




Bridging Sustainability and Spirituality: Halal Eco-Tourism Practices in Indonesia

Kuat Ismanto¹, Hendri Hermawan Adinugraha², Moses Adeolu Agoi³

Universitas Islam Negeri K.H. Abdurrahman Wahid, Pekalongan, Indonesia^{1,2}

Lagos State University of Education, Lagos, Nigeria³

Article History:	Abstract
<p>Corresponding Author: Kuat Ismanto kuat.ismanto@uingusdur.ac.id</p> <p>Submitted: March 25th, 2026</p> <p>Revised: May 20th, 2026</p> <p>Accepted: June 2nd, 2026</p> <p>Published: June 10th, 2026</p> <p>Copyright: ©2026. Kuat Ismanto, Hendri Hermawan Adinugraha, Moses Adeolu Agoi</p>  <p>This article is licensed under the Creative Commons Attribution-Share Alike 4.0 International License. http://creativecommons.org/licenses/by-sa/4.0/</p>	<p>Objective: This research aims to examine the integration of halal ecotourism and sustainable tourism practices, and to explore how ecotourism grounded in Islamic ethical values contributes to environmental, economic, and socio-cultural sustainability.</p> <p>Method: This research employs a qualitative case-based approach. Researchers have conducted observations in tourist destinations and interviewed 10 informants. Data were analysed by analysing community-managed nature-based tourism destinations across mountainous, riverine, and coastal areas in Pekalongan Regency, Central Java, Indonesia.</p> <p>Result: The findings show that local communities manage most tourism destinations and implicitly apply halal principles, including environmental stewardship, provision of halal facilities, social ethics, and active community participation, which collectively reflect the three pillars of sustainable tourism and align with the <i>maqasid al-shariah</i> framework.</p> <p>Implication: This suggests that combining planning, implementation, and evaluation in a community-based halal eco-tourism framework can strengthen sustainable tourism development by integrating ecological conservation, local economic empowerment, and socio-cultural well-being.</p> <p>Originality or Novelty: This study offers a novel integrative model of halal eco-tourism as a value-driven approach to sustainable tourism, positioning it beyond a niche religious market and contributing to an alternative paradigm for future tourism development.</p> <p>Keywords: Community-Based Tourism; Halal Eco-Tourism; Islamic Tourism Ethics; Maqasid al-Shariah; Sustainable Tourism.</p>

Introduction

The global tourism industry is currently facing increasingly complex challenges due to increasing environmental degradation, climate change, and various social and cultural issues (Burns & Bibbings, 2009; Nair et al., 2016). The mass tourism model has contributed to ecological pressures, including ecosystem damage, overexploitation of natural resources, and the marginalisation of local communities (Belsoy et al., 2012). This condition has prompted a global call to review the tourism development paradigm towards a more sustainable approach, namely,

tourism that balances economic growth, environmental conservation, and social justice. Thus, sustainable tourism is no longer seen as an alternative, but rather as a strategic necessity for the future of the global tourism industry (Fennell, 2007; Andari et al., 2016).

In the discourse on sustainable tourism, ecotourism has long been recognised as a responsible tourism model for emphasising environmental conservation, ecological education, and local community empowerment. (Baidhowi & Triwibowo, 2025; Mihalic, 2016). Ecotourism encourages travel to natural areas with minimal environmental impact while creating economic benefits for the surrounding community. (Kiper, 2013). At the same time, halal tourism is rapidly growing as one of the most dynamic segments of global tourism, in line with the world's growing Muslim population and Muslim tourists' need for tourism services that are in accordance with sharia principles. (MastercardCrescentrating, 2023; Vargas-sánchez & Moral-moral, 2018). Halal tourism not only focuses on services and facilities but also emphasizes ethical values, environmental responsibility, social justice, and spiritual well-being, which are conceptually aligned with the goals of sustainable development. (Mohsin et al., 2016).

Departing from a review of the literature on sustainable tourism (Alazaizeh, 2014; Hunter, 1997; Liu, 2003; Lu & Nepal, 2009), eco-tourism (Blamey, 2001; Fennell, 2012; Stronza et al., 2019), and halal tourism (Battour & Ismail, 2016; Mohsin et al., 2016; Turizm et al., 2023) Previous studies have tended to position eco-tourism as an approach grounded in environmental conservation and community empowerment. In contrast, halal tourism is more often discussed in terms of destination readiness, service attributes, and market segmentation of Muslim tourists. Although several studies have confirmed the normative compatibility between Islamic values, such as human responsibility as caliphs, the principle of *maslahah*, and *maqasid al-shariah*, and the goal of sustainability, empirical studies that systematically integrate halal principles into eco-tourism practices remain relatively limited and develop separately. The novelty of this research lies in its efforts to bridge the two currents of literature by showing that halal eco-tourism is not just a conceptual slice or a normative label, but a real practice embedded in community-based destination management. Thus, this study makes a new contribution by positioning halal eco-tourism as an integrative, value-driven model of sustainable tourism, rather than as a religious niche market, while enriching the global discourse on the ethical, inclusive, and sustainable future of tourism. (Ismanto, Ghofur, et al., 2021).

Indonesia is a relevant context to bridge this gap. As a country with abundant natural resources, high cultural diversity, and the world's largest Muslim population, Indonesia has great potential to develop a tourism model that integrates halal values and environmental sustainability. Pekalongan Regency in Central Java Province, for example, has a variety of nature-based tourist destinations, most of which are managed by local communities. The practice of destination management aligns empirically with the principles of ecotourism and the values of halal tourism, including the provision of worship facilities, halal-food guarantees, environmental safety, and the active involvement of the local community. (Ismanto, Rofiq, et al., 2021).

Based on this background, this article aims to analyse halal ecotourism as a manifestation of sustainable tourism, by taking empirical evidence from Pekalongan Regency, Indonesia. In particular, this chapter seeks to show how ecotourism practices that integrate halal principles can contribute to environmental conservation, local community empowerment, and inclusive economic prosperity. Thus, this chapter is expected to make conceptual and practical

contributions to future discourse on tourism by offering an integrative model of *Halal Eco-Tourism* as a narrative and alternative solution for sustainable tourism development.

Literature Review

Eco-tourism is a tourism approach that prioritises environmental sustainability and the welfare of local communities as the main goals of destination development. (Blamey, 2001). Conceptually, eco-tourism is defined as a trip to natural areas that is carried out responsibly to preserve the environment, providing ecological education to tourists, and creating economic benefits for the local community. (Fennell, 2007). The basic principles of eco-tourism include minimising environmental impacts, preserving biodiversity, respecting local culture, active community participation in destination management, and equitable distribution of economic benefits. (Blamey, 2001). Thus, eco-tourism is not only oriented towards nature-based tourism experiences, but also serves as an instrument of sustainable development that integrates ecological, social, and economic dimensions.

On the other hand, halal tourism is developing as a tourism model that is grounded in Islamic sharia principles and aimed at meeting the needs of Muslim tourists without neglecting universal values such as ethics. (Norazami et al., 2025), social responsibility, and environmental sustainability (Khan et al., 2025). The main principles of halal tourism include ensuring the halal status of products and services, providing worship facilities, creating a safe and comfortable environment, and avoiding activities that conflict with Islamic moral and ethical values. (Vargas-sánchez & Moral-moral, 2018). In the context of the environment, Islam emphasises the responsibility of humans as the Messenger (*caliphs*) on earth to protect and preserve nature. (March, 2019). Therefore, the development of halal tourism, normatively speaking, does not justify the exploitation of natural resources that damage ecosystems; rather, it encourages the use of nature in a wise, balanced, and sustainable manner. (Ismanto et al., 2020).

The concept of sustainable tourism is an umbrella framework that bridges eco-tourism and halal tourism. Sustainable tourism is defined as tourism development that meets the needs of current tourists and destinations without sacrificing the ability of future generations to meet their own needs. This concept rests on three main pillars: environmental, economic, and socio-cultural sustainability. (Andari et al., 2016; Triwibowo et al., 2023). In practice, sustainable tourism requires a balance between nature conservation, improving the economic well-being of local communities, and preserving social and cultural values. Both eco-tourism and halal tourism make significant contributions to the three pillars if managed in an integrated and participatory manner.

The alignment between eco-tourism and halal tourism can be understood more deeply through the perspective of *maqasid al-shariah* (Auda, 2008), which is the main goals of Islamic sharia, which include the protection of religion (*hifz al-din*), soul (*hifz al-nafs*), intellect (*hifz al-'aql*), heredity (*hifz al-nasl*), and property (*hifz al-mal*) (Ustaoğlu, 2023). In the context of tourism, environmental protection and natural resource sustainability can be interpreted as part of efforts to maintain human life and welfare as a whole. Eco-tourism that is oriented towards nature conservation and empowerment of local communities is in line with the principle of *maslahah* (public benefit) (Muslim & Mohd Parid, 2025; Triwibowo et al., 2022), while halal tourism ensures that tourism activities take place within the framework of ethics and moral responsibility

(Ismanto, Rofiq, et al., 2021). Thus, the integration of eco-tourism and halal tourism within the framework of *maqasid al-shariah* forms a tourism model that is not only ecologically and economically sustainable, but also socially just and spiritually meaningful.

Research Methodology

This study is categorised as field research employing a qualitative approach with a case study design. (Creswell, 2007). The approach was selected to gain an in-depth understanding of halal eco-tourism practices in Pekalongan Regency, Central Java, Indonesia, particularly concerning the intersection between nature-based tourism, community participation, and the implementation of Islamic ethical values in everyday tourism activities. Pekalongan Regency was chosen as the research site due to its diverse ecological landscapes, ranging from mountainous areas and river systems to coastal regions, as well as its strong tradition of community-based tourism management. This study is positioned as an interpretive exploration aimed at understanding how local practices shape a sustainable and ethically grounded model of halal eco-tourism.

Data were collected through observation, interviews, and documentation. (Denzin & Lincoln, 2011). Field observations were conducted over three months across several tourism destinations in both mountainous and coastal areas to obtain a comprehensive understanding of tourism management practices, community activities, and the implementation of halal principles and environmental sustainability practices. Semi-structured interviews were conducted with 10 purposively selected informants involved in halal eco-tourism activities, comprising four tourism actors, two tourists, and four local community members. In addition, documentary data were obtained from regional policy documents, tourism reports, and relevant scholarly literature to support and strengthen the field findings.

To ensure data validity, source triangulation was employed through cross-checking information obtained from observations, interviews, and documentation. (Carter, 2014). All interview and observation data were transcribed and subsequently analysed using thematic analysis to identify patterns and themes related to halal eco-tourism management. The data analysis process followed the interactive model of Miles and Huberman. (2020), consisting of data collection, data reduction, data display, and conclusion drawing. The analysis was conducted reflectively by situating local practices within broader discourses on sustainable tourism, halal tourism, and ethical environmental stewardship. Through this approach, the study seeks to demonstrate that halal eco-tourism should not merely be understood as a policy label, but rather as a socially embedded and value-driven model of sustainable tourism.

Results and Discussion

Natural tourism in Pekalongan Regency, Central Java Province, encompasses a rich ecological landscape, including mountainous and highland areas, rivers, and coastal areas (Adinugraha et al., 2025). The main advantage of this area's natural attractions lies in the Petungkriyono and Doro areas, which offer tropical forest ecosystems, waterfalls, natural rivers, and panoramic hills that are still relatively well preserved. Various popular destinations, such as Curug Bajing, Curug Lawe, Welo Asri, Black Canyon (Kedung Sipingit), and Sigebyar Mangunan Lake, demonstrate the great potential of nature-based tourism that prioritises beauty, tranquillity, and environmentally friendly recreational activities. In addition to the mountainous area, the

coastal area of Pekalongan also enriches the diversity of natural tourism through beaches and mangrove ecotourism. This diversity affirms Pekalongan Regency's position as a strategic destination for the development of ecotourism and nature-based sustainable tourism (Affandi et al., 2023).

The observation findings indicate that Pekalongan Regency possesses diverse natural tourism landscapes, including mountainous areas, rivers, waterfalls, hills, forests, and coastal ecosystems. The environmental conditions in several tourism destinations remain relatively natural and well-preserved. Areas such as Petungkriyono and Doro are dominated by tropical forest ecosystems with cool temperatures, abundant vegetation, and flowing natural rivers that support ecotourism activities. There is also sea and beach tourism in the North. The atmosphere in most destinations reflects environmental tranquillity and natural beauty, which become the main attraction for visitors seeking nature-based recreational experiences.

Table 1. Leading Natural Tourism Destinations in Pekalongan Regency

Area	Tourism Typology (UNWTO-aligned)	Representative Destinations
Petungkriyono	Nature-Based Tourism (Waterfall Ecotourism)	Curug Bajing, Curug Lawe, Curug Tirta Muncar
	River-Based Nature Tourism	Welo Asri (Welo River), Black Canyon (Kedung Sipingit)
	Highland & Landscape Tourism	Telaga Sigebyar Mangunan, Puncak Tugu, Bukit Pawuluhan
Karanganyar	Geotourism	Lolong Adventure & Sipare Green Park
Doro	Community-Based Leisure & Water Tourism	Bengkelung Park, Curug Madu, Tapak Menjangan
	Hill and Geotourism	Watu Bahan & Watu Ireng
Kajen	Geotourism	Wana Kali Paingan & Rafting
Pekalongan Coast	Coastal Tourism	Wonokerto Beach, Depok Beach
	Mangrove-Based Ecotourism	Mulyorejo Mangrove Park
Others	Integrated Sustainable Nature Tourism	Linggoasri, Bukit Watu Ireng

Source: processed by researchers from various sources, 2026.

The interviews with the informants indicated that their interest in natural tourism in Pekalongan Regency was driven by its beautiful nature.

“Tourists usually come because they want a natural atmosphere that is still authentic and cool. Petungkriyono is known for its waterfalls and forest tourism, while the coast has mangrove ecotourism and beaches.”

More than that, according to the interviewee, local communities play an important role in tourism activities through homestays, culinary businesses, guiding services, transportation, and souvenir production. Tourism development has created additional income opportunities for residents in rural areas. The tourism actor noted that community participation strengthens tourism sustainability because residents feel a sense of ownership over the destinations.

Interviews with tourism managers and heads of the tourism community stated that the community is directly or indirectly involved in the realisation of good natural tourism.

“Many residents who previously depended only on farming now also earn income from tourism activities, such as becoming tour guides or opening food stalls.” (Informant 1, Local Community, Wonokerto Beach).

“Wonokerto Beach is managed collectively by the local community. Residents are directly involved in maintaining cleanliness, organising tourism activities, and preserving the mangrove ecosystem so that the beach remains sustainable and attractive for visitors.” (Informant 2, Local Tourism Manager, Wonokerto Beach).

“Bajing River and other natural destinations in Pekalongan still preserve their natural beauty because local communities actively participate in tourism management. The government also supports infrastructure and conservation programs to ensure sustainable ecotourism development.” (Informant 3, Community Tourism Actor, Petungkriyono).

Ecotourism destinations in Pekalongan Regency are developing with a strong community-based character, especially in mountainous and rural areas such as Petungkriyono and its surroundings. (Affandi et al., 2023). Local communities play an active role as managers, ticket and parking managers, tour guides, and support service providers such as food stalls, homestays, and rental of tourist equipment. This management pattern reflects a community-based ecotourism approach. (Stone, 2015) This positions the community as the primary actor in maintaining environmental sustainability and ensuring the sustainability of destinations. Community involvement not only reinforces a sense of ownership of the destination but also encourages more responsible tourism practices aligned with local values and principles of nature conservation. This kind of practice also occurs in other regions, other countries, such as Malaysia. (Chan et al., 2021).

In terms of destination characteristics, ecotourism in Pekalongan Regency features main attractions such as waterfalls, natural rivers, tropical forests, and highland panoramas, with accessibility ranging from main roads to village roads leading to the tourist area. Tourist facilities are generally simple yet functional, including trekking trails, parking areas, toilets, places of worship, and food stalls managed by the local community. The existence of this ecotourism destination makes a real contribution to improving the local economy through job creation, increased microeconomic activity, and diversification of community income sources. Socially, ecotourism helps strengthen social cohesion, increase collective awareness of the importance of environmental conservation, and create learning spaces for the public and tourists on sustainable tourism practices grounded in local wisdom.

From the description above, it is clear that nature-based tourism dominates the tourist attractions in Pekalongan Regency. Therefore, this tourist attraction needs sufficient attention from stakeholders in the Pekalongan regency. Based on field observations, a description was obtained indicating that tourist attractions and the Pekalongan regency, as tourism destinations, meet the criteria for halal tourism destinations. If these two conclusions hold, then a model for developing nature-based regional halal tourism can be formulated under the term "Halal Eco-Tourism". Furthermore, regarding sustainable tourism governance, green tourism is formulated as "Green Halal Eco-Tourism", a concept of natural tourism whose governance draws on the concepts of "Green Tourism" and "Halal Tourism".

From the perspective of halal tourism, nature is understood as a divine mandate that must be maintained and managed responsibly. Islam views humans as messengers (*caliphs*) on earth who have a moral and spiritual obligation to protect the environment and maintain the balance of the ecosystem. (Wani & Azhar, 2024). Therefore, nature-based tourism is not only a recreational activity but also a means of contemplation, spiritual strengthening, and an expression of gratitude for God's creation. (Heintzman, 2009). This view places environmental preservation as part of the value of worship and mutual benefit, which is conceptually in line with the goal of sustainable tourism. (Khalid & Ali, 2023).

In addition to the spiritual dimension, nature-based halal tourism requires Muslim-friendly facilities to meet basic travel needs. (Timothy et al., 2019). These facilities include easy access to places of worship, the availability of halal food and beverages, and an environment that supports the implementation of religious values. In the context of natural tourism, the provision of halal facilities is generally carried out in a simple, adaptive manner in response to environmental conditions, without compromising the destination's authenticity. The existence of these facilities not only enhances the comfort and satisfaction of Muslim tourists but also strengthens the destination's image as an ethical, inclusive, and responsible tourist space. (Mastercard-CrescentRating, 2019; Vargas-Sánchez & Moral-Moral, 2019).

Aspects of safety, comfort, and ethical values are fundamental elements in the development of halal tourism. (Khairuldin et al., 2024). Halal tourist destinations are expected to provide a physically and socially safe environment that is clean, orderly, and free of activities that run counter to moral and ethical norms. Ethical values in halal tourism include fairness in service, honesty in management, and responsibility for environmental and social impacts. By emphasising its ethical dimension, halal tourism fosters a tourism experience that is not only fun but also meaningful and sustainable for tourists and local communities. (Lee et al., 2017; Pratiwi & Andarini, 2020).

The involvement of local communities is a key actor in nature-based halal tourism, in line with the principles of community-based tourism. (Mandić & Walia, 2023). The community plays a role in planning, managing, and supervising destinations, so that tourism practices remain in harmony with religious values, local culture, and environmental interests. Active community participation also ensures a fairer distribution of economic benefits, strengthens social cohesion, and increases collective awareness of the importance of nature conservation. Within the framework of *maqasid al-shariah*, this community involvement reflects efforts to maintain public benefit (*maslahah*) and social welfare as the primary goal of halal and sustainable tourism development. (Ismanto et al., 2020; Teressa, 2015).

The results of the above research further confirm the importance of the concept of natural tourism as environmental conservation (Souza et al., 2022; Wijayani et al., 2018) and regional development (Teressa, 2015; Wildan & Sukardi, 2017). By referring to the concepts of halal tourism and green tourism, tourism in Pekalongan Regency will be even better. By referring to halal tourism, the needs of Muslim tourists can be met, and with green tourism, the sustainability of nature can be maintained (Andari et al., 2016). With the implementation of this concept, the benefits of tourism across various aspects of human life can be realized, including economic, political, socio-cultural, and environmental dimensions (Lee et al., 2017).

The findings from the *halal eco-tourism* case in Indonesia, especially in Pekalongan Regency, provide important insights for the global context of sustainable tourism. In the midst of environmental crises, climate change, and criticism of mass tourism, community-based ecotourism practices, integrated with ethical and spiritual values, show that sustainability depends not only on technocratic instruments but also on the normative values that live in society. Indonesia's experience shows that environmental conservation, local economic empowerment, and social cohesion can run simultaneously when tourism is developed from *the bottom up*, community-based, and rooted in cultural and religious values. Thus, *halal eco-tourism* offers a global lesson that the future of sustainable tourism requires a more contextual, ethical, and inclusive approach.

Furthermore, the relevance of *halal eco-tourism* is not limited to countries with a majority Muslim population. Although departing from sharia principles, the core values in *halal* tourism, such as environmental responsibility, social justice, safety, comfort, and ethics in service, are universal and acceptable in the context of non-Muslim communities. In practice, *halal* facilities, clean, safe destination management, and the involvement of local communities strengthen the destination's overall attractiveness. Therefore, *halal eco-tourism* can be understood not as a form of religious exclusivity but as an adaptive and cross-cultural model of ethical tourism, relevant to various countries seeking a balance between tourism growth and long-term sustainability.

As an alternative narrative of future tourism, *halal eco-tourism* challenges the dominance of a tourism paradigm oriented solely toward economic growth and the number of visits. This model puts meaning, value, and sustainability at the heart of the tourism experience, while offering new opportunities for green and community-based tourism development. However, its development is inseparable from challenges, such as specific regulatory limitations, the institutional capacity of local communities, and the risk of excessive commercialisation. On the other hand, the opportunities are enormous, especially through local government policy support, integration with the SDGs agenda, and increasing global awareness of responsible tourism. By addressing these challenges collaboratively, *halal eco-tourism* has the potential to become one of the key narratives in shaping a sustainable, equitable, and meaningful tourism future. In this sense, *halal eco-tourism* is not merely a model to be replicated, but a narrative that invites tourism scholars and practitioners to rethink sustainability through ethics, community, and meaning.

Conclusion

This article demonstrates that *halal eco-tourism* offers a coherent and ethically grounded model of sustainable tourism, as reflected in community-based, nature-oriented practices in Indonesia. By integrating ecotourism principles with *halal* values, such as environmental stewardship, social justice, and collective welfare, this model advances environmental conservation, local economic resilience, and socio-cultural well-being in a mutually reinforcing manner. Framed through the *maqasid al-shariah* perspective, *halal eco-tourism* aligns closely with the three pillars of sustainable tourism and should be understood not as a niche religious product, but as a value-driven approach with broader relevance for the future of global tourism. From a policy standpoint, the findings suggest the need for enabling regulatory frameworks that support community-based governance, protect ecological integrity, and ensure ethical tourism standards. Local governments can strengthen *halal eco-tourism* by integrating it into regional development

strategies and aligning it with the Sustainable Development Goals (SDGs). Moving beyond growth-oriented tourism paradigms, this approach highlights the importance of ethics, inclusivity, and ecological resilience in shaping a more responsible and meaningful future for tourism.

Acknowledgments

The authors would like to express their sincere gratitude to all respondents who voluntarily participated in this study and shared valuable information. Special appreciation is extended to the Halal Eco-Tourism Practice, academics, and practitioners who provided insights and constructive feedback during the research process. The authors also acknowledge the support of Universitas Islam Negeri K.H. Abdurrahman Wahid, Pekalongan, Indonesia, for facilitating the completion of this research. Any errors or omissions remain the sole responsibility of the authors.

Author Contributions Statement

KI conceived the study, developed the conceptual framework, and led the writing of the manuscript. HHA contributed to data collection, field observations, and analysis of empirical findings. MAA provided critical revisions, theoretical enrichment, and contributed to the discussion and global contextualization. All authors contributed to the final version of the manuscript and approved it for publication.

Conflict of Interest

The author declares that there is no conflict of interest regarding the publication of this article. The research was conducted independently without any financial, commercial, or personal relationships that could be construed as a potential conflict of interest.

AI Usage Statement

The authors used artificial intelligence (AI) tools solely as supporting tools in the writing process, including language refinement, sentence structuring, and grammar checking. The use of AI was limited to improving the manuscript's clarity and readability and did not involve generating research ideas, analysing data, interpreting findings, or drawing conclusions. All substantive content, arguments, and interpretations presented in this article are the original work of the authors. Therefore, AI was not used for generalisation or as a primary source in conducting this research.

Bibliography

- Adinugraha, H. H., Sholehuddin, M. S., & Nasrudin, M. (2025). *Penerapan Prinsip-prinsip Ekoteologi dalam Pengembangan Pariwisata di Pekalongan*. Penerbit NEM.
- Affandi, F., Prajanti, S. D. W., & Yulianto, A. (2023). Local Wisdom-Based Ecotourism Development Strategy for Lolong Adventure Area, Pekalongan Regency. *Journal of Economic Education*, 12(1), 55–64. <https://doi.org/10.15294/jeec.v12i1.71869>
- Alazaizeh, M. (2014). *Sustainable Heritage Tourism: A Tourist-Oriented Approach for Managing Petra Archaeological Park*. Graduate School of Clemson University.
- Andari, R., Puspito, H., & Setiyorini, D. (2016). Green tourism role in creating sustainable Urban Tourism. *South East Asia Journal of Contemporary Business, Economics and Law*, 11(2), 18–26.

- Auda, J. (2008). *Maqasid al-shariah: A beginner's guide* (Vol. 14). International Institute of Islamic Thought (IIIT).
- Baidhowi, M. M., & Triwibowo, A. (2025). Halal Awareness on Self-Declared Halal Certification Program. *EKOBIS SYARIAH*, 9(1), 26–32.
<https://doi.org/10.22373/EKOBIS.V9I1.29100>
- Battour, M., & Ismail, M. N. (2016). Halal tourism: Concepts, Practises, Challenges and Future. *Tourism Management Perspectives*, 19, 150–154.
<https://doi.org/10.1016/j.tmp.2015.12.008>
- Belsoy, J., Korir, J., & Yego, J. (2012). Environmental impacts of tourism in protected areas. *Journal of Environment and Earth Science*, 2(10), 64–73.
- Blamey, R. K. (2001). Principles of ecotourism. In *The encyclopedia of ecotourism* (pp. 5–22). Cabi Publishing, Wallingford, UK. <https://doi.org/10.1079/9780851993683.0005>
- Burns, P., & Bibbings, L. (2009). The end of tourism? Climate change and societal challenges. *Twenty-First Century Society*, 4(1), 31–51. <https://doi.org/10.1080/17450140802642424>
- Carter, N. (2014). The use of triangulation in qualitative research. *Number 5/September 2014*, 41(5), 545–547. <https://doi.org/10.1188/14.onf.545-547>
- Chan, J. K. L., Marzuki, K. M., & Mohtar, T. M. (2021). Local community participation and responsible tourism practices in an ecotourism destination: A case of the Lower Kinabatangan, Sabah: *Sustainability*, 13(23), 13302.
<https://doi.org/10.3390/su132313302>
- Creswell, J. W. (2007). Qualitative enquiry & research design, choosing among five approaches. In *the book*. <https://doi.org/10.1016/j.aenj.2008.02.005>
- Denzin, N. K., & Lincoln, Y. (2011). Handbook of Qualitative Research - Contents and Index. In *Handbook of Qualitative Research*.
- Fennell, D. (2007). Ecotourism: Third Edition. In *Ecotourism: Third Edition* (2nd ed.). Routledge. <https://doi.org/10.4324/9780203939581>
- Fennell, D. (2012). Ecotourism. In *The Routledge Handbook of Tourism and the Environment* (pp. 323–333). Routledge.
- Heintzman, P. (2009). Nature-based recreation and spirituality: A complex relationship. *Leisure Sciences*, 32(1), 72–89. <https://doi.org/10.1080/01490400903430897>
- Hunter, C. (1997). Sustainable Tourism as An Adaptive Paradigm. *Annals of Tourism Research*, 24(4), 850–867.
- Ismanto, K., Ghofur, A., & Fakir, F. Z. (2020). Developing Halal Tourism from a Maqasid Sharia Perspective. *HIKMATUNA Journal for Integrative Islamic Studies*, 6(2), 103–114.
<https://doi.org/https://doi.org/10.28918/hikmatuna.v6i2.2889>
- Ismanto, K., Ghofur, A., & Fakir, F. Z. (2021). Developing Halal Tourism from a Maqasid Sharia Perspective. *HIKMATUNA: Journal for Integrative Islamic Studies*, 6(2), 103–114.
<https://doi.org/10.28918/hikmatuna.v6i2.2889>
- Ismanto, K., Rofiq, A., Ghofur, A., & Adinugraha, H. H. (2021). The Concept of Maqasid asy-Syariah al-Ghazali as Halal Industry Development Perspective. *Social Sciences and Education Research Review*, 8(1), 6. <https://doi.org/DOI:10.5281/zenodo.5090757>
- Khairuldin, W., Anas, W., Imas, M., Hassan, A. B., Embong, A. H., Lukman, N. H. Z., &

- Yusuf, M. (2024). Philosophy and ethics in halal tourism: a conceptual analysis. *International Journal of Religion*, 5(11), 486–493. <https://doi.org/https://doi.org/10.61707/gsrdf74>
- Khalid, S. R., & Ali, B. (2023). Exploring spiritual and religious aspects of sustainable tourism development: A case of spiritual tourism. *Pakistan Journal of Humanities and Social Sciences*, 11(3), 3019–3026. <https://doi.org/10.52131/pjihss.2023.1103.0590>
- Khan, N., Falahat, M., Ullah, I., Sikandar, H., & Van, N. T. (2025). Integrating halal tourism with sustainable development goals through Islamic values, environmental responsibility, and technological innovation. *Discover Sustainability*, 6(1), 648. <https://doi.org/10.1007/s43621-025-01503-3>
- Kiper, T. (2013). Role of ecotourism in sustainable development. In *Advances in Landscape Architecture*. In Tech. <https://doi.org/http://dx.doi.org/10.5772/55749>
- Lee, J., Lee, H., Chung, N., & Koo, C. (2017). An Integrative Model of the Pursuit of Happiness and the Role of Smart Tourism Technology: A Case of International Tourists in Seoul. In *Information and Communication Technologies in Tourism 2017* (pp. 173–186). Springer International Publishing. https://doi.org/10.1007/978-3-319-51168-9_13
- Liu, Z. (2003). Sustainable Tourism Development: A Critique. *Journal of Sustainable Tourism*, 11(6), 459–475. <https://doi.org/10.1080/09669580308667216>
- Lu, J., & Nepal, S. K. (2009). Sustainable tourism research: an analysis of papers published in the Journal of Sustainable Tourism. *Journal of Sustainable Tourism*, 17(1), 5–16. <https://doi.org/10.1080/09669580802582480>
- Mandić, A., & Walia, S. K. (2023). *The Routledge handbook of nature based tourism development*. Routledge, New York, NY.
- March, A. F. (2019). *The caliphate of man: popular sovereignty in modern Islamic thought*. Belknap Press.
- Mastercard Crescent Rating. (2019). *Global Muslim Travel Index 2019*. Wwww.Crcentrating.Com.
- Mastercard Crescent Rating. (2023). *Global Muslim Travel Index 2023* (Issue June).
- Mihalic, T. (2016). Sustainable-responsible tourism discourse–Towards ‘responsible’ tourism. *Journal of Cleaner Production*, 111, 461–470. <https://doi.org/10.1016/j.jclepro.2014.12.062>
- Miles, M. B., & Huberman, A. M. (2020). *Qualitative Data Analysis: Handout*. SAGE Publications Inc.
- Mohsin, A., Ramli, N., & Alkhulayfi, B. A. (2016). “Halal tourism: Emerging opportunities.” *Tourism Management Perspectives*, 19, 137–143. <https://doi.org/10.1016/j.tmp.2015.12.010>
- Muslim, H. F. M., & Mohd Parid, M. (2025). Ecotourism And Local Livelihoods: Addressing Gaps in Community Participation and Benefit-Sharing. *Transforming Agriculture, Forestry and Plantation for a Changing World: Towards Resilient Ecosystem and Inclusive*, 376.
- Nair, V., Mohamed, B., Thomas, T. K., & Teare, R. (2016). How can the tourism industry respond to the global challenges arising from climate change and environmental degradation? *Worldwide Hospitality and Tourism Themes*, 8(5), 611–616. <https://doi.org/https://doi.org/10.1108/WHATT-07-2016-0039>
- Norazami, F., Anuar, A., & Zani, R. (2025). Halal tourism : An integrative review of concepts, challenges, and future directions. 13(2). <https://doi.org/10.24191/jeeir.v13i2.4486>

- Pratiwi, M., & Andarini, R. S. (2020). Adaptasi Muslim Milenial dalam Perjalanan Wisata Halal di Negara Non-Muslim. *Mediakom: Jurnal Ilmu Komunikasi*, 4(1), 46–61.
<https://doi.org/10.35760/mkm.2020.v4i1.2495>
- Souza, A., Gabriela, R., Fialho, G., & Freitas, M. (2022). Antecedents of the intention to visit ecotourism destinations that have suffered environmental disasters. *Tourism Management Perspectives*, 41(February), 100942. <https://doi.org/10.1016/j.tmp.2022.100942>
- Stone, M. T. (2015). Community-based ecotourism: A collaborative partnerships perspective. *Journal of Ecotourism*, 14(2–3), 166–184.
<https://doi.org/10.1080/14724049.2015.1023309>
- Stronza, A. L., Hunt, C. A., & Fitzgerald, L. A. (2019). Ecotourism for conservation? *Annual Review of Environment and Resources*, 44(1), 229–253. <https://doi.org/10.1146/annurev-environ-101718-033046>
- Teressa, D. K. (2015). Development of Community-Based Ecotourism in Wenchi Crater Lake, Ethiopia: Challenges and Prospects. *Journal of Hospitality Management and Tourism*, 6(4), 39–46. <https://doi.org/10.5897/jhmt2014.0133>
- Timothy, D. J., Mohsin, A., & Ryan, C. (2019). Halal Tourism. In the *Routledge Handbook on Tourism in the Middle East and North Africa*. <https://doi.org/10.4324/9781315624525-23>
- Triwibowo, A., Baidhowi, M. M., & Sugeng, A. (2023). Good and Bad Corporate Social Responsibility from an Islamic Business Ethics Perspective. *Adzkiya : Jurnal Hukum Dan Ekonomi Syariah*, 11(2), 1–13. <https://doi.org/10.32332/ADZKIYA.V11I2.7683>
- Triwibowo, A., Pratomo, D., Sya'adi, N., & Adam, M. A. (2022). Comparative Study of Hisbah Institutions and Consumer Protection Institutions In Indonesia: A Review of Islamic Business Ethics. *International Journal of Islamic Economics*, 4(02), 121–135.
<https://doi.org/10.32332/IJIE.V4I02.5554>
- Turizm, H., Kuşaklar, T., & Bir, Ü. (2023). Halal Tourism Trends : An Application to Generations. *Halal Tourism Trends: An Application on Generations*, 13(1), 45–57.
<https://doi.org/10.14230/johut1326>
- Ustaoğlu, M. (2023). Maqasid Al-Sharia/h. In *The Palgrave Encyclopedia of Islamic Finance and Economics* (pp. 1–5). Springer.
- Vargas-sánchez, A., & Moral-moral, M. (2018). Halal Tourism: State of The Art. *Tourism Review*.
<https://doi.org/10.1108/TR-01-2018-0015>
- Vargas-Sánchez, A., & Moral-Moral, M. (2019). Halal tourism: literature review and experts' view. *Journal of Islamic Marketing*. <https://doi.org/10.1108/IJIMA-04-2017-0039>
- Wani, N. H., & Azhar, A. (2024). Islamic environmental ethics: Preserving the sacred balance. *International Journal for Multidisciplinary Research (IJFMR)*, 6(3), 1–8.
<https://doi.org/10.36948/ijfmr.2024.v06i03.20924>
- Wijayani, A., Priyadi, U., Iriantini, D. B., Thamrin, H. M., Aji, H. M., & Muafi. (2018). Agro-ecotourism management in disaster-affected areas. *Proceedings of the 31st International Business Information Management Association Conference, IBIMA 2018: Innovation Management and Education Excellence through Vision 2020*.
- Wildan, & Sukardi. (2017). Ecotourism Model Based on Social Capital (Halal Tourism) as the Strengthening Factor for the Economy of Lombok Community Ecotourism Model Based

on Social Capital (Halal Tourism) as the Strengthening Factor for the Economy of Lombok Community. *In the 2nd Asian Education Symposium (AES 2017), January.*

<https://doi.org/10.5220/0007303703290333>