strategies to address them are outlined in Table 2.14.

Table 2.14 Adaptation Challenges and Strategic Solutions for Halal Tourism Frameworks in Yogyakarta. (Source: Author's own creation).

Challenge	Strategic Response
Policy fragmentation	Develop locally tailored halal tourism guidelines with multi-stakeholder input
Low awareness and understanding of standards	Launch training and education programmes for SMEs and tourism professionals
Cultural misalignment with global models	Integrate Javanese cultural values into halal tourism offerings
Financial limitations among SMEs	Provide phased certification schemes and government incentives
Lack of monitoring and enforcement	Establish regional halal tourism councils for evaluation and compliance support

Although global and national frameworks offer a strong conceptual base, their adaptability in Yogyakarta depends on the ability of stakeholders to localise implementation while maintaining alignment with recognised standards. Through collaborative governance and sensitivity to local identity, these frameworks can be transformed from abstract models into actionable tools that genuinely support inclusive, sustainable, and culturally authentic halal tourism.

2.11 RESEARCH GAP

2.11.1 Summary of Conceptual and Policy Gaps

While significant literature exists on halal tourism, several conceptual and policy-level gaps persist. Many studies focus heavily on the compliance aspects of halal tourism, such as halal food availability and prayer facilities, without adequately addressing how local traditions, religious practices, and business environments interact with broader halal standards (Battour & Ismail, 2016; Effendi et al., 2021). The integration of halal principles with local cultural values—especially in secondary destinations like Yogyakarta, remains underexplored and often treated as peripheral.

Moreover, global benchmarking frameworks like GMTI and the SMIIC guidelines offer general models for Muslim-friendly tourism, but these are often difficult to apply effectively in decentralised governance contexts such as Indonesia. The cultural richness of Yogyakarta, combined with its tourism potential, remains underrepresented in scholarly work focused on the contextual adaptation of halal values (Maizida, 2021; Alfath et al., 2022).

In addition, there is limited research examining the effectiveness of regional halal policies, SME-level innovations, and consumer behaviour in non-capital cities. Business integration is often framed around compliance rather than innovation or market responsiveness. Similarly, while there is growing literature on halal lifestyle

products such as cosmetics, their strategic role in tourism has yet to be fully conceptualised (Santoso et al., 2022a; Zahra, 2022).

Although efforts have been made to address sustainability, policy coherence, and inter-stakeholder collaboration in halal tourism, these issues are frequently analysed in silos. Few studies adopt a holistic or systems-based approach, making it difficult to design inclusive and context-sensitive strategies. These fragmented discourses also lack theoretical grounding, often omitting integrative frameworks like Stakeholder Theory or Sustainable Tourism Theory. The table below categorises and summarises the most prominent conceptual and policy gaps drawn from the reviewed literature:

Table 2.15 Conceptual and Policy Gaps in Halal Tourism Literature. (Source: Author's own creation).

Gap Category	Description	Supporting References
Conceptual Localisation	Limited research on integration of halal values with local cultural identity (e.g., Javanese traditions)	Maizida (2021); Alfath et al. (2022)
Institutional Frameworks	Lack of clarity in how local and national institutions govern halal tourism	Effendi et al. (2021); Suswanta et al. (2023)
Policy Implementation	Sparse assessment of regional halal tourism regulations and their operational challenges	Arrahman & Yanti (2022); Santoso et al. (2022a)
Business-Level Application	Minimal focus on SME practices, especially outside major cities	Huda et al. (2022); Muhajir & Hasan (2021)
Lifestyle Integration	Underexplored role of halal lifestyle sectors such as halal cosmetics in tourism	Rafiki & Wahab (2014); Zahra (2022)
Consumer Behaviour	Limited behavioural studies on Muslim traveller expectations in culturally hybrid settings	CrescentRating (2023); Rahman et al. (2022)
Framework Adaptability	Global models like GMTI or SMIIC lack flexibility for decentralised or culturally distinct regions	DinarStandard (2022); Vargas-Sánchez & Moral-Moral (2020)

As shown in Table 2.15, a recurring limitation is the narrow lens through which halal tourism is viewed, typically as a matter of service provision and religious compliance, with little emphasis on contextualisation, stakeholder diversity, or long-term sustainability. Although benchmarking tools such as GMTI or national regulations like the Halal Product Law provide a formal foundation, they do not offer actionable strategies tailored for culturally embedded destinations like Yogyakarta.

Additionally, literature often isolates major themes, policy, business, consumer behaviour, or regulation, rather than weaving them together through a systems approach. The lack of cross-sectoral and theory-based analysis highlights the need for integrative frameworks that can guide inclusive, locally relevant halal tourism strategies. This research aims to address these deficiencies by synthesising diverse perspectives through Cultural Adaptation Theory, Stakeholder Theory, and Sustainable Tourism Theory.

2.11.2 Rationale and Justification for Current Study

Given these gaps, this study seeks to build a strategic framework that integrates halal principles with tourism policy and practice in Yogyakarta, Indonesia. Unlike previous works that generalise the halal tourism concept, this research applies a culturally grounded, multi-theory approach, using Cultural Adaptation Theory, Stakeholder Theory, and Sustainable Tourism Theory. The intention is to investigate not only the supply-side readiness, such as regulations and business practices, but also the demand-side expectations of Muslim travellers.

This study is timely and necessary as it addresses both conceptual and practical deficiencies in existing literature. By focusing on a culturally rich secondary tourism destination like Yogyakarta, the research offers fresh insights into how local identity can coexist with globally accepted halal standards. It also contributes to the operationalisation of halal values within business and policy environments. Ultimately,

this study aims to contribute actionable strategies to help shape inclusive and sustainable halal tourism development in Indonesia.

2.12 THEORETICAL FRAMEWORK

This section outlines the theoretical foundations guiding this study. It draws from three interrelated perspectives, Cultural Adaptation Theory, Stakeholder Theory, and Sustainable Tourism Theory. To examine how halal values can be integrated into Yogyakarta's tourism sector in a culturally grounded, inclusive, and sustainable manner. Each theory provides a unique lens for interpreting the data and designing policy recommendations aligned with both local realities and broader halal tourism standards.

2.12.1 Cultural Adaptation Theory

Cultural Adaptation Theory examines how individuals and groups respond to cultural changes (Barrera & Castro, 2006). This theory, rooted in anthropology, psychology, and sociology, provides insights into how cultures interact, merge, and transform. It is crucial in contexts where diverse cultural interactions occur, particularly in global or multicultural settings like tourism and global business. It emphasises the importance of aligning services and products with the cultural norms of the target audience to ensure successful adaptation and integration (Kim, 2001).

Table 2.16 Key Concepts of Cultural Adaptation Theory. (Source: Author's own creation).

Concept	Description
Acculturation	The core process within cultural adaptation, involving changes that result from continuous, direct cultural interactions. Acculturation can occur at individual or group levels and involves adopting or adapting to new cultural traits or social patterns. (Berry, 2005; Mu'adi & Sofwani, 2018)
Assimilation and Integration	These are potential outcomes of acculturation. Assimilation involves an individual or group entirely adopting the host culture and shedding their original cultural identity. In contrast, integration suggests a balanced adoption, where individuals maintain their original cultural identities while also adopting aspects of the new culture. (Berry, 2005; Sam & Berry, 2010)
Cultural Competence	This concept refers to the ability to understand, communicate with, and effectively interact with people across cultures. It encompasses being aware of one's own worldview, developing positive attitudes towards cultural differences, and gaining knowledge of different cultural practices and worldviews. (J. Liu et al., 2021)
Cultural Shock and Adjustment	Cultural shock is a common affective reaction to being in a new and unfamiliar cultural environment, characterised by anxiety, helplessness, and disorientation. This theory also explores the subsequent adjustment phase, where individuals gradually find ways to cope with the new culture, often leading to a deeper understanding and integration.(Oberg, 1960)

Cultural Adaptation Theory is particularly relevant in tourism. It stresses the need to align tourism offerings with the cultural norms and values of both visiting tourists and the local community (Reisinger & Turner, 2003). This alignment is key in Yogyakarta, where integrating local Javanese culture with halal principles can create a distinctive and appealing destination for Muslim travellers. In the business context, grasping the nuances of Cultural Adaptation Theory is essential for developing

strategies that respect local customs and enhance business practices, thus improving cooperation and minimising conflicts.

Practical applications of this theory in Yogyakarta include:

- Halal-Certified Culinary Offerings: Restaurants and food vendors cater to Muslim visitors' dietary laws while preserving local culinary culture, offering dishes like halal rendang and gudeg prepared with halal-certified ingredients (Janah et al., 2022).
- Cultural Tours and Experiences: Tour packages incorporate visits to Islamic historical sites alongside traditional Javanese cultural experiences, enriching the tourist experience and showcasing the blend of Islamic and Javanese cultures (Irawanto, 2020).
- Culturally Sensitive Accommodation: Hotels design rooms with prayer spaces and Qibla direction indicators and offer gender-segregated recreational facilities (Halim & Baroroh, 2021).

The theoretical implications of cultural adaptation theory closely relate to the themes of the study. Focusing on cultural and religious factors, the theory helps understand how integrating Islamic practices with Javanese culture enhances the authenticity and attractiveness of Yogyakarta as a halal tourism destination (Mu'adi & Sofwani, 2018). The theory also supports the importance of educating local stakeholders about halal standards and their integration into local practices. Moreover, it emphasises tailoring tourism products to align with the expectations of Muslim tourists, who seek experiences that strictly adhere to their religious standards (Irawanto, 2020). Additionally, effective intercultural communication facilitated by this theory fosters a deeper mutual understanding and respect between local communities and visiting tourists, enriching the tourism experience while promoting inclusivity (Kim, 2001). Altogether, these implications highlight the multifaceted benefits of applying Cultural Adaptation Theory to develop a culturally sensitive, economically beneficial, and inclusive tourism environment in Yogyakarta.

2.12.2 Stakeholder Theory

Stakeholder Theory, introduced by Freeman in 1984, posits that all stakeholder interests and influences should be considered in organisational decision-making (Donaldson & Preston, 1998). It emphasises a balanced approach to management, acknowledging sometimes conflicting interests to achieve long-term success and sustainability through stakeholder engagement, collaboration, and the creation of shared value (Laplume et al., 2008).

In tourism, stakeholders typically include tourists, local communities, businesses, government bodies, and environmental groups (Byrd, 2007). Effective destination management involves acknowledging the perspectives of all these parties (Byrd, 2007; Todd et al., 2017). In Yogyakarta, balancing diverse interests is crucial for sustainable tourism development through inclusive policymaking and beneficial tourism practices.

Applying Stakeholder Theory to halal tourism introduces additional complexity due to Islamic principles. Halal values—ethical, hygienic, and spiritual—affect religious, economic, social, and environmental dimensions (Henderson, 2016; Wahab & Masron, 2020). Understanding these principles and their intersection with stakeholder interests is essential. This includes the needs of Muslim tourists, cultural preservation for local communities, economic interests of businesses, and regulatory responsibilities of government bodies. Stakeholder engagement ensures feasible, sustainable, and community-supported tourism projects.

The practical applications of this theory in Yogyakarta include:

- **Multi-stakeholder Halal Certification Process:** Engage religious authorities, local government, and business owners; establish communication channels between certification bodies and tourism businesses.
- **Community-based Halal Tourism Initiatives:** Involve local communities in developing halal tourism products; ensure tourism respects and preserves local practices.

- **Government-Industry Collaboration:** Facilitate collaboration to develop halal-friendly infrastructure and services; create policies that address diverse stakeholder needs.
- **Tourist-Local Interaction Programmes:** Promote interactions between Muslim tourists and local communities; foster opportunities for respectful cultural exchange.
- **Inclusive Decision-Making Processes:** Involve stakeholders in planning through discussions and consultations.
- **Entrepreneurial Opportunities and Feedback Mechanisms:** Provide feedback opportunities for local entrepreneurs; adapt services based on local business feedback.

Stakeholder Theory enhances entrepreneurial initiatives by incorporating consumer feedback and involving governmental bodies to create supportive policies and regulatory frameworks for halal standards. It emphasises educating local stakeholders on halal practices and integrating these into tourism offerings. By aligning tourism products with Muslim tourists' expectations, the theory promotes inclusivity and mutual understanding between communities and tourists. This can lead to a dynamic, responsive halal tourism sector in Yogyakarta, ensuring tourism strategies are profitable, socially responsible, and culturally appropriate, contributing to long-term sustainability and growth.

2.12.3 Sustainable Tourism Theory

Sustainable Tourism Theory emerged in the 1990s due to concerns about the negative impacts of mass tourism on local environments, cultures, and economies (Butler, 1999). This theory advocates for tourism development that meets current needs while protecting future opportunities (Byrd, 2007). It is based on three core pillars: environmental, economic, and socio-cultural sustainability (Swarbrooke, 1999). The theory emphasises long-term planning, stakeholder involvement, and equitable

distribution of tourism benefits, promoting conservation of natural and cultural resources, respect for local communities, and enhancement of visitors' experiences (R. W. Butler, 1999; Sahoo & Panda, 2020; Swarbrooke, 1999).

Applying this theory to Yogyakarta's halal tourism involves creating offerings that comply with halal principles, conserving the region's heritage, and generating local economic opportunities. This ensures halal tourism drives positive change, promoting long-term sustainability and resilience (Butler, 1999). Sustainable Tourism Theory aligns with Islamic principles of stewardship, moderation, and social responsibility (Samori et al., 2016), emphasising ethical conduct, environmental conservation, and social welfare.

Some examples of possible practical applications of this theory in Yogyakarta are:

- **Eco-friendly Halal Accommodations:** Developing halal-certified hotels that implement sustainable practices like energy efficiency and waste reduction, incorporating Islamic principles of cleanliness and moderation (Budarma et al., 2020; Halim & Baroroh, 2021).
- **Community-based Halal Tourism:** Empowering local Muslim communities to manage tourism initiatives, ensuring fair economic benefits distribution (Sahoo & Panda, 2020).
- **Cultural Heritage Preservation:** Promoting both Islamic and Javanese heritage through tourism programmes, protecting sensitive sites (Arintyas & Budiman, 2023; Fanani et al., 2020).
- **Sustainable Halal Food Tourism:** Supporting local, organic, and halal food production to reduce carbon footprint and develop sustainable culinary tourism (Cerquetti et al., 2022).

Sustainable Tourism Theory, when applied to halal tourism, underscores integrating sustainability practices into tourism planning and execution, enhancing tourist awareness through effective marketing. It advocates holistic sustainability, balancing environmental, economic, socio-cultural, and religious considerations, and stresses ethical tourism development aligned with Islamic principles. Additionally, it

emphasises long-term planning and preserving cultural authenticity while adapting to Muslim tourists' needs.

Applying Sustainable Tourism Theory to halal tourism in Yogyakarta ensures profitability while maintaining environmental and cultural integrity. This approach promotes durable, ethical tourism, making Yogyakarta a model sustainable travel destination.

2.12.4 Framework Integration and Application

The integration of these three theories provides a robust and comprehensive analytical lens to study the implementation of halal principles and values in tourism. Each theory addresses different layers of complexity in halal tourism development. Cultural Adaptation Theory ensures that Islamic values are not imposed but integrated meaningfully within the local context of Javanese traditions. Stakeholder Theory examines the system of actors involved, providing insight into how coordination, power distribution, and collaborative dynamics influence halal tourism development. Sustainable Tourism Theory ensures that halal tourism is not only religiously compliant but also environmentally responsible, socially equitable, and economically viable.

These theories do not operate in isolation. Rather, they work synergistically to frame the halal tourism discourse in a manner that balances religious obligations, socio-cultural dynamics, and institutional design. Cultural Adaptation Theory ensures that the ethical requirements of halal principles are compatible with Yogyakarta's identity. Stakeholder Theory addresses how to implement these adaptations through inclusive and collaborative governance, while Sustainable Tourism Theory ensures that these changes align with long-term development goals. To complement this, Table 2.17 and Table 2.18 summarises the theoretical contributions to key research areas:

Table 2.17 Theoretical Contributions to Halal Tourism Research in Yogyakarta.
(Source: Author's own creation).

Theory	Key Contributions	Research Application	Supporting References
Cultural Adaptation Theory	Facilitates alignment of halal principles with Javanese traditions; prevents cultural dissonance	Guides cultural contextualisation of halal policies and service design	Kim (2001); Battour & Ismail (2016); Maizida (2021)
Stakeholder Theory	Identifies and maps actors involved in halal tourism development; examines institutional coordination	Informs stakeholder engagement, policy design, and governance framework	Freeman (1984); Huda et al. (2022); Suswanta et al. (2023)
Sustainable Tourism Theory	Emphasises sustainability and ethics in tourism planning	Supports strategic alignment of halal tourism with long-term socio-environmental goals	UNWTO (2020); Rafiki & Wahab (2014); Alfath et al. (2022)

While Table 2.17 outlines the individual contributions of each theoretical lens, it is also critical to understand how these theories intersect and reinforce one another. Halal tourism development is inherently multidimensional; thus, a siloed approach may overlook the nuances of implementation across cultural, institutional, and environmental contexts. By examining the theoretical intersections, we gain deeper insights into the synergistic dynamics that shape effective and sustainable halal tourism practices. Table 2.18 explores these interactions, highlighting how combined theoretical perspectives enhance practical applications in policymaking, destination planning, and stakeholder engagement.

Table 2.18 Interactions Between Theories Supporting Halal Tourism Integration.
(Source: Author's own creation).

Theory Combination	Interaction Focus	Implications for Halal Tourism Development	Supporting References
Cultural Adaptation + Stakeholder Theory	Aligning cultural sensitivity with stakeholder needs	Ensures that halal tourism policies are not only contextually grounded but also socially accepted and supported by key actors, reducing resistance and enhancing cooperation	Kim (2001); Freeman (1984); Battour & Ismail (2016); Huda et al. (2022)
Cultural Adaptation + Sustainable Tourism	Embedding cultural heritage into sustainable practices	Promotes the development of culturally authentic, environmentally responsible halal tourism experiences, such as heritage-based halal tours or eco-halal culinary trails	Reisinger & Turner (2003); Samori et al. (2016); Alfath et al. (2022)
Stakeholder + Sustainable Tourism	Ensuring inclusive, long-term governance in sustainability planning	Supports collaborative, cross-sectoral implementation of halal initiatives that align with both Islamic ethics and broader sustainability targets, particularly relevant in decentralised regions like Yogyakarta	Byrd (2007); UNWTO (2020); Wahab & Masron (2020); Suswanta et al. (2023)

2.12.5 Theoretical Framework

The justification for using Cultural Adaptation Theory, Stakeholder Theory, and Sustainable Tourism Theory lies in their combined ability to guide a nuanced understanding of halal tourism development in Yogyakarta. Each theory addresses a critical aspect of how halal principles and values, such as ethical conduct, cleanliness, modesty, lawful interaction, and social equity, can be implemented in a culturally appropriate, institutionally sound, and environmentally sustainable manner.

Cultural Adaptation Theory facilitates alignment between halal requirements and the unique cultural identity of Yogyakarta, particularly its Javanese traditions. Stakeholder Theory highlights the importance of inclusive participation and governance structures to ensure broad-based support. Meanwhile, Sustainable Tourism Theory provides the long-term perspective needed to ensure halal tourism practices are economically viable, socially just, and environmentally conscious.

This theoretical triad collectively enables a holistic framework for integrating halal principles into tourism systems. Table 2.19 outlines the distinct contributions of each theory, and the corresponding halal values they reinforce in this research context.

Table 2.19 Theoretical Contributions to Halal Tourism Research in Yogyakarta.
(Source: Author's own creation).

Theory	Key Contributions	Research Application	Halal Values Emphasised	Supporting References
Cultural Adaptation Theory	Facilitates alignment of halal principles with Javanese traditions and avoids cultural dissonance	Guides cultural contextualisation of halal policies and service design	Modesty, Respect, Ethical Conduct, Cultural Sensitivity	Kim (2001); Battour & Ismail (2016); Maizida (2021)
Stakeholder Theory	Identifies and maps actors involved in halal tourism development and examines institutional coordination	Informs stakeholder engagement, policy design, and governance framework	Accountability, Inclusivity, Transparency, Ethical Governance	Freeman (1984); Huda et al. (2022); Suswanta et al. (2023)
Sustainable Tourism Theory	Emphasises sustainability and ethics in tourism planning	Supports strategic alignment of halal tourism with long-term socio-environmental goals	Stewardship, Cleanliness, Responsibility, Social Welfare	UNWTO (2020); Rafiki & Wahab (2014); Alfath et al. (2022)

These theories do not work in isolation. Their integration allows the research to explore the dynamic interactions between cultural, institutional, and sustainability dimensions, an essential consideration for inclusive and effective halal tourism development. Table 2.20 highlights these interactions.

Table 2.20 Interactions Between Theories Supporting Halal Tourism Integration.
(Source: Author's own creation).

Theory Combination	Interaction Focus	Implications for Halal Tourism Development	Supporting References
Cultural Adaptation + Stakeholder Theory	Contextual alignment and participatory engagement	Ensures halal tourism policies are socially supported and culturally embedded, reducing resistance and enhancing legitimacy	Kim (2001); Freeman (1984); Huda et al. (2022)
Cultural Adaptation + Sustainable Tourism	Culturally authentic and environmentally sensitive tourism practices	Encourages development of halal experiences that are both culturally respectful and environmentally responsible	Samori et al. (2016); Alfath et al. (2022); Irawanto (2020)
Stakeholder Theory + Sustainable Tourism	Participatory governance for sustainable policy	Facilitates bottom-up implementation of halal practices that are sustainable, inclusive, and reflective of community interests	Byrd (2007); Wahab & Masron (2020); Suswanta et al. (2023)

These interactions are visualised in Figure 2.6, which presents the three theories as intersecting circles. At the core of the diagram lies the shared domain of halal values, which represent the unifying element across all three frameworks.

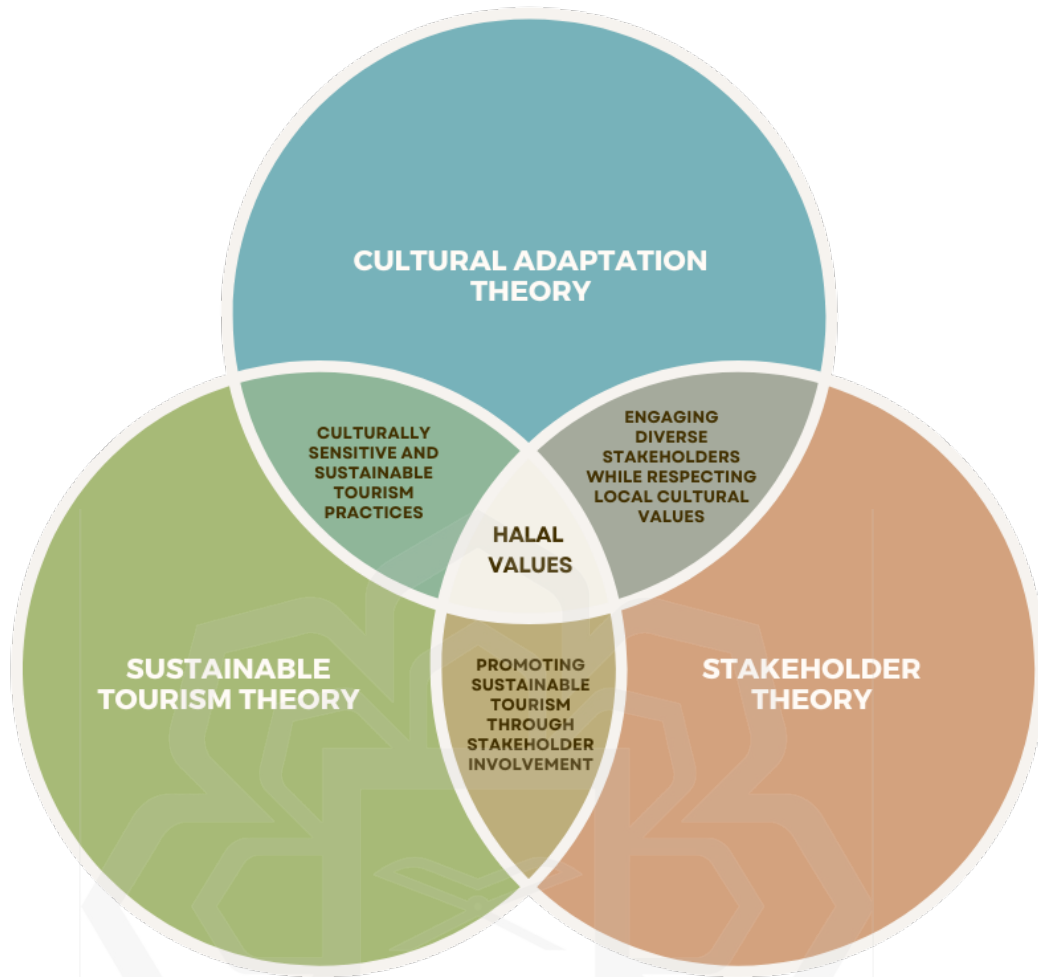


Figure 2.6 Theoretical Framework. (Source: Author's own creation).

The diagram illustrates how the intersections of the three theories support culturally grounded, ethically sound, and environmentally sustainable tourism development. Cultural Adaptation Theory encourages local relevance; Stakeholder Theory promotes inclusive governance; and Sustainable Tourism Theory highlights long-term viability. Where all three intersect lies the holistic domain of halal values, illustrating the integration necessary for successful halal tourism.

This visual synthesis demonstrates that effective halal tourism in Yogyakarta requires harmonising cultural sensitivity, collaborative policymaking, and sustainability

planning. The overlap signals the importance of building tourism systems that do not isolate religious values but embed them in institutional practice, social interaction, and ecological responsibility.

This integrated framework also serves as a structural foundation for the overall literature review. It enables a systematic exploration of relevant studies across key thematic areas, including global halal tourism trends, operational principles, business strategies, consumer behaviours, and sustainable development practices. By guiding the selection and organisation of literature, the framework ensures that the review remains theoretically grounded while providing empirical depth. It thus bridges conceptual exploration with applied understanding, positioning the study to contribute both scholarly insight and practical guidance for halal tourism development in culturally distinct contexts like Yogyakarta.

Beyond framing the literature, the integrated framework plays a pivotal role in informing the research methodology. It shapes the approach to data collection, stakeholder analysis, and the formulation of recommendations. This foundation ensures that each stage of the research is conceptually aligned with the study's aim: to create a contextually adaptive and ethically sound halal tourism strategy for Yogyakarta.

By grounding the methodology in this framework, the study strengthens its relevance to both academic discourse and practical implementation. It ensures that tourism policies and business practices informed by this research are not only rooted in Islamic ethics but also designed to thrive within the cultural and environmental realities of the region.

2.13 CHAPTER SUMMARY

This chapter has presented a comprehensive review of the literature, laying the conceptual, empirical, and theoretical foundations for this study. It began by defining halal tourism as a value-driven concept rooted in ethical conduct, transparency, cleanliness, and spiritual alignment (Battour & Ismail, 2016; Mohsin et al., 2016). These principles underpin the development of tourism practices that align with the expectations of Muslim travellers and contribute to the broader objectives of Islamic lifestyle integration.

The review then examined global halal tourism frameworks such as the GMTI and IMTI indices, Malaysia's MS2610 standards, and the OIC-SMIIC guidelines (CrescentRating, 2023; DinarStandard, 2022; SMIIC, 2020). While these provide valuable strategic direction, their practical application depends heavily on local adaptation, especially in decentralized contexts like Yogyakarta (Kusumawati, 2014).

In the Indonesian context, the chapter emphasized that despite national efforts by agencies such as the Ministry of Tourism and Creative Economy and Bank Indonesia, Yogyakarta lags behind other provinces such as Lombok, West Java, and West Sumatra in implementing structured halal tourism policies (CrescentRating, 2023; Ministry of Tourism and Creative Economy, 2023). These regions have demonstrated better policy clarity, institutional support, and branding efforts, offering models that Yogyakarta may adapt to suit its own socio-cultural dynamics.

Empirical studies were reviewed across five key themes that highlight both the challenges and opportunities in developing halal tourism. These include:

- Business practices, such as innovation among SMEs in delivering halal services and experiences (Rashid et al., 2021; Huda et al., 2021),
- Consumer preferences, particularly the demand for culturally authentic, transparent, and verified halal offerings (Kamarulzaman et al., 2016; Stephenson, 2014),

- Entrepreneurial initiatives, often community-based and driven by local innovators (Parwez, 2017),
- Halal lifestyle integration, especially through sectors like cosmetics and wellness tourism that serve as cultural ambassadors (Aoun & Tournois, 2015).
- Policy effectiveness, where the shift from mere regulatory compliance to sustainable and contextualized strategies is essential (Henderson, 2009).

These themes are synthesized in Table 2.21, which provides a concise summary of the major findings and corresponding literature insights explored throughout this chapter.

Table 2.21 Key Takeaways from Chapter 2. (Source: Author's own creation).

Theme	Summary	Key References
Halal Principles & Values	Ethical conduct, transparency, cleanliness, and religious compliance	Battour & Ismail (2016); Mohsin et al. (2016)
Global Benchmarks	GMTI, IMTI, MS2610, SMIIC – useful but must be adapted to local context	CrescentRating (2023); DinarStandard (2022); SMIIC (2019)
Indonesia's Strategy	Strong national push; Yogyakarta lacks regional implementation	CrescentRating (2023); Ministry of Tourism and Creative Economy (2023); Kusumawati (2014)
Business Practices	SMEs innovate despite constraints in finance, training, certification	Rashid et al. (2021); Huda et al. (2022)
Consumer Expectations	Seek authenticity, halal assurance, and value-based experiences	Stephenson (2014); Kamarulzaman et al. (2016)
Entrepreneurial Role	Entrepreneurs promote innovation and need institutional support	Parwez (2017)
Halal Lifestyle Integration	Cosmetics and wellness (e.g., Wardah) influence halal tourism branding	Aoun & Tournois (2015); Wardah (case study)
Theoretical Framework	Cultural adaptation, stakeholder roles, and sustainability lens	Kim (2001); Freeman (2010); Butler (1999)

The chapter concludes by presenting the theoretical framework guiding this study, integrating Cultural Adaptation Theory (Kim, 2001), Stakeholder Theory (Freeman, 2010), and Sustainable Tourism Theory (Butler, 1999). This combined lens offers a holistic foundation to analyse the interaction between halal principles, stakeholder dynamics, and tourism policy. It also forms the conceptual bridge between the literature review and the research methodology presented in the following chapter.



CHAPTER THREE

RESEARCH METHODOLOGY

3.1 INTRODUCTION

This chapter outlines the methodology underpinning the study aimed at exploring the integration of halal principles within Yogyakarta's tourism industry. It begins with the philosophical assumptions guiding the research, followed by an overview of the study's design, and details concerning the targeted population and sampling approach. The methodology also encompasses the instruments employed for data gathering, the procedures for data collection, and the techniques used for data analysis. Ethical considerations pertinent to the research are also addressed. The structured approach of this chapter is designed to ensure that the findings accurately represent the implementation of halal values in the operational practices and strategies of Yogyakarta's tourism sector, aligning with the specified research objectives.

3.2 PHILOSOPHICAL ASSUMPTION

The foundation of any research study lies in its philosophical stance, which shapes how the researcher perceives reality and constructs knowledge. This study adopts a relativist and constructivist ontology, paired with an interpretivist epistemology, within a qualitative methodological framework. This philosophical orientation is particularly suitable for understanding complex and context-dependent social phenomena such as halal tourism in Yogyakarta, where religious values, cultural interpretations, and stakeholder perceptions are central.

A relativist ontology recognises that reality is socially constructed and may differ based on individuals' cultural, historical, and experiential backgrounds (Denzin &

Lincoln, 2018). Rather than positing a single objective truth, this perspective acknowledges multiple subjective realities. In the context of halal tourism, stakeholders including government officials, business operators, and consumers hold diverse interpretations of what constitutes halal practices. These interpretations are influenced by belief systems, religious obligations, cultural traditions, and practical experiences.

Aligned with this ontological stance, constructivism further asserts that knowledge is constructed through social interaction and meaning making (Charmaz, 2014; Creswell & Creswell, 2023). This perspective is particularly relevant for examining the dynamics of halal tourism, which is not a static or universally defined concept. Instead, it is continuously negotiated and reshaped by actors engaging with regulatory, cultural, and economic systems in specific localities such as Yogyakarta.

The interpretivist epistemology complements these ontological foundations by proposing that knowledge is contextually produced and subjectively interpreted. This approach holds that social reality is understood through the interpretation of individuals' experiences, actions, and meanings (Yanow & Schwartz-Shea, 2014). Within this study, this entails exploring how stakeholders interpret, apply, and experience halal tourism rather than assessing it through external normative standards.

The philosophical framework supports the adoption of qualitative methods, which are well-suited for examining the depth, complexity, and localised experiences that underpin halal tourism. Unlike quantitative approaches that seek generalisable patterns, qualitative inquiry enables the exploration of cultural nuances, individual values, and subjective meanings, all of which are essential in analysing the interplay between halal principles and tourism practices.

In addition, this research acknowledges the researcher's role in the knowledge production process. Through transparency, reflexivity, and ethical awareness, the study ensures that the influence of the researcher's own values and assumptions is considered and minimised (Myers, 1995; Pietilä et al., 2020). These principles are critical in

maintaining the credibility and integrity of research involving cultural and religious themes.

3.3 RESEARCH DESIGN

The research design establishes the structure and strategy for conducting the investigation. Grounded in a relativist ontology, constructivist approach, and an interpretivist epistemology, this study adopts a qualitative case study design. This methodological framework is appropriate for exploring the lived experiences and perspectives of diverse stakeholders engaged in halal tourism in Yogyakarta, with the aim of formulating a culturally sensitive and context-specific strategic framework.

A relativist ontology assumes that reality is socially and culturally constructed, varying across individuals and groups. Constructivism posits that knowledge is co-created through social interaction and shaped by subjective meaning-making processes. Meanwhile, interpretivist epistemology emphasises understanding social phenomena from the viewpoint of those experiencing them, recognising that knowledge is situated and context-dependent (Creswell & Creswell, 2023; Denzin & Lincoln, 2018; Saunders, Lewis, & Thornhill, 2019). These philosophical foundations support a research approach that prioritises context, meaning, and subjectivity. To provide a clear summary of the research components, an overview of the research design is presented in Table 3.1.

Table 3.1 Overview of the Research Design Framework. (Source: Author's own creation).

Component	Description
Philosophical Foundation	Relativist ontology, constructivist approach, interpretivist epistemology
Research Approach	Qualitative, inductive, exploratory case study
Area of Study	Yogyakarta, Indonesia (city and four regencies)
Sampling Strategy	Purposive sampling (primary), snowball sampling (supportive)
Participants	33 stakeholders: 12 government officials, 11 tourism business operators, 10 consumers
Data Collection Method	Semi-structured individual and group interviews
Data Analysis Method	Thematic analysis supported by ATLAS.ti software
Theoretical Frameworks	Cultural Adaptation Theory, Stakeholder Theory, Sustainable Tourism Theory

The study is guided by an inductive logic, allowing theoretical insights to emerge from empirical data rather than being imposed a priori. Inductive reasoning is particularly appropriate for exploring context-specific phenomena such as halal tourism in Yogyakarta, where existing theoretical models may not fully capture cultural and regulatory nuances. In this case, inductive inquiry facilitates the discovery of themes and patterns based on stakeholders' interpretations of halal tourism, rather than fitting their experiences into pre-existing theoretical constructs.

A qualitative exploratory case study approach is employed to support flexible and in-depth exploration of a complex, understudied phenomenon. As Stebbins (2001) notes, exploratory research is suitable when little prior knowledge exists, and the case study method enables an intensive examination of a real-world setting within its specific context (Yin, 2018). Yogyakarta serves as a unique case due to its strong Islamic heritage, rich cultural identity, and increasing attention to Muslim-friendly tourism.

Data collection is conducted through semi-structured interviews, both individual and group based. This technique is chosen for its ability to generate in-depth, contextually rich narratives while offering flexibility in probing emergent themes (Saunders et al., 2019; Denzin & Lincoln, 2018). Semi-structured interviews are particularly valuable for understanding diverse stakeholder perspectives, including government officials, business owners, and consumers, by allowing respondents to articulate their experiences and values in their own words. Unlike structured interviews or quantitative surveys, this method supports the emergence of unexpected themes and insights, which aligns with the study's inductive approach.

Purposive sampling is used to identify participants who are actively involved in or knowledgeable about halal tourism in Yogyakarta. This includes representatives from the public sector, tourism businesses, and consumers, with careful attention given to ensuring inclusion across religious, cultural, and professional backgrounds. Snowball sampling is also applied in certain cases to reach informal actors and hidden stakeholders within the tourism ecosystem (Etikan, Musa, & Alkassim, 2016; Saunders et al., 2019).

Data analysis is guided by thematic analysis, using ATLAS.ti software to facilitate coding, sorting, and interpretation of the qualitative data. Thematic analysis enables the identification of recurring patterns and the construction of themes that reflect participants' experiences and viewpoints (Braun & Clarke, 2019; Frieze, 2019). ATLAS.ti provides a structured digital environment for managing large volumes of qualitative data, increasing analytical rigour and transparency.

This methodological process is also illustrated in the following flow chart, which presents the step-by-step sequence of the research approach from philosophical assumptions to the final analytical outcomes.

This diagram summarises the sequence of research activities. It visually represents how the philosophical stance, research design, and field methods are linked

toward achieving the study's aim of developing a strategic framework for halal tourism in Yogyakarta.

3.4 AREA OF STUDY AND CONTEXTUAL BACKGROUND

Yogyakarta, located on the southern coast of Java Island, is one of Indonesia's most prominent cultural and tourism destinations. Known for its rich Javanese traditions, Islamic heritage, historic landmarks, and vibrant academic culture, the region draws both domestic and international visitors. Politically and administratively, the Special Region of Yogyakarta (Daerah Istimewa Yogyakarta) consists of one municipality and four regencies: Yogyakarta Municipality (the city itself), Sleman, Bantul, Gunungkidul, and Kulon Progo. Each area contributes uniquely to the region's diverse tourism ecosystem, reflecting varied socioeconomic characteristics, religious influences, and tourism potentials (König et al., 2010; Razzaq et al., 2016).

The area of study is as follows:

- Yogyakarta Municipality serves as the region's urban and cultural hub. It is home to the Sultan's palace (Kraton), prominent universities, museums, heritage landmarks, and a wide range of hospitality services, making it ideal for policy and urban tourism research.
- Sleman Regency is known for Mount Merapi, heritage sites such as Prambanan Temple, and agro-tourism offerings. Its historical and natural attractions make it a key node in cultural and adventure-based tourism (Sartika, 2020).
- Bantul Regency features scenic coastlines, artisanal craft villages, and religious attractions, popular among both local and international tourists. It is especially notable for creative economy-driven tourism.
- Gunungkidul Regency, once marginalised, has rapidly gained attention for its beaches, caves, and ecotourism experiences, especially among younger and domestic travellers (Sugandini et al., 2018).

- Kulon Progo Regency remains the most rural and least developed, but is now targeted for investment in sustainable rural and nature-based tourism, supported by government infrastructure development projects (Sugandini et al., 2018).

These variations not only diversify the tourism offerings in the region but also support a geographically distributed and demographically inclusive study sample. Stakeholders, including tourism office representatives, tourism-related businesses, and consumers, were purposively selected from each of these five administrative areas. Each region's tourism office was approached to facilitate access to relevant government stakeholders, while local businesses and entrepreneurs were identified through directories, referrals, and field observations to capture perspectives from both established and emerging players.

Yogyakarta's majority Muslim population creates fertile ground for halal tourism, despite the absence of formalised halal tourism policies such as those implemented in Aceh or Lombok. This policy gap provides a unique opportunity to investigate bottom-up expressions of halal tourism and assess the region's potential for policy development and stakeholder coordination (Razzaq et al., 2016). As a region that merges Islamic values with strong Javanese cultural identity and an inclusive tourism narrative, Yogyakarta offers an ideal case study for examining the negotiation of halal values in culturally diverse tourism spaces. Figure 3.1 below presents a map of the Special Region of Yogyakarta, highlighting the five administrative areas studied.

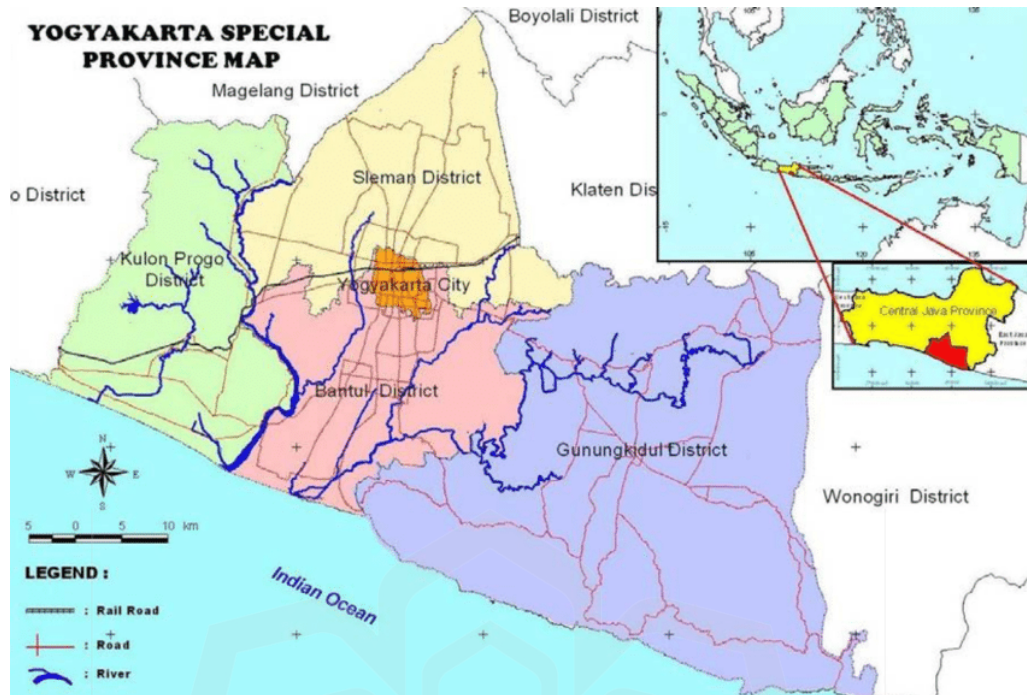


Figure 3.1 Special Region of Yogyakarta and its Regencies. (Source: König et al., 2010).

To further clarify the distinct contributions and stakeholder targets across each region, Table 3.2 summarises the characteristics of each administrative area and the types of stakeholders engaged during the study.

Table 3.2 Administrative Areas of Yogyakarta and Stakeholder Engagement Focus.
(Source: Author's own creation).

Region	Tourism Characteristics	Stakeholder Engagement Focus
Yogyakarta Municipality	Urban and cultural hub; Sultan's palace, universities, museums, hospitality services	Policy officials, urban tourism businesses, academic institutions
Sleman Regency	Mount Merapi, Prambanan Temple, agro-tourism, cultural and adventure tourism	Policy officials, cultural site managers, agro-tourism operators
Bantul Regency	Coastal attractions, artisanal villages, religious and creative tourism	Policy officials, craft entrepreneurs, religious tourism operators
Gunungkidul Regency	Beaches, caves, ecotourism; popular among youth and domestic tourists	Policy officials, ecotourism advocates, adventure tour operators
Kulon Progo Regency	Rural and less developed; targeted for sustainable and nature-based tourism investment	Policy officials, sustainable tourism businesses, infrastructure planners

This contextual and geographical understanding informed the purposive selection of interview participants and helped ensure the inclusion of stakeholders with insights from across the tourism ecosystem. The diversity across these regencies aligns with the research objectives focused on evaluating halal-related policies (Objective 1), business integration practices (Objective 2), and consumer expectations (Objective 3), providing a comprehensive and context-sensitive lens through which to analyse halal tourism development in Yogyakarta.

Several studies support the significance of Yogyakarta as a destination with both deep-rooted Islamic traditions and growing tourism innovation, particularly in relation to halal tourism and policy experimentation (König et al., 2010; Razzaq et al., 2016; Sartika et al., 2020). By capturing this socio-spatial variation, the study is well-positioned to generate findings that are both thematically rich and locally grounded.

This geographic spread not only enhances the credibility of the data collected but also supports the formulation of a strategic framework that reflects local realities and accommodates the complexity of multi-stakeholder engagement in halal tourism (Yin, 2018; Creswell & Creswell, 2023).

3.5 RESEARCH POPULATION

The research population refers to individuals or groups who have relevant involvement in Yogyakarta's halal tourism landscape. This includes:

- Government Officials involved in tourism development, promotion, licensing, or policy making at the municipal or provincial level.
- Tourism Business Operators and Entrepreneurs, such as hotel managers, tour providers, restaurant owners, travel agents, and other stakeholders delivering tourism-related services.
- Tourism Consumers, encompassing both local and visiting tourists who engage with halal tourism offerings, with a deliberate inclusion of both Muslim and non-Muslim participants.

These stakeholder groups were selected to capture the multi-dimensional nature of halal tourism, incorporating perspectives on policy development, operational practice, and end-user experiences.

This tripartite focus allows the study to examine the alignment between regulatory frameworks, business practices, and consumer expectations. Including a balance of Muslim and non-Muslim participants ensures cultural inclusivity and reflects the broader implications of halal tourism beyond purely religious considerations.

3.6 SAMPLING STRATEGY

This study adopted a purposive sampling strategy to ensure that participants selected were those most relevant to the research objectives and capable of offering meaningful, experience-based insights into the dynamics of halal tourism in Yogyakarta. Purposive sampling is a non-probability sampling technique in which participants are deliberately selected based on specific characteristics or expertise related to the subject under study. It is widely used in qualitative research to obtain rich, context-specific data from individuals who are well-positioned to provide detailed and informed perspectives (Etikan, Musa, and Alkassim, 2016; Saunders, Lewis, and Thornhill, 2019).

A total of 33 participants were involved in the study, comprising:

- 12 government officials
- 11 tourism business operators and entrepreneurs
- 10 tourism consumers

While the total population of halal tourism stakeholders in Yogyakarta cannot be precisely quantified due to the informal status of many businesses and the absence of a centralised halal tourism directory, the selected sample was sufficient to achieve data saturation. Data saturation refers to the point at which no new significant information or themes emerge during data collection (Cash et al., 2022). Stakeholder identification followed a structured yet adaptive process, which is summarised in Table 3.3.

Table 3.3 Stakeholder Identification. Source: Author's own creation. (Source: Author's own creation).

Stakeholder Group	Identification Method	Rationale
Government Officials	Public records and tourism-related directories from the Yogyakarta Provincial Government and Tourism Office	To capture the perspectives of individuals involved in policy planning, licensing, development, and promotional activities
Business Operators and Entrepreneurs	Online platforms, halal tourism networks, local business associations, referrals, preliminary desktop research, and site visits	To identify businesses known for or transitioning towards halal-compliant practices across accommodation, food services, and travel
Tourism Consumers	Recruitment at tourism sites, Muslim-friendly accommodations, and through social media outreach	To ensure a broad mix of user experiences from both local and domestic Muslim and non-Muslim tourists

In addition to purposive sampling as the main strategy, snowball sampling was also applied in selected instances. Snowball sampling involves asking initial participants to suggest or refer others who meet the study's eligibility criteria and may offer additional relevant perspectives (Saunders et al., 2019). This technique was particularly helpful for identifying informal tourism actors or independent service providers who were not publicly listed.

All participants were selected based on the following inclusion criteria:

- Active involvement in tourism-related policymaking, service provision, or consumption
- Familiarity or engagement with halal tourism practices
- Willingness and ability to participate in semi-structured interviews and provide reflective insights

Where relevant, group interviews were arranged by stakeholder category to promote discussion within shared professional or experiential contexts:

- Government officials were grouped to discuss inter-agency collaboration and policy coordination
- Business operators discussed halal compliance, service innovation, and cultural integration

Tourism consumers explored expectations, challenges, and perceived value of halal tourism services in Yogyakarta.

The combination of purposive and snowball sampling enabled the study to capture a diverse and information-rich set of perspectives. This approach supported the aim of constructing a comprehensive, context-sensitive, and stakeholder-informed framework for halal tourism development in Yogyakarta.

3.7 RESEARCH INSTRUMENT

The primary research instrument used in this study was a semi-structured interview protocol, developed to guide in-depth conversations with stakeholders involved in Yogyakarta's halal tourism sector. Semi-structured interviews were selected due to their ability to generate rich qualitative data while allowing flexibility to explore emerging themes. This format was particularly suitable for capturing the complex, subjective, and culturally embedded experiences of stakeholders, consistent with the study's interpretivist epistemology (Denzin & Lincoln, 2018; Saunders et al., 2019 & Bryman, 2016).

Compared to structured interviews or focus groups, semi-structured interviews provide a balance between guidance and openness. They enable the researcher to pursue specific topics aligned with the research objectives while also encouraging participants

to elaborate freely on issues that may not have been anticipated. As noted by Denzin and Lincoln (2018), such flexibility is central to qualitative inquiry, particularly when dealing with complex social and cultural phenomena. This flexibility aligns with the inductive approach of the study, supporting the emergence of new insights grounded in lived experience.

The interview protocol was developed in consultation with academic experts in tourism studies, halal certification, and cultural studies. Two faculty members from a university-based tourism research centre, one certified halal industry practitioner, and one government officer from the Ministry of Tourism and Creative Economy provided feedback on the draft questions. Their input helped ensure that the questions were relevant, contextually appropriate, and aligned with both academic standards and industry practices. Their suggestions also helped refine terminology and adjust the sequence of questions for flow and clarity.

Although no formal pilot study was conducted, the interview questions underwent expert review to ensure clarity, relevance, and appropriateness. Feedback from academic and industry experts led to refinements in question structure and terminology, contributing to the instrument's overall credibility and practical usability in the field.

The questions were designed to be open-ended, encouraging participants to reflect on their experiences, values, and perceptions. This approach is consistent with qualitative interviewing techniques that prioritise flexibility and responsiveness to the interviewee's worldview (Bryman, 2016 & Denzin & Lincoln, 2018). Three broad sets of questions were developed, each tailored to a different stakeholder group. While each group had a limited number of core guiding questions, these were designed to elicit responses across multiple research objectives. The use of probes and follow-up questions aligned with the guidance provided in qualitative research literature, which recommends such strategies to allow deeper exploration and the emergence of unanticipated yet meaningful themes (Braun & Clarke, 2019).

The development of interview questions was also shaped by the inductive nature of the study. This aligns with Creswell and Creswell (2023), who argue that qualitative studies rooted in inductive reasoning benefit from instruments that allow themes and meanings to emerge naturally from the participants' experiences. The use of open-ended, semi-structured questions also reflects the principles outlined by Braun and Clarke (2019), who note that flexibility in qualitative instruments enhances the researcher's ability to explore context-specific meanings in depth. In this study, the interview protocol was crafted to capture the layered and localised interpretations of halal tourism, with room for new themes to emerge in response to diverse stakeholder inputs. This approach supported the exploration of new insights and the contextual adaptation of halal tourism principles within Yogyakarta's tourism landscape. To complement this explanation, the following visual summary presents the step-by-step process involved in the design and implementation of the research instrument:



Development Process of the Interview Instrument

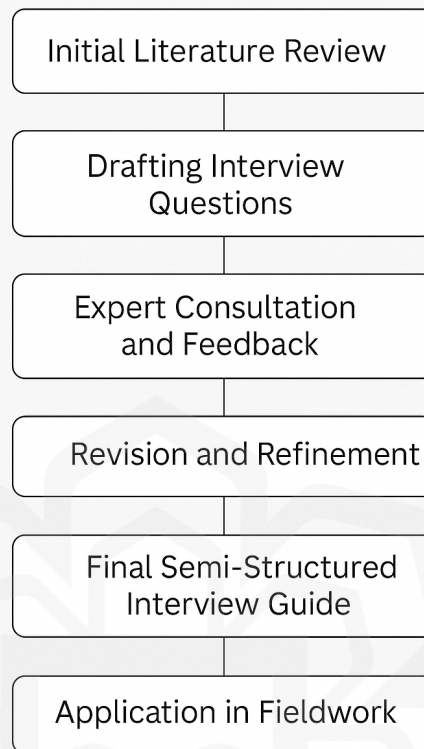


Figure 3.2 Development Process of the Research Instrument. (Source: Author's own creation).

This flowchart outlines the stages from literature review and expert consultation to question refinement and application in the field. It reflects the iterative and grounded approach taken in developing a stakeholder-responsive interview protocol.

3.8 MAPPING INTERVIEW QUESTIONS TO RESEARCH OBJECTIVES

To ensure methodological coherence, this section presents a structured mapping of the interview questions to the study's five research objectives. The interview questions were designed to elicit meaningful responses from each stakeholder group: government

officials, business operators, and tourism consumers. These questions were informed by the theoretical framework, existing literature, and expert consultations, ensuring that they addressed the specific experiences and expectations of each stakeholder group (Saunders et al., 2019; Creswell & Creswell, 2023).

For the government stakeholders, the questions were tailored to explore administrative, regulatory, and policy-related roles in halal tourism development. This included probing how institutions conceptualise halal tourism, the strategies in place for promoting it, and the effectiveness of current regulations. These questions aimed to examine government officials' insights on structural support and implementation challenges within the halal tourism policy framework. Examples of questions asked include:

- What challenges have been encountered in implementing halal tourism policies, and how were they addressed?
- What strategies are in place to promote halal tourism both domestically and internationally?
- Are there any plans to introduce new policies or regulations specifically targeting halal tourism development?

Interviews with business operators and entrepreneurs aimed to uncover how halal principles were integrated into operations, branding, and service delivery. These questions addressed both opportunities and constraints that businesses face, particularly in balancing religious compliance with cultural preservation in a diverse destination like Yogyakarta. Example questions include:

- How do you ensure that your business operations align with halal principles?
- How do you balance the integration of halal principles with preserving Yogyakarta's cultural identity in your business?
- In what ways do you think the government could further support businesses within the halal tourism sector?

For tourism consumers, the interview guide was structured to gather insights on decision-making processes, service satisfaction, and perceptions of halal tourism offerings. Questions were designed to explore how religious and cultural values inform travel preferences and the extent to which available services meet consumer expectations. Examples of questions asked include:

- What factors are most important to you when choosing halal tourism services in Yogyakarta?
- Have you faced any challenges in finding halal tourism services, and how could these be improved?
- How do cultural and religious considerations influence your travel decisions to Yogyakarta?

The Table 3.4 below summarises how these interview questions were systematically linked to the study's research objectives, ensuring that the data collected is not only relevant and context-sensitive, but also analytically robust (Bryman, 2016 & Braun & Clarke, 2019).

Table 3.4 Mapping of Interview Questions to Research Objectives. (Source: Author's own creation).

Stakeholder Group	Interview Question	Research Objective(s) Addressed
Government Officials	What challenges have been encountered in implementing halal tourism policies, and how were they addressed?	Objective 1: Evaluate the extent of existing governmental policies and regulations.
	What strategies are in place to promote halal tourism both domestically and internationally?	Objective 1: Evaluate the extent of existing governmental policies and regulations.
	Are there any plans to introduce new policies or regulations	Objective 1: Evaluate the extent of existing

	specifically targeting halal tourism development?	governmental policies and regulations.
Business Operators	How do you ensure that your business operations align with halal principles?	Objective 2: Assess understanding and integration of halal principles within tourism businesses.
	How do you balance the integration of halal principles with preserving Yogyakarta's cultural identity in your business?	Objective 2: Assess understanding and integration of halal principles within tourism businesses. Objective 4: Develop strategies for local businesses to integrate halal principles while preserving cultural identity.
	In what ways do you think the government could further support businesses within the halal tourism sector?	Objective 2: Assess understanding and integration of halal principles within tourism businesses. Objective 4: Develop strategies for local businesses to integrate halal principles while preserving cultural identity.
Tourism Consumers	What factors are most important to you when choosing halal tourism services in Yogyakarta?	Objective 3: Examine expectations and preferences of halal tourism consumers.
	Have you faced any challenges in finding halal tourism services, and how could these be improved?	Objective 3: Examine expectations and preferences of halal tourism consumers.
	How do cultural and religious considerations influence your travel decisions to Yogyakarta?	Objective 3: Examine expectations and preferences of halal tourism consumers.
All Groups	What improvements would you suggest to align halal tourism better with cultural values in Yogyakarta?	Objective 4: Develop strategies for local businesses to integrate halal principles while preserving cultural identity. Objective 5: Formulate a strategic framework aligned with local culture and halal values.

This structured alignment between research objectives and stakeholder perspectives ensured consistency in data collection and supported a comprehensive thematic analysis, as elaborated in the next section.

3.9 DATA COLLECTION AND ANALYSIS PROCEDURES

This section presents a comprehensive account of the methods used to collect and analyse qualitative data from stakeholders involved in halal tourism in Yogyakarta. The procedures were designed to ensure methodological rigour, cultural sensitivity, and ethical integrity, while capturing a diverse range of stakeholder experiences.

3.9.1 Data Collection Plan

The data collection process was a critical component of this study, involving a meticulously planned series of semi-structured interviews with 33 participants across three stakeholder groups: government officials, tourism business operators and entrepreneurs, and tourism consumers. Participants were selected using purposive sampling based on their relevance to the halal tourism sector. Initial contact was made through email or WhatsApp, where participants were informed about the study objectives, participation rights, and confidentiality measures. Written informed consent was obtained before each interview (Brinkmann et al., 2018; Galdas, 2017).

Interviews were conducted in Bahasa Indonesia or English, depending on participant preference, and ranged from 45 to 90 minutes. A mixed interview format was used, incorporating both individual and group interviews. Group interviews encouraged dialogue and debate among participants on common themes, while individual interviews provided more in-depth, personalised insights. All interviews were audio-recorded and transcribed verbatim.

Care was taken to ensure that interviews were held in locations that were culturally appropriate and comfortable for participants, facilitating a relaxed atmosphere conducive to honest dialogue (Brinkmann et al., 2018). A semi-structured interview guide was used, consisting of open-ended questions and prompts tailored to each stakeholder group (Creswell & Creswell, 2023; Saunders et al., 2019; Yin, 2018).

In relation to data management, to ensure the confidentiality and security of collected data, all interview recordings were stored on a password-protected external hard drive accessible only to the researcher. Transcripts were anonymised and coded using participant identifiers (e.g., GO1, BE2, HT5) to protect identities. Data were backed up regularly and stored in encrypted folders. Transcriptions were conducted manually by the researcher to maintain accuracy and contextual understanding. Once transcribed, the documents were uploaded into ATLAS.ti for coding and analysis. Field notes and reflective memos were stored alongside transcriptions in structured project folders to support auditability and integrity throughout the research process.

Cultural sensitivity was prioritised throughout, particularly in how questions were phrased and how consent and confidentiality were maintained. Personal data were anonymised and securely stored. The researcher maintained reflexivity throughout the data collection process to avoid introducing bias and to ensure respectful, ethical engagement (Brinkmann et al., 2018).

3.9.2 Data Analysis Procedures

To systematically guide this interpretive process, thematic analysis was selected as the core analytical framework, as detailed in the following section. Following transcription, the data were reviewed multiple times to enhance familiarity and immersion. Transcripts were then uploaded to ATLAS.ti, a qualitative data analysis software, which provided a structured platform for organising, coding, and managing the data (Frieze,

2019). An inductive approach was used, allowing themes to emerge naturally from the data rather than being imposed in advance.

The coding process began with open coding, followed by the development of broader categories and themes through constant comparison. Memo writing was employed to document analytic reflections and support the development of meaningful interpretations (Nowell et al., 2017). Cross-case analysis enabled comparisons across government, business, and consumer stakeholders, helping to triangulate findings and ensure that stakeholder-specific as well as cross-cutting themes were captured.

In group interviews, discourse analysis techniques were additionally employed to examine interactional dynamics, such as agreement, dissent, and influence among participants. Specific codes were developed to track relational elements of dialogue and to identify how individual perspectives were shaped by group contexts.

3.9.3 Thematic Analysis Technique

The data were analysed using the thematic analysis framework developed by Braun and Clarke (2019), consisting of six key phases:

1. Familiarisation with the data – Repeated reading of interview transcripts, memo notes, and reflections.
2. Generating initial codes – Identifying patterns in the data through line-by-line open coding.
3. Searching for themes – Grouping similar codes into potential themes based on shared meanings.
4. Reviewing themes – Refining and consolidating themes through repeated comparison within and across stakeholder groups.
5. Defining and naming themes – Establishing the scope and meaning of each theme, ensuring they aligned with the research questions.

6. Producing the report – Synthesising themes into a coherent narrative for interpretation and presentation in the findings chapter.

ATLAS.ti played a critical role in maintaining an audit trail of all coding decisions, supporting the dependability and transparency of the analysis (Friese, 2019). Member checking was conducted by sharing selected interpretations with participants for validation, enhancing the credibility of the findings (Pietilä et al., 2020). The researcher also practised reflexivity throughout to mitigate bias, consistent with the recommendations of Nowell et al. (2017).

Although thematic analysis offers flexibility and depth, it presents challenges such as ensuring consistency in theme development and managing large data volumes. These were addressed through rigorous documentation, collaborative validation of interpretations, and repeated review of analytic decisions (Braun & Clarke, 2019).

The final themes generated from the data informed the structure of the findings chapter and illuminated the connections between policy, business, and consumer experiences in halal tourism development in Yogyakarta.

As a result of the process, the following seven themes emerged, each reflecting a critical dimension of stakeholder experiences in halal tourism. These themes were categorised and organised according to the research objectives and include: and include: (1) Governmental policy framework, (2) Regulatory challenges and stakeholder collaboration, (3) Business integration of halal principles, (4) Entrepreneurial perceptions and market readiness, (5) Consumer expectations and service satisfaction, (6) Cultural identity and operational strategies, and (7) Strategic frameworks and policy recommendations. These broad themes are discussed in detail in Chapter Four, each supported by stakeholder narratives that illustrate the diversity of perspectives within Yogyakarta's halal tourism ecosystem.

3.10 TRUSTWORTHINESS AND ETHICAL CONSIDERATIONS

This research employed several strategies to ensure the trustworthiness and ethical integrity of its qualitative findings. Trustworthiness in qualitative research refers to the extent to which findings are credible, transferable, dependable, and confirmable, and is essential in building confidence in the research outcomes (Creswell & Creswell, 2023; Saunders et al., 2019). These criteria are especially critical in exploratory research dealing with culturally nuanced topics like halal tourism, where subjectivity and context deeply influence interpretations and outcomes (Denzin & Lincoln, 2018).

Credibility was enhanced through prolonged engagement with participants and consistent application of semi-structured interview protocols. Triangulation of stakeholder groups, including government, business operators, and tourists, strengthened the depth and diversity of insights, reducing the risk of bias. As Bryman (2016) notes, triangulation enhances the authenticity of qualitative research by validating themes across multiple data sources. Additionally, the use of iterative questioning and follow-up probes allowed participants to clarify or expand on earlier responses, further strengthening data reliability.

Transferability was supported by providing thick descriptions of the research setting, cultural context, and participant backgrounds. According to Creswell and Creswell (2023), thick description allows readers to determine the applicability of findings to other settings by clearly articulating the research context. In this study, detailed narratives regarding the sociocultural landscape of Yogyakarta and the specific roles of stakeholders in halal tourism enable potential extrapolation to similar cultural destinations or policy contexts.

Dependability was maintained through transparent documentation of research procedures, including the sampling framework, interview processes, and thematic analysis steps. Saunders et al. (2019) argue that dependability in qualitative studies is strengthened when the research path is logically traceable and consistent. In this study,

detailed logs of interview protocols, coding iterations, and data management through ATLAS.ti offer a clear audit trail for evaluative scrutiny.

Confirmability was achieved by grounding all interpretations in participant narratives and maintaining an objective stance through reflexive notetaking. The researcher engaged in regular memo writing during coding to monitor personal biases and ensure that emerging themes were driven by the data itself. Braun and Clarke (2019) highlight that maintaining reflexivity and documenting analytic decisions contributes significantly to the confirmability of thematic qualitative studies.

Ethical considerations were also integrated throughout all stages of the research process, in line with accepted ethical frameworks for qualitative inquiry (Saunders et al., 2019). All participants were informed of the study's purpose and their rights, including voluntary participation, confidentiality, and the option to withdraw at any time. Informed consent was obtained prior to each interview, and all identifying data were anonymised during transcription and analysis. This careful attention to ethical protocols ensured that the study upheld the dignity, rights, and privacy of all participants.

Collectively, these strategies reinforced the trustworthiness and ethical rigour of the study, ensuring that the findings are not only contextually grounded but also methodologically sound. By adhering to established qualitative criteria and ethical standards, the research upheld its commitment to transparency, respect for participants, and analytical integrity. These foundational principles underpinned the thematic analysis that followed and helped ensure that the interpretations presented in the subsequent chapters are both credible and reflective of stakeholder experiences.

3.11 CHAPTER SUMMARY

This chapter outlined the methodological approach adopted for the study on halal tourism in Yogyakarta. It began by establishing the philosophical foundation, grounded in a relativist-constructivist ontology and an interpretivist epistemology. This philosophical stance informed the choice of a qualitative case study design, enabling an inductive and context-sensitive exploration of the research problem.

A purposive sampling strategy was applied to select 33 participants representing government, business, and consumer stakeholder groups. Semi-structured interviews served as the primary data collection method, ensuring flexibility while maintaining alignment with the research objectives. Each interview question was carefully mapped to the study's aims to ensure comprehensive coverage of the research focus.

The research design and methodology were presented in a visually structured format, supported by tables and flowcharts. These visual aids illustrated the sequential stages of the study, from data collection through to analysis. This approach not only enhanced clarity but also demonstrated the systematic and rigorous process followed to ensure the credibility and trustworthiness of the findings.

CHAPTER FOUR

DATA ANALYSIS OF STAKEHOLDER PERSPECTIVES

4.1 INTRODUCTION

This chapter presents the findings of this study, organized according to the perspectives of three key stakeholder groups: government officials, business operators, and consumers in Yogyakarta's halal tourism sector. This structure aligns with the study's qualitative paradigm, which is grounded in relativist-constructivist ontology and an interpretivist epistemology. This approach acknowledges that knowledge is constructed through subjective experiences, making it essential to capture the diverse insights of each stakeholder group.

All data collection and management procedures, including recording, transcription, secure storage, and analysis using ATLAS.ti, adhered to the ethical guidelines and methodological protocols detailed in Chapter 3, such as obtaining informed consent, ensuring participant confidentiality, maintaining secure data storage, and adhering to thematic analysis principles. These protocols were designed to maintain the integrity, transparency, and ethical compliance of the research process.

To maintain clarity and depth, each section begins with an overview of the key themes derived from stakeholder responses, followed by detailed qualitative findings supported by direct quotes. This ensures that the voices of the participants are authentically represented. The thematic analysis in this chapter was guided by Braun and Clarke's (2006) method, which facilitated the identification of key patterns within the data.

Finally, the chapter concludes with a Chapter Summary (Section 4.6), which synthesizes the findings and highlights their alignment with the research objectives.

These findings will be further analysed and interpreted in Chapter 5, where cross-stakeholder themes will be explored to develop a comprehensive strategic framework for halal tourism in Yogyakarta.

Each thematic section corresponds with the stakeholder group represented: government officials, business entrepreneurs, and halal tourism consumers. This roadmap provides a visual overview of how the empirical data is organised in relation to the study's objectives. The following section begins with an overview of participant demographics to contextualise the thematic findings.

4.2 PARTICIPANT DEMOGRAPHICAL PROFILE

This study concentrated on three distinct participant groups to gather comprehensive data relevant to its objectives. A total of 33 participants were interviewed: 12 tourism government officials, 11 business entrepreneurs, and 10 halal tourists. Detailed demographic characteristics of these groups are presented in Tables 4.1, 4.2, and 4.3, respectively.

Participants were carefully selected based on their involvement and influence in the halal tourism sector, ensuring a balanced representation of perspectives across government, business entrepreneur, and consumer segments.

Both group and individual interviews were conducted in settings that were natural and familiar to the participants, such as the offices of tourism officials, business premises, and public spaces like restaurants, cafes, and hotel lobbies to encourage open and honest discussions.

4.2.1 Tourism Office Government Officials

This study involved 12 government officials from the tourism sector in the Special Region of Yogyakarta, representing all five administrative areas: Bantul, Kulon Progo, Gunung Kidul, Sleman, and Yogyakarta City. Interviews were conducted either individually or in small groups, primarily in their respective offices.

As shown in Table 4.1, most participants had more than six years of experience in tourism governance, indicating a deep institutional memory and familiarity with tourism regulation. Their diverse religious affiliations, primarily Muslim, with two Hindus and one Christian, reflect the multicultural context of Yogyakarta's public service. All held at least a bachelor's degree and demonstrated moderate understanding of halal tourism principles.

This demographic profile is particularly relevant to Objective 1, which evaluates governmental policy on halal tourism, as their length of service and institutional knowledge shaped their perceptions of regulatory gaps and operational challenges in integrating halal standards

Table 4.1 Demographic Profile of Government Officials. (Source: Author's own creation).

No.	Code	Tourism Office	Department	Exp.	Religion
1	GO1	Sleman Office	Policy Planning	8	Muslim
2	GO2	Sleman Office	Business Building	7	Muslim
3	GO3	Sleman Office	Development	5	Muslim
4	GO4	Bantul Office	Policy Planning	7	Hindu
5	GO5	Gunung Kidul Office	Development	9	Muslim
6	GO6	Gunung Kidul Office	Policy Planning	6	Muslim
7	GO7	Gunung Kidul Office	Business Building	5	Muslim
8	GO8	Kulon Progo Office	Marketing	8	Muslim
9	GO9	Kulon Progo Office	Development	8	Muslim
10	GO10	Kulon Progo Office	Policy Planning	10+	Hindu
11	GO11	Kulon Progo Office	Policy Planning	3	Christian
12	GO12	City of Yogyakarta Office	Business Building	8	Muslim

4.2.2 Businesses and Entrepreneurs

A total of 11 businesses and entrepreneurs within the tourism industry were interviewed for this study. Each participant was a practicing Muslim and owner of a business established for at least four years, with individual experience in the sector spanning a minimum of eight years.

The educational background of these entrepreneurs varied; while the majority held bachelor's degrees, two had completed high school diplomas. Regarding their understanding of halal principles in tourism, over half reported moderate familiarity, whereas a minority felt only slightly familiar.

These participants represented diverse sectors within tourism, including accommodation, food and beverage services, tour operations, and attractions. Detailed demographic and profiles of these business owners and entrepreneurs are available in Table 4.2.

Table 4.2 Demographic Profile of Businesses and Entrepreneurs. (Source: Author's own creation).

No.	Code	Sector	Services Provided	Years in Operation	Understanding of Halal Principles
1	BE1	Tour Operator	Guided bike tours	5	Moderate
2	BE2	Restaurant	Halal dining experiences	10	Slight
3	BE3	Cultural Attraction	Traditional performances and crafts	15	Moderate
4	BE4	Restaurant	Halal dining experiences	8	Moderate
5	BE5	Accommodation	Sharia-compliant hotel	7	Moderate
6	BE6	Accommodation	Muslim-friendly homestay	3	Slight
7	BE7	Restaurant	Halal dining experiences	9	Moderate
8	BE8	Tour Operator	Culinary tours and cooking classes	6	Slight
9	BE9	Accommodation	Hotel with cultural activities	4	Moderate
10	BE10	Accommodation	Hotel with university affiliation	12	Moderate
11	BE11	Tour Guide	Personalised guided tours	10	Slight

4.2.3 Halal Tourist / Consumers

Ten Muslim travellers were interviewed, hailing from Indonesia, Malaysia, Singapore, and Canada. Their ages ranged from early 20s to mid-60s, with most self-identifying as moderately familiar with halal tourism expectations.

Table 4.3 summarises their profiles, highlighting travel frequency and religious background. A majority travelled infrequently (1–2 times annually), while 40% were frequent travellers. Although most were Muslim, one participant was a Christian and another a convert, providing a broader faith-based perspective on the halal travel experience.

This demographic diversity provides important context for Objective 3, which examines consumer expectations for visibility, faith comfort, and cultural authenticity in halal tourism services.

Table 4.3 Demographic Profile of Halal Tourists. (Source: Author’s own creation).

No.	Code	Nationality	Age	Religion	Familiarity with Halal Principles	Travel Frequency
1	HT1	Indonesia	25	Muslim	Moderate	4-5 trips a year
2	HT2	Indonesia	45	Muslim	Moderate	1-2 trips a year
3	HT3	Indonesia	50	Muslim	Moderate	4-5 trips a year
4	HT4	Indonesia	36	Muslim	Slight	1-2 trips a year
5	HT5	Indonesia	28	Muslim	Moderate	4-5 trips a year
6	HT6	Malaysia	40	Muslim	Moderate	4-5 trips a year
7	HT7	Malaysia	32	Muslim	Slight	1-2 trips a year
8	HT8	Malaysia	29	Christian	Little to None	1-2 trips a year
9	HT9	Singapore	43	Muslim	Moderate	4-5 trips a year
10	HT10	Canada	29	Convert	Slight	1-2 trips a year

4.3 EVALUATING GOVERNMENTAL POLICIES ON HALAL TOURISM IN YOGYAKARTA

This section analyses the existing governmental policies and regulatory environment related to halal tourism in Yogyakarta. It investigates the policy framework, implementation and enforcement practices, regulatory challenges, and stakeholder collaboration efforts. The discussion is guided by Research Objective 1 (RO1), which seeks to evaluate the extent of governmental policies and regulations supporting the halal tourism industry in Yogyakarta. Figure 4.1 provides a conceptual summary of the findings discussed.



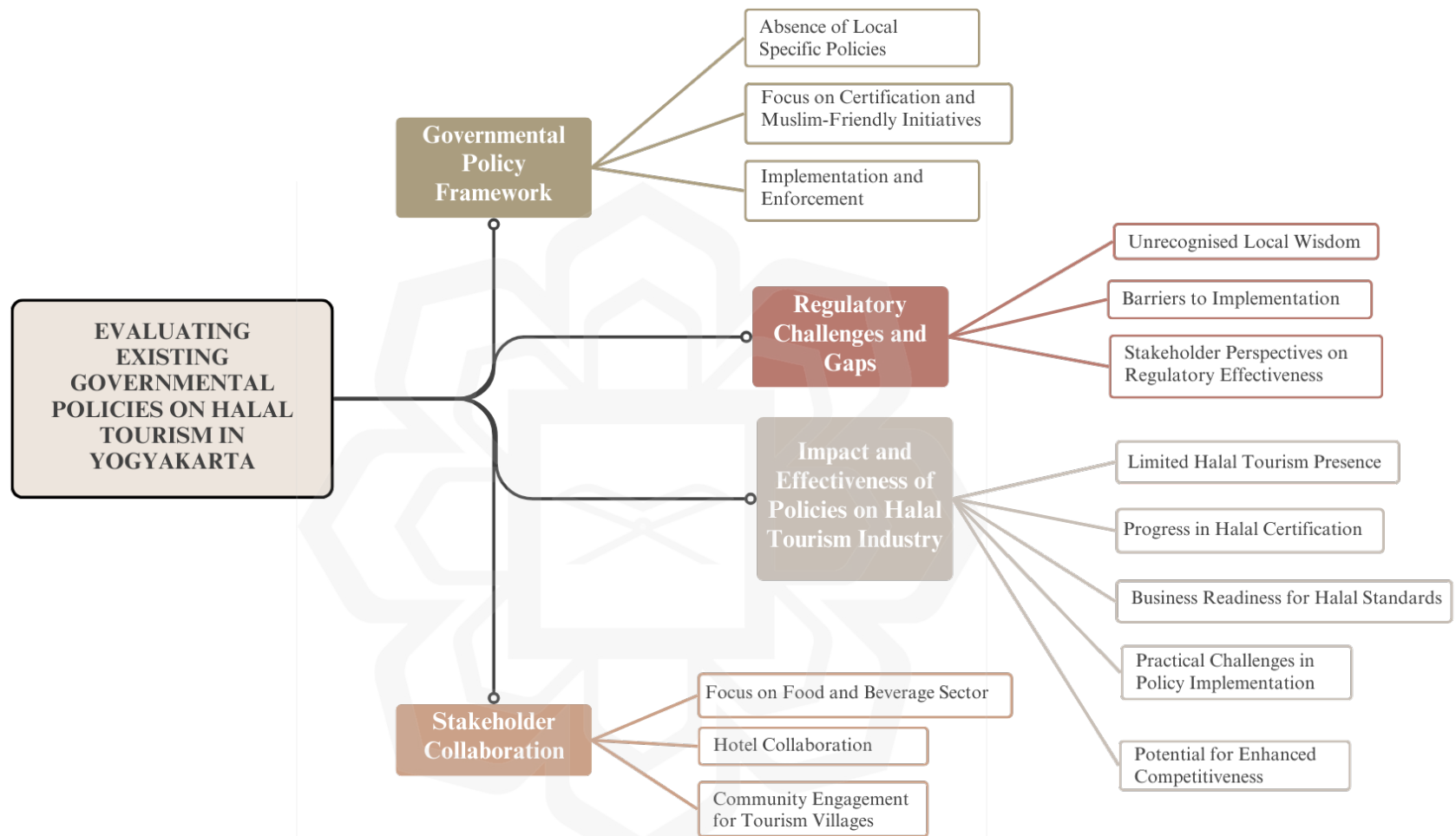


Figure 4.1 Evaluation on Existing Government Policies on Halal Tourism in Yogyakarta.
(Source: Author's own creation).

4.3.1 Governmental Policy Framework

The halal tourism policy framework in Yogyakarta primarily relies on national-level regulations. While there have been initiatives to support halal certification, particularly in the food and beverage sector, there is no comprehensive, localised halal tourism policy that reflects Yogyakarta's unique cultural and regional needs.

4.3.1.1 Absence of Local-Specific Policies

Currently, Yogyakarta lacks a dedicated halal tourism policy. Stakeholders rely on national guidelines, such as those from the Indonesian Ulema Council (MUI) and the Ministry of Tourism. However, these do not fully reflect the cultural nuances or tourism structure of the region.

"Currently, there is no specific framework or policy tailored for halal tourism in Yogyakarta. We rely on national regulations, but these are not always perfectly suited to our local needs." (GO1)

"We haven't developed any local policies specifically for halal tourism. The national guidelines are the ones we follow, but there's a need for something more tailored to Yogyakarta." (GO3)

"There's an evident gap in having a region-specific halal tourism policy. The national standards don't fully capture the unique aspects of our local culture and tourism dynamics." (GO7)

"We've suggested internal discussions around this topic, but so far, there has been no significant movement to create local halal tourism regulations." (GO10)

While the MUI-DSN No. 108 Fatwa on Halal Tourism offers a broad framework, its application lacks specificity when applied to regional contexts (DSN-MUI, 2016). This signals a need for adapting national policy tools to local cultural, operational, and governance structures.

4.3.1.2 Focus on Certification and Muslim-Friendly Initiatives

The local government has primarily focused on assisting restaurants and cafes with halal certification and promoting tourist attractions as Muslim-friendly.

"Our focus has been on helping restaurants and cafes get halal certification and ensuring tourist attractions are more accommodating to Muslim visitors. This has been our primary action plan for now." (GO2)

"The halal certification process has been well-received by the F&B sector, but we're still lacking broader strategies for accommodations and tourist services." (GO4)

These initiatives have created a foundation, but they fall short of addressing other essential aspects of tourism such as accommodation, tour services, and event venues.

"The priority has been on the food sector, getting cafes and restaurants certified. We're yet to address the broader spectrum of halal tourism comprehensively." (GO10)

4.3.1.3 Implementation and Enforcement

Implementation of halal tourism standards in Yogyakarta is mostly voluntary. While the F&B sector sees some push for compliance, enforcement across other sectors like hospitality and attractions is weak.

"Implementation and enforcement are mostly voluntary here. Apart from the food and beverage sector, there's little mandatory enforcement for halal tourism standards." (GO6)

"In many ways, halal tourism implementation here depends on the personal initiative of businesses rather than official mandates." (GO8)

"We've had meetings discussing regulation alignment, but in practice, the execution remains up to the business owners." (GO12)

This voluntary approach limits uniformity in service delivery, potentially weakening consumer trust and international recognition.

4.3.2 Regulatory Challenges and Gaps

Despite recognition of the potential for halal tourism, the development of supportive policy is hindered by regulatory and cultural gaps.

4.3.2.1 Unrecognised Local Wisdom

One of the underexplored elements is the integration of local wisdom into halal tourism. Yogyakarta's deeply rooted cultural traditions, such as hospitality values community-led tourism, and Islamic heritage, have not been formally incorporated into tourism policy.

"Local wisdom is an underutilised asset in our tourism policy. We need to develop actionable guides that incorporate these cultural aspects effectively." (GO4)

"We lack a clear understanding of how local cultural elements can be integrated into halal tourism regulations. This concept hasn't been fully explored or utilised." (GO12)

"Integrating traditional values into modern tourism can help position Yogyakarta as both culturally rich and halal-friendly." (GO5)

This lack of cultural integration reflects a broader issue in aligning religious values with place-based identity, which is essential for sustainable tourism branding in Yogyakarta.

4.3.2.2 Barriers to Implementation

Another significant challenge is the perceived adequacy of national guidelines, which limits local motivation to innovate or localise halal tourism policy.

"There's a feeling that we don't need a specific halal tourism policy because everything seems to be working fine as it is." (GO8)

"Unless there's pressure from consumers or the central government, local policy reform for halal tourism might not become a priority." (GO6)

This complacency results in slow policy adaptation and weak incentives for cross-sector implementation.

4.3.2.3 Stakeholder Perspectives on Regulatory Effectiveness

Businesses echo similar concerns, stating that while national guidelines exist, their effectiveness is diluted without local contextualisation.

"We're trying to follow the national standards, but without clear local policies, it's challenging to fully align with halal tourism practices." (BE6)

"Effective regulation requires more than just national policies. We need locally relevant guidelines to ensure our practices meet halal standards effectively." (BE11)

"We hope there will be clearer local policies soon. Right now, we interpret and apply the standards on our own." (BE9)

These statements point to the necessity of developing local policies that reflect operational realities and local cultural identity.

4.3.3 Impact and Effectiveness of Policies on the Halal Tourism Industry

4.3.3.1 Limited Halal Tourism Presence

Halal tourism is still emerging in Yogyakarta. The region is currently known more for its cultural tourism, and halal tourism is often treated as an extension of ethical practices.

"Halal tourism isn't really a prominent feature here. Yogyakarta is more about culture and food." (GO2)

"We're aware of the demand, but the infrastructure and branding haven't caught up yet." (GO3)

4.3.3.2 Progress in Halal Certification

There is growth in halal-certified businesses, particularly in the F&B sector, yet this has not translated into increased halal tourism arrivals.

"The growing number of halal-certified businesses is a good sign, but we need to see this reflected in our tourism statistics." (GO7)

"Certification is only the first step. We still have a long way to go in terms of promoting this region as halal-friendly." (GO11)

4.3.3.3 Business Readiness and Practical Challenges

Businesses are open to adopting halal standards but face barriers including limited infrastructure, lack of technical knowledge, and minimal financial support.

"Clear guidelines from the government would really help us streamline our processes and compete better in the market." (BE2)

"Adapting our operations to meet halal standards requires changes in infrastructure, staff training, and procurement." (BE8)

"The process seems manageable in theory, but for small businesses like ours, the actual implementation is challenging." (BE1)

4.3.3.4 Potential for Enhanced Competitiveness

Clear and structured halal tourism policies are seen by both government and business stakeholders as a path to greater regional competitiveness.

"Proper guidelines would not only help businesses align with halal standards but also enhance our appeal to a broader market." (GO12)

"The demand is there, but without clear messaging and regulatory support, we risk missing out on that opportunity." (BE7)

4.3.4 Stakeholder Collaboration

Collaborative efforts between government, businesses, and communities focus primarily on the food sector, with emerging engagement in hospitality and rural tourism.

4.3.4.1 Focus on Food and Beverage Sector

"Our main efforts have been towards helping restaurants and cafes get halal certification, as per Law No. 33. Other sectors haven't received as much attention yet." (GO7)

"The F&B sector has responded well. But scaling this to other parts of the industry will require much more coordination." (GO6)

4.3.4.2 Hotel Collaboration

Pilot partnerships with Muslim-friendly and sharia-compliant hotels illustrate a scalable model for hospitality sector alignment.

"These partnerships with hotels show that with the right support, other sectors can also align with halal standards successfully." (BE10)

"We've had successful events with hotels that accommodate Muslim needs. It's a good start that should be replicated." (GO9)

4.3.4.3 Community Engagement in Tourism Villages

Tourism villages represent a promising initiative for integrating halal principles with cultural authenticity.

"By working closely with community leaders, we are able to ensure that tourism villages meet both cultural and halal tourism expectations." (GO11)

"Tourism villages provide a natural setting for implementing halal principles, especially when the community is involved in shaping the offerings." (BE4)

This analysis demonstrates that while there is institutional interest in halal tourism, the lack of localised policy and cultural integration constrains comprehensive growth. The findings here reinforce the need for region-specific policy adaptations that are responsive to Yogyakarta's identity and stakeholder needs. These findings indicate that while there is a strong institutional foundation, the absence of localised halal tourism policy and insufficient integration of local wisdom continue to impede cohesive development. Addressing these regulatory gaps will be critical in aligning Yogyakarta's halal tourism efforts with both national strategy and local potential.

The findings presented in this section directly address Research Question 1 (RQ1) and Research Objective 1 (RO1), which focus on how existing governmental policies support or hinder the development of the halal tourism industry in Yogyakarta. Government officials highlighted a mix of supportive and ambiguous policies. For example, while the Ministry of Tourism promotes halal tourism nationally, local regulations lack clarity, with one official stating, "We have guidelines, but they are not always aligned with the local context." Furthermore, there is a disconnect between policy formulation and implementation, with limited monitoring and evaluation mechanisms. These insights reveal a critical need for a more cohesive regulatory framework that aligns national halal standards with Yogyakarta's local cultural values, ensuring consistency in policy interpretation and application.

4.4 ASSESSING THE UNDERSTANDING AND INTEGRATION OF HALAL PRINCIPLES IN YOGYAKARTA'S TOURISM BUSINESSES

Integrating halal principles into the tourism sector is vital for developing a comprehensive and inclusive tourism ecosystem in Yogyakarta. This section analyses business owners' understanding, operational integration, attitudes, and responses to consumer feedback regarding halal practices. It addresses Research Objectives 2 and 4 (RO2 & RO4), focusing on how tourism entrepreneurs understand and implement halal

principles, and the strategies they adopt to preserve cultural identity while achieving halal compliance. Figure 4.2 illustrates the thematic structure of this analysis.



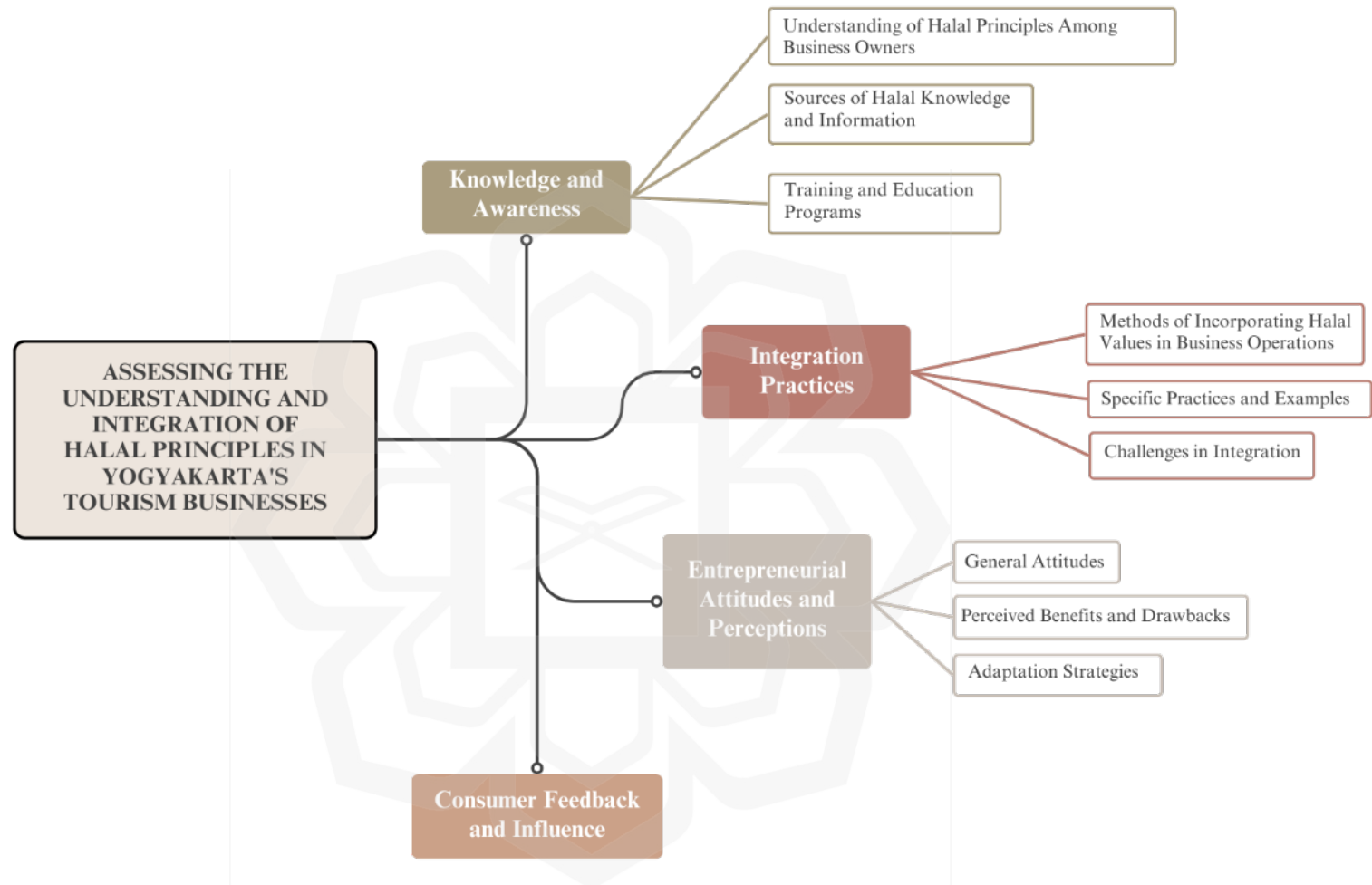


Figure 4.2 Assessment of Integrating Halal Principles in Yogyakarta's Tourism Businesses.
(Source: Author's own creation).

4.4.1 Knowledge and Awareness

4.4.1.1 Understanding of Halal Principles

Business owners in Yogyakarta reported a deep-rooted understanding of halal principles, largely shaped by their cultural and religious upbringing in a predominantly Muslim society. Most attribute this knowledge to their cultural and religious upbringing in a predominantly Muslim society.

"Our understanding of halal principles comes from our daily practices and upbringing in a predominantly Muslim community." (BE2)

"Halal principles are more than just rules for us; they are a way of life that we incorporate into our business operations." (BE4)

This cultural familiarity supports the natural integration of Islamic values into business operations. However, a few businesses expressed variability in staff-level understanding.

"There's a spectrum of understanding among our staff about what 'halal' really means. We need more than just basic training." (BE5)

4.4.1.2 Sources of Halal Knowledge

These insights often stem from the same cultural and religious influences described earlier, particularly through family teachings, religious leaders, and local community practices. Business owners reported that such informal sources are central to their halal practice.

"We often consult religious leaders and community elders to ensure we are adhering to halal standards correctly." (BE6)

"Community gatherings and local religious events are also important sources of information about halal principles." (BE9)

4.4.1.3 Training and Education Programs

Training programs are more commonly attended by food and beverage businesses, offering guidance on certification and compliance.

"We have attended several training sessions on how to get halal certification for our restaurant. These sessions are very detailed." (BE7)

Non-F&B businesses noted a gap in available training tailored to their operations.

"As a tour operator, we haven't received specific training on halal practices, but we ensure our services align with Islamic principles." (BE10)

4.4.2 Integration of Halal Principles

4.4.2.1 General Integration Approaches

Most businesses integrate halal principles as part of ethical and moral values derived from Islamic teachings. Common practices include transparency, cleanliness, honesty, and community service.

"Our business practices are guided by Islamic teachings on ethics and morals. It's about being honest, maintaining cleanliness, and providing good service." (BE4)

"We strive to uphold halal principles in every aspect of our business—from supplier engagement to employee relations." (BE9)

4.4.2.2 Sector-Specific Practices

Hotels integrated halal principles by enforcing room-sharing policies for married couples, prohibiting alcohol on premises, offering halal-certified kitchens, and providing designated prayer spaces. These adaptations reflect a structured approach to ensure religious compliance and comfort for Muslim guests.

One hotel owner noted,

"We structured our operations around halal compliance from the ground up. Our kitchen staff are all trained, and prayer rooms are provided." (BE5)

Tour operators implemented similar measures by including scheduled prayer breaks in their itineraries, ensuring halal food options during excursions, and employing Muslim guides to provide culturally sensitive experiences.

As one operator stated,

"We ensure all food on our tours is halal and prayer breaks are respected." (BE11)

Culinary tourism providers also took steps to align with halal standards. They focused on ingredient sourcing, food preparation demonstrations, and involving local

communities in producing halal snacks, all of which showcase an authentic and compliant gastronomic experience.

One entrepreneur explained,

"During our culinary tours, we take guests to local markets and demonstrate the traditional methods of food preparation, ensuring everything is halal and clean." (BE8)

4.4.2.3 Integration Challenges

Key challenges include high certification costs, inconsistent supplier compliance, and lack of regulatory clarity, especially for small businesses and accommodation providers.

"The cost of halal certification is high, and it only lasts for two years. This is a significant burden for small cafes." (BE2)

"Ensuring that all our suppliers are halal compliant is a constant challenge, especially for a small traditional themed restaurant like ours." (BE3)

Tour operators also reported complex logistics.

"Ensuring that all aspects of a tour comply with halal standards requires extensive planning and coordination." (BE11)

4.4.3 Entrepreneurial Attitudes and Perceptions

4.4.3.1 Overall Perceptions

The majority of entrepreneurs view halal integration as a natural extension of their current practices.

"Incorporating halal standards feels natural to us. It's not a huge shift but an affirmation of our existing practices." (BE11)

They also expressed inclusivity:

"Whether customers seek halal or not, our standards remain the same because they align with our religious values." (BE2)

4.4.3.2 Perceived Benefits and Challenges

Benefits include increased customer trust and market appeal. Drawbacks are cost and administrative complexity.

"We noticed that being recognised as halal-compliant increases customer trust and attracts international Muslim tourists." (BE3)

"The certification process is tough, but the way it enhances our reputation makes it worth it." (BE7)

4.4.3.3 Strategic Responses

Entrepreneurs adopt several adaptive strategies to meet halal tourism standards. One common approach involves gradual implementation, starting small and incrementally introducing halal practices to ease operational changes. For instance, BE8 mentioned starting with food preparation changes before redesigning spaces.

Another widely adopted method is collaboration with local businesses and community leaders. This cooperative model allows stakeholders to share knowledge, reduce costs, and establish consistent standards across multiple operators.

As BE10 shared, "Collaborating with other local businesses and community leaders has helped us share resources and best practices, making it easier to meet halal standards."

Financial support was also cited as a significant enabler, especially for small enterprises. External funding or government subsidies helped cover the cost of certification, infrastructure updates, and staff training.

"Financial assistance for certification has been a game-changer. It allowed us to maintain high standards," stated BE4.

Finally, many businesses enhanced their services through cultural sensitivity. They modified physical spaces to include prayer areas, used Islamic decor elements, and trained staff on appropriate conduct and guest interaction. These changes were aimed at fostering respectful and inclusive environments while aligning with halal expectations.

4.4.4 Consumer Feedback and Influence

Businesses emphasised the value of customer feedback in shaping their halal practices. Entrepreneurs noted that ongoing interactions with guests not only informed service improvements but also inspired new practices aligned with halal values. For example, businesses offering cooking classes adapted their menus and sourcing strategies in response to guest requests to ensure that all ingredients used were halal.

"Engaging with our customers and getting their feedback has been crucial. It helps us fine-tune our practices to better meet their expectations." (BE1)

Similarly, tour operators adjusted their itineraries to include scheduled prayer breaks and verified that meals provided during tours were halal compliant. These adjustments were well received by Muslim guests and reinforced the businesses' commitment to culturally respectful service.

"Our tour services ensure that all food is halal, and we include breaks for prayer times, which has been highly appreciated by our Muslim guests." (BE11)

In some cases, feedback led to more in-depth changes, such as vetting tour guides and ensuring they were familiar with or shared the religious background of clients. This allowed guests to feel more comfortable and respected throughout their experience.

"Our Muslim guests appreciate the thoughtful integration of their needs into our services, making their experience with us even better." (BE10)

These changes were not only reactive but also proactive, with some entrepreneurs stating that feedback encouraged them to innovate and build services that anticipated the values and preferences of halal travellers.

"Our guests have been our best guides. Their feedback has pushed us to innovate and adapt, making our services more inclusive and enjoyable for everyone." (BE5)

This section demonstrates that while Yogyakarta's tourism businesses generally express a willingness to integrate halal principles, their capacity to do so effectively is influenced by their size, resources, and sector. Larger businesses, such as hotel chains and well-established restaurants, showcase a stronger understanding and implementation of halal practices.

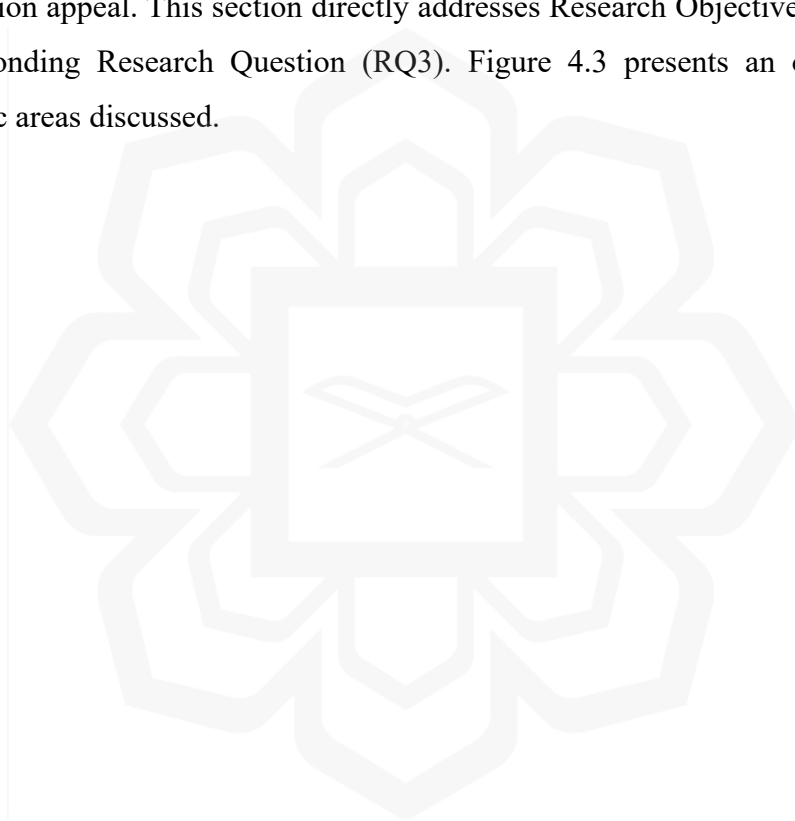
In contrast, smaller enterprises, particularly those outside the food and beverage (F&B) sector, encounter significant barriers. These include limited awareness, insufficient financial resources, and a lack of clear regulatory guidance. Such challenges highlight the need for enhanced training, targeted policy support, and streamlined certification processes to ensure broader compliance across the industry.

Overall, these findings offer a grounded understanding of supply-side preparedness within Yogyakarta's halal tourism sector. They directly inform the need for strategic interventions, which will be further explored in the next chapter.

The findings in this section directly address Research Question 2 (RQ2) and Research Objective 2 (RO2), which explore how tourism businesses understand and integrate halal principles. They also partially address Research Question 4 (RQ4) and Research Objective 4 (RO4), focusing on balancing halal integration with cultural identity. The insights reveal a clear divide between well-established businesses, which demonstrate greater compliance and understanding, and smaller enterprises, which face practical and regulatory challenges. This gap underscores the importance of targeted training, financial support, and simplified certification processes to enhance halal compliance among tourism businesses in Yogyakarta.

4.5 EXAMINING HALAL TOURISM CONSUMER EXPECTATIONS AND PREFERENCES IN YOGYAKARTA

Building on the supply-side perspectives of tourism entrepreneurs, this section shifts to a demand-side analysis by examining the expectations and experiences of halal tourists. These insights offer a consumer-oriented lens on the adequacy and appeal of halal services in Yogyakarta, complementing the previous findings on business integration. Drawing from interviews with both domestic and international travellers, the analysis explores how tourists evaluate halal assurance, service quality, cultural relevance, and destination appeal. This section directly addresses Research Objective 3 (RO3) and its corresponding Research Question (RQ3). Figure 4.3 presents an overview of the thematic areas discussed.



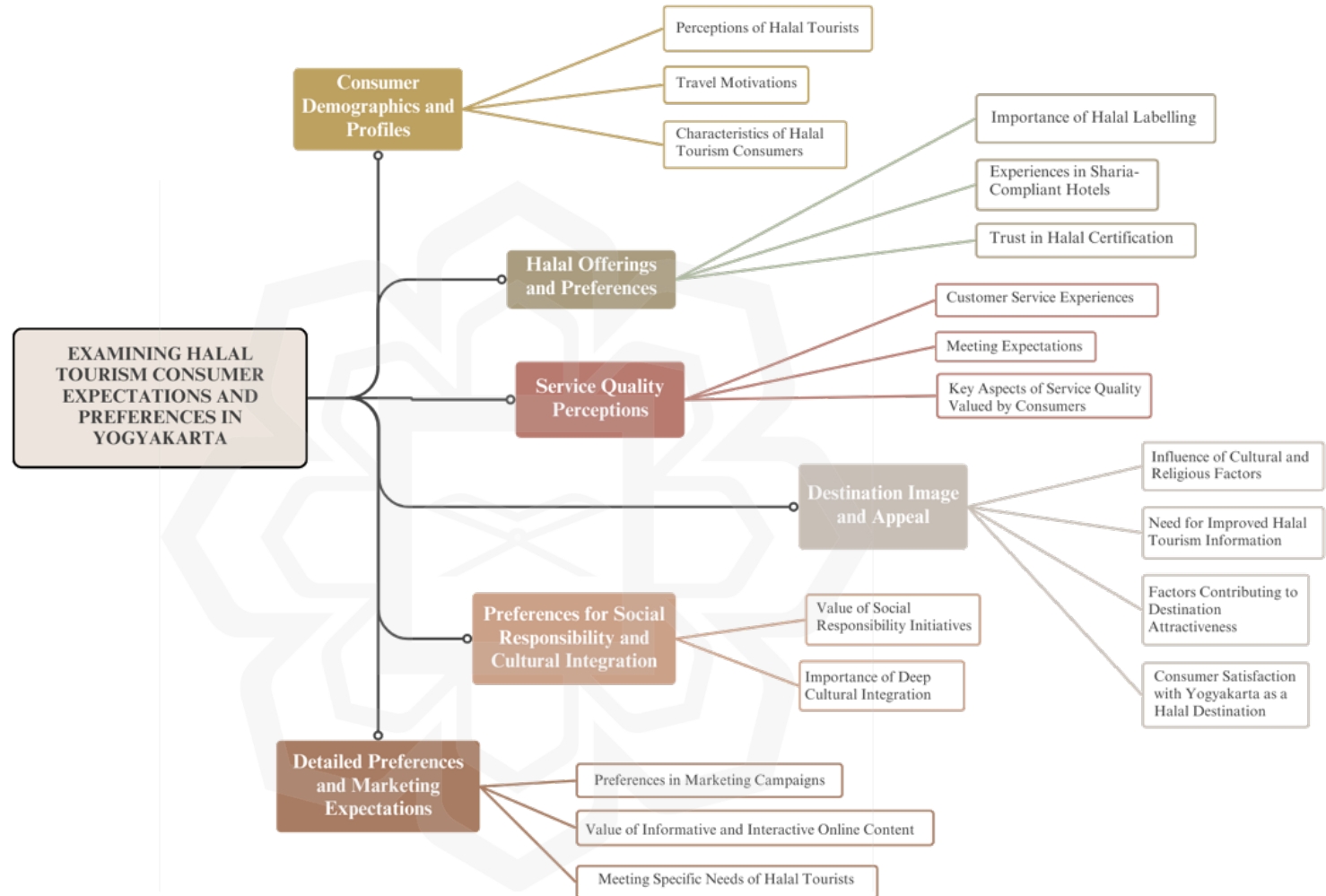


Figure 4.3 Halal Tourism Consumers' Expectations and Preferences in Yogyakarta.
(Source: Author's own creation).

4.5.1 Understanding Consumer Profiles and Motivations

Halal tourists visiting Yogyakarta come from diverse national and cultural backgrounds but share common expectations, cleanliness, ethical business practices, and convenience in accessing halal-certified services. Their travel motivations are primarily shaped by cultural immersion, historical exploration, culinary experiences, and family-oriented leisure.

Participants described a halal- tourists as someone who seeks simplicity, ethical service, and assurance that their religious needs will be accommodated without requiring extensive verification or compromise.

"We want to know that our dietary and religious needs are already considered without having to look through countless options." (HT2)

"Halal tourists are not just Muslim; they include anyone who appreciates clean and ethically sourced food and services." (HT4)

In terms of travel goals, many participants cited cultural discovery, learning about history, and authentic food experiences as their main motivations. These aspects deeply influenced their destination selection, with Yogyakarta being recognised for its rich heritage and traditional arts.

"Our guests are drawn by the cultural and historical richness of Yogyakarta. The combination of ancient temples, traditional markets, and local delicacies provides an enriching experience." (GO3)

The preference for sharia-compliant services extended beyond food to accommodation and activity scheduling. Respondents appreciated places that respected modest dress codes, provided prayer spaces, and aligned with family values.

"Family-friendly environments that respect our religious practices are key... from halal food and prayer spaces to modest dress codes and alcohol-free environments." (HT10)

This highlights that halal tourists are not only motivated by religion but by a holistic lifestyle approach that values ethical consumption, inclusive experiences, and cultural depth.

These insights illustrate that halal tourists are not solely driven by religious observance, but by a broader lifestyle orientation that values ethical consumption, cultural exploration, and family-friendly travel. The findings reaffirm the importance of positioning Yogyakarta as a culturally immersive and religiously accommodating destination.

4.5.2 Halal Assurance and Service Preferences

A recurring theme among halal tourists was the importance of clear halal labelling and visible certification. Many expressed a preference for hotels and restaurants that displayed halal credentials, which assured them of compliance and reduced the burden of constant inquiry.

"Having clear halal labels means we don't have to constantly question or verify the products and services we use. It gives us peace of mind." (HT5)

"I look for a halal certificate displayed prominently in restaurants. It reassures me that the food I am eating adheres to my dietary restrictions." (HT4)

Sharia-compliant accommodations received praise for features such as prayer mats, qibla indicators, and appropriate meal preparation. These tangible elements provided reassurance and comfort during travel.

"Having a prayer mat and qibla direction in the room was a thoughtful touch. It showed that the hotel understood and catered to our needs." (HT4)

Trust in halal certification also extended to staff behaviour and service delivery. Tourists valued service providers who were knowledgeable about halal standards and could guide them appropriately.

"Staff who understand what 'halal' means and can guide me through the menu make the dining experience much more comfortable." (HT2)

"The halal certification at restaurants acts as a beacon of trust. It reassures us that our dietary and religious needs are respected." (HT5)

Together, these findings show that halal tourists view assurance, transparency, and religious sensitivity as essential components of a positive tourism experience.

Taken together, these findings suggest that halal assurance is multidimensional. It encompasses not only food certification but also staff awareness, facility readiness, and trust-building through transparency. Successful destinations are those that can meet these expectations through consistency and clarity.

4.5.3 Service Quality and Destination Appeal

Service quality plays a pivotal role in shaping the overall travel experience for halal tourists in Yogyakarta. Respondents consistently emphasized the value of respectful, attentive, and culturally aware service across accommodation, food and beverage, and guided tour services. Staff knowledge of halal-related needs and their ability to offer accurate information was particularly appreciated.

"The staff at every place we visited were incredibly respectful and accommodating. They made sure our needs were met without any hassle." (HT8)

"At one restaurant, the waiter not only explained which dishes were halal but also took the time to recommend local specialties that we might enjoy. It made us feel valued and welcomed." (HT2)

Tourists highlighted that while they did not initially expect Yogyakarta to be a prominent halal destination, they were pleasantly surprised by how well their religious and cultural needs were met. Many expressed high satisfaction with the seamless blend of cultural heritage and halal-friendly services.

"Yogyakarta exceeded our expectations with its rich cultural heritage and the subtle but meaningful inclusion of halal tourism options. It truly enhanced our travel experience." (HT7)

"We were thrilled to discover the seamless blend of cultural history and halal amenities, making our trip both educational and comfortable." (HT3)

Participants noted that key aspects of service quality included the friendliness of staff, prompt service, and access to practical information about halal offerings. Tourists valued hotels and tourism providers who could guide them toward halal dining spots, nearby mosques, and modest shopping areas.

"Having staff who are knowledgeable about halal services and local attractions made a huge difference. It made our trip planning much easier and more enjoyable." (HT10)

"Prompt service and accurate information about halal options showed that the businesses here are genuinely committed to catering to our needs." (HT5)

These insights suggest that while infrastructure and certification are important, the human element, namely service quality and hospitality is central to the satisfaction and return interest of halal travellers visiting Yogyakarta.

Overall, service quality plays a defining role in consumer satisfaction. While halal amenities provide functional assurance, it is the human element, like hospitality, empathy, and cultural sensitivity that elevates the travel experience and builds destination loyalty.

4.5.4 Destination Image and Appeal

Yogyakarta's destination image plays a significant role in attracting halal tourists, especially those drawn to its cultural, historical, and religious harmony. While cultural richness remains the primary appeal, the presence of halal-friendly elements enhances its attractiveness for Muslim travellers. Interviewees consistently noted that Yogyakarta's spiritual ambiance and traditional lifestyle complemented their travel values.

"The rich cultural heritage and unique culinary experiences of Yogyakarta were the main reasons we chose to visit. The added religious elements were a pleasant bonus." (HT9)

"We were drawn by the culture, but finding out that Yogyakarta respects our religious needs made the trip even better." (HT7)

However, tourists also identified a gap in the visibility of halal tourism services and information. Despite the region's readiness to serve halal tourists, clearer communication and strategic marketing were seen as areas needing improvement. Participants expressed a strong desire for dedicated platforms that offer reliable and consolidated information on halal-certified restaurants, prayer facilities, modest fashion outlets, and culturally sensitive activities.

"Having a comprehensive guide on halal activities and services would be incredibly helpful. It would make planning and enjoying our trip so much easier." (HT1)

"Social media and websites didn't really specify where to find halal options or activities. A dedicated resource or app for halal tourists would be a game-changer." (HT3)

The combination of rich heritage and religious accommodation positions Yogyakarta as an attractive halal destination. Still, enhancing information access and visibility remains a crucial step to better serve this growing market segment.

"Yogyakarta's blend of cultural richness and halal-friendly amenities makes it a unique and appealing destination for us. It offers everything we need for a fulfilling and enjoyable trip." (HT2)

"The city's cultural charm, unique sites, and religious history was really our main reason to come visit... it's the perfect balance." (HT6)

Overall, halal tourists expressed high satisfaction with their experience in Yogyakarta. They appreciated the cultural authenticity and the respect shown toward their religious needs. As a result, many indicated they would recommend the destination to others and expressed interest in returning.

"Our experience in Yogyakarta was fantastic. The city's efforts to provide different experiences and options and cater to our needs were evident and much appreciated. It felt like home away from home." (HT8)

"The thorough attention to halal details and cultural respect in Yogyakarta made our trip truly memorable. We felt very well taken care of." (HT7)

These findings suggest that Yogyakarta is well-positioned to appeal to halal travellers through its cultural depth. However, to maximise this potential, the region must prioritise clearer branding and accessibility of halal-related information.

4.5.5 Preferences for Social Responsibility and Cultural Integration

Many halal tourists expressed appreciation for destinations that align with their values of social responsibility and cultural awareness. These travellers are drawn not only to destinations offering halal-certified amenities, but also to places that promote sustainability, community empowerment, and cultural authenticity. Yogyakarta's initiatives in these areas were well-received by visitors.

Tourists were especially impressed by businesses that engaged in environmental practices or contributed to local livelihoods. Activities such as eco-friendly village tours, traditional craft workshops, and support for small businesses created a sense of meaningful engagement.

"Visiting the cultural village was a unique experience. Knowing that our participation helped fund the local economy and preserve traditional crafts made the visit even more meaningful." (HT3)

"Seeing the tour operator's commitment to sustainability, such as organising eco-friendly activities and supporting local entrepreneurship efforts, made me appreciate their dedication to protecting the environment." (HT4)

Yogyakarta's emphasis on deep cultural integration was also highly valued. Tourists enjoyed participating in traditional ceremonies, attending cultural festivals, and learning local customs. These experiences enriched their travel and created a deeper connection to the destination.

"I loved learning about local customs and participating in the traditional ceremonies. It made my visit feel so much more immersive and authentic." (HT2)

"Participating in traditional dance and music sessions was a highlight. It felt like we were truly experiencing the heart of Yogyakarta's culture." (HT8)

These findings indicate that for halal tourists, a satisfying travel experience is not limited to religious accommodation alone—it extends to how well the destination promotes shared values such as ethical travel, community support, and cultural preservation.

These insights demonstrate that value-alignment is a major driver for halal tourists. Experiences that reflect environmental care, cultural preservation, and ethical intent enhance both satisfaction and destination advocacy.

4.5.6 Detailed Preferences and Marketing Expectations

Beyond religious observance and cultural appreciation, halal tourists in Yogyakarta expressed nuanced preferences that influence their destination choices and post-travel engagement. A significant number of participants emphasized the importance of authenticity and practicality in marketing campaigns, preferring content that showcases real traveller experiences and provides actionable information.

Respondents noted that seeing Muslim influencers or testimonials from other Muslim travellers on platforms such as Instagram and YouTube increased their trust in a destination. Content featuring halal food options, prayer facilities, and cultural activities was perceived as most impactful.

"Seeing content that features halal dining options with prayer facilities makes me feel confident in choosing a destination. Collaborations with trusted Muslim influencers also help build credibility." (HT2)

"Marketing that showcases real customer experiences makes a big difference in my decision-making process." (HT5)

Tourists also indicated a preference for informative blogs, travel guides, and interactive content such as short videos or visual itineraries. These formats helped them better prepare and plan their trips while reducing uncertainty.

"An informative blog with details about halal certifications, local halal restaurants, and prayer facilities makes planning my trip much easier." (HT3)

"Seeing user-generated content and reviews from other Muslim travellers reassures me about the destination's commitment to halal standards." (HT7)

The ability of businesses to meet specific religious needs through customised services also emerged as a central theme. Travellers appreciated it when hotels offered qibla direction markers, prayer mats, or lists of nearby halal restaurants and mosques.

"I always look for hotels that offer halal food and prayer facilities. It makes my stay much more comfortable and stress-free." (HT4)

"Personalised services like arranging halal meals and providing information on nearby mosques make a big difference in my travel experience." (HT6)

These patterns reveal that halal travellers are discerning consumers who engage deeply with content before and during travel. They prioritize authenticity, transparency, and cultural alignment, seeking experiences that are not only halal-compliant but also reflective of Islamic values. This highlights the importance of clear halal certification, culturally immersive experiences, and accessible religious facilities as key elements of an attractive halal destination.

This analysis demonstrates that effective halal tourism marketing is both emotional and functional. Emotional appeal is achieved through cultural alignment and storytelling that resonates with faith-driven values, while functional success is secured through clear, accurate, and trustworthy information. Destinations that combine these elements are more likely to convert interest into sustained visitation, fostering a positive reputation among halal travellers.

The findings in this section directly address Research Question 3 (RQ3) and Research Objective 3 (RO3), focusing on the expectations and preferences of halal travellers. Consumers consistently emphasized the importance of verified halal offerings, with a preference for culturally rich experiences, including visits to Islamic heritage sites, access to prayer facilities, and halal-friendly accommodation. Some consumers expressed concerns about limited halal-certified options, particularly in traditional eateries. These insights highlight the need for enhanced halal branding, transparent certification, and the promotion of culturally authentic experiences, positioning Yogyakarta as a competitive and culturally sensitive halal destination.

4.6 LINKING FINDINGS TO RESEARCH OBJECTIVES, QUESTIONS, AND LITERATURE

This chapter has examined stakeholder insights from government officials, business owners, and halal-conscious tourists to address key aspects of halal tourism development in Yogyakarta. Each section corresponds to specific Research Objectives (RO) and Research Questions (RQ) outlined in Chapter One.

Section 4.1 presented the thematic structure and introduced the focus of the chapter. Section 4.2 provided a demographic profile of participants from government, business, and consumer groups, whose diverse roles inform all research objectives. Section 4.3 evaluated governmental policy, revealing a reliance on national frameworks with limited local adaptation. Although there is institutional interest in halal tourism, the findings underscore a critical gap in policy localisation, cultural integration, and enforcement. These findings support the argument by Arrahman & Yanti (2022) that current national-level regulations are inadequate for regional contexts. This directly addressed RO1 and RQ1.

Section 4.4 focused on business integration of halal principles, responding to RO2 and RO4 and their respective research questions. Entrepreneurs showed an intrinsic

understanding of halal values rooted in their socio-religious context, aligning with the insights of Battour et al. (2021b), who highlighted the natural alignment of Islamic values within business ethics. However, respondents also reported operational barriers such as certification costs and supplier constraints, echoing findings by Santoso et al. (2022a) on the practical challenges SMEs face in halal compliance. Strategic responses included phased implementation, cultural adaptation, and financial support, which reinforce the adaptability and potential of local businesses as emphasised by Yusuf et al. (2021).

Section 4.5 examined consumer expectations and preferences, contributing to RO3 and RQ3. Tourists valued halal assurance, visible certification, culturally aligned service, and informative marketing. These findings reflect DinarStandard (2022) and Vargas-Sánchez & Moral-Moral (2020), who reported that halal-conscious travellers seek both religious assurance and meaningful cultural engagement. Moreover, participants placed importance on sustainability, social responsibility, and immersive experiences, supporting the integration of sustainable tourism principles as advocated by Hanafiah et al. (2022).

These findings are not only consistent with but also extend existing scholarship on halal tourism. The policy-related challenges in Yogyakarta reinforce critiques by Arrahman & Yanti (2022) and Susilawati (2023) regarding the inadequacy of national halal frameworks for local contexts. The intrinsic business alignment with halal values echoes Battour et al. (2021b), but this study adds depth by highlighting specific integration strategies tailored to Yogyakarta's cultural setting. Likewise, the emphasis on consumer expectations for cultural relevance, sustainability, and ethical hospitality supports broader halal tourism trends noted by DinarStandard (2022) and Hanafiah et al. (2022), while providing grounded insights unique to the Yogyakarta experience. By synthesising these findings with current academic discourse, this chapter bridges empirical realities with theoretical debates, positioning Yogyakarta as a meaningful case for culturally adaptive halal tourism development. The following table maps the alignment of each section to its respective research objectives, questions, and related literature.

Table 4.4 Alignment of Findings to RO, RQ, and Supporting Literature. (Source: Author's own creation).

Section	Focus Area	Research Objective (RO)	Research Question (RQ)	Key Findings	Supporting Literature
4.3	Government Policies	RO1	RQ1	- Reliance on national frameworks - Lack of localised policy - Voluntary implementation limits impact - Stakeholder demand for contextual policy reform	Arrahman & Yanti (2022); Susilawati (2023)
4.4	Business Integration	RO2, RO4	RQ2, RQ4	- Entrepreneurs integrate halal values ethically - Practical challenges: certification, cost, logistics - Strategies: phased implementation, cultural adaptation, and financial support	Battour et al. (2021b); Santoso et al. (2022a); Yusuf et al. (2021)
4.5	Consumer Preferences	RO3	RQ3	- Halal-conscious tourists value assurance, service, and authenticity - Expectations include halal food, prayer facilities, cultural depth, and responsible tourism - Emphasis on service quality and marketing visibility	DinarStandard (2022); Vargas-Sánchez & Moral-Moral (2020); Hanafiah et al. (2022)

Together, these findings provide a multi-dimensional understanding of halal tourism in Yogyakarta. They form the empirical foundation for the strategic framework proposed in Chapter 5, which aims to integrate local culture, stakeholder collaboration, and sustainable halal tourism principles.



CHAPTER FIVE

DATA ANALYSIS AND FRAMEWORK DEVELOPMENT

5.1 INTRODUCTION

This chapter builds upon the findings presented in Chapter 4 and synthesises them to formulate strategic responses for the development of halal tourism in Yogyakarta. Whereas Chapter 4 explored stakeholder perspectives, including those of government officials, tourism business entrepreneurs, and halal-conscious tourists. This chapter shifts toward an integrative analysis aimed at advancing practical solutions. It seeks to translate key insights into strategic recommendations for policy development, business implementation, and destination branding.

In line with the study's overarching aim, the following sections present strategies and a conceptual framework that reflect the values, challenges, and aspirations identified by the study's participants. The content of this chapter is aligned with Research Objective 5 (RO5): to formulate a strategic framework, including policy recommendations, to guide stakeholders in aligning halal tourism development with cultural, ethical, and religious values in Yogyakarta.

By situating these recommendations within the context of theoretical frameworks and empirical evidence. This chapter also contributes to the academic discourse on culturally sensitive halal tourism. The discussion begins with a synthesis of the findings and how they inform the foundation of the proposed strategies.

5.2 STRATEGIC SYNTHESIS OF FINDINGS

This section provides a thematic synthesis of the core findings from Chapter 4, drawing links to the strategic priorities that will be addressed in the subsequent sections. It offers a consolidated understanding of the implications of government policy, business practices, and consumer expectations. The summary also includes brief comparisons with existing literature, further strengthening the theoretical grounding of this research.

5.2.1 Policy and Regulatory Framework (RO1/RQ1)

Findings reveal that the halal tourism policy framework in Yogyakarta remains dependent on national guidelines. There is a notable absence of region-specific regulation that recognises the cultural uniqueness of Yogyakarta. Local governments have made progress in food and beverage (F&B) halal certification, yet wider sectors such as accommodation and cultural services are left underdeveloped.

This finding supports the argument by Arrahman and Yanti (2022), who identified the lack of regional specificity in Indonesia's halal tourism framework. Compared to Malaysia's MS2610 or OIC's SMIIC 9:2019, which are both detailed and enforceable, Yogyakarta's approach appears fragmented and voluntary. As such, strategic alignment with local cultural values as suggested in Vargas-Sánchez and Moral-Moral (2020), is needed to provide coherence.

5.2.2 Business Understanding and Integration (RO2/RQ2 and RO4/RQ4)

Tourism entrepreneurs demonstrate a foundational understanding of halal principles, largely influenced by cultural and religious norms. However, practical integration varies significantly. While restaurants and sharia-compliant hotels adopt more formalised halal

practices, other sectors such as tour operations and cultural services apply informal, value-based approaches. Challenges cited include certification costs, infrastructure limitations, and inconsistent supplier compliance.

These results align with the observations by Battour et al. (2021a), who argue that the informal implementation of halal values is common in Muslim-majority regions where halal is often assumed rather than institutionalised. Zahra (2022) also noted that businesses in Indonesia frequently view halal not only as a compliance issue, but as an extension of religious and cultural identity.

5.2.3 Consumer Expectations and Preferences (RO3/RQ3)

Halal-conscious tourists value ethical, culturally immersive, and spiritually fulfilling experiences. Their primary expectations include halal food assurance, prayer facilities, respectful customer service, and access to authentic cultural experiences. Social responsibility and sustainability also emerged as key themes.

This mirrors Yusuf et al. (2021), who emphasised the holistic nature of halal tourism demand. It is not merely religious in scope, but also deeply rooted in lifestyle and ethical values. Hanafiah et al. (2022) further argue that successful destinations must integrate religious requirements with meaningful, place-based cultural offerings, an approach that participants strongly echoed.

5.2.4 Implications for Strategic Development

The intersection of these findings points to a critical need for a strategic, multi-level response. Yogyakarta possesses strong potential in cultural capital, entrepreneurial

readiness, and consumer appeal, yet lacks structured regulatory and institutional support to consolidate these advantages.

A successful halal tourism strategy for Yogyakarta must therefore:

- Incorporate culturally adaptive policy frameworks
- Offer clear, affordable pathways for business certification and compliance
- Promote inclusive and ethical branding
- Engage consumers through meaningful and value-aligned marketing

The following sections (beginning with 5.3) will build upon these strategic insights to propose structured recommendations and an integrative framework.

5.2.5 Literature Linkages

Overall, the thematic findings presented above are consistent with the broader academic literature on halal tourism development. Scholars such as Battour et al. (2021a) and Henderson (2016) have underscored the significance of policy alignment, entrepreneurial readiness, and the importance of building consumer trust through visible halal certification and ethical service delivery. Studies by Soltanian et al. (2016) and Mohsin et al. (2016) also highlight that cultural authenticity and the integration of local wisdom can offer a competitive edge in halal tourism. The case of Yogyakarta reinforces these insights, illustrating how culturally grounded approaches can be translated into viable strategic responses for halal tourism advancement.

5.3 DEVELOPING STRATEGIES FOR INTEGRATING HALAL PRINCIPLES IN YOGYAKARTA'S BUSINESS PRACTICES

This analysis focuses on creating strategies for local businesses in Yogyakarta to incorporate halal principles into their operations while maintaining the unique cultural identity of the region. The discussion includes balancing halal integration with local cultural values, operational strategies for integrating halal principles, stakeholder engagement, and addressing challenges and solutions. Insights gathered from interviews with various stakeholders provide a comprehensive view of how these strategies can be effectively implemented. Figure 5.1 displays the visual representation of this analysis.



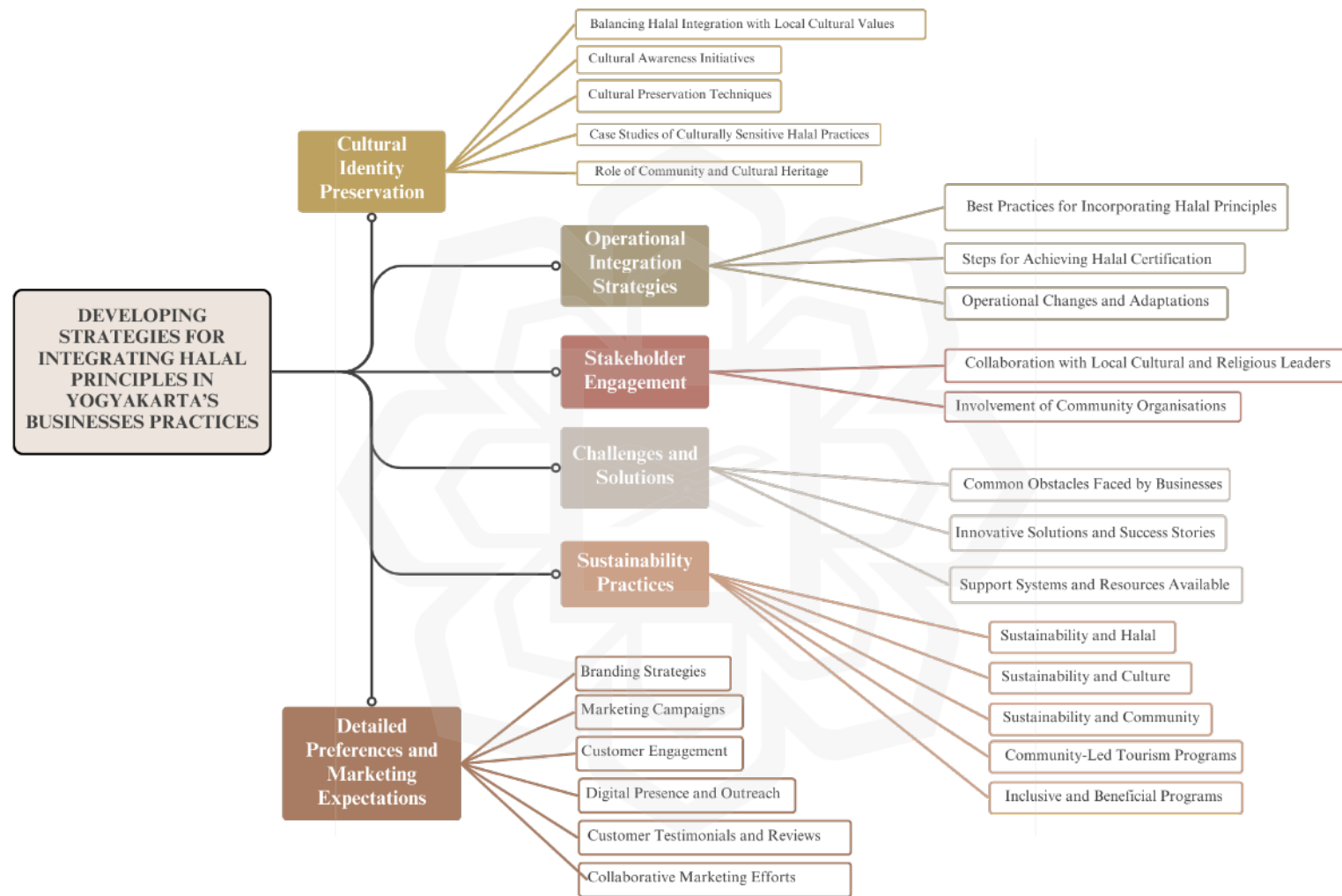


Figure 5.1 Strategies for Integrating Halal Principles in Business Practices. (Source: Author's own creation.

5.3.1 Cultural Identity Preservation

The preservation of cultural identity while integrating halal principles is a delicate balance that local businesses in Yogyakarta strive to maintain. Interview findings highlight the importance of aligning halal practices with local cultural values, using culturally sensitive approaches, and leveraging community and cultural heritage.

5.3.1.1 Balancing Halal Integration with Local Cultural Values

Businesses in Yogyakarta recognise the importance of integrating halal principles without compromising the region's rich cultural heritage. This balance maintains the authenticity and appeal of local culture while meeting the needs of halal consumers. For instance, tourism activities in village communities include making traditional snacks and crafts while ensuring cultural values, such as requiring homestay guests of different genders to be married or family, are respected.

"Incorporating halal principles does not mean we have to lose our cultural identity. It is about finding a harmonious balance that respects both traditions. For example, our village community involves guests in making traditional snacks like dodol and weaving pandan leaf baskets while ensuring all activities adhere to halal guidelines." (BE3)

Entrepreneurs emphasise the need to educate both staff and customers about the compatibility of halal practices with local customs and traditions. This approach helps in delivering an authentic experience that respects both religious and cultural values. For example, a homestay that identifies as Muslim-friendly ensures that the breakfast provided every morning is made with only halal ingredients and features local foods to introduce guests to the local culture.

"We make sure our employees understand the significance of halal and how it complements our cultural values. This helps in delivering an authentic

experience to our customers. For instance, our homestay maintains traditional guest requirements, such as ensuring mixed-gender guests are either married or family." (BE7)

"In our restaurant, we serve traditional Javanese dishes that are halal-certified. We use local spices and cooking methods to ensure authenticity while meeting halal standards." (BE4)

"We host cultural workshops that teach guests about local traditions and halal practices, creating a comprehensive cultural and religious experience." (BE6)

5.3.1.2 Cultural Awareness Initiatives

Integrating halal principles into local businesses while preserving cultural heritage requires concerted efforts in cultural awareness. Businesses in Yogyakarta implement various initiatives to raise awareness about cultural and religious values among their staff and customers. These initiatives ensure that both parties appreciate and respect the local customs while adhering to halal principles.

"We conduct regular cultural sensitivity workshops for our staff. It's really important they understand and can convey the richness of our traditions. It's not just about ticking the halal compliance box, but also about deepening the cultural experience for visitors and adding that extra layer of authenticity and engagement." (BE3)

"Our customers really appreciate the deep cultural insights our guides provide. This is enriched by our focus on halal compliant practices, which adds a lot of value to their experience." (BE9)

"During our tours, we explain the cultural context of each site we visit and how it aligns with halal principles. This helps tourists appreciate both aspects simultaneously." (BE6)

"Our cultural awareness programs have helped bridge the gap between traditional practices and modern expectations. It makes our guests' experiences more enriching and respectful." (BE1)

"We've seen a noticeable increase in positive feedback since we started including cultural history in our customer service training. Guests seem to really value that deeper connection." (BE11)

5.3.1.3 Cultural Preservation Techniques

Businesses in Yogyakarta employ various techniques to preserve cultural heritage while integrating halal practices. These methods ensure that the unique cultural identity of the region remains intact.

"Our homestay programme includes traditional storytelling sessions and dance performances, which are designed to be culturally immersive and halal compliant." (BE3)

"Integrating halal practices into our hotel operations has not only preserved but enhanced our cultural offerings. We have more Muslim visitors who feel deeply connected to our cultural narratives. We ensure that all cultural displays and activities are in line with halal principles, without compromising the authenticity of our cultural heritage. We've also designed in-house tour routes that highlight halal culinary arts in a culturally rich context, educating tourists about both our culinary and cultural heritage." (BE5)

"Our training programs for staff focus heavily on cultural sensitivity and understanding, ensuring that every interaction respects and reflects our heritage. This approach deepens the cultural experience for visitors and adds a layer of authenticity and engagement." (BE3)

These preservation techniques are vital for maintaining the authenticity of the cultural experience while meeting halal standards.

"We maintain traditional architectural styles in our buildings while ensuring that all facilities meet halal requirements." (BE6)

"Our restaurant features traditional Javanese decor and music, creating an atmosphere that is both culturally enticing and halal-friendly." (BE2)

5.3.1.4 Case Studies of Culturally Sensitive Halal Practices

Several businesses have successfully implemented halal practices in ways that honour and preserve local culture. These case studies provide valuable insights and best practices for other businesses looking to achieve similar integration. A sharia hotel, for instance, has separate prayer spaces for men and women and softly plays the call to prayer across the hotel, ensuring that guests can observe their prayers without it being intrusive.

"Our sharia hotel has separate prayer spaces for men and women and softly plays the call to prayer throughout the hotel. This is to ensure our guests can observe their prayers without it being intrusive while preserving the serene ambiance of our establishment." (BE5)

"Our approach has been to integrate halal practices in a way that celebrates our cultural heritage, from the decor to the menu. This strategy has resonated well with both locals and tourists, enhancing our reputation." (BE9)

By involving local cultural experts, some businesses have managed to maintain authenticity in their services while adhering to halal principles. This has enhanced their reputation and customer satisfaction. For example, tour operators offering halal experiences include culturally immersive activities such as visiting traditional markets and participating in local craft-making, all aligned with halal guidelines.

"By involving local cultural experts, we have been able to maintain authenticity in our services while adhering to halal principles. Our tour packages include culturally immersive activities like visiting traditional markets and participating in local craft-making, all aligned with halal guidelines." (BE8)

"Our homestay program has guests to participate in daily cultural activities like batik making and gamelan music, ensuring they experience our culture firsthand while respecting halal guidelines." (BE6)

"We worked with local artisans to create halal-certified products that reflect our cultural heritage, such as herbal teas and traditional sweets, that we showcase at the hotel." (BE10)

5.3.1.5 Role of Community and Cultural Heritage

The role of community and cultural heritage is pivotal in successfully integrating halal principles into local businesses. Engaging with the community ensures that the integration process respects and reflects local values and traditions. For example, community involvement has been crucial in homestays, where halal breakfasts using local ingredients support both cultural preservation and religious adherence.

"Community involvement has been crucial. We constantly seek feedback from local leaders and cultural practitioners to ensure our practices are culturally appropriate. Our homestay ensures halal breakfasts using local ingredients that come from local eateries supporting the local economy, supporting both cultural preservation and religious adherence." (BE6)

Embracing cultural heritage while adopting halal practices not only preserves identity but also attracts a wider audience appreciative of these efforts. Homestays and other businesses have implemented community-led activities that align with halal principles, ensuring a culturally rich and religiously compliant experience.

"Embracing our cultural heritage while adopting halal practices has not only preserved our identity but also attracted a wider audience appreciative of our efforts. We have implemented community-led activities that align with halal principles, ensuring a culturally rich and religiously compliant experience." (BE3)

"The involvement of community organisations has provided us with the necessary insights to implement halal practices effectively without losing our cultural essence. For example, we partner with local artisans to create culturally relevant, halal compliant products." (BE7)

"Our efforts to incorporate halal practices have been greatly supported by community feedback, ensuring we stay aligned with local cultural values. We hold community meetings to gather input on our services and adjust our offerings accordingly." (BE4)

5.3.2 Operational Integration Strategies

Implementing halal principles into business operations involves adopting best practices, achieving halal certification, and making necessary operational changes. The interview findings reveal effective strategies that businesses can adopt to seamlessly integrate halal principles.

5.3.2.1 Best Practices for Incorporating Halal Principles

Successful businesses share their best practices for integrating halal principles into their operations, including staff training, sourcing halal-certified products, and creating a welcoming environment for halal tourists. For example, tour operators ensure that their staff are knowledgeable about halal-certified eateries and can suggest appropriate tours for guests.

"Training our staff on halal principles and ensuring we source only halal-certified products has been fundamental to our success. Our tour operators are well-versed in recommending halal-certified eateries and suggesting tours that cater to the needs of our guests." (BE5)

Creating an inclusive environment where halal tourists feel comfortable and respected has significantly boosted business. For instance, a Muslim-friendly homestay provides halal breakfast options and ensures all food served meets halal standards.

"We strive to create an inclusive environment where halal tourists feel comfortable and respected, which has significantly boosted our business. For example, our homestay provides halal breakfast options and ensures all food served meets halal standards." (BE6)

"By sourcing ingredients from local halal farms, we support the community and guarantee the authenticity and quality of our offerings." (BE8)

5.3.2.2 Steps for Achieving Halal Certification

Achieving halal certification is a crucial step for businesses aiming to attract halal tourists. The process involves meeting specific criteria and undergoing thorough inspections to ensure compliance. This often requires significant operational changes, such as ensuring all ingredients are halal and staff are trained in halal practices.

"Obtaining halal certification was a rigorous process, but it has opened up new markets for us and enhanced our credibility. We had to make several operational changes, such as ensuring all our ingredients are halal and that our staff are trained in halal practices." (BE9)

The certification process, while demanding, offers substantial benefits, including building trust with customers and differentiating businesses in the market.

"The certification process requires dedication and adherence to strict standards, but the benefits far outweigh the efforts involved. It has helped us build trust with our customers and differentiate ourselves in the market." (BE8)

"We followed a comprehensive checklist provided by the halal certification authority, which included detailed audits of our supply chain and preparation processes." (BE2)

"Working with local leaders has not only enhanced our cultural authenticity but also strengthened community ties, creating a more inclusive tourism model." (BE4)

5.3.2.3 Operational Changes and Adaptations

Businesses have made various operational changes to align with halal principles, such as modifying menus, redesigning spaces to include prayer areas, and ensuring cleanliness and purity in all processes. A sharia hotel, for example, features separate

prayer spaces for men and women and softly broadcasts the call to prayer, creating a welcoming atmosphere for guests. Tour operators catering to halal tourists ensure that all snacks provided during tours are halal and that prayer times are accommodated, further enhancing the guest experience.

"We're proud to feature an indoor prayer area big enough to be classified as a mosollah and we separated the male and female sections. We also host Friday prayers here as well." (BE5)

"Our tour operator ensures that all snacks provided during tours are halal and that prayer times are accommodated. It's not really a big operational change though." (BE5)

"We installed digital prayer time displays in our hotel lobby to remind guests of prayer times, which has been very well received." (BE9)

5.3.3 Stakeholder Engagement

Engaging with stakeholders, including local cultural and religious leaders and community organisations, is vital for the successful integration of halal principles. The findings underscore the importance of collaboration and continuous feedback to ensure cultural alignment.

5.3.3.1 Collaboration with Local Cultural and Religious Leaders

Collaborating with local leaders helps businesses ensure that their halal practices are culturally appropriate and gain community support. Their insights are invaluable in guiding operations and maintaining community trust.

"Working with local religious leaders has helped us design prayer rooms in our hotel that are both respectful and convenient for guests, enhancing their overall experience." (BE10)

"Local cultural leaders advised us on hosting traditional music and dance performances that comply with halal principles, which has enriched our entertainment offerings." (BE9)

This collaboration also aids in marketing services as culturally respectful and halal compliant, attracting a broader audience.

"Their input has allowed us to create marketing materials that highlight our commitment to cultural and religious values, attracting a more diverse group of tourists." (BE7)

5.3.3.2 Involvement of Community Organisations

Involving community organisations in the integration process fosters a sense of ownership and acceptance, making the transition smoother and more effective. Community organisations provide continuous support and feedback, ensuring practices remain aligned with community values.

"Community organisations have played a key role in helping us understand and implement halal principles in a culturally respectful manner. They provide continuous support and feedback, ensuring our practices remain aligned with community values." (BE8)

"We learned from community organisations, and they helped us implement a recycling program that aligns with both environmental sustainability and halal standards, showing our commitment to broader ethical principles." (BE5)

This involvement strengthens ties with the local community and promotes businesses as culturally and religiously inclusive.

"Their involvement has not only provided us with valuable insights but also strengthened our ties with the local community. Like, they helped organise local cultural events at our venue, promoting us as a hub for both cultural and halal tourism." (BE5)

"Collaborating with local community groups has allowed us to host cultural workshops that teach both locals and tourists about crafts and snacks, fostering a greater understanding and respect for our traditions. All of course abiding by halal principles." (BE3)

"Collaborating with community organisations has been essential for us. They offer continuous support and feedback, such as regular meetings to review our practices, helping us align our operations with local values and enhancing our reputation as an inclusive business." (BE8)

5.3.4 Challenges and Solutions

Businesses face various challenges in integrating halal principles, but innovative solutions and support systems can help overcome these obstacles. The interview findings highlight common challenges, and the strategies employed to address them.

5.3.4.1 Common Obstacles Faced by Businesses

Businesses often encounter challenges such as the cost of halal certification, lack of awareness, and resistance to change. Addressing these obstacles requires strategic planning and resource allocation.

"The cost of halal certification can be a barrier, especially for small businesses. However, it's an investment that pays off in the long run by opening up new markets." (BE3)

"The initial cost of sourcing halal ingredients was high, but partnering with local suppliers helped us reduce expenses and build a reliable supply chain." (BE4)

Raising awareness and overcoming resistance to change within the organisation are ongoing challenges that require persistent efforts and effective communication.

"Raising awareness and overcoming resistance to change within the organisation are ongoing challenges we face. It requires persistent efforts and effective communication." (BE2)

"Educating our staff on the importance of halal practices took time and effort, but consistent training sessions have made a significant difference." (BE11)

"We faced resistance when implementing halal standards, but by showcasing successful examples from similar businesses, we managed to gain staff support." (BE11)

5.3.4.2 Innovative Solutions and Success Stories

Innovative solutions, such as collaborative efforts and leveraging technology, have enabled businesses to successfully integrate halal principles while overcoming challenges. These solutions provide inspiration and practical strategies for other businesses.

"Our success story lies in our ability to innovate and adapt. We created a halal-focused tourism package that respects cultural integrity, resulting in a 40% increase in bookings." (BE4)

"Introducing a halal certification support group for small businesses in our area has fostered a collaborative environment where we share resources and best practices, making the process less daunting for everyone." (BE6)

"We leveraged social media to create a community of halal tourists, sharing tips and experiences that helped build trust and attract more visitors." (BE9)

"Using digital platforms to offer virtual cooking classes showcasing halal recipes has expanded our reach globally, attracting more participants interested in halal cuisine." (BE8)

5.3.4.3 Support Systems and Resources Available

Various support systems and resources, such as government initiatives, community support, and industry networks, are available to help businesses integrate halal principles. These resources provide essential guidance and assistance.

"Government support and industry networks have provided us with the resources needed to successfully integrate halal principles. These support systems are crucial for our progress." (BE6)

"Community support has been invaluable, offering guidance and encouragement throughout the process. This support ensures we meet both cultural and religious standards." (BE9)

"The support from government and industry networks has been essential in navigating the complexities of integrating halal principles into our business. We received grants and technical assistance from local government programmes designed to promote halal tourism." (BE3)

"Industry associations provided us with a detailed guide on halal certification, which simplified the process and connected us with certified suppliers." (BE10)

"Local government initiatives such as the free halal certification training for businesses, have been a huge help in offsetting the initial costs adapting operations for the halal certification." (BE5)

5.3.5 Sustainability Practices

The integration of sustainability practices with halal principles offers a holistic approach to business operations. By ensuring that both environmental and religious guidelines are met, businesses can create more ethical and responsible practices that appeal to a broader audience. This analysis explores how businesses in Yogyakarta are incorporating sustainability into their halal operations, with a focus on environmental stewardship, cultural preservation, and community involvement.

5.3.5.1 Sustainability and Halal

The integration of sustainability and halal principles creates a comprehensive approach to business operations, ensuring that environmental and religious guidelines are both met.

"Our commitment to halal extends to sustainability. For instance, we use eco-friendly packaging for our halal-certified products, ensuring that our environmental impact is minimal." (BE10)

"We ensure that our sustainability practices, like water conservation and energy efficiency, comply with halal guidelines, making our business operations more ethical and responsible." (BE6)

"Our tour services ensure that all activities are both environmentally sustainable and halal compliant. For example, we use bicycles for city tours, which are both eco-friendly and in line with halal principles of reducing harm to the environment." (BE1)

"We've implemented solar panels at our facility to reduce our carbon footprint while adhering to halal principles. This dual approach has been well-received by our environmentally conscious customers." (BE4)

"We compost all organic waste from our restaurant, turning it into fertiliser for our herb garden. This practice not only reduces waste but also aligns with our halal and sustainability values." (BE2)

These combined efforts not only enhance the environmental and cultural sustainability of businesses but also build trust and loyalty among consumers who value halal compliance and cultural integrity.

5.3.5.2 Sustainability and Culture

Sustainability is deeply embedded in the cultural fabric of Yogyakarta's local businesses, aligning with both cultural preservation and halal principles. Businesses have developed innovative methods to ensure their operations are environmentally friendly while maintaining cultural authenticity.

"We source our ingredients from local halal-certified farms, which supports sustainable agriculture and preserves our cultural culinary traditions." (BE7)

"Our green bike tours promote eco-friendly travel while educating participants about the cultural and halal aspects of our region. This way, we ensure that our tours are sustainable and culturally enriching." (BE1)

"To minimise waste, we use traditional, reusable serving ware and packaging in our restaurant. Takeaway packages are also biodegradable." (BE2)

"By using locally sourced materials for our products, we support traditional crafts and reduce our carbon footprint, blending sustainability with cultural preservation." (BE8)

"Our cultural workshops teach visitors about traditional batik making using natural dyes, promoting both cultural heritage and environmentally friendly practices." (BE9)

"We have incorporated traditional farming methods in our agricultural tours, which are both sustainable and culturally enriching for our visitors and we host monthly events where artisans demonstrate eco-friendly techniques used in traditional crafts, helping to preserve these methods for future generations." (BE3)

5.3.5.3 Sustainability and Community

Sustainability practices in Yogyakarta extend beyond environmental considerations to encompass the well-being and involvement of local communities. By engaging the community, businesses ensure that their sustainability efforts are culturally relevant, economically beneficial, and socially inclusive. These initiatives foster a sense of ownership among community members and help preserve the cultural and religious heritage of the region.

"Community involvement is essential for our sustainability initiatives. We engage with local farmers to source halal-certified ingredients, which supports sustainable agriculture and strengthens the local economy." (BE5)

"Our community workshops on sustainable farming have helped local farmers adopt eco-friendly practices that are also in line with halal principles." (BE7)

"Collaborating with local schools to educate children about sustainability and halal practices ensures that future generations continue to value and implement these principles." (BE1)

"We have partnered with local waste management services to create a recycling program that benefits the entire community, making it easier for everyone to participate in sustainable practices." (BE6)

"Through our community garden projects, we provide fresh produce to local families while teaching sustainable farming techniques that comply with halal standards." (BE3)

5.3.5.4 Community-Led Tourism Programmes

Community-led tourism programs are a cornerstone of sustainable practices in Yogyakarta. These programs are designed to distribute economic benefits locally, support cultural preservation, and ensure inclusivity.

"Our community-led tourism initiatives include homestays where tourists can experience local life firsthand. These homestays follow halal guidelines and promote cultural exchange, benefiting both hosts and guests. They are designed and run by local families, ensuring that tourism benefits the community directly and supports sustainable living practices." (BE3)

"We've established community-led tours where locals guide visitors, sharing insights about sustainable practices and halal traditions. This approach empowers the community and enhances the tourist experience." (BE11)

"Local residents are actively involved in our eco-tourism projects, from planning to implementation, ensuring that the initiatives are culturally appropriate and environmentally sustainable." (BE1)

By promoting community-led tourism, businesses in Yogyakarta ensure that tourism benefits are shared among residents, supporting economic sustainability and cultural preservation. These programs are designed to be inclusive, providing opportunities for all community members to participate and benefit.

5.3.5.5 Inclusive and Beneficial Programmes

The programs designed by businesses in Yogyakarta aim to be inclusive and beneficial for all community members, ensuring that the advantages of sustainable practices are widespread.

"Our inclusive tourism programs provide training and employment opportunities for underprivileged groups, helping them gain skills and improve their livelihoods while promoting sustainable and halal practices. And we offer scholarships for local students to study tourism and sustainability, ensuring that the next generation is prepared to continue these important practices." (BE10)

"Our inclusive programs ensure that women and marginalised groups are actively involved in tourism activities, providing them with economic opportunities and a platform to showcase their cultural heritage." (BE3)

These programs are structured to provide comprehensive benefits, enhancing the economic stability of the community while preserving its cultural and religious identity.

"It's important for us to distribute benefits locally, strengthening both economic stability and cultural preservation. Our initiatives are structured to be inclusive, positively impacting all community members. We host a lot of workshops to train locals, school children, and tourist in sustainable farming practices, waste management, and handicrafts, which provides long-term economic and cultural advantages." (BE3)

"Our cooperative model allows local entrepreneurs in the village to share in the profits from our cultural tours, creating a sustainable and inclusive business environment. We also do language exchanges with the village schools when we have guest from outside of Indonesia." (BE1)

5.3.6 Market Positioning and Promotion

Integrating halal principles with cultural authenticity in marketing strategies is essential for local businesses in Yogyakarta to attract a diverse and appreciative audience. Effective branding, marketing campaigns, customer engagement, and digital presence are crucial components of this approach.

5.3.6.1 Brand Strategies

Businesses in Yogyakarta develop their branding to emphasise both halal compliance and cultural authenticity, creating a unique identity that resonates with their target audience.

"We position our brand as a cultural experience that adheres to halal principles, which helps us attract both Muslim and non-Muslim tourists

interested in authentic local experiences. For example, we ensure that all promotional materials clearly state our halal-certified restaurant and highlight traditional activities like batik workshops and gamelan performances." (BE9)

"Our branding highlights the fusion of halal and cultural elements, such as traditional Javanese decor and halal-certified cuisine, making us stand out in the market." (BE10)

"We use local symbols and traditional designs in our marketing materials, ensuring that our brand reflects both our cultural heritage and halal commitment." (BE5)

"By focusing on both halal certification and cultural authenticity, we create a brand that appeals to a broad audience. Our tours are marketed as both educational and compliant with Islamic principles. For example, our promotional videos show participants visiting halal-certified restaurants and learning about local customs." (BE2)

"Our branding strategy includes emphasising the use of local halal ingredients and traditional cooking methods, which has been well received by our customers. We regularly share behind-the-scenes content on social media, showing our chefs preparing dishes with locally sourced, halal-certified ingredients." (BE4)

"We highlight our commitment to halal practices in all our marketing materials, while also showcasing our cultural workshops and activities. This dual focus has helped us build a strong and loyal customer base. For example, our flyers and social media posts feature testimonials from guests who enjoyed our halal cooking classes and cultural tours." (BE9)

The emphasis on blending halal principles with cultural authenticity in branding helps businesses create a distinct identity that appeals to a wide range of tourists. By highlighting specific halal practices and culturally immersive activities in their marketing materials, these businesses successfully convey their unique value proposition, attracting both Muslim and non-Muslim tourists who seek authentic cultural experiences.

5.3.6.2 Marketing Campaigns

Effective marketing campaigns are tailored to communicate the dual focus on halal compliance and cultural authenticity. These campaigns utilise various media to reach a broader audience and ensure the message is consistent and compelling.

"Our marketing strategy includes showcasing our cooking classes through social media and local influencers, which has significantly increased our bookings. We often post short videos of our cooking sessions, highlighting both the halal ingredients and the cultural stories behind the dishes. We take them on a trip to the wet markets showing the raw ingredients and any packaging if bought in stores with the halal logo on it." (BE8)

"We run targeted campaigns during religious holidays, emphasising our sharia-compliant services and cultural experiences, which draw in more guests. For example, during Ramadan, we offer special iftar menus that are promoted through digital and print media." (BE5)

"We create engaging content about our green bike tours, focusing on the eco-friendly and halal aspects, and share it across various digital platforms. Our Instagram stories often feature snippets of our tours, showcasing the halal snacks provided and the cultural landmarks visited." (BE1)

"We collaborated with a local artist to design our promotional materials, which highlight our halal status and celebrate Javanese culture." (BE2)

Marketing campaigns that highlight halal compliance and cultural authenticity resonate well with diverse audiences. By leveraging social media and local influencers, businesses can effectively showcase their unique offerings, such as halal-certified cooking classes and eco-friendly tours. Targeted campaigns during religious holidays further enhance visibility and attract a specific demographic interested in halal-friendly services.

5.3.6.3 Customer Engagement

Engaging with customers through different channels ensures they are aware of the halal and cultural aspects of the business, fostering loyalty and encouraging repeat visits.

"Because we do a cooking class and a culinary tour, we have guest be hands on with choosing their ingredients as we walk them through the classes. We have them ask in local language and bargain in the wet markets as well. As we provide such a special experience, we've had a lot of word-of-mouth promotion where they inform their friends and family to join the tour as well." (BE8)

"Social media plays a key role in our customer engagement strategy. We share stories and testimonials about our halal practices and cultural activities to keep our audience informed and interested. For example, we feature guest stories about their experiences in our homestay, emphasizing both the cultural and halal aspects." (BE3)

"We hold regular community events where guests can participate in cultural activities like batik making and traditional music, which helps in building a loyal customer base. We promote these events through local community boards and online event listings, ensuring a wide reach." (BE9)

"We implemented a loyalty program that rewards guests and they get updates to participate in our cultural activities, encouraging repeat visits." (BE7)

Engaging customers through workshops, social media, and community events creates a strong bond between the business and its clientele. By offering hands-on experiences and sharing authentic stories, businesses can foster a loyal customer base that values both cultural heritage and halal compliance.

5.3.6.4 Digital Presence and Outreach

Leveraging digital tools and platforms enhances visibility and engagement, allowing businesses to reach potential tourists effectively. A strong online presence is crucial for communicating the business's commitment to halal principles and cultural authenticity.

"Our website features detailed information about our halal certification and cultural activities, along with an easy-to-use booking system, which has increased our online reservations." (BE2)

"We use search engine optimisation (SEO) and social media advertising to reach a wider audience interested in halal and cultural tourism. For example, we run Google Ads campaigns targeting keywords related to halal tourism and Javanese culture." (BE7)

"We offer virtual tours and online cultural workshops, which have been particularly popular among international tourists looking to explore Yogyakarta's heritage from afar. These digital offerings are promoted through our website and social media channels." (BE6)

"We regularly update our blog with articles about our halal practices and cultural events, helping us attract and engage a global audience." (BE11)

A strong digital presence allows businesses to effectively communicate their halal and cultural values to a global audience. By utilising SEO, social media advertising, and online offerings like virtual tours, businesses can attract tourists from around the world and provide them with an immersive experience even before they arrive.

5.3.6.5 Customer Testimonials and Reviews

Collecting and showcasing customer testimonials and reviews help build credibility and attract new customers by highlighting the positive experiences of previous guests.

"Customer reviews often mention the seamless integration of halal practices with cultural experiences, which reassures potential guests of the authenticity and quality of our services. We feature these reviews prominently on our website and in our marketing brochures." (BE5)

"We encourage guests to leave reviews about their experiences, particularly focusing on our cultural activities and halal compliance. These testimonials are then featured on our website and social media." (BE9)

"Our customers frequently share their experiences on social media, which we repost to highlight our commitment to both halal principles and cultural authenticity." (BE1)

Showcasing testimonials and reviews that highlight the integration of halal and cultural practices enhances the credibility of the business. These positive experiences shared by previous guests serve as powerful marketing tools, reassuring potential customers of the quality and authenticity of the services offered.

5.3.6.6 Collaborative Marketing Efforts

Collaborating with other businesses and local organisations can amplify marketing efforts and reach a wider audience, promoting both halal compliance and cultural authenticity.

"We partner with local makers and cultural professors to create joint marketing campaigns that highlight our shared commitment to preserving cultural heritage while adhering to halal standards. For example, we co-host events with local craft makers and promote them together at the university or have university tours join us." (BE3)

"Collaborative marketing with other halal-friendly businesses allows us to cross-promote each other's services, enhancing our reach and impact. We often feature other businesses' halal products in our cooking classes and tours, creating a network of support." (BE4)

Collaborative marketing efforts can significantly enhance the reach and impact of individual businesses. By partnering with local artisans, cultural institutions, and other halal-friendly businesses, these collaborations create a network of support that amplifies marketing messages and attracts a broader audience.

5.3.7 Summary of Strategies for Halal Integration

The strategies identified across this chapter illustrate the multi-dimensional and locally grounded nature of halal integration in Yogyakarta's tourism sector. Rather than treating halal compliance as a set of rigid regulations, businesses in Yogyakarta interpret and implement halal principles in ways that resonate with their cultural, social, and environmental contexts. This alignment not only enables greater community ownership but also enhances the overall authenticity of the visitor experience.

Stakeholder engagement, from entrepreneurs and community leaders to government entities, plays a critical role in shaping and sustaining these efforts. The integration of halal values extends beyond food or prayer facilities and touches on areas such as branding, sustainability, education, and economic inclusivity. The table below provides a consolidated overview of the key strategies discussed in this chapter.

Table 5.1 Overview of Halal Integration Strategies in Yogyakarta Tourism. (Source: Author's own creation).

Strategy Domain	Key Approaches	Example Stakeholders Quoted
Cultural Identity Preservation	Aligning halal principles with Javanese traditions, using halal-compliant storytelling, workshops, and traditional architecture. Halal-compliant cultural workshops; community-led programming	BE3, BE4, BE6, BE7, BE10
Operational Implementation	Staff training, sourcing halal-certified products, adapting spaces (e.g., prayer rooms), halal certification process	BE2, BE5, BE6, BE8, BE9
Stakeholder Engagement	Collaboration with religious and cultural leaders, engagement with community organisations, feedback loops	BE3, BE5, BE7, BE8, BE10
Addressing Challenges	Managing certification costs, improving internal awareness, peer learning, showcasing success stories	BE2, BE3, BE4, BE6, BE11
Sustainability Practices	Integrating environmental ethics with halal values, using eco-friendly materials, promoting inclusive community-led tourism	BE1, BE2, BE3, BE4, BE5, BE7
Marketing & Promotion	Dual branding (halal and cultural), digital marketing, customer engagement events, collaborative campaigns with local artisans and institutions	BE1, BE3, BE4, BE5, BE8, BE9, BE10

This integrated and values-driven approach to halal tourism offers a replicable model for other culturally rich destinations aiming to enter or expand within the halal tourism market. The holistic nature of these strategies also suggests that halal integration is not a standalone transformation but one that must be embedded across multiple layers of tourism development especially from policy design to everyday guest interactions.

5.4 FORMULATING POLICY RECOMMENDATIONS FOR HALAL TOURISM IN YOGYAKARTA

This analysis aims to develop policy recommendations that align Yogyakarta's tourism with halal principles while respecting local cultural values. The discussion covers the policy development process, cultural considerations, regulatory and institutional frameworks, and impact assessment and feedback. Insights from interviews with government officials and business entrepreneurs provide a comprehensive understanding of effective policy formulation and implementation. Figure 5.2 provides an overview of the discussion.



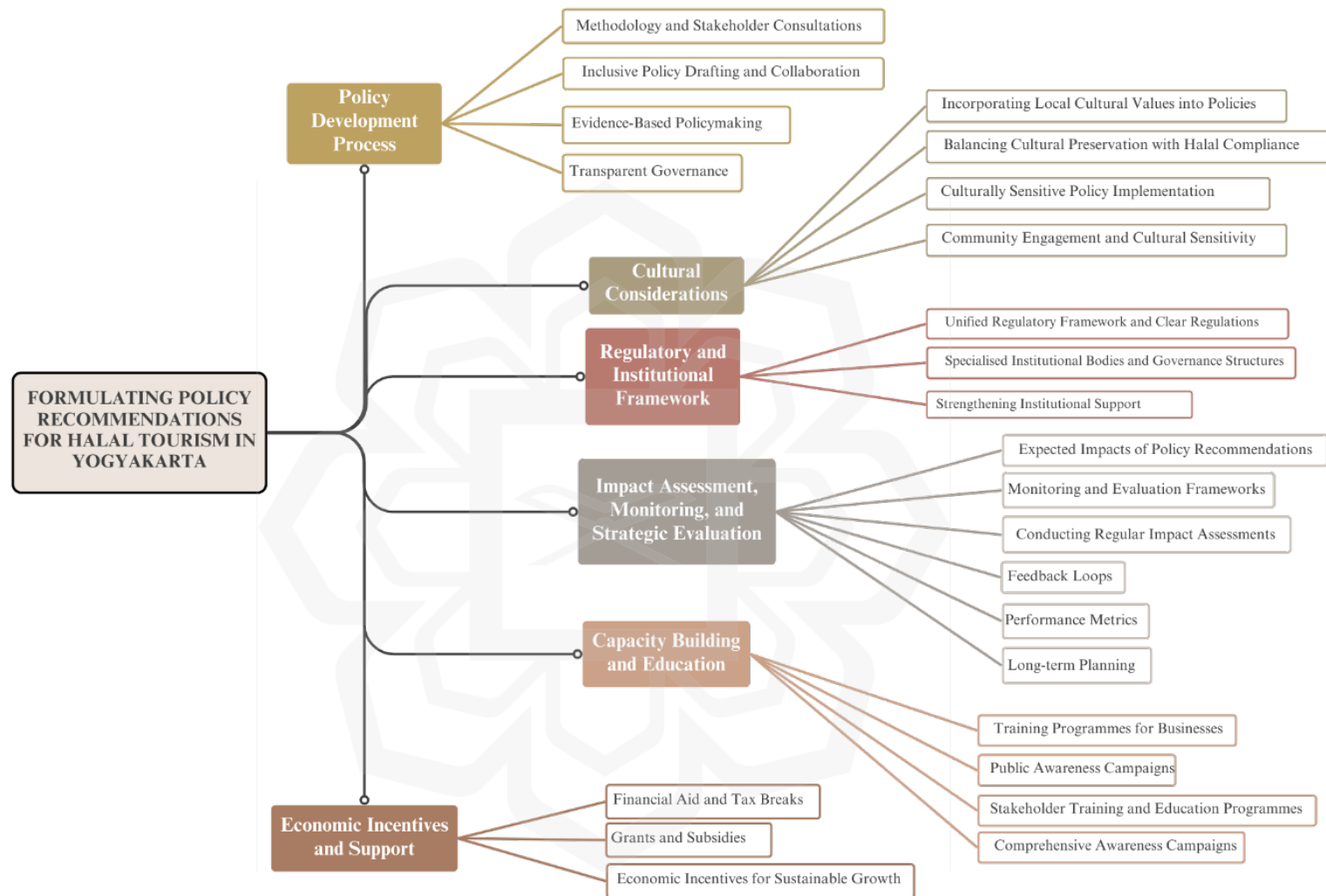


Figure 5.2 Policy Recommendations for Halal Tourism in Yogyakarta.
(Source: Author's own creation).

5.4.1 Policy Development Process

The policy development process involves a structured methodology, stakeholder consultations, and evidence-based policymaking. Insights from interviews highlight the importance of inclusivity and data-driven approaches in formulating effective policies.

5.4.1.1 Methodology and Stakeholder Consultations

The formulation of tourism policies requires a structured methodology that includes comprehensive research, data analysis, and the integration of best practices from other regions. This process ensures that policies are well-informed and grounded in reality.

"Our methodology for policy formulation is based on thorough research and data analysis. We study successful models from other regions to ensure our policies are solid and effective." (GO2)

"We adopt a multi-disciplinary approach in policy development, involving experts from various fields to ensure a well-rounded and comprehensive policy framework." (GO4)

Stakeholder consultations play a critical role in the policy development process, ensuring that the views and needs of all relevant parties are considered. Engaging with various groups, including local businesses, community leaders, and religious authorities, gathers diverse perspectives and inputs. This inclusivity ensures policies reflect the unique needs and concerns of stakeholders.

"Engaging stakeholders from the outset ensures that our policies are inclusive and address the real needs of the community. Their input is invaluable in shaping effective policies." (GO5)

"We conduct regular consultations with local businesses and community leaders to gather insights and feedback, which are essential in the policy formulation process." (GO7)

"Stakeholder consultations are crucial in our policy-making process. They help us understand the unique needs and challenges faced by different groups, ensuring our policies are well-rounded and effective." (GO8)

5.4.1.2 Inclusive Policy Drafting and Collaboration

An inclusive policy drafting process is essential to incorporate diverse viewpoints and address various concerns, ensuring the policies are comprehensive and balanced. Developing effective policies requires close collaboration among all stakeholders to ensure the policies are widely accepted.

"An inclusive approach to policy drafting helps us address the concerns of all stakeholders, from business owners to religious leaders." (GO2)

"Involving a wide range of stakeholders in the policy development process is crucial. It ensures that the policies are well-rounded and consider the needs of all parties involved." (GO3)

"We have established working groups that include government officials, business owners, and community leaders to draft policies that are both practical and culturally sensitive." (GO5)

"We make sure that the policy drafting process is transparent and inclusive, allowing for input from various community segments." (GO3)

Inclusivity and collaboration ensure that the policies reflect the diverse needs and perspectives of the community, fostering greater acceptance and adherence.

"By engaging with local businesses and community organisations, we can create policies that are more likely to be embraced by the entire community." (GO7)

"Regular meetings and consultations with stakeholders have been essential in shaping policies that are realistic and effective." (GO8)

5.4.1.3 Evidence-Based Policymaking

Evidence-based policymaking relies on data and research to inform decisions and ensure that policies are effective and relevant. Evidence-based policymaking ensures that policies are grounded in reliable data and research, enhancing their effectiveness and sustainability. This approach involves continuously reviewing and updating policies based on new evidence and feedback.

"We base our policies on solid evidence and research. Our team analyses data from various sources, including market research and feedback from tourists to craft well-informed policies." (GO4)

"Using evidence-based approaches allows us to address real issues within the halal tourism sector and implement solutions that are practical and effective." (GO8)

"Surveys and data collection from both tourists and local businesses form the backbone of our policy development. This helps us create initiatives that are truly beneficial." (GO9)

"We've partnered with universities to conduct in-depth studies on the economic impacts of halal tourism, ensuring our policies are grounded in reliable data." (GO11)

5.4.1.4 Transparent Governance

Transparent governance ensures that the policy development process is open and accountable, building trust among stakeholders and the public. Establishing effective governance structures is necessary to oversee the implementation and compliance of halal tourism policies. These structures should be transparent, inclusive, and allow for regular feedback and adaptation of policies as needed.

"Effective governance structures are crucial for the successful implementation and maintenance of policies that integrate halal principles with local cultural nuances." (GO5)

"Creating a transparent and accountable governance system helps build trust and ensures the policies are respected and followed." (GO4)

"Transparency is fundamental to our governance. We try to maintain open communication channels and provide regular updates on policy developments to keep all stakeholders informed." (GO2)

"By fostering transparent governance, we can build trust and ensure that our policies are implemented effectively and fairly." (GO6)

"Regular public disclosures and transparent processes help us maintain accountability and encourage community participation in policy development." (GO10)

By following a structured methodology, engaging in comprehensive stakeholder consultations, ensuring inclusive policy drafting, relying on evidence-based policymaking, and establishing transparent governance structures, Yogyakarta can develop effective policies that align its tourism sector with halal principles while respecting local cultural values.

5.4.2 Cultural Considerations

Incorporating local cultural values into tourism policies is essential to ensure they are culturally sensitive and inclusive. The interviews provide insights into strategies for achieving this balance and examples of culturally aligned policies.

5.4.2.1 Incorporating Local Cultural Values into Policies

Policies must reflect the unique cultural values of Yogyakarta to ensure they are accepted and supported by the local community. This involves incorporating traditional practices and respecting local customs.

"Incorporating local cultural values into our policies is essential. It ensures that our policies are not only effective but also resonate with the community they are meant to serve." (GO1)

"We strive to ensure that our policies reflect the rich cultural heritage of Yogyakarta, making them relevant and respectful of local traditions." (GO9)

Strategies for cultural sensitivity and inclusivity include engaging with cultural experts and integrating traditional practices into modern policy frameworks. Policies should encourage cultural activities and promote local heritage.

"Our strategies for cultural sensitivity involve consulting with cultural experts and ensuring that traditional practices are respected and integrated into our policies." (GO12)

"Inclusivity is at the heart of our policy-making process. We aim to create policies that are not only effective but also culturally sensitive and respectful." (GO4)

5.4.2.2 Balancing Cultural Preservation with Halal Compliance

Policies must ensure that halal principles are integrated without compromising the cultural heritage of Yogyakarta. This balance is crucial for maintaining the city's unique identity. Achieving this balance involves recognising and respecting cultural practices while ensuring compliance with halal standards.

"It's important to integrate halal principles in a way that preserves our cultural heritage. This balance is essential for maintaining Yogyakarta's unique identity." (GO6)

"We strive to ensure that our policies support halal practices while also protecting and promoting our local culture." (GO5)

"For us, our goal is to create policies that support halal tourism without eroding our cultural values." (GO8)

"To me, I think cultural preservation and halal compliance go hand in hand, especially when it comes to the sustainability of our tourism sector." (GO2)

5.4.2.3 Culturally Sensitive Policy Implementation

Implementing policies in a culturally sensitive manner ensures that the local community supports and adheres to them. This involves understanding and integrating local customs and traditions into the policy framework. *Culturally sensitive implementation not only enhances compliance but also fosters a sense of ownership and pride among the local community.*

"So far when we've implemented policies in a culturally sensitive manner, it helps gain community support and ensures smoother adoption." (GO9)

"Culturally sensitive policies are more likely to be accepted and respected by the community, so we try to incorporate local customs and traditions into our

policy implementation plans to ensure they are well-received by the community." (GO4)

"I feel that when policies respect local traditions, the community is more likely to support and adhere to them." (BE6)

5.4.2.4 Community Engagement and Cultural Sensitivity

Engaging the local community in the policy-making process ensures that cultural considerations are adequately addressed. This involvement fosters a sense of ownership and acceptance among the community.

"I think community engagement is key to developing policies that are culturally sensitive and widely accepted." (GO9)

"We had involved local cultural leaders in our planning, so we can ensure our policies are respectful and inclusive of cultural traditions." (GO8)

By incorporating local cultural values, balancing cultural preservation with halal compliance, implementing culturally sensitive policies, and engaging the community, Yogyakarta can create tourism policies that are both effective and respectful of its rich cultural heritage.

5.4.3 Regulatory and Institutional Framework

Creating a regulatory and institutional framework is essential for the successful integration of halal principles in Yogyakarta's tourism sector. This framework must support the practical application of halal standards while respecting local cultural nuances.

5.4.3.1 Unified Regulatory Framework and Clear Regulations

Government officials noted the lack of a unified regulatory framework that respects both cultural heritage and halal standards. Establishing such a framework is crucial for streamlined operations and compliance. Clear and well-defined regulations are crucial for guiding businesses and ensuring compliance with halal standards.

"I think a unified regulatory framework that respects both halal standards and cultural heritage is essential for streamlined and effective implementation. It should also include well-defined guidelines are essential for ensuring that all stakeholders understand and comply with halal standards " (GO6)

"I agree that inconsistencies in governance structures complicate compliance and operational efficiency. A unified approach is needed." (BE5)

"Clear regulations provide a solid foundation for businesses to operate within halal principles." (GO1)

5.4.3.2 Specialised Institutional Bodies and Governance Structures

The creation of specialised bodies or committees to oversee the implementation of halal policies ensures effective governance and continuous improvement. These structures should be transparent, inclusive, and allow for regular feedback and adaptation of policies as needed.

"Specialised institutional bodies can provide the necessary oversight and ensure policies are effectively implemented." (GO4)

"Having a dedicated committee to oversee halal compliance helps us maintain high standards and address any issues promptly." (BE3)

"Effective governance structures are crucial for the successful implementation and maintenance of policies that integrate halal principles with local cultural nuances." (GO5)

"Creating a transparent and accountable governance system helps build trust and ensures the policies are respected and followed." (BE4)

5.4.3.3 Strengthening Institutional Support

Strong institutional support is necessary to enforce regulations and aid businesses. This includes training, certification processes, and ongoing support.

"Institutional support is critical for enforcing regulations and assisting businesses in their transition to halal practices. We do that here whereby we help restaurants receive their certificates – we do it all from start to finish." (GO12)

"We made sure to provide training and resources helps businesses understand and implement halal principles effectively. But there has not been much pull from the establishments, but we do offer it." (GO1)

Institutions play a vital role in ensuring that policies are not only implemented but also sustained over time through continuous support and guidance.

5.4.4 Impact Assessment, Monitoring, and Strategic Evaluation

Assessing the impact of policy recommendations and establishing monitoring, evaluation, and feedback mechanisms are essential for continuous improvement and the effectiveness of tourism policies. This comprehensive approach ensures that policies remain relevant, effective, and aligned with both halal principles and local cultural values.

5.4.4.1 Expected Impacts of Policy Recommendations

The expected impacts of policy recommendations include enhanced cultural preservation, increased tourist satisfaction, and economic growth in the tourism sector. Policies should aim to create a positive impact on the community and the local economy.

"I agree we need more detailed policies for halal tourism and expect these policy recommendations to lead to greater cultural preservation and increased satisfaction among tourists, thereby boosting the local economy." (GO4)

"I think the implementation of these policies is expected to enhance the overall tourist experience and contribute to the economic growth of Yogyakarta's tourism sector." (BO9)

Monitoring and evaluation frameworks help in tracking the progress and effectiveness of the policies, ensuring they achieve their intended goals. These frameworks should include regular assessments and reviews.

"Monitoring and evaluation frameworks are essential to track the progress and effectiveness of our policies, ensuring they deliver the desired outcomes." (GO5)

"We should have regular monitoring and evaluation to help us understand the impact of our policies and make necessary adjustments for continuous improvement." (GO8)

5.4.4.2 Monitoring and Evaluation Frameworks

Monitoring and evaluation frameworks are necessary to track the implementation and effectiveness of tourism policies, allowing for timely adjustments and improvements. These frameworks should be detailed and include specific metrics for assessment.

"We have established comprehensive monitoring and evaluation frameworks to ensure our policies are implemented effectively and achieve the desired outcomes." (GO6)

"I think that continuous monitoring and evaluation allow us to make necessary adjustments and ensure our policies remain relevant and effective. But we need a consistent or dedicated enforcement team to make sure it's all being done right." (GO3)

Feedback mechanisms ensure that policies are continuously refined and improved based on the experiences and inputs of stakeholders. Regular feedback helps in identifying areas of improvement and making necessary changes.

"Establishing feedback mechanisms is crucial for the continuous refinement and improvement of our policies, ensuring they remain effective and relevant." (GO8)

"Regular feedback from stakeholders helps us refine our policies and make necessary improvements, ensuring they meet the needs of the community." (BE7)

"I think we can employ third-party evaluators, to ensure unbiased assessments of our policy outcomes, providing a clearer picture of our successes and areas for improvement." (GO8)

5.4.4.3 Conducting Regular Impact Assessments

Regular impact assessments help evaluate the effectiveness of policies and identify areas for improvement. These assessments should be systematic and involve all stakeholders.

"We actually conduct impact assessments every six months allows us to measure the effectiveness of our policies and make necessary adjustments. For

example, our recent assessment highlighted the need for more halal-certified dining options, which we are now addressing." (GO9)

"For us, regular impact assessments allow us to measure the effectiveness of our policies and make necessary adjustments." (GO5)

"Continuous evaluation helps us understand the impact of our policies and improve them over time. Especially when working with industries to make sure they're happy as well." (GO12)

Impact assessments provide valuable insights into how policies are working in practice and highlight any unintended consequences or areas for enhancement.

"I agree, assessments are crucial for identifying the strengths and weaknesses of our policies." (GO2)

5.4.4.4 Feedback Loops

Establishing feedback loops with stakeholders ensures that policies remain relevant and effective. This involves gathering input from businesses, tourists, and the local community.

"Establishing feedback loops with stakeholders helps us refine our policies and address any concerns promptly." (GO4)

"We have established feedback loops with local businesses and communities to gather real-time data and insights. This feedback helps us refine our policies to better meet the needs of all stakeholders." (GO12)

Feedback loops create a dynamic and responsive policy environment, where adjustments can be made based on real-time input and experiences.

"Regular feedback helps us stay attuned to the needs of all stakeholders and make necessary adjustments." (GO7)

"Our feedback mechanisms include regular surveys and community meetings, ensuring that the voices of local residents and business owners are heard and integrated into our policy adjustments." (GO4)

"We actively encourage feedback through digital platforms, allowing us to respond quickly to any issues or suggestions from the community." (GO11)

5.4.4.5 Performance Metrics

Performance metrics are crucial for evaluating the success of halal tourism policies and identifying areas for improvement. These metrics provide a quantifiable means to track progress and ensure that the policies achieve their intended goals. By monitoring various indicators, such as tourist satisfaction rates, the number of halal-certified businesses, and the economic impact on local communities, policymakers can make informed decisions to enhance the effectiveness of their initiatives. Additionally, performance metrics help assess the effectiveness of marketing campaigns and the socio-economic benefits of tourism policies.

"We've defined specific performance metrics such as tourist satisfaction rates, economic impact, and compliance with halal standards to evaluate our policies. We have specific ones as well based on the feedback from specific religions. These metrics help us stay on track and in theory achieve our goals of bettering the halal tourism industry." (GO7)

"Performance metrics include the number of halal-certified businesses, tourist arrival rates, and the economic contribution of halal tourism to local communities." (GO11)

"By monitoring the growth in the number of halal-certified restaurants and hotels, we can gauge the success of our certification programs and identify areas for improvement. " (GO8)

"Tracking the employment rates within the tourism sector helps us assess the socio-economic impact of our policies on local communities." (GO6)

5.4.4.6 Long-term Planning

Long-term planning is essential for ensuring that halal tourism policies remain relevant and effective in the face of evolving challenges and opportunities. This involves forecasting future trends, developing sustainable infrastructure, and fostering continuous engagement with global markets. By creating a strategic plan that includes goals for sustainability, cultural preservation, and economic development, policymakers can ensure that their initiatives support continuous growth and adaptation. Long-term planning also involves partnerships with international certification bodies, investments in education and training, and the establishment of advisory boards to maintain a dynamic and responsive policy environment.

"Long-term planning involves forecasting future trends in halal tourism and preparing our policies to address these changes. We aim to create a sustainable and adaptable framework that supports continuous growth." (GO10)

"Our long-term strategy includes partnerships with international halal certification bodies to maintain high standards and trust among global tourists." (GO5)

"Developing infrastructure projects that support halal tourism, such as dedicated prayer facilities at tourist sites, is part of our long-term vision." (GO9)

"We're investing in education and training programs to ensure that future generations are well-versed in both halal principles and sustainable tourism practices." (GO11)

"Long-term planning also involves continuous engagement with the global halal tourism market to stay updated on emerging trends and innovations." (GO7)

"I think establishing a permanent advisory board comprising industry experts, community leaders, and government officials would help us maintain a dynamic and responsive policy environment. It's definitely been something that has been discussed before." (GO8)

5.4.5 Capacity Building and Education

Building the capacity of local businesses and educating stakeholders about halal principles is vital for the successful integration of halal tourism. Comprehensive training programmes and public awareness campaigns can enhance understanding and compliance, ensuring that halal practices are implemented effectively and harmoniously with local traditions.

5.4.5.1 Training Programmes for Businesses

Training programmes are essential to equip businesses with the knowledge and skills needed to implement halal practices effectively. These programmes should cover various aspects of halal compliance, from food preparation to customer service, and should be tailored to the specific needs of local businesses.

"We provide detailed training programs for businesses to ensure they fully understand halal standards and how to apply them. This includes practical sessions on sourcing halal products and maintaining compliance." (GO2)

"Regular training sessions help businesses stay updated with the latest halal regulations and best practices, ensuring continuous improvement and compliance." (GO6)

"Our training programs focus on both the theoretical and practical aspects of halal tourism, equipping businesses with the necessary tools to succeed." (GO12)

These training programmes should also include cultural sensitivity training to ensure that the implementation of halal principles does not clash with local traditions. This approach helps businesses to operate in a way that is respectful of local customs while adhering to halal standards.

"Cultural sensitivity training should be a part of all educational programmes to ensure a harmonious integration of halal principles." (GO9)

"Understanding and respecting local traditions is crucial for the successful implementation of halal tourism." (GO5)

5.4.5.2 Public Awareness Campaigns

Public awareness campaigns can educate tourists and locals about the benefits and importance of halal tourism. These campaigns should utilise various media to ensure broad reach and engagement, highlighting how halal tourism can contribute to the local economy and cultural preservation.

"Our public awareness campaigns highlight the economic and cultural benefits of halal tourism, helping to build community support and understanding." (GO5)

"Through media outreach and community events, we educate the public on the significance of halal tourism, encouraging widespread acceptance and participation." (GO7)

"Public awareness initiatives are designed to inform and engage the community, ensuring everyone understands the value of halal tourism." (GO9)

These campaigns can showcase halal-friendly venues and explain their cultural significance, attracting a more diverse visitor base and enhancing the overall tourist experience.

"Our public seminars have helped local residents see the economic and social benefits of embracing halal tourism, leading to greater community support." (GO4)

"We've launched social media campaigns that showcase halal-friendly venues and explain their cultural significance, attracting a more diverse visitor base." (GO7)

5.4.5.3 Stakeholder Training and Education Programmes

Implementing training and education programmes for local businesses and tourism professionals ensures they understand and can effectively implement halal principles. These programmes should be comprehensive, covering all aspects of halal compliance and cultural sensitivity.

"Training programmes for our staff on halal principles have significantly improved our service quality and customer satisfaction." (BE2)

"Educational initiatives can help businesses understand the importance of halal practices and how to incorporate them." (BE8)

Regular workshops and seminars can provide continuous education, helping stakeholders stay updated on best practices and regulatory changes.

"Educating stakeholders through workshops and seminars helps ensure everyone is on the same page regarding halal standards and cultural sensitivity." (GO10)

5.4.5.4 Comprehensive Awareness Campaigns

Developing awareness campaigns that target both tourists and local communities is essential for promoting the benefits of halal tourism. These campaigns should utilise various media to ensure broad reach and engagement.

"Our public seminars have helped local residents see the economic and social benefits of embracing halal tourism, leading to greater community support." (GO4)

"We've launched social media campaigns that showcase halal-friendly venues and explain their cultural significance, attracting a more diverse visitor base. These campaigns are designed to reach a broad audience, from local communities to international tourists, promoting the advantages of halal tourism." (BO7)

"In our office, our comprehensive awareness campaigns include everything from social media outreach to on-the-ground community workshops, ensuring widespread dissemination of information." (GO10)

By building the capacity of local businesses through training programmes and educating the public through awareness campaigns, Yogyakarta can ensure the successful integration of halal principles into its tourism sector, while respecting and preserving its rich cultural heritage.

5.4.6 Economic Incentives and Support

Providing economic incentives and support is crucial for encouraging businesses to integrate halal principles into their operations. Financial aid, tax breaks, and grants can reduce the financial burden on businesses, making it easier for them to comply with halal standards and contribute to the growth of halal tourism in Yogyakarta.

5.4.6.1 Financial Aid and Tax Breaks

Offering financial aid and tax breaks to businesses that comply with halal standards can significantly reduce their financial burden. This support encourages more businesses to adopt halal practices by making the necessary changes more affordable.

"There has been talk about tax incentives for halal-certified businesses which would significantly boost compliance and support the local economy." (GO1)

Financial aid can be in the form of direct grants or subsidies that help businesses cover the costs associated with halal certification and operational changes. These measures ensure that even small businesses can participate in the halal tourism sector.

"Financial aid programs have been established to assist businesses with the initial costs of halal certification, making it more accessible for small and medium enterprises." (GO3)

5.4.6.2 Grants and Subsidies

Providing grants and subsidies for businesses to cover the costs associated with halal certification and operational changes can facilitate the transition. This financial support can be crucial for small and medium-sized enterprises that may lack the resources to make these changes on their own. Businesses have used taken advantage of the opportunities.

"Government grants have enabled us to implement necessary changes without the financial strain." (BE9)

Grants can also be used to support businesses in marketing their halal services, upgrading facilities to meet halal standards, and training staff on halal practices.

"We definitely can support in marketing halal services which helps businesses attract a larger customer base and boosts the local economy. We have a few in the community that get together and ask us to post the information on more formal channels." (GO6)

"There are actually subsidies available for businesses that invest in halal compliant infrastructure, such as dedicated prayer spaces and halal kitchens. But there is quite a bit of paperwork to do and maintenance in order to receive it so not many go for it." (GO4)

5.4.6.3 Economic Incentives for Sustainable Growth

Economic incentives not only help businesses comply with halal standards but also promote sustainable growth in the tourism sector. These incentives can include funding for research and development, support for innovation in halal products and services, and initiatives that encourage collaboration between businesses and the community.

"Funding for research and development in halal products and services fosters innovation and sustainable growth." (GO3)

Some incentives also to encourage sustainable growth and development within the halal tourism sector. These incentives aim to promote long-term economic benefits and environmental sustainability.

"We've introduced economic incentives for businesses that integrate sustainable practices with their halal compliance efforts, such as using eco-friendly packaging and renewable energy sources." (GO9)

"Incentive programs reward businesses that achieve both halal certification and sustainability targets, fostering a holistic approach to growth." (GO2)

"Our strategic incentives focus on sustainable growth, providing financial rewards for businesses that contribute to both the halal tourism sector and environmental conservation." (GO10)

5.5 CREATING A STRATEGIC FRAMEWORK FOR HALAL TOURISM DEVELOPMENT IN YOGYAKARTA

The development of a strategic framework for halal tourism in Yogyakarta is essential to guide businesses and entrepreneurs in aligning their practices with cultural, ethical, and halal values. This section discusses insights gained from data analysis, focusing on key components forming the basis of the strategic framework. The analysis is based on interviews with government officials, business owners, and tourists to ensure a comprehensive understanding of the current landscape and future potential. Figure 5.3 illustrates the components comprising this strategic framework.

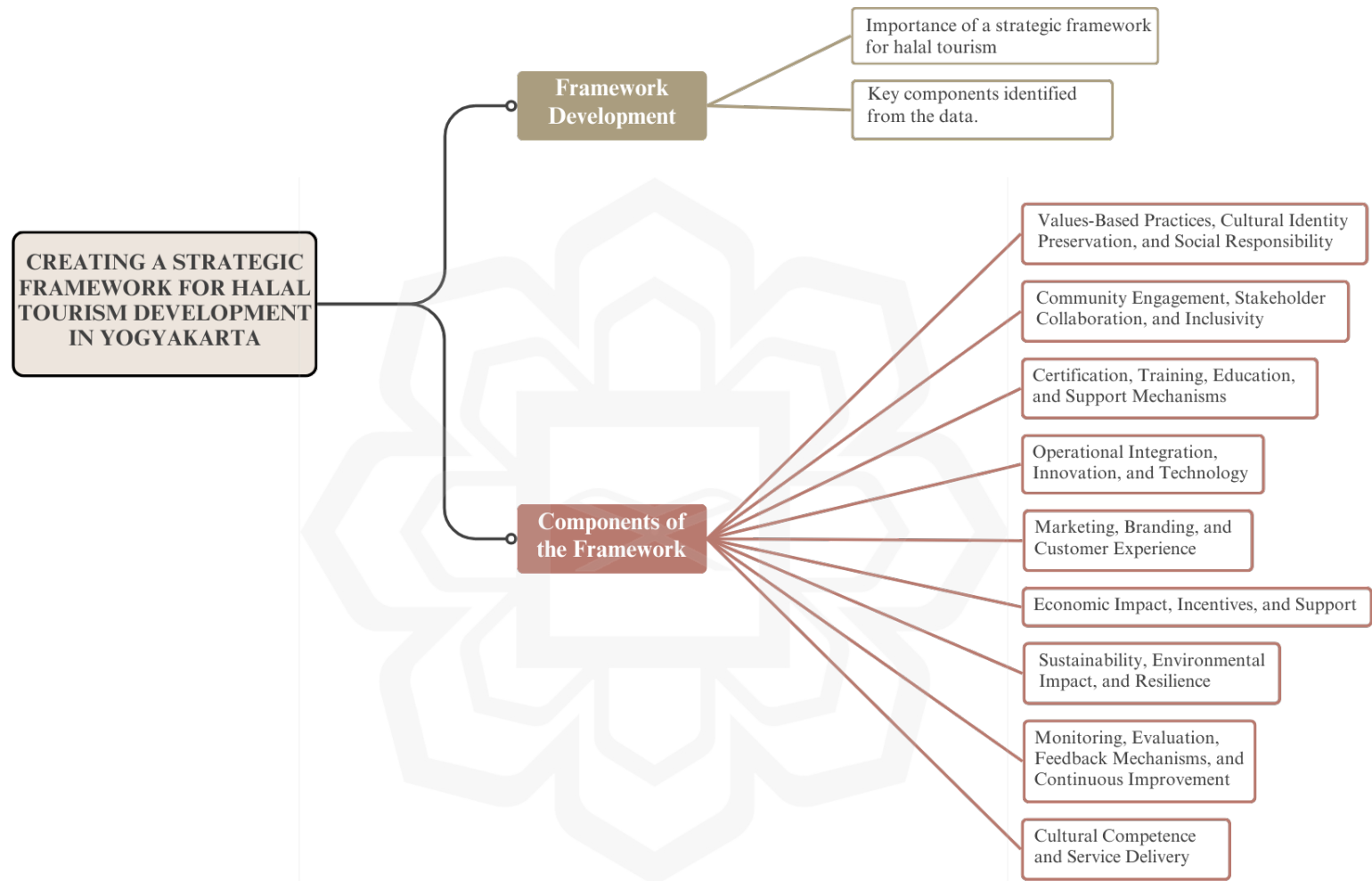


Figure 5.3 Components for a Strategic Framework for Halal Tourism Development.
(Source: Author's own creation).

5.5.1 Framework Development

Halal tourism in Yogyakarta requires a structured approach to realise its potential. Developing a strategic framework ensures businesses can systematically adopt halal practices aligned with cultural and religious values, providing clear guidelines and standards for consistent and sustainable growth. This process should include defining clear objectives, identifying key stakeholders, and establishing mechanisms for continuous feedback and improvement.

"The introduction of halal tourism initiatives in our region has boosted local economies significantly. This includes not only increased employment in hospitality and services but also growth in local halal product industries like food production and halal cosmetics." (GO1)

"Our approach to developing the strategic framework should start with defining clear objectives that align with both halal principles and the unique cultural identity of Yogyakarta." (GO1)

"We kick off by assessing needs and analysing the market, making sure our framework is responsive to both current demands and future opportunities in halal tourism." (GO6)

"Developing a strategic framework isn't a one-off task. So, it should also include regular updates and revisions based on fresh data and feedback from all stakeholders." (GO3)

A strategic framework also serves as a roadmap for stakeholders to collaborate and promote halal tourism, addressing the need for standardisation and providing a basis for training and certification programs that enhance quality and credibility.

"Collaboration between government and businesses is essential. A strategic framework helps in aligning our efforts and ensures that we are working towards a common goal of promoting halal tourism in a culturally respectful manner." (GO3)

"The framework is not just about compliance; it's about creating an environment where ethical and cultural values are integrated into everyday business operations." (BE4)

Businesses and entrepreneurs also agreed that a guideline would be quite beneficial and something they're able to refer to in order to constantly uphold the halal principles.

"A structured framework is crucial for businesses to understand and implement halal practices effectively, ensuring that our services meet both ethical standards and customer expectations." (BE2)

5.5.2 Value-based Practices, Cultural Identity Preservation, and Social Responsibility

By developing this framework, it intends to incorporate values-based practices, cultural identity preservation, and social responsibility into halal tourism business practices in Yogyakarta. These elements ensure that tourism development respects local traditions and contributes positively to the community.

5.5.2.1 Ethical Standards and Halal Compliance

Ethical standards and halal compliance are foundational to halal tourism. These standards ensure services adhere to Islamic principles, essential for gaining the trust of halal tourists. Implementing these standards requires a clear understanding of halal practices in various aspects of tourism, from food services to accommodations and activities. Adopting halal standards also brings economic benefits, expanding the

customer base and enhancing reputation. Training and certification programs help businesses achieve and maintain halal compliance.

"Halal compliance is more than a business necessity; it is a commitment to our cultural and religious values, ensuring that we respect and honour the beliefs of our visitors. This includes offering halal-certified tour packages and culturally appropriate entertainment options." (GO2)

"Certification not only reassures our customers but also sets us apart from competitors, showing our dedication to quality and ethical practices. We've seen a significant increase in bookings after obtaining halal certification for our hotel." (GO4)

Ethical standards and strict halal compliance are the cornerstones of the strategic framework. Businesses must adhere to halal principles in all aspects of their operations, from sourcing products to service delivery.

"Halal compliance isn't optional when the establishment is already halal-certified. These practices need to be upheld. We're able to provide detailed guidelines and regular training to make sure businesses are able to implement them effectively." (GO2)

"It's not just about meeting halal standards. Ethical standards go beyond just halal compliance. It's about creating an environment of trust and respect. We're talking about building trust and ensuring all business practices are transparent and fair." (GO5)

"Getting halal compliance down can be tough, but we support businesses with resources and assistance programs to help them get certified and stay compliant." (GO8)

5.5.2.2 Cultural Integration

Integrating cultural elements into the tourism experience is crucial for preserving Yogyakarta's unique identity. This involves promoting local traditions, arts, and crafts, and ensuring that cultural practices are respected and highlighted in tourism activities.

"Cultural integration is key to differentiating Yogyakarta as a halal tourism destination. We encourage businesses to incorporate local traditions into their services, such as offering traditional Javanese hospitality and showcasing local arts and crafts." (GO3)

"Tourists are looking for authentic experiences. By integrating cultural elements into our tourism offerings, we can provide a richer, more immersive experience that also supports local artisans and preserves our heritage." (GO6)

Cultural integration involves incorporating local traditions and values into the tourism experience, creating a unique offering for tourists. This approach preserves Yogyakarta's cultural heritage and enriches the tourist experience, providing deeper insights into the local way of life.

"Integrating cultural values into our services has been a major attraction for tourists. For example, we offer traditional Javanese cooking classes and batik-making workshops, which are very popular among visitors." (GO9)

"Cultural training for our staff ensures that they can provide culturally sensitive services, which is crucial for creating a welcoming environment for all visitors. We include modules on local customs and etiquette in our training programs." (BE6)

Cultural integration supports local artisans and traditional businesses, creating a sustainable model that benefits the community economically and culturally. Initiatives such as cultural workshops, traditional performances, and local tours highlight Yogyakarta's rich heritage and offer tourists a meaningful connection to the place they are visiting.

"We really loved the cultural workshops! They offered hands-on experiences that deepened our appreciation for Yogyakarta's heritage. We got to participate in gamelan music sessions and even tried our hand at making wayang puppets." (HT3)

"Supporting local artisans through our purchases felt great. It not only helps preserve cultural traditions but also provides economic opportunities for the community. We loved buying locally crafted products from the hotel gift shop, knowing we're contributing to their steady income." (HT10)

5.5.2.3 Social Responsibility

Social responsibility in halal tourism involves initiatives that contribute to the well-being of the local community, including environmentally sustainable practices, community development projects, and charitable activities. Businesses engaging in social responsibility build stronger ties with the local population and enhance their brand image.

"Being socially responsible is not just a business strategy; it's about giving back to the community that supports us. We have set up a scholarship fund for local students to pursue higher education in tourism and hospitality." (GO5)

"Our social responsibility projects, such as community clean-ups and educational programs, have strengthened our relationship with the local community and have been well received by both residents and tourists." (BE2)

Businesses should also engage in practices that benefit the local community, such as supporting local enterprises, promoting environmental sustainability, and ensuring fair treatment of employees.

"Social responsibility means giving back to the community. We encourage businesses to support local suppliers and artisans, ensuring that the economic benefits of tourism are widely shared." (BE9)

"Environmental sustainability is a critical aspect of social responsibility. We promote eco-friendly practices, such as waste reduction and energy conservation, to ensure that tourism development does not harm our environment." (BE1)

"Fair treatment of employees is a fundamental ethical principle. We provide guidelines and training to ensure that all workers are treated with respect and fairness, which is essential for maintaining a positive business environment." (BE11)

Social responsibility initiatives align with the ethical principles of halal tourism, promoting fairness, transparency, and respect for all stakeholders. These initiatives can differentiate businesses, attracting tourists who value socially responsible and sustainable practices.

"We loved staying at an eco-friendly hotel that uses solar panels and has a waste recycling program. It felt great to know we were supporting a place committed to making a positive environmental impact." (HT8)

"It was wonderful to see our hotel engaging in community projects. They regularly donate a portion of their profits to local charities and participate in community improvement efforts. It really built our trust and made us feel good about our choice." (HT6)

5.5.3 Community Engagement, Stakeholder Collaboration, and Inclusivity

Community engagement, stakeholder collaboration, and inclusivity are vital for the sustainable development of halal tourism. This section discusses strategies for collaboration with local leaders, the role of community organizations, the importance of feedback loops, and ensuring accessibility for people with disabilities through necessary infrastructure improvements.

5.5.3.1 Collaboration with Local Leaders

Collaboration with local leaders is essential for aligning halal tourism initiatives with community values and expectations. Effective strategies include regular consultations, joint planning sessions, and the involvement of leaders in key decision-making processes. This collaborative approach ensures that tourism development is respectful of local customs and traditions.

"Collaborating with local religious leaders has been instrumental in ensuring our tourism practices align with halal principles. We hold monthly meetings to discuss upcoming projects and receive their guidance." (GO4)

For the framework businesses should seek partnerships or collaborations with local leaders to facilitate smoother practices.

"Our partnership with local government officials has facilitated smoother implementation of halal standards. They provide valuable insights and help in navigating regulatory requirements." (BE3)

"Collaborating with local leaders has been instrumental in our business. They provide valuable insights into cultural practices and help us create experiences that are both authentic and respectful. This partnership has significantly enhanced the authenticity of our offerings." (BE2)

5.5.3.2 Involvement of Community Organisations

Community organisations play a crucial role in promoting cultural heritage and supporting local economic development. These organisations can facilitate cultural programmes, support local artisans, and engage in promotional activities that highlight the unique aspects of Yogyakarta's heritage. Involving community organisations helps

build stronger ties between businesses and local residents, enhancing the overall tourism experience.

"Community organizations have been pivotal in promoting our cultural heritage. For instance, local NGOs organise cultural festivals that attract tourists and provide a platform for local artists and craftsmen." (GO6)

"Working with community groups has allowed us to offer more authentic experiences to our visitors. They help in organising village tours and cultural workshops that enrich the tourist experience." (BE2)

"Working with community groups has allowed us to create more tailored and meaningful experiences for our guests. It also helps build trust and a sense of partnership with the local community." (BE3)

"Community involvement is essential for us. By engaging with local organizations, we ensure that our services not only meet halal standards but also respect and support local customs and traditions." (BE7)

Tourists also appreciate the impact of community involvement in shaping a more authentic and engaging tourism experience.

"It was heartening to see businesses working with local organisations. It made us feel that our visit was contributing positively to the local community, and not just the businesses." (HT6)

"We loved knowing that part of what we spent went back to support local projects. It made our trip feel more meaningful and connected us more deeply with the community." (HT2)

5.5.3.3 Feedback Loops

Feedback loops are essential for continuous improvement in halal tourism. Regularly gathering and analysing feedback from tourists and community members helps

businesses adapt and refine their services. This practice ensures that the services meet the evolving needs and preferences of visitors while respecting local values.

"Regular feedback from the community has helped us refine our services. We conduct quarterly surveys and community forums to gather input and make necessary adjustments." (GO8)

"Feedback from tourists is invaluable. We have implemented a feedback system where guests can leave comments and suggestions, which we review weekly to improve our offerings." (HT5)

Feedback loops are not only about gathering information but also about acting on it to improve services and build trust with the community and tourists.

"We've set up regular feedback mechanisms like surveys and community meetings to understand the impact of our initiatives and adjust our strategies accordingly." (GO3)

"By listening to the feedback from our guests and local community, we've been able to implement changes that significantly enhance the visitor experience and ensure our practices are culturally respectful." (BE6)

Tourists appreciate businesses that actively seek and respond to their feedback, as it makes their experiences more personalised and valued.

"As a tourist, being able to provide feedback and see it being acted upon was impressive. It made us feel valued and ensured that our experiences were continually improving." (HT9)

"It felt great to know that our feedback was taken seriously. Seeing the improvements on our next visit showed us that our opinions really matter." (HT4)

5.5.3.4 Accessibility and Inclusivity

Ensuring accessibility for people with disabilities is critical for making halal tourism inclusive. This involves providing necessary facilities, such as ramps and accessible restrooms, and training staff to assist guests with special needs. Inclusive tourism practices not only enhance the visitor experience but also broaden the market reach.

"Accessibility and inclusivity are at the forefront of our tourism policies. We are committed to creating an environment that is welcoming to all visitors, regardless of their background or abilities. This includes implementing facilities for disabled tourists and ensuring that our services are accessible to everyone." (GO10)

Ensuring accessibility and inclusivity in halal tourism is vital for creating a welcoming environment for all visitors. This involves accommodating the needs of diverse groups, including those with disabilities, and ensuring that tourism benefits are inclusive.

"Improving accessibility has made our services more inclusive. We have installed ramps, widened doorways, and trained our staff to better assist guests with disabilities." (BE2)

"Ensuring our facilities are accessible to all visitors is a priority. This includes providing detailed information about accessibility features on our website and ensuring easy access to all areas of our property." (BE5)

Infrastructure improvements are necessary to support inclusive tourism. This includes upgrading existing facilities and developing new ones that meet accessibility standards. Investing in infrastructure not only benefits tourists but also enhances the quality of life for residents.

"Investing in infrastructure improvements has been essential. We have renovated several public areas to make them wheelchair accessible and added clear signage to assist visitors." (GO10)

"Our infrastructure upgrades, such as accessible transportation options and enhanced public facilities, have significantly improved the overall visitor experience." (BE11)

5.5.4 Certification, Training, Education, and Support Mechanisms

To ensure the successful implementation and sustainability of halal tourism in Yogyakarta, it is essential to establish a certification processes, comprehensive training programs, accessible resources, and financial assistance. These components help businesses align with halal standards, enhance their capabilities, and support their growth.

5.5.4.1 Comprehensive Training Programs

Comprehensive training programs are essential for businesses to ensure their operations comply with halal standards and enhance service quality. Training programs are fundamental for businesses to ensure that their operations comply with halal standards. These programs should cover various aspects, including halal certification processes, customer service tailored to Muslim tourists, and the integration of cultural and ethical values into business practices. Effective training helps businesses enhance service quality, meet customer expectations, and maintain compliance with halal standards.

"Training programs are crucial for our staff to understand the specific needs of halal tourists. By educating our employees on halal requirements and cultural sensitivity, we can provide a more welcoming and respectful environment." (BE1)

"Continuous training ensures that our business stays updated with the latest halal standards. This not only helps in maintaining compliance but also in improving the overall quality of our services." (BE2)

Implementing comprehensive training programs is not just about compliance but also about enhancing the overall tourist experience. Training should be ongoing and adaptable to the evolving standards and expectations of halal tourism.

"The introduction of regular training sessions has significantly improved our service delivery. Our employees are now more confident and knowledgeable about halal practices, which has enhanced our reputation among Muslim tourists." (BE4)

"Training programs focused on cultural competence have helped us better understand and cater to the needs of our Muslim guests, leading to higher customer satisfaction and repeat visits." (BE5)

5.5.4.2 Accessible Resources

Educational resources are essential for businesses to understand and implement halal practices effectively. These resources should include guidelines, manuals, and online platforms that provide detailed information on halal requirements, certification processes, and best practices in halal tourism. Accessible resources ensure that businesses can easily obtain the knowledge they need to comply with halal standards.

"Having clear and accessible guidelines on halal practices has been incredibly helpful for our business. Especially the LPPOM-MUI sharia guidelines. It ensures that we can easily refer to the standards and implement them correctly." (BE5)

Providing businesses with easy access to educational resources can facilitate smoother implementation of halal practices. Online platforms and mobile applications

can be particularly effective in disseminating information and updates. Additionally, businesses can benefit from interactive resources such as webinars and workshops.

"We've created an online portal where businesses can access all the necessary information about halal certification and best practices. This has made it easier for them to stay compliant and improve their services." (GO1)

"Educational workshops have provided us with valuable insights into halal tourism, allowing us to enhance our offerings and attract more Muslim tourists." (BE7)

"The availability of comprehensive manuals and guidelines has streamlined our certification process, reducing confusion and errors." (BE8)

5.5.4.3 Financial Assistance and Support Mechanisms

Businesses should actively seek out and utilise financial support programs designed to assist with halal certification and compliance costs. This financial aid can be a crucial factor in making the transition to halal practices more feasible.

"The government's subsidy program for halal certification has encouraged many small businesses to adopt halal practices, which has boosted the local economy and increased tourist satisfaction." (GO2)

"Access to microfinance programs has been a game-changer for us. It allowed us to afford the costs associated with halal certification and improve our infrastructure to better serve halal tourists." (BE9)

With the financial grants available, businesses should invest in amenities and services that cater to the needs of Muslim tourists. This not only makes the establishment more attractive but also enhances the overall guest experience.

"Financial grants have enabled us to invest in halal-friendly amenities and services, making our establishment more attractive to Muslim tourists." (BE10)

Businesses should participate in networking events and join support communities to share best practices, learn from each other's experiences, and collaborate on initiatives that promote halal tourism. This collective effort helps in building a stronger, more cohesive industry.

"Networking events and support groups have been instrumental in helping us connect with other businesses and share insights on implementing halal practices effectively." (BE4)

In addition to financial support, businesses should take advantage of mentorship and advisory programs. These services provide valuable guidance on navigating the complexities of halal certification and compliance, ensuring businesses can meet and maintain standards effectively.

"Mentorship programs, in addition to financial support, have provided us with the guidance needed to navigate the complexities of halal certification and compliance." (BE11)

5.5.5 Operational Integration, Innovation, and Technology

The integration of operational best practices, innovation, and technology is crucial for businesses in the halal tourism sector. By adopting halal compliance standards, leveraging innovative strategies, and utilising advanced technologies, businesses can enhance their competitiveness and provide superior services to halal tourists.

5.5.5.1 Best Practices for Halal Compliance

Implementing best practices for halal compliance requires a comprehensive understanding of halal guidelines and continuous monitoring to ensure adherence. Businesses need to focus on every aspect of their operations, from food and beverage services to accommodation and recreational activities, ensuring that all elements align with halal principles.

"Our hotel has dedicated halal-certified kitchens and prayer facilities to cater to our guests' needs, ensuring they feel comfortable and respected throughout their stay." (BE9)

"Regular training sessions on halal compliance for our staff, including food handling and service etiquette, have significantly improved our service standards and customer satisfaction." (BE7)

"By incorporating halal practices such as providing halal food options, prayer facilities, and gender-segregated recreational areas into our operations, we've seen an increase in customer loyalty and positive feedback." (BE10)

These practices not only fulfil religious obligations but also enhance the overall customer experience, thereby fostering trust and loyalty among halal tourists.

"We work closely with halal certificated businesses to everything is up to standard. So, this allows us as a government body to be sure that tourist that come to Yogyakarta are getting the best service." (GO8)

5.5.5.2 Innovation and Service Differentiation

Innovation and differentiation are key to standing out in the competitive halal tourism market. By offering unique services and embracing new technologies, businesses can attract a diverse range of customers. Businesses should look for creative ways to

enhance their offerings and provide unique experiences that cater to the needs of halal tourists. These can take on various forms, including unique cultural experiences, customised services, and advanced technological solutions that enhance the overall tourist experience.

"We've differentiated our services by incorporating traditional Javanese hospitality with modern halal practices, making our offerings unique and attractive to tourists." (BE4)

"We've designed immersive cultural workshops where tourists can try their hand at traditional Javanese music and dance. These experiences are curated to respect halal principles, making them enjoyable and compliant." (BE4)

"Our guided tours of historical sites now include narratives on their significance in Islamic history, which has resonated deeply with our visitors." (BE6)

Using customer feedback to continuously improve and innovate services ensures that businesses stay relevant and meet the evolving needs of their customers.

"Listening to our customers has driven us to innovate continuously, like offering multilingual guides to cater to our diverse tourist base. We've also worked on making a guidebook for guests from countries we don't know the language of." (BE9)

"Using customer feedback, we've been able to innovate our services continuously, such as creating a halal culinary tour that highlights local cuisine." (GO6)

5.5.5.3 Digital Transformation and Technology Integration

The integration of digital technologies such as artificial intelligence (AI) and big data is revolutionising the tourism industry, including halal tourism. These technologies can enhance operational efficiency, customer engagement, and overall service quality.

"Our AI chatbot helps with FAQs on our website. We've also used data analytics helps us understand our guests' preferences better, allowing us to offer more personalised and relevant services, such as customised halal dining options." (BE5)

Digital transformation involves adopting technologies that streamline operations, personalise customer interactions, and provide insightful data for decision-making. For halal tourism, this means creating seamless experiences that respect and uphold halal values.

"Using AI-driven chatbots, we've been able to provide instant customer support in multiple languages, ensuring our services are accessible to a global audience." (BE2)

"Our website allows tourists to easily book halal-friendly accommodations and find nearby halal restaurants and prayer facilities. This personalised service has greatly improved our customer satisfaction." (BE8)

"We've also set up the smart tv in each room to be able to remotely control lighting and climate control. It also provides the prayer times on screen." (BE5)

By leveraging these technologies, businesses can not only improve their operational efficiency but also deliver a more personalised and satisfying experience to their customers.

5.5.6 Marketing, Branding, and Customer Experience

Effective marketing and branding are essential for positioning halal tourism businesses in the market and attracting the right audience. By understanding and meeting customer needs, businesses can create memorable experiences that foster loyalty and positive word-of-mouth.

5.5.6.1 Brand Identity Development

Developing a strong brand identity is crucial for halal tourism businesses to differentiate themselves and build trust with their target audience. This involves creating a brand that resonates with the values and expectations of halal tourists.

"Our brand identity revolves around authentic cultural experiences and strict adherence to halal standards. This clarity has helped us build a strong, recognisable brand." (BE5)

A strong brand identity communicates the core values of the business, including its commitment to halal principles. This can be achieved through consistent messaging, visual elements, and customer interactions.

"Our branding strategy focuses on highlighting our commitment to halal values and exceptional service, which has helped us build a loyal customer base." (BE6)

"We ensure that all our marketing materials, from our website to our social media content, reflect our dedication to halal principles, showcasing our halal certification and customer testimonials." (BE11)

By consistently showcasing their dedication to halal standards, businesses can build a strong, trustworthy brand that appeals to halal tourists.

"Our brand emphasises cultural authenticity and ethical tourism, which resonates well with our target market, particularly those seeking immersive and respectful travel experiences." (BE3)

5.5.6.2 Targeted Marketing Campaigns

Targeted marketing campaigns are essential for reaching and engaging specific segments of the halal tourism market. These campaigns should be tailored to the preferences and needs of halal tourists.

"Our marketing campaigns highlight our unique offerings, such as halal-certified culinary tours and cultural workshops, which have attracted a dedicated following." (BE3)

Effective targeted marketing involves understanding the unique characteristics and preferences of halal tourists and crafting messages that appeal directly to them. This can include highlighting halal amenities, cultural experiences, and ethical practices.

"We launched a campaign highlighting our halal-certified services and cultural tours, which resulted in a significant increase in bookings from Muslim travellers. The campaign included targeted social media ads and collaborations with Muslim influencers." (BE1)

"Our social media campaigns focus on showcasing customer testimonials and experiences, which has been very effective in attracting new guests." (BE3)

Halal tourists emphasise the importance of authenticity and relevance in marketing campaigns. They prefer marketing that highlights specific halal amenities and culturally enriching experiences.

"Seeing ads that feature halal dining options and prayer facilities makes me feel confident in choosing a destination. Collaborations with trusted Muslim influencers also help in building credibility." (HT2)

"Marketing that showcases real customer experiences, especially those from fellow Muslim travellers, makes a big difference in my decision-making process." (HT5)

By focusing on the specific needs and interests of halal tourists, businesses can create more engaging and effective marketing campaigns. Halal tourists appreciate campaigns that are informative and demonstrate a genuine understanding of their cultural and religious needs.

"We use data analytics to identify and target potential customers with personalised offers, which has improved our conversion rates. This includes special packages for family travel during Ramadan." (BE8)

5.5.6.3 Online Presence and Social Media

Maintaining a strong online presence is vital for halal tourism businesses to connect with potential customers and build their brand. Social media platforms, in particular, offer valuable opportunities for engagement and promotion.

An effective online presence involves having a well-designed website, active social media profiles, and engaging content that highlights the unique aspects of the

business. This helps attract and retain customers by providing them with the information and inspiration they need.

"Our active presence on social media platforms like Instagram and Facebook has allowed us to reach a wider audience and engage with potential customers directly. We post regular updates about our halal services and cultural events." (BE9)

"Sharing behind-the-scenes content and customer stories on social media has helped us build a more personal connection with our audience." (BE8)

Halal tourists value informative and interactive online content that provides a clear picture of what to expect. They are attracted to businesses that engage authentically on social media and provide valuable information.

"I often look for Instagram posts and stories from halal-friendly destinations to get a real sense of the place. Engaging posts that show daily activities and customer experiences are very helpful." (HT1)

"An informative website with details about halal certifications, local halal restaurants, and prayer facilities makes planning my trip much easier." (HT3)

"Seeing user-generated content and reviews from other Muslim travellers on social media platforms reassures me about the destination's commitment to halal standards." (HT7)

"Interactive content like virtual tours and live Q&A sessions with hotel staff on social media platforms helps me feel more connected and informed before booking." (HT9)

Through strategic use of social media and online platforms, businesses can enhance their visibility, build community, and drive customer engagement. Halal tourists are more likely to engage with content that is visually appealing, informative, and interactive.

"We invest in search engine optimisation (SEO) to ensure our website ranks highly for relevant search terms, which has significantly increased our online traffic. Our blog features articles on halal travel tips and local Islamic heritage sites." (BE10)

5.5.6.4 Customer Experience and Satisfaction

Understanding and meeting customer needs and expectations are central to delivering a superior customer experience in halal tourism. This involves adapting business practices to align with the preferences of halal tourists. A customer-centric approach that prioritises personalised services, attentive care, and continuous improvement based on feedback is essential.

"We regularly seek feedback from our guests to understand their needs better and continuously improve our services. Recent feedback led us to introduce more halal dining options and family-friendly amenities." (BE4)

"Understanding our customers' needs has been crucial to our success. We conduct regular surveys and use the feedback to improve our services, ensuring they align with the expectations of halal tourists." (BE7)

Adapting business practices based on customer feedback helps in improving satisfaction and loyalty. This includes making necessary adjustments to services, facilities, and the overall tourist experience to better meet customer needs. By focusing on customer experience and satisfaction, businesses can foster loyalty and encourage positive word-of-mouth, which is crucial for attracting new customers and sustaining growth.

"Our commitment to personalised service, such as providing customised travel itineraries that include halal dining and prayer facilities, has resulted in higher customer satisfaction and repeat visits." (BE6)

"Adapting our practices based on customer feedback has improved satisfaction. We have added more halal dining options and increased the availability of prayer facilities based on tourist suggestions." (BE8)

"Our customer feedback system allows us to quickly identify and address any issues, ensuring a high level of satisfaction and repeat visits." (BE4)

"We tailor our services to meet the dietary, cultural, and religious needs of our guests, which has greatly enhanced their overall experience. For example, our staff is trained to assist with prayer times and provide halal food recommendations." (BE2)

5.5.6.5 Muslim-Friendly or Halal Tourism Terminology

The terminology used in branding and marketing can significantly influence customer perception and market reach. The terms "Muslim-Friendly" and "halal tourism" each carry different connotations. The consensus is that "halal tourism" emphasises strict compliance with Islamic law, while "Muslim-Friendly" suggests a broader, more inclusive approach. Choosing the right term can help businesses position themselves effectively in the market.

"As long as our region is recognised as a destination that respects and accommodates Muslim tourists' needs, the specific terminology used is less important. Our focus is on ensuring quality and compliance." (GO1)

"Using 'Muslim-friendly' as a branding term helps in making our tourism offerings more inclusive and approachable to a wider audience, while still adhering to halal principles." (GO3)

"We believe that 'Muslim-friendly' resonates better with international tourists who may not be familiar with the term 'halal,' thereby broadening our appeal." (GO5)

"Promoting our services as 'Muslim-friendly' rather than strictly 'halal' can make our destination more inviting to all tourists, encouraging cultural exchange and understanding." (GO7)

Government officials largely preferred using the term "Muslim-Friendly" to prevent misunderstandings and reassure guests that the establishments are accommodating without strict adherence to Islamic practices. This practice was being adopted by businesses as well.

"Our restaurant holds a halal certification, but we market ourselves as 'Muslim-friendly' to attract a broader customer base. It helps in communicating our inclusivity while ensuring compliance." (BE2)

"We prefer the term 'Muslim-friendly' for our branding as it not only highlights our halal certification but also our commitment to providing a welcoming environment for all visitors." (BE6)

"As a hotel following sharia principles, we still find 'Muslim-friendly' a more flexible term that allows us to attract a diverse clientele, including those who might not be strictly looking for sharia-compliant services." (BE9)

Halal tourist, on the other hand, did not seem to mind which term was used as long as they were able to identify what service would be best suited for their needs.

"When choosing a destination, I look for places advertised as 'Muslim-friendly' because it usually means they understand and cater to a variety of our needs, not just food." (HT3)

"I prefer the term 'halal tourism' because it reassures me that all aspects of my stay will be compliant with Islamic principles, which is very important to me." (HT6)

"Both terms are fine for me, but 'Muslim-friendly' seems more welcoming and less strict, making it easier for my non-Muslim friends to join me on trips." (HT8)

Thus, selecting the appropriate term for branding depends on the business's objectives and target audience. "Muslim-friendly" can attract a wider range of tourists, including those who may not strictly adhere to halal standards but appreciate respectful and inclusive environments. On the other hand, "halal tourism" appeals to tourists

seeking assurance of strict compliance with Islamic principles. By carefully considering the implications of these terms and using them strategically, businesses can enhance their market position and appeal to a diverse range of tourists, ultimately fostering a more inclusive and successful tourism environment.

5.5.7 Economic Impact, Incentives, and Support

The integration of halal principles into tourism can lead to substantial economic growth and development. Implementing halal tourism practices can significantly boost local economies by attracting more tourists and increasing spending in various sectors such as hospitality, food and beverage, and local crafts.

"The adoption of halal tourism has led to a noticeable increase in tourist arrivals and spending, positively impacting our local economy." (GO1)

"By catering to the needs of halal tourists, we've seen a surge in bookings and customer spending, which has greatly benefited our business and the local community." (BE5)

Halal tourism creates numerous employment opportunities, particularly for local communities. This includes jobs in hotels, restaurants, tour companies, and cultural centres, promoting inclusive economic growth.

"The rise in halal tourism has created numerous job opportunities in our community, from hotel staff to tour guides, significantly reducing unemployment rates." (GO4)

"Our focus on halal tourism has allowed us to hire more local staff, providing valuable employment opportunities and contributing to the community's economic stability." (BE9)

The growth of halal tourism attracts both domestic and foreign investments, which can lead to the development of new infrastructure and enhancement of existing facilities, further boosting the sector's growth.

"Investors are increasingly interested in developing halal-friendly accommodations and services, which has led to significant infrastructure development in our region." (GO6)

"The influx of investment in halal tourism has enabled us to expand our facilities and improve our services, making us more competitive in the market." (BE2)

Recognition through awards and certifications can enhance a business's reputation and attract more customers. Such recognition also serves as a motivation for businesses to maintain high standards of halal compliance and customer service.

"Receiving awards for our sustainable practices has not only boosted our reputation but also increased our customer base." (BE3)

"Being recognised for our commitment to halal tourism has been a significant achievement, encouraging us to continue improving and expanding our services." (BE5)

5.5.8 Sustainability, Environmental Impact, and Resilience

Sustainability and environmental responsibility are key considerations for the halal tourism industry. Developing sustainable business models, minimising environmental impact, and building resilience are essential for long-term success.

5.5.8.1 Sustainable Business Models

Sustainable business models in halal tourism focus on balancing economic growth with environmental stewardship and social responsibility. By integrating sustainability into their operations, businesses can attract environmentally conscious tourists while maintaining halal standards.

"Our sustainable practices include sourcing locally produced halal food, which reduces our carbon footprint and supports local farmers." (BE8)

"We have adopted eco-friendly measures, such as reducing plastic use and implementing energy-efficient systems, to ensure our operations are environmentally sustainable." (BE10)

"Sustainability initiatives, such as waste reduction programmes and water conservation efforts, are integral to our sustainable policies." (GO6)

Businesses should adopt eco-friendly practices such as purchasing local, using sustainable materials, reducing waste, and conserving energy.

"Our commitment to sustainability includes using eco-friendly materials and implementing waste reduction programmes. This not only helps the environment but also appeals to eco-conscious tourists." (BE1)

"We've installed solar panels and energy-efficient systems in our facilities to reduce our environmental impact and promote sustainability." (BE3)

Implementing sustainable business models not only aligns with halal principles but also meets the growing demand from consumers for environmentally responsible practices. Which also includes Economic sustainability involves creating business models that are financially viable and contribute to long-term growth.

"Our business model focuses on sustainable growth, ensuring that we remain profitable while adhering to halal and environmental standards." (BE1)

5.5.8.2 Environmental Impact and Conservation

Minimising environmental impact and promoting conservation are essential for protecting natural resources and ensuring the long-term attractiveness of tourist destinations.

"Our efforts to promote sustainable tourism have led to partnerships with environmental NGOs, enhancing our conservation impact." (BE7)

Businesses should engage in conservation efforts such as protecting natural habitats, conserving water, and promoting biodiversity.

"We have initiated programmes to protect local wildlife and conserve natural habitats, ensuring that our operations do not harm the environment." (BE1)

"Our water conservation efforts include using low-flow fixtures and promoting the reuse of towels and linens to reduce water consumption." (BE6)

Promoting sustainable tourism practices helps raise awareness among tourists and encourages responsible behaviour.

"We educate our guests on sustainable tourism practices, encouraging them to respect the environment and support local conservation efforts." (BE4)

"Our tours include information on environmental conservation, helping tourists understand the importance of protecting our natural resources." (BE11)

5.5.8.3 Crisis Management and Resilience

Building resilience and effective crisis management strategies are crucial for dealing with unexpected challenges such as natural disasters, economic downturns, or health crises. Businesses should develop comprehensive crisis management plans that outline procedures for dealing with various types of emergencies.

"Our crisis management plan includes protocols for natural disasters, health emergencies, and economic disruptions, ensuring that we can respond effectively to any situation." (BE5)

"We recommend having regular training and drills that are conducted to prepare staff for emergency situations, enhancing our overall resilience." (GO7)

Operational resilience involves creating flexible business models that can adapt to changing circumstances and continue to operate during crises.

"We've implemented flexible work arrangements and diversified our revenue streams to enhance our operational resilience." (BE3)

"Investing in technology and infrastructure has allowed us to maintain operations and quickly adapt to new challenges." (BE6)

5.5.9 Monitoring, Evaluation, Feedback Mechanisms, and Continuous Improvement

Monitoring and evaluation are essential for ensuring the success and sustainability of halal tourism practices. Establishing feedback mechanisms and fostering continuous improvement can help businesses maintain high standards and adapt to evolving customer needs.

5.5.9.1 Metrics for Assessing Success

Identifying key performance indicators (KPIs) is crucial for assessing the success of halal tourism initiatives. These metrics can include customer satisfaction, compliance with halal standards, and financial performance.

"We use a combination of customer feedback surveys, occupancy rates, and financial metrics to assess the success of our halal tourism offerings." (BE2)

"Key performance indicators such as guest satisfaction scores and compliance audits help us ensure we meet both customer expectations and halal requirements." (BE4)

Regularly reviewing these KPIs allows businesses to track their performance over time and identify areas for improvement. This proactive approach ensures that they remain competitive and continue to meet the needs of halal tourists.

"Our KPIs are reviewed quarterly, allowing us to make timely adjustments to our services based on performance data." (BE7)

5.5.9.2 Continuous Improvement Processes

Continuous improvement involves regularly updating and refining business practices to enhance service quality and customer satisfaction. This can be achieved through staff training, process optimisation, and adopting new technologies.

"We have implemented a continuous improvement programme that includes regular staff training on the latest halal standards and customer service techniques." (BE5)

"By continuously reviewing and improving our processes, we've been able to maintain high standards of halal compliance and customer satisfaction." (BE3)

A commitment to continuous improvement ensures that businesses can quickly adapt to changes in the market and customer preferences, thereby maintaining their competitive edge.

"Our improvement processes are driven by feedback from our guests, which helps us to better understand their needs and expectations." (BE9)

5.5.9.3 Stakeholder Feedback and Adaptation

Engaging with stakeholders, including customers, employees, and partners, is essential for obtaining valuable feedback and making necessary adaptations. This collaborative approach helps businesses stay aligned with market demands and regulatory requirements.

"We regularly gather feedback from our customers and partners to identify areas where we can improve our services." (BE2)

"Adaptation based on stakeholder feedback has been key to our success. We've made several changes to our offerings based on suggestions from our guests and partners." (BE4)

Incorporating feedback from various stakeholders helps businesses remain responsive and innovative. This approach not only enhances customer satisfaction but also ensures compliance with halal standards and industry best practices.

"Our stakeholder feedback mechanism includes regular meetings with local government offices to ensure our practices are up-to-date and compliant." (GO8)

5.5.10 Cultural Competence and Service Delivery

Cultural competence is essential for providing exceptional service in halal tourism. By understanding and respecting diverse cultural backgrounds, businesses can enhance the tourist experience and differentiate themselves in the market.

5.5.10.1 Training Programs Focused on Cultural Competence

Training programmes that focus on cultural competence are vital for ensuring that staff can effectively meet the needs of diverse customers. These programmes should cover cultural sensitivity, halal practices, and effective communication skills.

"Our training programmes include modules on cultural sensitivity and halal practices to ensure our staff can meet the diverse needs of our guests." (GO5)

"Regular cultural competence training for our employees has significantly improved our service quality and customer satisfaction." (BE6)

Effective training programmes not only improve service delivery but also foster a respectful and inclusive environment for all guests.

"We've seen a marked improvement in guest feedback since implementing our cultural competence training programme." (BE8)

5.5.10.2 Handling Diverse Customer Needs

Handling diverse customer needs involves understanding and accommodating the specific preferences and requirements of halal tourists. This can include offering halal food options, prayer facilities, and culturally relevant activities.

"We ensure that all our services, from dining to recreational activities, are tailored to meet the needs of our halal guests." (BE6)

"Our hotel provides prayer mats and halal-certified food options to cater to our Muslim guests." (BE3)

By proactively addressing the diverse needs of halal tourists, businesses can enhance their appeal and build a loyal customer base.

"Our ability to cater to diverse customer needs has been a key differentiator in a competitive market." (BE10)

5.5.10.3 Innovative Service Delivery Models

Exploring innovative service delivery models can help businesses stand out in the halal tourism sector. This includes leveraging technology to enhance customer experience and offering unique, culturally relevant services.

"We use technology such as mobile apps to provide personalised recommendations for halal dining and prayer facilities." (BE2)

"We have thought of innovative services, like virtual tours of local mosques, or heritage sites. We have seen that content in real time has been very popular with guests. But we haven't found how to do it effectively." (GO4)

Innovative service delivery not only enhances the customer experience but also allows businesses to differentiate themselves and attract a wider audience.

"Our adoption of technology to enhance service delivery has led to higher customer engagement and satisfaction." (BE7)

5.5.10.4 Enhancing Tourist Experience and Differentiation

Enhancing the tourist experience involves offering high-quality, culturally relevant services that meet the expectations of halal tourists. Differentiation can be achieved by focusing on unique cultural experiences and exceptional service quality.

"We focus on providing unique cultural experiences, such as guided tours of Islamic heritage sites, to differentiate our offerings." (GO1)

"Our commitment to high-quality service and cultural relevance has set us apart in the halal tourism market." (BE9)

By enhancing the tourist experience and differentiating their services, businesses can build strong brand loyalty and attract repeat customers.

"Customer feedback has shown that our focus on cultural competence and high service standards significantly enhances the overall travel experience for our guests." (BE4)

5.6 DISCUSSION OF FINDINGS

This section integrates the thesis findings on halal tourism in Yogyakarta with established literature, focussing on government policies, business strategies, consumer expectations, and development approaches in halal tourism. It aims to validate these findings against current research while identifying unique insights specific to Yogyakarta. By comparing these findings with existing studies, the discussion will evaluate consistencies, divergences, and new contributions to the understanding of halal tourism, especially in culturally significant areas like Yogyakarta.

5.6.1 Governmental Policy Framework and Enforcement in Halal Tourism

The research findings on governmental policies for halal tourism in Yogyakarta align closely with broader literature, emphasising the critical need for tailored and comprehensive policy frameworks. This alignment underscores both the universal challenges in halal tourism development and the specific hurdles faced by Yogyakarta.

Battour and Ismail (2016) and Henderson (2016) emphasise the necessity of robust, locally tailored policy frameworks for successful halal tourism implementation. This aligns with the thesis findings, which highlight significant gaps in local-specific policies in Yogyakarta. The importance of certification, as stressed by Henderson, is reflected in the findings, particularly in the identification of inconsistent certification processes as a major barrier to trust-building among Muslim tourists. In cases like halal tourism in Taiwan, one of the important policies provided by the authority is also the halal certification policy aside from creating a Muslim-friendly environment policy (Setyaningsih, 2021).

The regulatory challenges identified in the thesis echo those discussed by several scholars. Susilawati (2023), El-Gohary (2016), and Duman (2012) point out issues such as lack of standardised certification processes, inconsistent enforcement, and lack of

inclusivity. These challenges are mirrored in Yogyakarta, where local stakeholders report that existing regulations inadequately incorporate indigenous cultural practices, leading to implementation difficulties. This underscores the need for more cohesive and comprehensive frameworks that balance halal standards with local cultural contexts.

The fragmented approach observed in Yogyakarta's policies aligns with the challenges identified by Suryawan et al. (2022). Their study highlights how voluntary adherence to halal standards can lead to inconsistent practices, hampering the growth of a cohesive halal tourism ecosystem. This is evident in Yogyakarta, where the lack of a unified approach has resulted in a patchwork of practices across the tourism sector.

Jafari and Scott (2014) note the limited presence and slow progress in halal certification globally, a trend that is clearly reflected in the Yogyakarta context. This slow progress in certification processes emerges as a significant constraint on industry growth and standardisation in the region.

In response to these challenges, the thesis findings support innovative approaches to policy development and implementation. Santoso and Cahyani (2022b) proposed 'pentahelix' collaboration model for sustainable regional economic development in halal tourism resonates with the findings. This model, which suggests engaging multiple stakeholders including government, academia, and the private sector, aligns with the thesis's recommendation for a more inclusive and comprehensive approach to policy formulation and implementation in Yogyakarta.

5.6.2 Knowledge and Integration of Halal Principles in Tourism Businesses

The thesis findings on the understanding and integration of halal principles among Yogyakarta's tourism businesses align closely with existing literature, emphasising the

interplay of cultural, religious, and practical factors in shaping business practices within the halal tourism sector.

Wilson and Liu (2010) and Samori et al. (2016) underscore the critical role of comprehensive training in enhancing knowledge and awareness of halal principles. This aligns with the thesis findings, which highlight a significant need for better education among business owners in Yogyakarta, many of whom lack access to structured training programmes. Similarly, Suhartanto et al. (2020) affirm that cultural upbringing and religious values significantly influence business ethics and practices in the halal tourism sector, a notion strongly reflected in the observed practices of Yogyakarta's businesses.

The practical challenges of implementing halal principles are well-documented in the literature and echoed in the thesis findings. Battour et al. (2011) and Wahab and Masron (2020) identify both effective methods and challenges for incorporating halal values into business operations. The thesis findings mirror these, noting issues such as inconsistent sourcing of halal-certified products. Furthermore, Suci et al. (2021) highlight the financial and logistical burdens of maintaining halal certification, particularly for smaller establishments, which is consistent with the challenges faced by businesses in Yogyakarta.

Entrepreneurial attitudes towards halal tourism, including perceived benefits and drawbacks, are discussed by Eid and El-Gohary (2015). The thesis findings suggest similar attitudes are prevalent in Yogyakarta, indicating a common thread in business perspectives across different halal tourism contexts. Stephenson (2014) emphasises the importance of consumer feedback in shaping business practices, with businesses that actively respond to feedback reporting higher satisfaction rates among Muslim tourists. This consumer-centric approach is also evident in the adaptive strategies of Yogyakarta's businesses.

A more holistic approach to halal tourism is presented in the qualitative study by Wahab and Masron (2020), which explores the integration of Islamic work values in

halal tourism businesses. Their research emphasises the importance of incorporating values such as trustworthiness, cooperation, and fairness into business practices. The thesis findings align with this study, revealing that businesses in Yogyakarta which successfully integrate these Islamic work values tend to provide enhanced service quality and achieve higher customer satisfaction. This integration of ethical principles with operational practices supports the holistic approach to halal tourism development observed in Yogyakarta.

5.6.3 Halal Tourism Consumers' Expectations and Preferences in Yogyakarta

The thesis findings on halal tourism consumer expectations and preferences in Yogyakarta align closely with broader trends identified in the literature, revealing a complex interplay of religious, cultural, and service-related factors.

Henderson (2016) and Battour et al. (2011) highlight the diverse demographics of halal tourism consumers, a notion reflected in the Yogyakarta findings. The research shows that Muslim tourists in the region prioritise specific facilities such as halal restaurants and prayer spaces, underscoring the importance of catering to these core religious needs.

The significance of halal labelling and certification trust, emphasised by Stephenson (2014) and Pradana et al. (2021) is strongly supported by the thesis findings. Tourists in Yogyakarta express higher satisfaction with venues displaying visible and trustworthy certification. This aligns with studies by Hanafiah et al. (2022) and Al-Ansi and Han (2019), which indicate that Muslim travellers prioritise destinations offering clear information about halal services and religious accommodations.

Service quality, stressed by Agusmal and Wardi (2020) and Wilson and Liu, (2010), emerges as a crucial factor in the Yogyakarta context, with the findings

highlighting its impact on customer experiences. The influence of cultural and religious factors on destination attractiveness, discussed by Duman (2012) and Jafari and Scott (2014), is also evident in the findings. Rahman et al. (2020) note that positive tourist perceptions enhance satisfaction and loyalty, a trend observed in Yogyakarta as halal offerings and service quality improve.

5.6.4 Developing Strategies for Local Businesses in Yogyakarta

The strategies for integrating halal principles into Yogyakarta's business practices, as revealed by the thesis, align well with best practices identified in the literature. This alignment underscores the universal applicability of certain approaches while highlighting Yogyakarta's unique context. Important to highlight that the integration of halal principles in business practices would enhance the empowerment of local communities economically while at the same time, preserving the authenticity of halal tourism experiences as well (Alam et al., 2024).

Mu'adi and Sofwani (2018) and Battour and Ismail (2016) emphasise the importance of balancing halal integration with cultural preservation. The thesis findings reflect this balance, demonstrating that businesses collaborating with local cultural organisations achieve greater acceptance and success. This approach is further supported by Irawanto (2020), who advocate for culturally sensitive approaches to halal tourism.

The need for clear guidelines and support for businesses in halal certification, as discussed by Stephenson (2014) and Samori et al. (2016), is mirrored in the thesis findings. Additionally, Boğan and Sarıışık (2019) highlight the importance of engaging local leaders and community organisations, a strategy that the findings show is crucial for successful halal tourism development in Yogyakarta.

The operational strategies, stakeholder engagement, and marketing efforts described in the thesis resonate with recommendations from studies like Rodrigo and Turnbull (2019). These studies emphasise the need for comprehensive, culturally informed strategies to successfully integrate halal principles into tourism businesses, an approach that proves effective in the Yogyakarta context.

5.6.5 Formulating Policy Recommendations for Yogyakarta

Generally, the government of Indonesia has established policies that are consistent with Islamic principles (Trishananto et al., 2024). With that in mind, the thesis findings have highlighted on policy aspects of halal tourism in context of Yogyakarta that aligned with broader literature that emphasises the need for structured, inclusive policy development processes. Santoso et al. (2022a) and Hartarto and Azizurrohman (2022) stress the importance of inclusive, evidence-based policy development. This aligns with the thesis findings, which reveal a lack of comprehensive stakeholder engagement in current policy formation processes in Yogyakarta.

Battour and Ismail (2016) and Purwandani and Yusuf (2021) discuss the integration of cultural values into policies, a theme echoed in the thesis findings. The research reveals tensions between halal compliance and local cultural practices in Yogyakarta, highlighting the need for policies that balance these elements effectively.

The findings on regulatory frameworks in Yogyakarta resonate with the work of El-Gohary, (2016), Arrahman and Yanti (2022), Santoso et al., (2022a) and Susilawati, (2023), who highlight the need for unified regulatory approaches. The thesis uncovers fragmented and inconsistent regulations in Yogyakarta, supporting the literature's emphasis on clear and cohesive regulatory structures.

Cahyowati and Sudini (2021) highlights the importance of culturally sensitive policies in maintaining the unique identity of halal tourism destinations. This is reflected in the thesis findings, which reveal concerns among stakeholders about preserving Yogyakarta's cultural heritage while developing halal tourism.

Atmojo and Fridayani (2021) and Moaddel, (2002) stress the importance of impact assessments in policy development. The thesis findings indicate a lack of systematic impact evaluation in Yogyakarta's current halal tourism policies, aligning with this literature and suggesting an area for improvement.

5.6.6 Strategic Framework for Halal Tourism Development in Yogyakarta

The thesis findings on strategic approaches to halal tourism in Yogyakarta resonate with literature calling for comprehensive, values-based frameworks. Prayag (2020) and Rasul (2019) stress the importance of holistic, culturally informed strategies for sustainable halal tourism growth. The thesis findings reveal that current strategic approaches in Yogyakarta often lack this holistic perspective, focusing more on individual elements rather than an integrated approach.

The research uncovers a need for economic incentives and capacity-building initiatives in Yogyakarta, aligning with the findings of (Biancone et al., 2019), who advocate for supportive measures to facilitate the adoption of halal practices by local businesses. The thesis reveals that many businesses in Yogyakarta struggle with the financial and operational aspects of implementing halal practices, supporting the literature's emphasis on the need for supportive strategies.

Samori et al., (2016) and Battour et al. (2011) highlight the need for comprehensive training programs and awareness campaigns. The thesis findings strongly support this, revealing significant knowledge gaps among stakeholders in

Yogyakarta regarding halal tourism principles and practices. The research indicates a lack of structured training and awareness programs, aligning with the literature's emphasis on capacity building.

The thesis also uncovers challenges in stakeholder collaboration and coordination in Yogyakarta's halal tourism sector. This finding resonates with studies like those by Rodrigo and Turnbull, (2019), which highlight the need for comprehensive, culturally informed strategies that involve multiple stakeholders.

5.7 CHAPTER SUMMARY

Chapter four presents a thorough analysis of the data collected from stakeholders involved in Yogyakarta's halal tourism sector. The analysis focuses on several key themes and findings that emerged from the data collection process. The demographic profiles of the interviewees were also presented, providing context to their perspectives and enriching the analysis.

The analysis starts with the integration of halal principles in tourism businesses, shaped by cultural and religious backgrounds, and highlights challenges like certification costs and supply chain management affecting halal standards. It also explores consumer preferences for transparent, reliable halal options, emphasising the significance of transparency, reliability, and halal-certified availability in influencing tourist choices. Stakeholder perspectives, including those from government offices, underscore the role of policy frameworks in supporting halal tourism development and assess their effectiveness. Additionally, the chapter discusses business strategies such as staff training, process optimisation, and technological advancements to enhance halal offerings, aiming to improve service quality and customer satisfaction.

The chapter concludes with a discussion on the implications of these findings for the broader halal tourism industry in Yogyakarta, highlighting opportunities for growth, policy enhancement, and strategic development. Overall, Chapter Four provides a detailed examination of the data analysis process, offering valuable insights into the current state and prospects of halal tourism in Yogyakarta. These findings set the stage for Chapter Five, where strategic recommendations and a holistic framework for halal tourism development will be discussed based on these insights.



CHAPTER SIX

FINDINGS

6.1 INTRODUCTION

This chapter presents the study's main findings, structured around the five research objectives and associated research questions. Data were collected via semi-structured interviews with three key stakeholder groups: government officials, business operators, and halal tourism consumers in Yogyakarta. Thematic analysis using ATLAS.ti guided the organisation of findings by theme. Following examiner suggestions, this chapter also clarifies the data management process and highlights the consistency of thematic patterns across diverse stakeholder inputs.

6.2 DATA MANAGEMENT AND PARTICIPANT OVERVIEW

To ensure methodological rigour, all interviews were audio-recorded with participant consent and transcribed verbatim. Transcriptions were reviewed and cross-checked for accuracy. Each file was anonymised and stored securely in an encrypted folder to preserve confidentiality and ethical compliance.

Data analysis was conducted using ATLAS.ti software, facilitating systematic coding and thematic organisation. Thematic analysis followed Braun and Clarke's (2006) six-phase framework: familiarisation, initial coding, theme development, review, definition, and final write-up. A combination of deductive and inductive coding was employed. Deductive codes were guided by the research objectives, while inductive codes emerged organically from participant responses.

To enhance the trustworthiness of findings:

- Triangulation was applied by comparing perspectives from three distinct stakeholder groups: government officials, business operators, and halal tourism consumers.
- Member checking was conducted with five participants who reviewed summarised transcripts to validate interpretations.
- Reflexive journaling was maintained throughout the process to monitor potential researcher bias.
- An audit trail documenting coding decisions and theme development was kept for transparency.

Participants were selected using purposive sampling based on relevance to the research questions. A total of 33 individuals were interviewed:

- Government Officials (n=12): Ranging from local tourism officers to national-level regulators.
- Business Operators (n=11): Including hotel managers, F&B operators, tour guides, and artisan entrepreneurs.
- Halal Tourism Consumers (n=10): Comprising both domestic and international Muslim travellers who had recently visited Yogyakarta.

Demographic diversity was considered, ensuring a balance of gender, age, and roles within each stakeholder category. This allowed for a comprehensive understanding of the ecosystem surrounding halal tourism in Yogyakarta.

6.3 THEMATIC FINDINGS BY RESEARCH OBJECTIVE

This section introduces the five key thematic areas corresponding to the research objectives. Each objective reflects a different stakeholder concern, from institutional policy gaps to cultural and operational adaptations at the business level, as well as consumer expectations. The themes were identified through recurring patterns in stakeholder narratives.

Before proceeding with the detailed findings, it is important to note that two key models will be introduced later in the study: the Holistic Halal Tourism Development Model (HHTDM) and the Halal Hospitality and Tourism Best Practice Framework (HHTBPF). These models synthesise the key findings of this chapter and are further developed in Chapter Seven. The HHTDM outlines a values-based strategic model for halal tourism integration, while the HHTBPF provides operational guidance for businesses and policymakers based on the study's empirical findings.

Table 6.1 Summary of Thematic Linkages by Research Objective. (Source: Author's own creation).

Objective	Core Finding	Strategic Implication
1. Evaluate Policies	Dominance of national regulations with limited localisation	Integration of local wisdom is essential for culturally relevant halal tourism policies
2. Assess Halal Integration	Strong ethical grounding from cultural and religious values	Halal practices naturally embedded through cultural ethics and adaptive business strategies
3. Examine Consumer Expectations	Desire for seamless halal experience within a rich cultural setting	Importance of transparency, spiritual comfort, and cultural resonance in service delivery
4. Develop Business Strategies	Businesses blending halal compliance with traditional experiences	Traditional engagement and halal conformity form the dual axis of operational success
5. Formulate Policy Framework	Need for collaborative governance and contextual policy models	Emergence of HHTDM and HHTBPF to guide holistic, values-based development

6.3.1 Objective 1: Governmental Policies and Regulations

The development of halal tourism in Yogyakarta is strongly influenced by national policies, such as MUI-DSN No. 108 (DSN-MUI, 2016). While these offer a foundational regulatory framework, they are not adequately localised to align with Yogyakarta's unique cultural landscape. As a result, implementation often relies on voluntary compliance rather than legal enforcement.

“We promote halal certification, especially in food sectors, but there is no legal enforcement. Businesses comply based on interest, not obligation.” —
GO 3

This view reflects a broader issue: regulatory gaps across key sectors. The focus of existing halal policies has largely been on food and beverage establishments, with limited provisions for other tourism segments such as accommodation, transportation, or heritage tours.

Another key concern relates to the insufficient integration of local wisdom and cultural values into halal tourism governance. Stakeholders noted the absence of platforms or policy mechanisms that incorporate Javanese cultural identity into the formulation and execution of halal initiatives. Aligning national standards with regional customs is critical to ensuring policy relevance and community engagement.

6.3.2 Objective 2: Business Understanding and Integration

Business operators in Yogyakarta displayed a strong understanding of halal principles, which many attributed to personal religious commitment and cultural upbringing. Rather than viewing halal as a regulatory hurdle, businesses often associated it with ethical values such as hospitality, sincerity (*ikhlas*), and modesty (*haya*).

“Being halal is not just about certification. It is about how we treat guests, prepare food, and uphold our beliefs.” — BE 1

This internalisation of halal values was evident in a range of practices. Businesses reported using halal ingredients, providing prayer facilities, and implementing gender-appropriate arrangements. While some were formally certified, others adhered to informal standards derived from Islamic teachings.

Despite this positive outlook, several challenges emerged. Smaller businesses highlighted the cost of certification, irregularities in halal-certified supply chains, and limitations in facility upgrades. Nonetheless, there was widespread willingness to improve and adapt, particularly among those seeking to appeal to a growing Muslim tourist demographic.

6.3.3 Objective 3: Consumer Preferences and Expectations

Halal tourism consumers in Yogyakarta expressed a desire for experiences that balance religious needs with cultural richness. Many travellers were drawn to the city’s heritage yet found it difficult to access clearly marked halal services.

“We chose Yogyakarta because of its culture, but we also need to know where to pray and eat halal food easily.” — HT 8

The key expectations from consumers included visible halal signage, comprehensive online information, and access to prayer rooms at major attractions. Tourists valued destinations that seamlessly incorporated halal facilities into their cultural offerings. However, some noted inconsistencies in service availability and a lack of targeted promotional efforts aimed at Muslim travellers.

Those who had positive experiences often cited initiatives that combined faith-based amenities with cultural engagement, such as halal culinary classes and heritage tours. These insights reinforce the importance of providing services that are not only halal-compliant but also culturally resonant.

6.3.4 Objective 4: Integration Strategies with Cultural Identity

Businesses in Yogyakarta demonstrated creative methods for integrating halal practices with local cultural expressions. Collaborations with cultural experts and community leaders enabled the development of products and experiences that honoured both Islamic and Javanese values.

“We maintain our cultural look and feel, but everything is halal, including the snacks and story sessions.” — BE 3

These offerings ranged from halal-certified cooking workshops to traditional craft sessions adapted to Islamic guidelines. Marketing strategies focused on digital storytelling, often combining cultural branding with religious assurance. Business owners reported that such approaches attracted diverse Muslim tourists who appreciated authenticity along with compliance.

Cross-sector collaboration played a significant role in these efforts. Tourism departments, religious scholars, and local entrepreneurs worked together to ensure offerings met both spiritual and cultural expectations. This synergy demonstrated that halal tourism can be locally grounded and globally appealing.

6.3.5 Objective 5: Strategic Framework and Policy Recommendations

All stakeholder groups emphasised the need for a coordinated framework to guide halal tourism development. There was strong support for participatory governance that includes voices from the community, academia, businesses, and policymakers.

“Policy must be made with the community, not just for them. That’s how we preserve culture and uphold religious values.” — GO 7

Key recommendations included establishing a dedicated halal tourism body, providing financial support for compliance, and implementing standardised training for service providers. Stakeholders also advocated for policy experimentation at the local level, allowing flexibility and innovation.

Research institutions were encouraged to co-develop evidence-based policies with government bodies. This collaborative approach aims to bridge existing gaps and ensure regulations are both practical and culturally appropriate.

The groundwork laid by these findings will be synthesised into actionable models in the following chapter: the Holistic Halal Tourism Development Model (HHTDM) and the Halal Hospitality and Tourism Best Practice Framework (HHTBPF). These frameworks reflect a shared vision of sustainable, inclusive, and culturally grounded halal tourism in Yogyakarta.

6.4 CROSS-STAKEHOLDER SYNTHESIS

This section synthesises findings across all three stakeholder groups, government officials, business operators, and halal tourism consumers, highlighting areas of

alignment, divergence, and thematic convergence. To aid visual interpretation, a thematic triangulation diagram has been included.

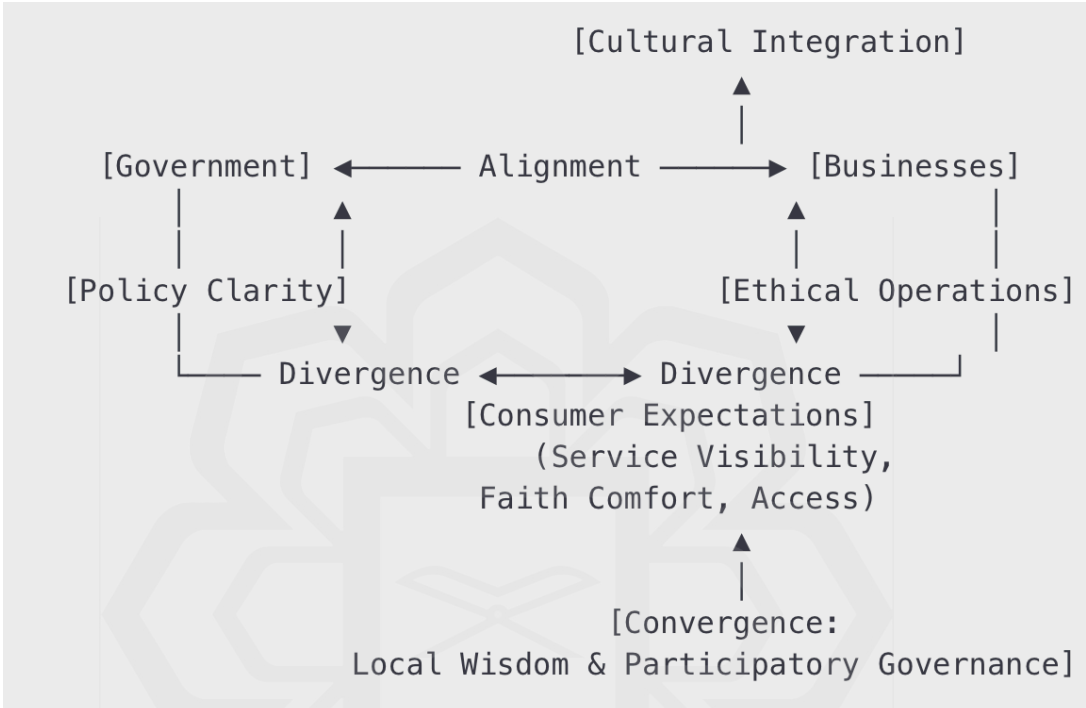


Figure 6.1 Thematic Triangulation of Stakeholder Perspectives in Halal Tourism.
(Source: Author’s own creation).

Figure 6.1 illustrates the triangulation of key perspectives across stakeholders. It highlights where alignment exists—particularly around shared values such as authenticity and cultural integration—while also pointing to practical divergences and gaps in policy, operations, and service delivery. At the base of the model lies a unifying call for culturally sensitive governance rooted in local wisdom and inclusive collaboration.

Stakeholder Alignment: There is considerable alignment in the recognition that halal tourism in Yogyakarta should embrace both spiritual and cultural dimensions. All three groups agreed that authenticity, values-based services, and ethical compliance are central to delivering meaningful tourism experiences. Education, support infrastructure, and clear policies emerged as common priorities.

Points of Divergence: Government officials primarily emphasised formal regulations, often tied to national policies. Business actors, however, voiced concerns over implementation challenges such as the high cost of certification and gaps in halal infrastructure. Consumers focused more on accessibility, service visibility, and faith-friendly tourism experiences. This indicates differing priorities that require a bridging mechanism to ensure inclusive development.

Thematic Convergence: Despite these divergences, stakeholders repeatedly stressed the importance of preserving local identity through halal practices rooted in local wisdom. This shared emphasis on contextualising halal tourism within Yogyakarta's socio-cultural landscape offers a valuable entry point for policy innovation.

Emerging Governance Needs: Participants collectively called for participatory governance that includes community actors, religious scholars, business associations, and government bodies. Collaboration is viewed as essential for crafting culturally sensitive policies and ensuring effective implementation. These insights feed directly into the strategic frameworks introduced in Chapter Seven. The following table offers a condensed view of the triangulated findings across stakeholder groups, further reinforcing the shared themes, challenges, and opportunities identified in the study.

Table 6.2 Triangulation Focus of the Study. (Source: Author's own creation).

Triangulation Focus	Government Officials	Business Operators	Consumers
Stakeholder Alignment	Policy support for halal tourism Ethical tourism	Cultural ethics, authenticity, values-based service	Demand for authentic halal experiences
Points of Divergence	Focus on regulation and national compliance	Costly certification, infrastructure gaps	Accessibility, prayer space, and visibility of services
Thematic Convergence	Support for integrating <i>kearifan lokal</i>	Maintain cultural uniqueness	Appreciate local culture & expect contextual offerings
Governance Expectations	Call for structured policy, stronger enforcement	Collaborative partnerships with government	Inclusion in decision-making, cultural preservation

6.5 CHAPTER SUMMARY

This chapter summarised findings across stakeholder groups, showing how cultural values and halal principles intersect in Yogyakarta's tourism landscape. The table below captures the findings in relation to each research objective.

The insights from this chapter underpin the proposed HHTDM and HHTBPF models, which will be explored in the next chapter. These models aim to formalise and operationalise halal tourism development in Yogyakarta, grounded in both stakeholder input and practical realities.

Table 6.3 Summary of Findings. (Source: Author's own creation).

Objective	Key Findings	Remarks / Implications
1. Evaluate policies	- National-level dominance; minimal localisation - F&B receives most regulatory focus- - Voluntary enforcement; limited integration of cultural values - Low cross-sector collaboration	- Tailored local policies are essential - Holistic coverage across tourism services needed - Cultural context must be embedded in regulations - Partnerships can enhance policy implementation
2. Assess halal integration	- Strong internalisation of halal ethics - Cultural upbringing drives natural integration - Certification cost and halal supply remain key barriers - Adaptive and ethical business mindset	- Halal adoption is ethically motivated - Government and NGOs should support SMEs - Positive business attitudes are key to scaling compliance
3. Examine consumer expectations	- Demand for cultural-immersive halal experiences - High importance on halal visibility and prayer facilities - Consumers appreciate integrated spiritual-cultural offerings - Need for better promotion and signage	- Growing niche market with high satisfaction - Digital presence and clear labelling improve accessibility - Consumer feedback is crucial for service improvement
4. Develop business strategies	- Businesses innovate within halal parameters - Cultural narratives used to enrich tourism offerings - Community elders consulted for cultural relevance - Emphasis on authenticity and compliance in marketing	- Cultural integration boosts product differentiation - Community involvement sustains long-term success - Marketing strategies should balance faith and identity
5. Formulate policy framework	- Demand for clear, inclusive governance model - Four pillars: ethics, sustainability, halal compliance, culture - Support for local training and institutional coordination - Emphasis on enforcement and incentive systems	- Co-creation with local actors ensures relevance - Strategic model guides future halal tourism growth - Paves the way for frameworks discussed in Chapter Seven

CHAPTER SEVEN

DISCUSSION AND RECOMMENDATIONS

7.1 INTRODUCTION

This chapter presents a comprehensive discussion and interpretation of the findings from Chapters 4, 5, and 6, culminating in the development of two key contributions: the Holistic Halal Tourism Development Model (HHTDM) and the Holistic Halal Tourism Business Policy Framework (HHTBPF). These outputs are designed to bridge the gaps between policy intent, business practices, and consumer expectations within the context of halal tourism in Yogyakarta.

By synthesising thematic insights across stakeholder groups, this chapter illustrates how the research findings translate into structured models for policy and practice. The HHTDM provides a conceptual blueprint for integrating halal principles into local tourism governance, while the HHTBPF offers strategic directions and actionable pathways to operationalise these principles. Both are grounded in empirical data, contextual understanding, and existing literature.

The chapter also outlines the justification and step-by-step development of the models, their alignment with stakeholder needs, and their potential to inform sustainable and inclusive halal tourism strategies. Policy recommendations, strategic action plans, and proposed implementation modules are discussed, followed by a final reflection on the study's contributions, limitations, and future research directions.

7.2 THESIS SUMMARY

This thesis examines the integration of halal principles into Yogyakarta's tourism industry, highlighting both opportunities and challenges. While the region has strong cultural appeal and growing potential in the Muslim travel market, it faces barriers such as non-standardised practices, certification costs, and a lack of tailored local policies. The study is guided by Cultural Adaptation Theory, Stakeholder Theory, and Sustainable Tourism Theory.

A comprehensive literature review covers halal tourism concepts, global and national trends, and policy frameworks, with a focus on Indonesia and Yogyakarta. It identifies gaps in local implementation, regional disparities, and limited alignment between national strategies and community-level execution. These gaps justify the need for a strategic, culturally sensitive approach to halal tourism development in Yogyakarta.

The research adopts a qualitative methodology, using semi-structured interviews with government officials, business owners, entrepreneurs, and tourists. Data collection explores three main areas: policy effectiveness, business integration of halal principles, and consumer expectations. Thematic analysis is applied to identify patterns, challenges, and best practices.

Findings reveal that regulatory gaps, uneven certification processes, and low awareness among SMEs hinder halal tourism growth. Consumers prioritise transparent halal assurance, high service quality, and authentic cultural experiences. Successful businesses combine halal compliance with cultural authenticity, showing the value of integrated approaches.

The study develops two key outputs: the Holistic Halal Tourism Development Model (HHTDM) and the Holistic Halal Tourism Business Practices Framework (HHTBPF). These frameworks offer guidelines for policymakers, businesses, and

communities to enhance halal tourism sustainably and inclusively. The research concludes with practical recommendations, recognising limitations and suggesting directions for future studies to strengthen halal tourism in other regions.

7.3 DEVELOPMENT OF THE HOLISTIC HALAL TOURISM DEVELOPMENT MODEL (HHTDM)

The Holistic Halal Tourism Development Model (HHTDM) was conceptualised as a strategic framework that addresses the challenges and aspirations surrounding halal tourism in Yogyakarta. It emerged from the empirical findings and thematic synthesis presented across Chapters 4, 5, and 6, which collectively examined policy gaps, business preparedness, and consumer expectations. The model is not merely theoretical; it is grounded in the lived realities of local stakeholders and guided by the principles of sustainability, cultural integrity, ethical governance, and halal compliance.

The HHTDM seeks to align fragmented initiatives and provide a cohesive roadmap for stakeholders to collaboratively build an inclusive and resilient halal tourism ecosystem. Its structure draws on theoretical foundations and integrates local wisdom offering both guidance and adaptability for future development.

7.3.1 Rationale and Link to Research Findings

The HHTDM was developed as a direct response to key findings across three stages of research:

- Chapter 2 identified gaps in existing halal tourism models, particularly their lack of integration between ethical values, cultural localisation, and sustainability. Many frameworks were generalised and not adaptable to the specific socio-

cultural and administrative contexts of decentralised regions such as Yogyakarta. These gaps reinforced the need for a context-specific, operationally applicable, and theoretically grounded model.

- Chapter 4 identified significant policy misalignments, a lack of localised halal tourism frameworks, and minimal coordination across agencies. These insights informed the model's regulatory and ethical dimensions.
- Chapter 5 explored business challenges and consumer narratives, revealing inconsistencies in halal service delivery, branding limitations, and limited access to training. These practical realities informed the model's commercial and operational orientation.
- Chapter 6 synthesised diverse stakeholder perspectives: government, business, and tourists highlighting the importance of local values. These cultural nuances shaped the model's emphasis on cultural preservation and community engagement.

7.3.2 Theoretical Foundation

The model is conceptually underpinned by three interrelated theories:

- Stakeholder Theory: Emphasises inclusive collaboration among government, businesses, and consumers to co-create halal tourism solutions.
- Cultural Adaptation Theory: Advocates for localising national halal standards by incorporating regional values, practices, and symbols.
- Sustainable Tourism Theory: Ensures long-term planning, ethical management, and environmentally conscious development in tourism ecosystems.

These frameworks offered analytical depth to interpret the data and provided strategic anchors for structuring the model.

7.3.3 Model Construction Process

The construction of the HHTDM followed an iterative, multi-stage approach:

1. **Thematic Consolidation:** Thematic codes from interviews and fieldwork were grouped under key domains such as governance, business practices, and consumer confidence.
2. **Gap Identification:** Disconnections between national policy and local implementation were highlighted, especially in training, certification, and marketing support.
3. **Triangulated Synthesis:** Findings were cross compared across stakeholder groups to identify overlapping needs and mutually reinforcing opportunities.
4. **Cultural Integration:** Cultural values unique to Yogyakarta were embedded to enhance social acceptance and community ownership.
5. **Strategic Structuring:** Four central components were defined and positioned to interact dynamically with one another.

7.3.4 Core Components of the Model

The HHTDM consists of four mutually reinforcing pillars:

7.3.4.1 Ethical Values

Derived from stakeholder concerns about transparency, labour rights, and service ethics, this component champions fairness, accountability, and Islamic governance principles across tourism activities.

7.3.4.2 Sustainable Practices

Echoing local demands for eco-tourism and conservation, this pillar promotes resource efficiency, infrastructure resilience, and long-term environmental planning. It aligns with sustainable tourism development and calls for Environmental Impact Assessments (EIA) and public-private collaboration.

7.3.4.3 Halal Principles

This element ensures that all services, ranging from food preparation to accommodation and tour activities, adhere to halal standards, while also allowing for contextual flexibility and incremental adoption by businesses.

7.3.4.4 Cultural Integrity

Recognising the importance of heritage and identity, this component underscores the need for community-based tourism, preservation of arts and customs, and the integration of local wisdom into tourism design.

7.3.5 Visual Representation and Implementation Utility

Figure 7.1 provides a visual map of the HHTDM, presenting the interaction between its four pillars and showing how they support one another in building a robust halal tourism framework. The model is designed for practical use by policymakers, businesses, and

community stakeholders alike, guiding interventions, reforms, and innovations in both local and national contexts.

Together, these components position the HHTDM as a dynamic, inclusive, and locally grounded strategy to elevate halal tourism in Yogyakarta and beyond.



Figure 7.1 Holistic Halal Tourism Development Model. (Source: Author's own creation).

7.4 COMPONENTS OF THE HOLISTIC HALAL TOURISM DEVELOPMENT MODEL (HHTDM)

This section outlines the four core components of the Holistic Halal Tourism Development Model (HHTDM), each grounded in both the empirical findings of this study and key theoretical frameworks, namely Stakeholder Theory (Freeman, 2010), Cultural Adaptation Theory (Berry, 1997), and Sustainable Tourism Theory (Butler, 1999). These components represent interdependent pillars that together support the development of a sustainable, ethical, and culturally attuned halal tourism ecosystem in Yogyakarta.

7.4.1 Ethical Values

This component reflects the fundamental need for fairness, transparency, and responsibility across tourism governance and operations. Ethical values were frequently cited by government officials and business actors in Chapters 4 and 5 as critical to building trust and legitimacy in halal tourism services. Concerns about inconsistent halal standards, unfair pricing practices, and lack of employee welfare mechanisms underscored the urgency for a framework guided by Islamic ethical principles such as justice (*'adl*), trust (*amanah*), and honesty (*sidq*).

Aligned with Stakeholder Theory, this component emphasises accountability not only to regulators, but also to employees, consumers, and communities. Ethical business conduct contributes directly to sustainable tourism by fostering long-term consumer trust, regulatory compliance, and community support.

7.4.2 Sustainable Practices

This pillar promotes environmentally responsible behaviour, infrastructure resilience, and resource efficiency. Stakeholders across all three groups (government, business, and tourists) noted the importance of minimising environmental degradation while maximising socio-economic benefits. Specific recommendations from Chapter 4 included the integration of Environmental Impact Assessments (EIA) into tourism planning, improved waste management systems, and incentives for eco-tourism initiatives.

This component draws from Sustainable Tourism Theory (Butler, 1999), which advocates for tourism that meets the needs of the present without compromising future generations. In the context of Yogyakarta, sustainable practices also reflect local wisdom such as "*memayu hayuning bawono*," which advocates for harmony with nature and community wellbeing.

7.4.3 Halal Principles

Halal compliance remains the foundation of this model. This component ensures that all products, services, and experiences offered within the tourism ecosystem are aligned with Islamic teachings. Findings from Chapters 5 and 6 highlighted challenges related to halal certification, lack of training for staff, and miscommunication of halal features to visitors.

Drawing on Cultural Adaptation Theory, this component supports the localisation of national halal standards. Rather than enforcing a one-size-fits-all framework, the model encourages flexible, context-sensitive implementation. This includes promoting micro-certification schemes, mobile halal training modules, and simplified guidelines tailored to small-scale tourism operators.

7.4.4 Cultural Integrity

Preserving local identity and cultural heritage is a key strength of halal tourism in Yogyakarta. This component advocates for the protection and promotion of local traditions, arts, and values, which were repeatedly cited in Chapter 6 by both business actors and tourists as essential to authentic experiences.

This aligns with Cultural Adaptation Theory and local philosophical values such as "*guyub rukun*" (communal harmony) and "*ngeli tapi ora keli*" (adaptive yet principled). By embedding these values into tourism offerings, the model strengthens cultural resilience and social cohesion, while also enhancing the attractiveness of Yogyakarta as a unique halal destination.

Each of these four components contributes to a holistic and dynamic halal tourism environment. Their integration ensures that tourism in Yogyakarta is not only halal-compliant but also socially inclusive, culturally rooted, and environmentally sustainable. These pillars collectively provide a practical framework for policy innovation, business transformation, and community empowerment.

7.5 APPLICATIONS AND LIMITATIONS OF THE HOLISTIC HALAL TOURISM DEVELOPMENT MODEL (HHTDM)

7.5.1 Practical Applications

The HHTDM offers a structured foundation for guiding halal tourism development in regions where such frameworks are still emerging or fragmented. In Yogyakarta, the findings from Chapter 4 demonstrated a lack of cohesive local policy mechanisms despite high interest among stakeholders. This model can support:

- **Implementation by Local Policymakers:** The model provides strategic directions that align national halal mandates with local values, ensuring that policy development considers Yogyakarta's unique socio-cultural landscape. Policymakers may use the model to design training programs, zoning regulations, and community engagement plans.
- **Business Use for Halal Certification and Branding:** Chapter 5 highlighted that many tourism businesses are unsure how to align operational practices with halal standards. The model guides halal certification processes, suggests branding strategies based on ethical and cultural values, and encourages investment in digital tools and staff training.
- **Adoption by NGOs or Cultural Bodies:** Cultural integrity, as emphasized in Chapter 6, is a central feature of the HHTDM. NGOs and cultural organisations can use the model to develop community-based tourism initiatives that preserve traditional arts and practices such as *memayu hayuning bawono* and *guyub rukun*.

7.5.2 Transferability and Adaptation

Although designed with Yogyakarta in mind, the HHTDM possesses universal relevance:

- **Relevance in Other Indonesian Regions:** Its components, ethical governance, sustainable practices, halal compliance, and cultural authenticity, are adaptable to other provinces like Aceh, West Java, or Lombok, where Muslim populations and tourism priorities differ but align with the model's core themes.
- **Potential Use in ASEAN or Muslim-Minority Markets:** The model may also be adjusted for use in Malaysia, Thailand, or even Europe and Japan, where halal tourism is growing. Adaptation would involve contextualising the model's cultural and legal assumptions to match local consumer expectations, business practices, and regulatory norms.

7.5.3 Limitations

While the HHTDM offers a comprehensive and inclusive framework, several limitations should be acknowledged:

- **Contextual Boundaries:** The model was constructed based on the socio-cultural characteristics of Yogyakarta, including its unique local wisdom. Its direct applicability may be limited in regions where such cultural dynamics are absent or differently expressed.
- **Capacity and Resource Constraints:** Many business stakeholders, as reflected in Chapter 5, highlighted the lack of access to funding, halal training, and technological infrastructure. The model assumes a baseline of institutional support and stakeholder readiness, which may not exist in all settings.
- **Regulatory Fragmentation:** Variations in halal standards between national authorities, and the complexity of coordinating across government levels, were noted in Chapter 4. These may pose challenges in replicating the model elsewhere without harmonised certification systems and clearer operational guidelines.

Recognising these limitations, future applications of the HHTDM should include adaptable toolkits, contextual mapping tools, and policy engagement modules to ensure flexibility and responsiveness to local conditions.

7.6 DEVELOPMENT OF THE HOLISTIC HALAL TOURISM BUSINESS PRACTICES FRAMEWORK (HHTBPF)

The Holistic Halal Tourism Business Practices Framework (HHTBPF) was developed as a complementary tool to the Holistic Halal Tourism Development Model (HHTDM), designed to guide tourism businesses, particularly MSMEs, in aligning their operations with halal values in a structured, culturally grounded, and actionable manner. While the HHTDM lays the strategic foundations for policy integration, community engagement,

and stakeholder alignment, the HHTBPF translates these principles into practical business-level applications.

7.6.1 Rationale and Design Process

The need for the HHTBPF emerged directly from stakeholder interviews across Chapters 5 and 6, which revealed a common concern among business operators: despite growing interest in halal tourism, there remained ambiguity in operational standards, difficulty in accessing certification, and limited understanding of how to integrate local values into service delivery. Small and medium enterprises (SMEs) expressed that most halal tourism guidelines were abstract, top-down, and lacked contextual relevance to their day-to-day business challenges.

To address this, the framework was designed as a modular, flexible, and scalable structure that could respond to varying business capacities and sectoral differences (e.g., food, accommodation, attractions, retail). Each module draws from the empirical findings and theoretical pillars of the HHTDM: Ethical Values, Sustainable Practices, Halal Principles, and Cultural Integrity, while ensuring direct applicability at the operational level.

The design process followed a multi-phase trajectory:

- **Empirical Grounding:** Findings from Chapters 5 and 6 were used to extract recurring business needs, such as the lack of halal-trained staff, confusion about branding strategies, and inconsistent implementation of halal SOPs.
- **Gap Alignment:** These findings were then mapped against regulatory and institutional shortcomings highlighted in Chapter 4, particularly the fragmented coordination between certification bodies, limited enforcement, and absence of regionally adapted business guidelines.

- **Modular Structuring:** The framework was divided into eight thematic modules based on the most frequently cited business challenges during stakeholder interviews. These included needs for staff training, service excellence, branding, digital tools, environmental responsibility, and crisis preparedness. Presenting the components as modules allows for a clear, organised, and flexible approach that facilitates targeted focus, ease of updates, enhanced user engagement, and comprehensive coverage.
- **Cultural Integration:** To ensure local resonance, each module incorporates local wisdom to promote community cohesion and authenticity.

7.6.2 Addressing Regulatory Gaps and Stakeholder Needs

The HHTBPF is designed to bridge the regulatory disconnects identified in Chapter 4, where national halal policies were not sufficiently translated into actionable guidelines for local businesses. By providing a comprehensive operational framework, the HHTBPF helps to:

- **Standardise operational practices:** Offering practical checklists, training suggestions, and performance metrics that align with national halal certification while remaining flexible to local conditions.
- **Facilitate compliance and branding:** Assisting businesses in navigating halal compliance processes and enhancing consumer trust through value-based branding strategies.
- **Build institutional capacity:** Enabling policymakers and support institutions (e.g., local chambers, tourism boards, NGOs) to deploy the modules in capacity-building programs, technical workshops, and SME mentoring schemes.
- **Empower cultural authenticity:** Encouraging businesses to preserve and highlight cultural assets, thereby differentiating Yogyakarta's halal tourism offerings from generic or tokenistic implementations.

In sum, the HHTBPF represents an applied business tool rooted in stakeholder realities and theoretical depth. It reinforces the HHTDM's holistic vision while filling the operational void between policy ambition and business practice. Figure 7.2 visually maps the framework's eight modules and their interaction with the values embedded in the HHTDM, illustrating how tourism businesses can evolve into ethical, competitive, and community-conscious enterprises.

7.6.3 Proposed Eight Modules of the HHTBPF

The eight proposed modules of the Holistic Halal Tourism Business Practices Framework are as follows:

1. Foundational Practices: Establishing halal vision and mission, leadership commitment, and core values integration.
2. Operational Excellence: Standard operating procedures (SOPs) for halal compliance in service delivery, food preparation, accommodation, and tour operations.
3. Community and Social Responsibility: Engaging with local communities, supporting traditional artisans, and promoting social inclusion.
4. Marketing and Customer Experience: Halal-focused branding, service quality assurance, feedback mechanisms, and customer satisfaction strategies.
5. Economic Impact and Business Support: Financial planning, access to microfinancing, collaborations with local suppliers, and SME growth strategies.
6. Technology and Innovation: Use of digital tools, mobile apps, booking platforms, and virtual guides to enhance halal tourism accessibility and transparency.
7. Crisis Management and Sustainability: Guidelines for risk management, health and safety protocols, and environmentally sustainable practices.
8. Monitoring and Continuous Improvement: Self-assessment tools, halal audits, performance indicators, and feedback loops to ensure adaptive management.

These modules are not meant to be prescriptive but serve as adaptable guides that businesses can tailor according to their scale, context, and readiness. Together, they offer a blueprint for translating the values of the HHTDM into tangible, measurable actions that uplift service quality, foster community integration, and sustain the halal tourism ecosystem in Yogyakarta and beyond.

7.7 PROPOSED POLICY RECOMMENDATIONS

This section synthesises key policy recommendations based on the findings from Chapters 4 and 5, and the framework developed in Chapter 7.5. These recommendations aim to bridge regulatory gaps, address stakeholder concerns, and create enabling conditions for the adoption of halal tourism principles in Yogyakarta. Drawing from empirical data, stakeholder feedback, and comparative analysis of national and local policies, the proposed measures are grouped by target audience for clarity and strategic implementation. A full list of detailed action plans and implementation strategies is available in Appendix D.

Table 7.1 presents a summarised overview of these policy recommendations, including the targeted audience and core implementation plan.

7.7.1 Government-Focused Recommendations

- **Inclusive Policy Development:** Collaborate with local universities and international halal tourism experts to develop Yogyakarta-specific halal tourism policies that reflect local cultural heritage and community values.
- **Regulatory Enforcement Mechanism:** Establish structured audits and compliance monitoring for halal-certified tourism businesses.

- **Monitoring, Evaluation, and Adaptation:** Create a digitalised feedback and M&E system to ensure policy relevance and responsiveness.
- **Economic Impact Analysis:** Institutionalise annual halal tourism economic assessments to ensure inclusive growth and community benefit.

7.7.2 Government–Community Joint Recommendations

- **Community Engagement Office:** Establish a dedicated liaison unit to connect policymakers with religious leaders, cultural actors, and residents.
- **Support for Cultural Tourism:** Promote community-led tourism initiatives that preserve traditional practices while supporting halal compliance.

7.7.3 Government–Business Joint Recommendations

- **Certification, Training, and Education:** Establish a Halal Tourism Academy offering blended online and offline training in halal compliance and cultural sensitivity.
- **Financial Incentives:** Offer grants, subsidies, and microloans to SMEs pursuing halal certification.
- **Strategic Collaboration with Travel Agencies:** Co-develop halal tourism packages and shared marketing campaigns.
- **Health, Safety, and Accessibility Standards:** Develop a unified health and safety protocol, alongside infrastructure upgrades for inclusive tourism.
- **Sustainable Tourism Policies:** Launch eco-certification for halal tourism operators, supported by expert-developed sustainability guidelines.
- **Digital Integration:** Create halal-focused mobile apps, digital payment systems, and training platforms.

- **Crisis Management and Resilience Planning:** Develop protocols for risk preparedness and establish a crisis response fund for the sector.
- **Stakeholder Engagement Strategy:** Establish a permanent stakeholder committee and regular engagement forums.
- **Visitor Experience Optimisation:** Implement feedback mechanisms and innovation labs for continuous product and service improvements.

7.7.4 Business-Focused Recommendations

- **Cultural Integration in Business Practice:** Mandate that halal-certified businesses offer cultural enrichment experiences tied to local heritage.

7.7.5 Tourism Board-Focused Recommendations

- **Marketing and Promotion Strategy:** Develop digital and influencer-based campaigns highlighting halal tourism in Yogyakarta to regional and global Muslim audiences.

These recommendations form the policy backbone of the Holistic Halal Tourism Business Policy Framework (HHTBPF), enabling the practical realisation of the strategic vision presented in this study.

Table 7.1 Summary of Policy Recommendations and Implementation Plan. (Source: Author's own creation).

Recommendation	Target Audience	Description / Implementation Plan
Inclusive Policy Development	Government	Engage local universities and international partners to create tailored halal tourism strategies.
Regulatory Enforcement Mechanism	Government	Implement audits and monitoring systems for halal compliance.
Monitoring & Evaluation	Government	Create a digital M&E platform with annual policy reviews.
Economic Impact Analysis	Government	Conduct regular assessments to measure local benefits.
Community Engagement Office	Government / Community	Set up a liaison office for cultural and religious consultation.
Support for Cultural Tourism	Government / Community	Promote community-led tourism that preserves traditions.
Certification & Training	Government / Businesses	Create Halal Tourism Academy and online training platforms.
Financial Incentives	Government / Businesses	Provide subsidies, grants, and loans for halal tourism adoption.
Travel Agency Collaboration	Government / Businesses	Co-create travel packages and train agency staff.
Health & Accessibility Standards	Government / Businesses	Set hygiene protocols and improve facility access.
Sustainable Tourism Policies	Government / Businesses	Support eco-friendly tourism operations and create certification.
Technology Integration	Government / Businesses	Develop apps, digital services, and payment platforms.
Crisis Management	Government / Businesses	Design response plans and establish sector resilience funds.
Stakeholder Engagement	Government / Businesses	Conduct mapping, form stakeholder committees and engagement plans.
Visitor Experience Enhancement	Government / Businesses	Create feedback systems and innovation initiatives.
Cultural Integration	Businesses	Embed cultural elements into services and experiences.
Marketing & Promotion Strategy	Tourism Board	Use digital campaigns and influencers to reach halal tourists.

7.8 STRATEGY, ACTION PLAN, AND MODULE

This section outlines the strategic roadmap, action plan, and modular structure that support the implementation of the Holistic Halal Tourism Business Policy Framework (HHTBPF). Built upon the findings in Chapters 4–6 and anchored in the HHTDM and HHTBPF, this implementation blueprint provides clear, practical steps for relevant stakeholders to adopt, adapt, and sustain halal tourism principles in Yogyakarta.

7.8.1 Strategic Objectives

The following strategic objectives were developed to ensure alignment with stakeholder needs, empirical insights, and sustainable development goals:

- **Policy Realignment:** Strengthen integration between national halal standards and local governance structures.
- **Business Enablement:** Equip tourism businesses, particularly MSMEs, with the resources and training necessary to comply with halal tourism requirements.
- **Cultural Positioning:** Promote Yogyakarta's unique identity by embedding cultural authenticity into tourism offerings.
- **Sustainability Orientation:** Foster environmentally and socially responsible practices across the tourism value chain.
- **Visitor-Centric Innovation:** Continuously enhance visitor experience through feedback, digital innovation, and service excellence.

7.8.2 Action Plan Overview

To operationalise these strategies, the following phased action plan is proposed:

Table 7.2 Action Plan. (Source: Author's own creation).

Phase	Timeline	Key Activities
Phase 1	Year 1	Stakeholder engagement workshops; policy review; curriculum design for training.
Phase 2	Year 2	Launch Halal Tourism Academy; initiate pilot programmes in selected destinations.
Phase 3	Year 3	Full-scale implementation; digital platform rollout; economic impact monitoring.
Phase 4	Year 4–5	Policy adaptation based on M&E data; scale up sustainable practices across region.

7.8.3 Modular Framework for Implementation

The HHTBPF is structured into eight interlinked modules, each designed to support a specific operational and strategic domain within halal tourism business practices.

Table 7.3 Modular Framework for Implementation. (Source: Author's own creation).

Module	Purpose
1. Foundational Practices	Ensures basic understanding of halal principles, local culture, and organisational ethics.
2. Operational Excellence	Focuses on service quality, hygiene, certification processes, and standard operating procedures.
3. Community and Social Responsibility	Promotes local engagement, CSR initiatives, and community-owned tourism models.
4. Marketing and Customer Experience	Enhances branding, customer journey, digital marketing, and satisfaction metrics.
5. Economic Impact and Business Support	Monitors tourism's economic contribution and offers tools for SME development.
6. Technology and Innovation	Encourages digital transformation in tourism service delivery and data-driven decisions.
7. Crisis Management and Sustainability	Develops preparedness frameworks and embeds sustainability in operations.
8. Monitoring and Continuous Improvement	Provides mechanisms for policy feedback, business audits, and iterative learning.

Each module contains detailed guidelines, key performance indicators, and flexible checklists to allow businesses and regulators to adapt according to scale, resource capacity, and market readiness. For comprehensive descriptions of each module, including their components and suggested implementation steps, the full modular framework is provided in Appendix D.

7.9 DISCUSSION SUMMARY AND KEY CONTRIBUTIONS

This chapter has consolidated the main insights of the study by presenting two key outcomes: the Holistic Halal Tourism Development Model (HHTDM) and the Holistic Halal Tourism Business Practices Framework (HHTBPF). These frameworks were

developed through an iterative process grounded in thematic and stakeholder analyses from Chapters 4, 5, and 6. Together, they represent the study's core strategic contribution to both theory and practice in halal tourism.

The HHTDM is a significant theoretical contribution that integrates three conceptual foundations, Cultural Adaptation Theory, Stakeholder Theory, and Sustainable Tourism Theory, into a unified model of halal tourism development. Unlike previous models which often adopt a top-down, one-size-fits-all approach, the HHTDM incorporates local cultural values, stakeholder engagement, and adaptive governance mechanisms. It fills a critical gap in the literature by proposing a framework that is not only halal-compliant but also deeply sensitive to local context. As identified in Chapter 2, many existing halal tourism studies neglect the importance of local wisdom, and the lived experiences of stakeholders. The HHTDM addresses this omission by embedding qualitative data into the framework's core logic.

Building upon the HHTDM, the HHTBPF translates the model's guiding principles into actionable practices for halal tourism businesses. Structured around eight practical modules, the HHTBPF provides tools for improving service quality, aligning with regulatory frameworks, integrating cultural elements, and enhancing operational sustainability. Its development responds directly to gaps identified in the stakeholder data, including business readiness, halal certification challenges, and the absence of structured guidance for implementation. While prior studies often silo their focus on either policy or consumer preferences, this research bridges those areas by offering a comprehensive framework that is both strategic and implementable.

These frameworks also contribute methodologically to halal tourism research by offering a stakeholder-informed design that allows for cross-sectoral dialogue, and by proposing flexible models that can be transferred or adapted across other Muslim-minority destinations. The synthesis of empirical findings with theoretical constructs ensures that both the HHTDM and HHTBPF are grounded in context while also extending broader applicability.

In sum, the HHTDM and HHTBPF jointly represent a pioneering contribution to the halal tourism discourse. They offer an integrated, adaptable, and stakeholder-responsive pathway for aligning halal principles with tourism planning and operations. By bridging the divide between academic theory and real-world practice, the study advances the global conversation on how culturally respectful, inclusive, and sustainable halal tourism can be realised.

7.10 CONCLUSION AND RECOMMENDATIONS

This study set out to explore how halal principles can be systematically and sustainably integrated into tourism development in Yogyakarta, a culturally rich and Muslim-minority region. Drawing on empirical data from government, business, and community stakeholders, the research produced two major outputs: the Holistic Halal Tourism Development Model (HHTDM) and the Holistic Halal Tourism Business Practices Framework (HHTBPF). These frameworks were designed to offer both conceptual clarity and practical guidance to support ethical, culturally sensitive, and economically viable halal tourism in the region.

The HHTDM is grounded in three key theoretical lenses: Cultural Adaptation Theory, Stakeholder Theory, and Sustainable Tourism Theory. It synthesises data across policy analysis (Chapter 4), business engagement (Chapter 5), and stakeholder triangulation (Chapter 6). Its four interdependent pillars, ethical values, sustainable practices, halal principles, and cultural integrity, were derived from both theoretical foundations and stakeholder validation. The model addresses a critical gap in the halal tourism literature by offering a bottom-up, adaptable framework that responds to implementation challenges, regulatory inconsistencies, and the lack of cultural contextualisation evident in many existing strategies.

To support practical adoption, the HHTBPF was developed. This framework comprises eight actionable modules that operationalise the HHTDM for tourism

businesses. These modules offer structured guidance on halal compliance, service improvement, community engagement, sustainability, and innovation. Each module was informed by recurring themes from the stakeholder interviews, ensuring they reflect on-the-ground realities, such as business capacity, cultural preservation, digital readiness, and customer experience.

Despite its contributions, this study is not without limitations. The findings are based on data specific to Yogyakarta and may not be directly generalisable to other regions without careful contextual adaptation. The qualitative design provided in-depth insights but did not produce statistically representative data. Moreover, the absence of longitudinal data limits the ability to assess the long-term impact of the proposed frameworks.

Nonetheless, the study offers clear and practical recommendations for key stakeholder groups:

- Government agencies are encouraged to adopt inclusive, localised halal tourism policy approaches, develop robust monitoring and evaluation mechanisms, and establish community liaison offices to build sustained engagement.
- Tourism businesses should utilise the HHTBPF modules to improve halal service delivery, invest in cultural training, and apply flexible certification strategies that suit local market needs.
- Community stakeholders are urged to collaborate with tourism developers to co-create culturally grounded tourism products, preserve local traditions, and participate in decision-making processes.

Future research may extend this work by exploring the replicability of the HHTDM in other Muslim-minority or multicultural destinations. Comparative case studies and mixed-methods designs could offer broader validation and reveal regional nuances. Further, the integration of real-time digital feedback and policy adjustment tools may enhance the adaptability and impact of the frameworks over time.

In conclusion, this study contributes an original and context-sensitive framework for halal tourism development in Indonesia. By combining theoretical synthesis with stakeholder-driven insight, it provides a timely foundation for the development of inclusive, sustainable, and culturally responsive halal tourism practices.



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RESEARCH PARTICIPATION CONSENT FORM

Project Title: Navigating the Halal Landscape: A Study on Policy, Regulations, and Business Practices of the Halal Tourism Industry in Yogyakarta Indonesia.

Researcher: Aisah Salsabila, PhD Candidate at International Islamic University Malaysia (IIUM), supervised by Dr. Haruna and Dr. Aizat, and is mentored by Dr. Syukri, Dr. Apri, and Dr. Minta from Universitas Negri Yogyakarta.

We would like to ask for your willingness to participate in this research. Your participation involves a one-time semi-structured interview lasting approximately 1 hour. During this interview, you will be asked to share your thoughts and experiences related to policy, regulations, and business practices.

Ethical Considerations:

- By signing this form, you acknowledge that you understand the purpose of the study, the interview process, potential risks and benefits, and your rights as a participant.
- Your personal information and interview responses will be kept confidential. Only the research team will have access to this data. Publications and presentations will use pseudonyms and other measures to ensure your identity is not revealed.
- This research aims to avoid harm or adverse impacts on participants and their businesses. Your well-being and the integrity of your business are top priorities.
- The research process will be sensitive to local customs, beliefs, and practices associated with halal principles and values in Yogyakarta, Indonesia.

Additional Information:

- Interview recordings will be transcribed and stored securely.
- Anonymised extracts of your responses may be quoted in research reports, publications, and presentations without mentioning your name.
- Anonymised transcripts of your responses may be made available online as part of research publications.
- Your demographic data will be collected and used for research purposes.
- You understand that you may be contacted for further clarification or information after the initial interview, but only if necessary to ensure the accuracy and completeness of the research data. Your consent to be contacted is optional and can be withdrawn at any time.
- Any documents used during research will respect intellectual property rights. Proper permissions will be obtained, and sources will be cited appropriately.

You have the right to:

- Choose to participate or withdraw from the study at any time without penalty.
- Ask questions and receive clarification about the study.
- Be informed of any new information that may affect your decision to participate.
- See and correct any errors in your interview transcript.



INTERVIEW QUESTIONS

For Government Officials at Tourism Offices:

Introduction: Could you please describe your role within the tourism office and outline the current priorities and initiatives that the office is focusing on?

Objective 1: Evaluate existing governmental policies and regulations

1. Can you outline the current governmental policies and regulations supporting halal tourism in Yogyakarta? For example, Article 17F in Regulation No. 1 of 2019, where the Regional Government organises halal tourism based on local wisdom.
2. Are there any plans to introduce new policies or regulations specifically targeting halal tourism development? Like Aceh, Bandung, and NTB did.
3. How do current policies ensure the adherence of tourism businesses to halal standards?

Objective 5: Formulate policy recommendations

5. What challenges have been encountered in implementing halal tourism policies, and how were they addressed?
6. How do policies integrate halal tourism with Yogyakarta's cultural and historical heritage and how can you ensure they're inclusive and respectful of all cultural groups?
7. In your view, is Yogyakarta prepared to shift towards halal tourism, and if not what recommendations would you suggest to ensure readiness for this transition?

Objective 6: Create a strategic framework

9. What strategies are in place to promote halal tourism both domestically and internationally?
10. How does the government support innovation and quality improvement in the halal tourism sector?

Additional Question:

In your opinion, does the choice of terminology, such as 'halal tourism,' 'Muslim-friendly,' 'sharia-compliant' or 'halal-friendly', significantly impact the development and perception of Yogyakarta as a tourism destination? Which of these terms do you think would be more effective in promoting and expanding the halal tourism industry, and why?

To end:

Looking ahead, how do you see the role of halal tourism evolving in Yogyakarta's overall tourism strategy and is it sustainable and beneficial for the long-term cultural and economic development of Yogyakarta?

INTERVIEW QUESTIONS

For Entrepreneurs/Businesses in the Halal Tourism Industry:

Introduction: Can you introduce your business and describe its involvement in the halal tourism industry in Yogyakarta and how halal principles shape your business operations and offerings, and what are your main goals in this sector?

Objective 2: Assess understanding and integration of halal principles

1. How do you ensure that your business operations align with halal principles?
2. What challenges have you faced in integrating halal practices, and how have you overcome them?
3. How do halal principles influence your business strategies and customer interactions?

Objective 4: Develop strategies for local businesses

4. How do you balance the integration of halal principles with preserving Yogyakarta's cultural identity in your business?
5. What training or resources would be beneficial in enhancing your business's adherence to halal standards?
6. How do you innovate your services to enhance the halal tourism experience while maintaining traditional values?

Objective 6: Strategic framework guidance

7. In what ways do you think the government could further support businesses within the halal tourism sector?
8. How do you engage with the local community and other businesses to promote halal tourism?
9. What are your long-term goals for your business in the context of halal tourism development?

Additional Question:

In your opinion, does the choice of terminology, such as 'halal tourism,' 'Muslim-friendly,' 'sharia-compliant' or 'halal-friendly', significantly impact the development and perception of Yogyakarta as a tourism destination? Which of these terms do you think would be more effective in promoting and expanding the halal tourism industry, and why?

To end:

Considering the global trends in tourism, how do you envision the future of halal tourism in Yogyakarta and its impact on local businesses? And from a business perspective, do you believe investing in halal tourism aligns with the long-term growth and sustainability goals of your business?

INTERVIEW QUESTIONS

For Halal-Conscious Consumers:

Introduction: Can you share your experiences and motivations for choosing to visit Yogyakarta and what key considerations did you have when selecting a destination that aligns with your interests?

Objective 3: Examine consumer expectations and preferences

1. What factors are most important to you when choosing halal tourism services in Yogyakarta?
2. How satisfied have you been with the halal accommodations and dining options available?
3. Have you faced any challenges in finding halal tourism services, and how could these be improved?
4. How do cultural and religious considerations influence your travel decisions to Yogyakarta?

General Questions for Consumers

5. What has been your most memorable experience related to halal tourism in Yogyakarta?
6. How do you perceive the value for money of halal tourism services in Yogyakarta?
7. Would you recommend Yogyakarta as a halal tourism destination to others, and why?
8. What additional services or facilities would enhance your experience as a halal-conscious tourist in Yogyakarta?

Additional Question:

In your opinion, does the choice of terminology, such as 'halal tourism,' 'Muslim-friendly,' 'sharia-compliant' or 'halal-friendly', significantly impact the development and perception of Yogyakarta as a tourism destination? Which of these terms do you think would be more effective in promoting and expanding the halal tourism industry, and why?

To end:

Based on your experiences, do you see halal tourism in Yogyakarta as a model that could influence global tourism practices? Why or why not?

Do you think the development of halal tourism in Yogyakarta will continue to meet the needs and expectations of future halal tourist?

APPENDIX B

SOME PHOTOS CONDUCTING INTERVIEWS



APPENDIX C

HHTBPF MODULES

The Holistic Halal Tourism Business Practices Framework (HHTBPF) aims to establish comprehensive guidelines for businesses operating within the halal tourism sector. This framework ensures that ethical standards, halal compliance, cultural integration, and community engagement are rigorously maintained, fostering a tourism environment that respects and caters to the needs of halal tourists.

The purpose of this framework is to provide a structured approach for halal tourism businesses to achieve excellence in service delivery, operational efficiency, and community relations. It is designed to support businesses in aligning their practices with halal principles, promoting sustainability, and enhancing the overall guest experience. Based on the principles outlined in the Holistic Halal Tourism Development Model (HHTDM), this framework helps businesses enhance service quality, ensure halal compliance, and engage effectively with the local community.

The framework is divided into eight modules, each focusing on a critical aspect of halal tourism business operations: foundational practices, operational excellence, community and social responsibility, marketing and customer experience, economic impact and business support, technology and innovation, crisis management and sustainability, and monitoring and continuous improvement. Presenting the components as modules allows for a clear, organised, and flexible approach that facilitates targeted focus, ease of updates, enhanced user engagement, and comprehensive coverage.

Each module includes detailed guidelines and actionable steps for businesses to implement the framework effectively. The following sections provide an overview of the key actions and strategies within each module to ensure comprehensive adoption of the framework. They are as follows:

Module 1: Foundation of Halal Tourism

Objective: Establish foundational practices in ethical standards, halal compliance, and cultural integration that are crucial for halal tourism businesses.

- i. Ethical Standards and Halal Compliance**
 - a. Stress the importance of adhering to ethical standards and ensuring all services and products meet halal requirements.
 - b. Halal Certification: Detail the process to obtain and maintain certification across various services including food, accommodation, and activities.
 - i. Restaurants: Ensure sourcing from halal-certified suppliers and conduct regular audits.
 - ii. Hotels: Guarantee that in-room dining, and mini-bar offerings are halal-certified.
 - iii. Tour Operators: Only utilise halal-certified restaurants or provide halal-packed meals.

ii. Customer Communications

- a. Emphasise clear communication of halal compliance to build trust.
 - i. Designate clear signage in all areas of operation, including lobbies, dining areas, and online platforms, to indicate halal certification status.
 - ii. Develop a section on the business's website dedicated to explaining what halal certification involves and listing current certifications.
 - iii. Regularly update social media with posts about the business's commitment to halal standards, including behind-the-scenes looks at halal practices.

iii. Cultural Integration

- a. Cultural Workshops: Organise workshops like cooking classes and craft sessions that align with halal standards.
 - i. Cooking Classes: Partner with halal chefs to focus on halal cooking methods.
 - ii. Craft Sessions: Use halal materials for activities like batik making.
- b. Language and Cultural Training:
 - i. Provide guests and staff with basic local language phrases and cultural etiquette through interactive sessions.
 - ii. Develop brief, engaging video tutorials on local customs and etiquette, emphasising respect for Islamic practices, available for guests upon check-in.
 - iii. Offer a "cultural passport" to guests, featuring phrases in the local language, tips on cultural do's and don'ts, and a list of nearby halal-certified restaurants and attractions.

iv. Community and Cultural Engagement

- a. Local Partnerships:
 - i. Collaborate with local artisans to enrich the tourism experience with authentic local products.
 - ii. Establish a 'Halal Tourism Route' in collaboration with other local businesses to promote a route that highlights halal compliant establishments and cultural sites.
- b. Cultural Festivals: Participate in or organise festivals that promote local traditions and are compliant with halal standards.
 - i. Seasonal and Religious Festivals: Engage in events that align with Islamic holidays and local cultural celebrations.
- c. Community Organisations:
 - i. Work with community groups to facilitate cultural workshops and educational programs that showcase the local heritage.
 - ii. Partner with local schools to create educational programs that teach students about the benefits of halal tourism, including guest lectures from halal-certified business owners.

Module 2: Operational Excellence

Objective: Establish rigorous operational standards and training systems that ensure seamless halal compliance and service excellence, while respecting cultural sensitivities and balancing operational efficiencies.

i. Training and Development

Overview: Focus on comprehensive staff training to uphold halal standards and enhance cultural understanding across all services.

a. Halal Training Programs:

- i. Conduct bi-annual workshops focusing on halal food preparation, handling, and guest interactions.
- ii. Implement certification programs with recognised halal authorities to formally assess staff knowledge and compliance.

b. Cultural Sensitivity Training:

- i. Regular sessions on respecting and accommodating guests' religious practices, such as prayer times and dietary restrictions.
- ii. Include information on local customs and halal practices in staff training materials and guest welcome packs.

c. Staff Empowerment:

- i. Encourage staff to suggest improvements for halal practices and guest experiences.
- ii. Recognise and reward staff contributions that enhance halal compliance and hospitality.

ii. Operational Standards

Overview: Maintain high operational standards to ensure every component of the service delivery aligns with halal compliance.

a. Halal Compliance in Daily Operations:

- i. Separate storage and cooking areas for halal and non-halal items in mixed-use facilities.
- ii. Regular audits to ensure compliance throughout the supply chain and service delivery.

b. Service Excellence:

- i. Develop service protocols that respect Islamic values, offering directions to mosques or prayer times at check-in.
- ii. Create unique guest experiences with personalised travel itineraries featuring halal dining, prayer facilities, and cultural sites.

c. Customer Engagement:

- i. Deploy feedback kiosks for guests to rate their experience regarding halal services.
- ii. Provide a mobile app for digital concierge services like halal meal ordering and prayer reminders.

d. Balancing Halal Principles and Operational Efficiency:

- i. Adjust operational schedules to accommodate prayer times without disrupting service flow.
- ii. Design menus that fulfil halal requirements while embracing local culinary traditions.
- iii. Develop flexible staffing plans that consider religious observances and holidays.

iii. Facility Management

a. Halal-Certified Amenities:

- i. Designate prayer areas within hotels, complete with wudu (ablution) facilities.
- ii. Ensure all personal care products in guest rooms are halal-certified.

b. Cultural Decoration:

- i. Decorate facilities with themes that are culturally appropriate and respectful, enhancing the ambient experience for guests.

Module 3: Community and Social Responsibility

Objective: Foster a strong relationship between the business and its local community by supporting sustainable development, engaging in charitable activities, and promoting cultural heritage, all within the framework of halal principles.

i. Environmental Sustainability

Overview: Implement practices that reduce environmental impact and promote sustainability in alignment with halal principles.

a. Specific Initiatives:

- i. Use biodegradable packaging and halal-certified cleaning products to minimise ecological footprint.
- ii. Establish a recycling program that includes clear guidelines for proper disposal and recycling of materials.
- iii. Install energy-efficient lighting and appliances to reduce the property's energy consumption.
- iv. Initiate a water conservation project, employing low-flow fixtures and rainwater harvesting systems to conserve water.
- v. Promote alternative transportation options like bicycles or electric shuttles to reduce carbon emissions.

ii. Community Development and Support

Overview: Actively contribute to the improvement of local infrastructure and quality of life for community members.

a. Community Projects:

- i. Fund educational programs and community centres that provide learning opportunities and social services.
- ii. Collaborate with local governments to enhance public facilities, such as roads, parks, and utilities.

- iii. Support local health clinics with donations or necessary medical supplies to improve community health services.
- iv. Partner with local organisations to develop community gardens or urban farming projects, which can also supply fresh produce for the business.

b. Educational Support:

- i. Sponsor scholarships or financial aid for local students pursuing careers in tourism and hospitality.
- ii. Offer internships and practical training sessions at the business, focusing on halal practices and hospitality management.

iii. **Charitable Activities and Community Engagement**

Overview: Engage in activities that directly benefit the local community and reflect the business's commitment to social responsibility.

a. Charity Initiatives:

- i. Host charity events and donate a percentage of profits during peak tourist seasons to local social causes.
- ii. Establish a monthly donation program where a portion of profits is allocated to different local charities.
- iii. Encourage guests to participate in local community service activities during their stay, such as beach clean-ups or educational workshops.

b. Employee Involvement:

- i. Match employee donations to local charities to amplify the impact and encourage staff participation in community service.
- ii. Organise team-building activities that involve community service projects, fostering a sense of teamwork and community responsibility.

iv. **Stakeholder Collaboration and Partnerships**

Overview: Build strong partnerships with various local stakeholders to ensure community values and needs are respected and supported.

a. Partnership Development:

- i. Collaborate with local artisans, farmers, and businesses to create a network that supports and promotes local products and services.
- ii. Form alliances with environmental NGOs to enhance sustainability efforts and community education on environmental issues.
- iii. Work with local tour operators and other tourism businesses to develop packages that showcase the community's culture and heritage in a respectful and engaging way.

Module 4: Marketing and Customer Experience

Objective: To create a compelling brand identity and customer experience that attract and retain halal travellers through targeted marketing, personalised services, and robust digital engagement.

i. **Brand Identity and Storytelling**

Overview: Develop a strong, recognisable brand that resonates with the values and needs of halal tourists.

a. **Implementation:**

- i. Create a logo and brand colours that reflect the essence of halal tourism—peace, purity, and cultural authenticity.
- ii. Consistently use the brand identity across all marketing materials to build recognition and trust.
- iii. Craft a brand story that communicates the business's commitment to halal standards and cultural respect, sharing this narrative through various media.

ii. **Targeted Marketing**

Overview: Use strategic marketing techniques to reach and engage specific demographics interested in halal travel.

a. **Tactics:**

- i. Develop marketing campaigns tailored to Muslim travellers, highlighting features such as halal amenities, prayer facilities, and culturally relevant experiences.
- ii. Utilise data analytics to understand customer preferences and tailor communications on social media and other online platforms.
- iii. Engage travel influencers and bloggers who specialise in halal tourism to broaden reach and authenticity.

iii. **Enhancing Online Presence**

Overview: Maintain a dynamic and informative online presence that provides essential information and facilitates easy booking and interaction.

a. **Actions:**

- i. Overhaul the website to ensure it is user-friendly, with clear information on halal services and easy navigation.
- ii. Regularly update social media with engaging content that promotes daily activities, special offers, and behind-the-scenes looks at halal practices.
- iii. Implement an online booking system that highlights halal-certified options and allows for special requests to be made easily.

iv. **Customer Engagement and Satisfaction**

Overview: Actively engage with customers before, during, and after their visit to enhance satisfaction and loyalty.

a. **Strategies:**

- i. Set up a customer feedback system, using tools like surveys and suggestion boxes, to gather valuable insights and foster continuous improvement.
- ii. Respond promptly to customer reviews and feedback across all platforms, demonstrating attentiveness and a commitment to excellence.
- iii. Customise guest experiences by offering personalised travel itineraries and on-site customisation options, such as choosing room decors or meal plans.

v. **Innovative Customer Services**

Overview: Introduce innovative services that set the business apart from competitors and cater to the specific needs of halal tourists.

- a. Innovations:
 - i. Develop a mobile app that includes features like prayer time notifications, Qibla direction, and a directory of nearby halal restaurants.
 - ii. Offer virtual tours of the property and local attractions on the website, allowing potential guests to explore from afar.

Module 5: Economic Impact and Business Support

Objective: To strengthen the economic impact of halal tourism businesses through financial incentives, mentorship, and strategic partnerships, while offering robust support to ensure sustainability and growth.

i. **Financial Incentives**

Overview: Utilise financial mechanisms to facilitate growth and adherence to halal standards.

- a. **Actions:**
 - i. Apply for grants and subsidies available for businesses that achieve or maintain halal certification.
 - ii. Explore low-interest loans designed specifically for small businesses in the halal tourism sector, enabling enhancements and expansions.
 - iii. Offer financial support programs that assist with upgrades to facilities and services to meet halal requirements.

ii. **Business Mentorship**

Overview: Foster development through expert guidance and peer learning.

- a. Mentorship Programs:
 - i. Partner with experienced halal business owners who can provide mentorship to newer entrants in the market.
 - ii. Conduct workshops and seminars led by industry experts focused on halal compliance, marketing strategies, and customer service excellence.

- iii. Establish a network of mentors available for one-on-one coaching, offering tailored advice and support.

iii. **Economic Analysis**

Overview: Assess the financial health and impact of halal tourism initiatives.

a. Analysis Methods:

- i. Perform detailed market research to stay informed about current trends and consumer preferences within the halal tourism market.
- ii. Use data analytics to evaluate the economic benefits of halal tourism, such as job creation, revenue growth, and local economic stimulation.
- iii. Conduct feasibility studies for new halal tourism products or services to identify potential markets and profitability.

iv. **Performance Metrics**

Overview: Implement metrics to measure and enhance business performance.

a. Key Performance Indicators (KPIs):

- i. Develop KPIs that assess the effectiveness of marketing campaigns and customer satisfaction levels.
- ii. Track the progress in achieving and maintaining halal certification as a measure of compliance and quality assurance.
- iii. Analyse financial metrics such as revenue growth and profitability to gauge overall business health and sustainability.

Module 6: Technology and Innovation

Objective: To leverage cutting-edge technology and innovative practices to modernise operations, improve service delivery, and create personalised guest experiences in the halal tourism sector.

i. **Digital Transformation**

Overview: Embrace digital tools and platforms to streamline operations and enhance guest interactions.

a. Key Initiatives:

- i. Implement property management systems (PMS) that integrate booking, billing, and customer management to streamline operations and enhance guest service.
- ii. Adopt smart devices in guest rooms for automated, personalised room settings such as temperature control, lighting, and even digital Qibla finders.
- iii. Use AI-driven analytics to recognise guest behaviour and preferences to tailored marketing and service offerings.

ii. **Mobile and Web Technologies**

Overview: Utilise mobile and web technologies to engage with guests directly and offer convenience at every stage of their journey.

a. Actions:

- i. Develop a mobile app that supports features like digital check-in/check-out, halal meal ordering, and real-time notifications for prayer times and nearby halal restaurants.
- ii. Enhance the website's functionality with virtual tours of the property and local attractions, making it easy for potential guests to explore offerings from afar.
- iii. Use the app to provide guests with interactive maps, guided tour content, and multilingual support for a seamless travel experience.

iii. **Innovative Guest Services**

Overview: Introduce innovative services that cater to the unique needs of halal travellers and set the business apart from competitors.

- a. Innovations:
 - i. Offer VR experiences that allow guests to explore cultural and religious sites virtually from the comfort of their hotel.
 - ii. Introduce smart prayer rooms equipped with augmented reality (AR) that provide educational content about Islamic practices and history.

iv. **Sustainability and Green Technology**

Overview: Implement sustainable technologies that reduce the environmental impact while adhering to halal principles.

- a. Sustainable Practices:
 - i. Install solar panels and other renewable energy sources to power facilities, reducing carbon footprint and aligning with the stewardship ethos of halal practices.
 - ii. Implement smart water management systems to monitor and reduce water use, crucial in areas facing water scarcity.

Module 7: Crisis Management and Sustainability

Objective: To equip halal tourism businesses with robust crisis management plans and sustainable practices that ensure resilience and long-term environmental stewardship.

i. **Crisis Management Planning**

Overview: Develop comprehensive plans to address potential emergencies, ensuring minimal disruption to operations and safety for guests and staff.

- a. Key Elements:
 - i. Create detailed emergency response protocols for natural disasters, health pandemics, and security threats, including specific actions tailored to each type of crisis.
 - ii. Train staff regularly on crisis management procedures, including evacuation drills, first aid, and emergency communication strategies.
 - iii. Establish a communication plan that ensures timely and accurate information is shared with guests, staff, and external stakeholders during a crisis.

ii. **Sustainability Practices**

Overview: Integrate sustainable practices into daily operations to minimise environmental impact and align with the ethical principles of halal tourism.

a. Sustainable Operations:

- i. Adopt energy-efficient technologies and renewable energy sources, such as solar panels, to power facilities and reduce carbon emissions.
- ii. Implement water conservation measures, including low-flow fixtures and rainwater harvesting, to reduce water usage.
- iii. Use biodegradable and halal-certified cleaning products to ensure environmental and religious compliance.
- iv. Establish a recycling program and waste reduction initiatives that encourage both staff and guests to minimise waste.

iii. **Innovation in Sustainability**

Overview: Foster a culture of innovation by incorporating cutting-edge environmental technologies and practices into the business model.

a. Innovative Projects:

- i. Partner with local universities or research institutions to develop new sustainable technologies or practices that can be integrated into the tourism experience.
- ii. Encourage staff to propose and implement innovative sustainability ideas, offering incentives for ideas that lead to measurable improvements.

iv. **Building Resilience**

Overview: Enhance the resilience of the business to withstand and recover from crises effectively.

a. Resilience Strategies:

- i. Develop business continuity plans that ensure operations can continue or quickly resume in the face of disruptions.
- ii. Foster strong relationships with local authorities and emergency services to coordinate response efforts effectively.
- iii. Provide ongoing mental health support and resources for staff to help them cope with the stress of crises, ensuring a resilient workforce.

Module 8: Monitoring and Continuous Improvement

Objective: To establish systems for ongoing monitoring and continuous improvement that ensure the services and operations of halal tourism businesses remain competitive, compliant, and aligned with customer expectations and industry standards.

i. **Performance Monitoring**

Overview: Implement regular monitoring systems to track performance across various aspects of the business, ensuring adherence to halal standards and operational excellence.

a. **Key Metrics:**

- i. Establish key performance indicators (KPIs) for customer satisfaction, service quality, halal compliance, and environmental impact.
- ii. Use customer feedback tools, such as surveys and online reviews, to gauge guest satisfaction and identify areas for improvement.
- iii. Conduct regular audits of halal compliance and sustainability practices to ensure ongoing adherence to standards.

ii. **Feedback Integration**

Overview: Utilise feedback from customers, employees, and stakeholders to drive improvements and adapt to changing market demands.

a. **Actions:**

- i. Implement a comprehensive CRM (Customer Relationship Management) system to collect, analyse, and respond to customer feedback in real-time.
- ii. Establish an employee suggestion program to encourage staff to contribute ideas for operational improvements and innovations.
- iii. Engage with local community leaders and tourism partners to gather insights and feedback on the business's impact and integration.

iii. **Continuous Learning and Development**

Overview: Foster a culture of continuous learning and adaptation to incorporate new trends, technologies, and best practices in halal tourism.

a. **Learning Initiatives:**

- i. Provide ongoing training programs for staff that include updates on halal standards, customer service excellence, and new technology tools.
- ii. Host regular workshops and seminars with industry experts to explore emerging trends in halal tourism and sustainable practices.
- iii. Participate in tourism and hospitality industry conferences to network with peers and learn from global best practices.

iv. **Innovation and Improvement**

Overview: Encourage innovation across the organisation to enhance guest experiences and operational efficiencies.

a. **Innovative Practices:**

- i. Create innovation labs or task forces to pilot new technologies and services, such as virtual reality tours of cultural sites or AI-driven personalisation of guest experiences.
- ii. Offer incentives for staff who develop solutions that lead to measurable improvements in guest satisfaction, efficiency, or sustainability.

- iii. Partner with technology firms to explore the integration of smart hospitality solutions, enhancing guest interaction and operational automation.



APPENDIX D

POLICY RECOMMENDATIONS

Summary of Policy Recommendations

Recommendation	Target Audience	Description / Implementation Plan
Develop Inclusive Policies	Government	Engage local universities and international partners to create tailored halal tourism strategies.
Regulatory Enforcement Policy	Government	Implement an enforcement mechanism with regular inspections and audits of halal-certified businesses.
Monitoring, Evaluation, and Policy Adaptation	Government	Develop a comprehensive framework for monitoring, evaluation, and policy review to ensure continuous improvement.
Economic Impact Analysis	Government	Regularly assess the economic impact of halal tourism to ensure it benefits local communities.
Community Engagement Policy	Government / Community	Create a community liaison office to facilitate dialogue with local cultural and religious leaders.
Certification, Training, and Education	Government / Businesses	Establish comprehensive certification and training programmes on halal compliance and cultural sensitivity.
Economic Incentives and Support	Government / Businesses	Provide financial incentives and support for businesses to adopt halal tourism practices.
Collaboration with Travel Agencies	Government / Businesses	Establish partnerships with travel agencies specialising in halal tourism to create package deals.
Health and Safety Standards	Government / Businesses	Implement stringent health and safety standards to ensure a safe and hygienic environment for tourists.
Accessibility and Inclusivity	Government / Businesses	Enhance accessibility and inclusivity to cater to tourists with special needs.
Sustainable Tourism Practices	Government / Businesses	Integrate sustainable tourism practices that align with halal principles to promote environmental conservation.
Technology Integration	Government / Businesses	Leverage technology to enhance the halal tourism experience and improve operational efficiency.
Crisis Management and Resilience	Government / Businesses	Develop a crisis management framework to ensure the resilience of the halal tourism sector.

Stakeholder Analysis and Engagement Plan	Government / Businesses	Conduct a detailed stakeholder analysis and develop an engagement plan for continuous involvement.
Visitor Experience Enhancement	Government / Businesses	Continuously improve the visitor experience through feedback and innovation.
Cultural Integration Policy	Businesses	Require all halal-certified businesses to offer cultural experiences highlighting local heritage.
Marketing and Promotion Strategy	Tourism Board	Develop marketing strategies targeting halal tourists and enhancing digital presence.

Government-Focused Recommendations

a. Inclusive Policy Development

Develop inclusive policies that leverage local expertise and international best practices in halal tourism. Inclusive policies should involve engaging local universities and research institutions to study Yogyakarta's unique cultural context and recommend tailored halal tourism strategies. Additionally, partnerships with successful halal tourism destinations allow for the application of relevant best practices. Workshops and seminars with international experts can facilitate knowledge sharing, while research grants to local researchers can encourage the exploration of innovative halal tourism concepts and solutions.

Action Plan:

7. Establish partnerships with local academic institutions.
8. Create connections with successful halal tourism destinations.
9. Organise knowledge-sharing workshops.
10. Provide research grants to support local innovation.

b. Regulatory Enforcement Policy

Implement an enforcement mechanism with regular inspections and audits of halal-certified businesses to ensure compliance. Conducting regular inspections and audits ensures that businesses adhere to both halal standards and cultural preservation guidelines. Developing an online portal for compliance reporting and feedback can enhance transparency. Introducing penalties for non-compliance alongside incentives for exemplary adherence further ensures effectiveness.

Action Plan:

1. Schedule and execute periodic audits.
2. Create an online portal for reporting.
3. Implement penalties and incentives.

c. Monitoring, Evaluation, and Policy Adaptation

Develop a comprehensive framework for monitoring, evaluation, and policy review to ensure continuous improvement of halal tourism policies. Establishing annual reviews, defining key performance indicators, and conducting impact assessments can measure

the success of halal tourism initiatives. Creating digital feedback platforms and hosting stakeholder consultations ensure policies remain relevant and effective.

Action Plan:

1. Develop a monitoring framework.
2. Engage stakeholders regularly.
3. Implement continuous improvement processes.

d. Economic Impact Analysis

Regularly assess the economic impact of halal tourism to ensure that it benefits local communities and aligns with broader economic goals. Conducting impact studies and cost-benefit analyses can measure the economic contributions of halal tourism. Developing economic indicators and implementing programmes to support local businesses further enhance economic impact.

Action Plan:

1. Conduct annual economic impact assessments.
2. Publish regular reports.
3. Adjust strategies based on findings.

5.4.2 Government/Community-Focused Recommendations

a. Community Engagement Policy

Create a community liaison office within the Halal Tourism Board to facilitate ongoing dialogue with local cultural and religious leaders. Establishing a dedicated office can act as a bridge between the Halal Tourism Board and the local community, ensuring continuous communication and collaboration. This office can fund community-led initiatives that promote cultural heritage and involve residents in tourism activities. Regular community meetings and forums, as well as support for local festivals, can further strengthen community engagement.

Action Plan:

1. Set up the liaison office.
2. Support community projects.
3. Organise regular consultations and cultural celebrations.

Government/Businesses-Focused Recommendations

a. Certification, Training, and Education Policy

Establish a comprehensive certification and training process that includes both halal compliance and cultural sensitivity education for staff and stakeholders. Develop extensive training programmes for local businesses and tourism professionals on halal compliance and cultural sensitivity, ensuring all staff are knowledgeable about local customs and respectful interactions. This includes creating formal certification programmes, providing financial support through grants and low-interest loans, and developing educational materials. Establishing a dedicated Halal Tourism Academy and creating online courses can further support continuous learning.

Action Plan:

1. Implement training sessions.
2. Offer financial assistance.

3. Set up a Halal Tourism Academy.
4. Develop e-learning platforms for ongoing education.

b. Economic Incentives and Support

Provide financial incentives and support to boost the adoption of halal tourism practices among local businesses. Offering subsidised training programmes and developing microfinance schemes can help businesses transition to halal practices. Mentorship programmes and facilitating market access through trade fairs and promotional events can further support local businesses.

Action Plan:

1. Develop and promote subsidised training initiatives.
2. Launch microfinance programmes.
3. Create mentorship opportunities.

c. Collaboration with Travel Agencies

Establish partnerships with travel agencies that specialise in halal tourism to facilitate package deals and group tours. Creating all-inclusive travel packages and providing training for travel agency staff on Yogyakarta's halal tourism offerings can enhance collaboration. Offering exclusive deals and engaging in joint marketing efforts can further strengthen these partnerships.

Action Plan:

1. Form partnerships with leading halal travel agencies.
2. Develop attractive travel packages.
3. Promote these offerings jointly.

d. Health and Safety Standards

Implement stringent health and safety standards to ensure a safe and hygienic environment for tourists. Developing comprehensive sanitation protocols and introducing a health and safety certification can promote compliance. Regular inspections and educating tourists on health measures can further enhance safety standards.

Action Plan:

1. Create health and safety protocols.
2. Certify compliant businesses.
3. Conduct regular inspections.

e. Accessibility and Inclusivity

Enhance accessibility and inclusivity to cater to a diverse range of tourists, including those with special needs. Ensuring tourist facilities are accessible to individuals with disabilities and developing inclusive tours can improve the tourist experience. Training staff on how to accommodate tourists with special needs and establishing feedback mechanisms can further enhance inclusivity.

Action Plan:

1. Upgrade facilities for accessibility.

2. Create inclusive tours.
3. Train staff on accommodating special needs.

f. Sustainable Tourism Practices

Integrate sustainable tourism practices that align with halal principles to promote environmental conservation. Encouraging eco-friendly operations and developing waste reduction programmes can enhance sustainability. Providing financial incentives and creating a green certification programme can further support sustainable practices.

Action Plan:

1. Collaborate with environmental experts to create sustainability guidelines.
2. Support businesses in adopting eco-friendly operations.

g. Technology Integration

Leverage technology to enhance the halal tourism experience and improve operational efficiency. Developing mobile apps, implementing digital payment systems, and creating virtual tours can cater to halal tourists. Utilising data analytics to gather insights on tourist behaviour can help tailor services and marketing strategies.

Action Plan:

1. Partner with tech companies to develop tourism solutions.
2. Provide training for businesses on using technology effectively.

h. Crisis Management and Resilience

Develop a crisis management framework to ensure the resilience of the halal tourism sector. Establishing emergency protocols and a crisis communication plan can prepare for unexpected events. Regular training and creating a resilience fund can further support crisis management efforts.

Action Plan:

1. Form a crisis management team.
2. Develop a comprehensive response plan.
3. Establish a resilience fund.

i. Stakeholder Analysis and Engagement Plan

Conduct a detailed stakeholder analysis to identify key stakeholders and develop an engagement plan to ensure their continuous involvement. Identifying all relevant stakeholders and developing tailored engagement strategies can enhance collaboration. Establishing multiple communication channels and formal feedback mechanisms can ensure ongoing engagement.

Action Plan:

1. Regularly update the stakeholder map.
2. Form a stakeholder committee.
3. Implement engagement activities.

j. Visitor Experience Enhancement

Continuously improve the visitor experience through feedback and innovation. Conducting visitor satisfaction surveys and creating an innovation hub can develop new tourism products and services. Establishing key metrics to measure visitor satisfaction and developing personalised experiences can further enhance the visitor experience.

Action Plan:

1. Implement a feedback system.
2. Launch innovation projects.
3. Develop personalised tourism experiences.

Businesses-Focused Recommendations

a. Cultural Integration Policy

Require all halal-certified businesses to offer cultural experiences that highlight local heritage and practices. Encouraging businesses to provide traditional activities, such as cooking classes and craft workshops, can enhance the tourist experience and preserve cultural traditions. Marketing materials should highlight Yogyakarta's cultural richness alongside its halal offerings. Establishing a certification programme for cultural sensitivity and supporting community-led initiatives can ensure that businesses promote and preserve local culture.

Action Plan:

1. Collaborate with local artisans and cultural experts.
2. Develop cultural programmes.
3. Promote these activities in tourism materials.

Tourism Board-Focused Recommendations

a. Marketing and Promotion Strategy

Develop a comprehensive marketing and promotion strategy to attract halal tourists to Yogyakarta. Launching targeted campaigns in Muslim-majority countries and enhancing digital presence through social media and online travel platforms can showcase Yogyakarta's halal-friendly experiences. Collaborating with influencers and creating high-quality content, including videos and virtual tours, can further promote Yogyakarta as a halal tourism destination.

Action Plan:

1. Implement targeted marketing campaigns.
2. Enhance digital presence.
3. Collaborate with influencers to promote halal tourism.