

**Author:**

<sup>1</sup>Muslimin, <sup>2</sup>Dede Aji Mardani,  
<sup>3</sup>Aja Rowikarim, <sup>4</sup>Rusani Jaelani,  
<sup>5</sup>Fatimah Kacem

**Affiliation:**

<sup>1</sup>UIN Raden Intan Lampung,  
Indonesia

<sup>2,3</sup>Institut Agama Islam  
Tasikmalaya, Indonesia

<sup>4</sup>Universitas pendidikan Indonesia,  
Indonesia

<sup>5</sup>Ahmed Drayiya University Adrar,  
Algeria

**Corresponding author:**

\*muslimin@radenintan.ac.id

**Doi:** 10.32332/milrev.v4i2.10120

**Dates:**

Received 20 January, 2025

Revised 19 March, 2025

Accepted 12 June, 2025

Published 01 July, 2025

**Copyright:**

© 2025. Muslimin et al.

This work is licensed  
under [Attribution-ShareAlike 4.0  
International](#)



Read Online:



Scan this QR code with your mobile  
device or smart phone to read online

## Contemporary Approaches to Halal and Sustainable Eco-Tourism: A Study of Community-Based Tourism in Ganoang and Puncak Mas

**Abstract:** Tourism is a vital industry that creates job opportunities and allows for economic development in the halal tourism sector. Tasikmalaya and Bandar Lampung are two regions in Indonesia that can be potentially developed for nature-mountain tourism, with Mount Ganoang and Puncak Mas as the natural assets. This research identifies the potential of Mount Ganoang and Puncak Mas as sustainable and community-based ecotourism by employing a descriptive method with qualitative analysis techniques and a legal anthropological approach. Primary data was collected through interviews, observations, and field measurements. The results show that based on the tourism suitability index, the physical conditions of Mount Ganoang and Puncak Mas carry the potential adequate for development through improved management and human resources as community-based halal ecotourism. Halal ecotourism, which presents nature as a destination, supports the economic circulation of the community with many people involved in economic activities from tourism despite basic differences in capital, ownership, and juridical aspects (Local Regulation concerning Values No.7 of 2014 and Lampung Provincial Regulation No. 2 of 2008 concerning the Preservation of Lampung Culture. This research offers a strategic recommendation for developing sustainable and inclusive halal ecotourism models that respect local regulations and cultural values in Tasikmalaya and Bandar Lampung.

**Keywords:** Ecotourism, Forest Tourism, Halal Tourism, Religious Tourism, River Tourism.

## INTRODUCTION

Indonesia plays a major role in controlling climate change in the international arena as mandated by law (Constitution), one of which is maintaining halal tourism, ecotourism, river tourism, and religious tourism without overlooking religious regulations/laws and religious states. Therefore, the government plays a prominent role in establishing forest protection policies based on conservation and sustainability to prevent ecosystem degradation that can have an impact on the loss of biodiversity and environmental balance.<sup>1,2</sup> The people of Mount Ganoang in Tasikmalaya and Puncak Mas Lampung, together with the village head, have initiated to open unproductive forest land for approximately 32 years (Ganoang) and transformed it into an eco-tourism area, particularly forest and river tourism while maintaining forest areas, biodiversity and the sustainability of the flora and fauna ecosystem.<sup>3</sup> In addition, Ganoang has a cultural site: the tomb of Tubagus Abdullah, a sultanate of Banten who lived around the 17th century (1678-1700).<sup>4</sup>

The selection of research locations in Ganonag/Gandawiru (Tasikmalaya) and Puncak Mas (Bandar Lampung) is relevant to the perspective of halal tourism law because of the regional regulations that support cultural preservation and tourism based on local values.<sup>5 6</sup> Bandar Lampung has Lampung Provincial Regulation No. 2 of 2008 concerning the Preservation of Lampung Culture, which sets a strong legal basis for the development

---

<sup>1</sup> Dina Hariani and Mohd Hafiz Hanafiah, "The Competitiveness, Challenges and Opportunities to Accommodate the Halal Tourism Market: A Sharia-Law Tourism Destination Perspectives," *Journal of Islamic Marketing* 15, no. 3 (2024): 919-942, <https://doi.org/10.1108/JIMA-05-2023-0147>.

<sup>2</sup> Septri Widiono et al., "Livelihood Vulnerability of Indigenous People to Climate Change around the Kerinci Seblat National Park in Bengkulu, Indonesia," *Regional Sustainability* 5, no. 4 (2024): 100181, <https://doi.org/https://doi.org/10.1016/j.regus.2024.100181>.

<sup>3</sup> Anis Mashdurohatun et al., "The Conserving Agrarian Land For Future Generations: A Policy Blueprint For Indonesia" 26, no. 1 (2014): 24.

<sup>4</sup> Supriyatna, E (2020) Ordinary Notes of Ordinary People (4) Three Lives of Embah Gandrung's Grandson. <https://pepnews.com.humaniora/p-c1592996b63237b>

<sup>5</sup> Raha Bahari and Ezmi Sivana, "The Meaning Of Socio Cultural Values Fraom The Islamic Law Perspective," *MILRev: Metro Islamic Law Review* 1, no. 1 (2022): 90-103.

<sup>6</sup> Syaikh et al., "Community, Family and Animal Conservation Sustainability in the Perspective of Normative Law and Maqasid Sharia," *El-Usrah* 7, no. 2 (2024): 321-536, <https://doi.org/10.22373/ujhk.v7i2.25085>.

of tourism based on local wisdom, including halal tourism that takes into account cultural and religious aspects.<sup>7,8</sup> In addition, the involvement of communities and religious leaders in the management of eco-tourism in Tasikmalaya demonstrates conformity with the principles of halal tourism, which prioritize Islamic values in tourism activities.<sup>9-10</sup> The selection of Mount Ganoang and Puncak Mas as the research sites is based on the fact that these areas are government assets with well-maintained green forests, serving as the lungs of the city, and are designated as forest and river tourism destinations.<sup>11</sup> In addition, it is the focus of the local government to preserve forests as a guardian and counterbalance from climate change.<sup>12</sup> The current condition in the area relatively lacks in attention from the government. Asset inventory has positioned Ganoang as one of the pulmonary centers in the city of Tasikmalaya and a tourist attraction in educating the community about the need to protect the forest and the environment.<sup>13</sup>

According to Dede Aji's research, Ganoang potentially serves as forest tourism, river tourism, and religious tourism, considering that it has significant historical values.<sup>14,15</sup> In its current management, the Ganoang area has not been maximized;

---

<sup>7</sup> Abbas Sofwan, "Interelasi Qowaid Usul Dan Fiqhiyah Sebagai Sebagai Landasan Hukum Islam Yang Universal," *Legitima: Jurnal Hukum Keluarga Islam* 1, no. 1 (2018): 1-19, <https://doi.org/10.33367/legitima.v1i1.640>.

<sup>8</sup> Immanuel Ustradi Osijo, Ery Tri Djatmika, and Rungarun Boonsayan, "The Legal Politics of Halal Tourism in Thailand: The Impact of Digital Advertising Interventions on Consumer Intent, Recommendations, and Engagement in the Contemporary Era" 3, no. 2 (2024): 320-342.

<sup>9</sup> Yunni Indrani Widjaja, Gamal S.A. Khalifa, and Abuelhassan Elshazly Abuelhassan, "The Effect of Islamic Attributes and Destination Affective Image on the Reputation of the Halal Tourism Destination of Jakarta," *Journal of Environmental Management and Tourism* (journals.aserspublishing.eu, 2020), [https://doi.org/10.14505/jemt.v11.2\(42\).08](https://doi.org/10.14505/jemt.v11.2(42).08).

<sup>10</sup> Xiong Jia and Zhang Chaozhi, "Halal Tourism: Is It the Same Trend in Non-Islamic Destinations with Islamic Destinations?," *Asia Pacific Journal of Tourism Research* 25, no. 2 (2020): 189-204, <https://doi.org/10.1080/10941665.2019.1687535>.

<sup>11</sup> Jia and Chaozhi.

<sup>12</sup> Mulyono Jamal et al., "Implementasi Wisata Syari'ah Lombok Dalam Perspektif Maqashid Syari'ah," *Al-Istinbath: Jurnal Hukum Islam* 4, no. 2 (2019): 143-160, <https://doi.org/10.29240/jhi.v4i2.1002>.

<sup>13</sup> Heni Noviarita, Muhammad Kurniawan, and Khavid Normasyhuri, "Developing Sustainable Muslim-Friendly Tourism Village Model Through Digital Tourism: Perspective of Shari'ah Economy," *Al-Adalah* 21, no. 1 (2024): 77-100, <https://doi.org/10.24042/adalah.v21i1.21220>.

<sup>14</sup> Bahari and Sivana, "The Meaning Of Socio Cultural Values Fraom The Islamic Law Perspective."

therefore, it needs a tourism marketing development program, direct promotion activities in potential markets, tourism exhibition activities, tourism image development programs, and tourism brand-building of Ganoang through internal and external factor analyses.<sup>16</sup> The research further implies that the development of forest tourism will fail unless supported by various parties. The community, specifically the youth and MSMEs, became supporters in the development of tourist attractions in Mount Ganoang and Puncak Mas, which were established and developed with their assistance. Mount Ganoang, situated in Tasikmalaya City, boasts an exotic natural scenery and has developed into an eco-tourism destination that preserves its natural environment.<sup>17</sup> Meanwhile, another study examined the development of Mount Ganoang as an eco-tourism destination, involving uncontrolled communities, which resulted in significant damage caused by eco-tourism.<sup>18</sup> In contrast to the findings of Mentari 2018, researchers found that Puncak Mas has fulfilled the elements of Halal eco-tourism, such as raw materials and halal-guaranteed food, conducting promos on social media, including Instagram, Facebook, Reddoorz, Traveloka, and others as well as cooperation with private and government agencies only in the scope of accessibility.<sup>19,20</sup>

This study analyzes the management of community-based eco-tourism in Mount Ganoang and Puncak Mas, employing an approach relevant to sharia principles, particularly in the aspects of sustainability, justice, and community welfare.<sup>21</sup> The

---

<sup>15</sup> Dede Aji Mardani, 'Waqf and Green Economy: Efforts to Reduce Climate Change and Carbon Gas Emissions', *La Zhulma | Journal of Islamic Economics and Business*, 2.1 (2023), 23-34.

<sup>16</sup> W.-B. Li et al., "Ecotourism Disturbance on an Endemic Endangered Primate in the Huangshan Man and the Biosphere Reserve of China: A Way to Move Forward," *Biology* 11, no. 7 (2022), <https://doi.org/10.3390/biology11071042>.

<sup>17</sup> Widjaja, Khalifa, and Abuelhassan, "The Effect of Islamic Attributes and Destination Affective Image on the Reputation of the Halal Tourism Destination of Jakarta."

<sup>18</sup> A M Fuller and others, 'Establishing Tourism Sustainability in a Globally Important Agricultural Heritage System in China: A Case of Social and Eco-System Recovery', *Growth and Change*, 53.3 (2022), 1267-1281 <<https://doi.org/10.1111/grow.12605>>.

<sup>19</sup> Yuliani Dwi Lestari, Faridatus Saidah, and Aghnia Nadhira Aliya Putri, "Effect of Destination Competitiveness Attributes on Tourists' Intention to Visit Halal Tourism Destination in Indonesia," *Journal of Islamic Marketing* 14, no. 4 (2023): 937-965, <https://doi.org/10.1108/JIMA-12-2020-0368>.

<sup>20</sup> Badruddin and Supriyadi, "Dinamika Hukum Islam Indonesia: Reaktualisasi Norma Islam Dalam Menalar Hukum Positif Merespon Sosio-Kultural Era Kontemporer."

<sup>21</sup> Bahrudin, "Halal Tourism Governance Based on the Fatwa of the National Sharia Council on Tourism Improvement."

evaluation was conducted to assess the extent to which this tourist destination meets Islamic legal standards in halal tourism, including the availability of halal food, worship facilities, cleanliness, and social interaction that comply with Islamic ethics.<sup>22</sup> Additionally, this study formulates a halal eco-tourism development strategy, offering natural beauty and supporting tourism experiences that align with Islamic values, while accommodating Islamic worship and educational facilities for tourists.<sup>23 24</sup> The role of religious leaders is also studied in the context of education and outreach, focusing on the principles of *maqashid sharia* in eco-tourism, particularly in relation to environmental and natural resource sustainability. Thus, this research aims to integrate the concept of eco-tourism with the principle of *hifz al-bi'ah* (environmental protection in Islam) to create sustainable and community-based tourist destinations that are relevant to Islamic values.

## METHODS

This study used a qualitative descriptive approach to explore the potential of Mount Ganoang (Tasikmalaya) and Puncak Mas (Bandar Lampung) as community-based halal eco-tourism destinations. Qualitative methods were chosen to capture in-depth insights into local governance practices, perceptions, and mechanisms that influence the development and sustainability of eco-tourism initiatives in both locations. Primary data were collected through semi-structured interviews, participant observation, and document analysis. Fifty participants were involved in this study, comprising residents from Sukabetah and Sukadana villages in Bandar Lampung, with 30 participants from Sukabetah and 20 from Sukadana. All participants have been actively involved in tourism-related activities for several years and have long resided in the area. The selection of participants was based on their direct involvement in tourism, including roles in facility

---

<sup>22</sup> Ending Solehudin, Hisam Ahyani, and Haris Maiza Putra, "Study on Sharia Compliance Principles in Halal Tourism Business in Bandung Regency: An Implementation of Islamic Business Ethics Principles (Professional Ethics)," *Millah: Journal of Religious Studies* 23, no. 1 (2024): 39–66, <https://doi.org/10.20885/millah.vol23.iss1.art2>.

<sup>23</sup> Hendy Mustiko Aji, Istyakara Muslichah, and Cahyo Seftyono, "The Determinants of Muslim Travellers' Intention to Visit Non-Islamic Countries: A Halal Tourism Implication," *Journal of Islamic Marketing* 12, no. 8 (2021): 1553–1576, <https://doi.org/10.1108/JIMA-03-2020-0075>.

<sup>24</sup> Bahari and Sivana, "The Meaning Of Socio Cultural Values Fraom The Islamic Law Perspective."

management, service provision, and local governance. In addition to community members, key informants such as village heads, religious leaders, and tourism officers were also interviewed to provide a multi-perspective understanding of the challenges and opportunities in developing halal eco-tourism.

Secondary data were obtained from official documents and legal instruments, particularly Lampung Provincial Regulation No. 2 of 2008 concerning the Preservation of Lampung Culture, which serves as a basic policy supporting the development of tourism rooted in the culture. Other relevant government publications and internal reports were also reviewed to contextualize the findings within the existing regulatory framework. Data collection focused on assessing the physical condition of the site, the community's role in tourism development, and the integration of halal principles into tourism services. Field observations were conducted over several visits to evaluate the current state of infrastructure, visitor behavior, and environmental conservation efforts. Following data collection, all interview transcripts and field notes were transcribed verbatim, systematically coded, and analyzed using thematic analysis techniques.

This process allowed for the identification of recurring patterns, themes, and insights related to community participation, governance structures, and the alignment of tourism practices with halal and sustainability standards. To ensure credibility and validity, the findings were cross verified via data triangulation, which involves comparisons across multiple sources: interview responses, field observations, and documentary evidence. This method helps reduce bias and increase the reliability of conclusions drawn from the data. By combining legal anthropology with eco-tourism studies, this research contributes to the development of knowledge on how local regulations, cultural values, and Islamic principles can be aligned to support sustainable and inclusive tourism development in forest areas in Indonesia.<sup>25,26</sup>

---

<sup>25</sup> Ardi and Shuhufi, "Islamic Law and Local Tradition: Living Appasili Marriage in Takalar Regency Indonesia."

<sup>26</sup> Bahari and Sivana, "The Meaning Of Socio Cultural Values Fraom The Islamic Law Perspective."

## RESULTS AND DISCUSSION

Halal eco-tourism in Mount Ganoang and Puncak Mas requires examination within the context of halal tourism regulations applicable in Indonesia and their relevance to sustainability. Conceptually, halal eco-tourism refers to the application of Islamic principles in the management of tourist destinations, including the provision of halal food, worship facilities, and tourism practices according to Islamic ethics.<sup>27</sup> Indonesia, a country with the largest Muslim population, has issued various regulations regarding halal tourism, including Law No. 10 of 2009 concerning Tourism and standards set by the National Sharia Council-Indonesian Ulema Council (DSN-MUI).<sup>28</sup>

Table 1: Comparative Overview of Halal Eco-Tourism Development in Mount Ganoang and Puncak Mas

No	Aspect	Location	Mount Ganoang (Tasikmalaya)	Puncak Mas (Bandar Lampung)
1	Tourism Type	Nature & Culture	Forest, river, religiousness	Mountain, culture, culinary
2	Community Involvement	Local participation	All the people of Sukaasih sub-district	High (Pokdarwis, MSMEs, youth)
3	Regulatory Support	Local participation	Regional Regulation of Tasikmalaya City Number 7 of 2014 concerning the	Supported by Regional Regulation No. 2/2008

<sup>28</sup> Majelis Ulama Indonesia, *Fatwa MUI No: 108/DSN-MUI/X/2016 Tentang Pedoman Penyelenggaraan Pariwisata Berdasarkan Prinsip Syariah*, Dewan Syariah Nasional Mui (Jakarta: Dewan Syariah Nasional - MUI, 2016).



			Values of Religious Community Life in Tasikmalaya City	
4	Halal Facilities	Compliance with Islamic values	Minimal halal infrastructure	Meeting most halal criteria
5	Sustainability Practice	Environmental conservation	Moderate	Good (CHSE certified)

Source: Author's Interpretation

This study explores the potential of Mount Ganoang (Tasikmalaya) and Puncak Mas (Bandar Lampung) as destinations for halal eco-tourism, integrating principles of environmental sustainability, community empowerment, and Islamic values. While both locations offer natural beauty, cultural heritage, and religious significance, they differ in terms of regulatory support, infrastructure development, and community involvement. Puncak Mas demonstrates more structured halal tourism practices, supported by local regulations and international CHSE certification, whereas Mount Ganoang requires stronger policy frameworks and capacity building to align with halal and sustainability standards. The research highlights the importance of collaborative governance, halal certification, and inclusive tourism models that benefit local communities while preserving ecological and cultural assets.

However, in practice, the implementation of this regulation still faces challenges, particularly in terms of supervision and alignment with aspects of eco-tourism sustainability. In Mount Ganoang and Puncak Mas, despite the great potential for the development of halal-based tourism, no policy explicitly ensures the conformity of tourism services with the halal standards set. For example, halal infrastructure, such as halal-certified restaurants, representative worship facilities, and education for tourism



actors about the concept of halal tourism remains limited.<sup>29</sup> A more in-depth study is needed to understand how relevant actors, such as local governments, tourism managers, and local communities, can collaborate in integrating halal tourism regulations with sustainable eco-tourism practices.<sup>30</sup>

The correlation between halal tourism regulations and eco-tourism sustainability can be examined from three primary dimensions: economic, socio-cultural, and environmental. From an economic perspective, the development of halal tourism has the potential to enhance the competitiveness of destinations by attracting more Muslim tourists seeking a tourism experience that aligns with Islamic principles.<sup>31</sup> On the socio-cultural side, the implementation of halal tourism can strengthen the preservation of local cultures with Islamic values, such as the Muli Mekhanai custom and the concept of Bandakh Makhga in Lampung, which emphasizes moral and social values in people's lives. However, without clear regulations and strict supervision, there is a risk of a paradox where halal eco-tourism is only a label without real application in the field. From an environmental perspective, the principle of *hifz al-bi'ah* in Islam emphasizes the protection of nature as a form of human responsibility to the environment.<sup>32</sup>

Therefore, the implementation of halal tourism must align with environmental conservation efforts, including improved waste management, natural resource conservation, and eco-tourism education that incorporates Islamic values for both tourists and local communities. The integration between halal tourism regulations and the concept<sup>33</sup> is a crucial aspect in ensuring that eco-tourism in Mount Ganoang and Puncak

---

<sup>29</sup> Norliza Katuk et al., "Halal Certification for Tourism Marketing: The Attributes and Attitudes of Food Operators in Indonesia," *Journal of Islamic Marketing* 12, no. 5 (2021): 1043-1062, <https://doi.org/10.1108/JIMA-03-2020-0068>.

<sup>30</sup> Mufid, "Fikih Ekowisata Berbasis Maqāsid Al-Syar'ah: Studi Pengelolaan Wisata Alam Hutan Mangrove Di Wonorejo Kota Surabaya."

<sup>31</sup> Joan C. Henderson, "Sharia-Compliant Hotels," *Tourism and Hospitality Research* 10, no. 3 (2010): 246-254, <https://doi.org/10.1057/thr.2010.3>.

<sup>32</sup> M H Kamali, *Environmental Care in Islam: An Islamic Perspective on the Environment and Sustainable Development* (Islamic Foundation for Ecology and Environmental Sciences (IFEES), 2010).

<sup>33</sup> Preeti Kalyan and Punit Moris Ekka, "The Intersection of Faith and Tourism: An Exploratory Study on Halal Tourism Motivations among Indian Millennials," *Journal of Islamic Marketing* 15, no. 12 (2024): 3304-3322, <https://doi.org/10.1108/JIMA-04-2023-0105>.

Mas not only accommodates the needs of Muslim tourists but also contributes to social welfare and environmental sustainability holistically. Thus, this study not only provides a descriptive picture but also offers a more in-depth academic analysis of how halal tourism regulations can be effectively implemented in the context of sustainable eco-tourism.

## **A. Tourism potential of Mount Ganoang and Puncak Mas**

Mount Ganaong area is located in Sukaaasih village, Purbaratu sub-district, Tasikmalaya city, with an area of  $\pm 4$  hectares. Mount Ganoang is a tropical forest mountain that boasts more than 100 species of birds, 200 varieties of plants, and 90 species of fish, including rare fish that are endemic to the banks of the Citanduy River, such as the Bebeong fish (*Hemibagrus*), which is rich in nutritional fiber and considered a mystical fish. The Mount Ganoang area has three tourism potentials:

### **1. Tourism of forbidden forest**

The Mount Ganaong area is surrounded by various tree species that have grown for hundreds of years. There can be more than 100 types of tree varieties sought after by the community for various purposes, such as medicine and house construction. However, people are forbidden to cut down trees in Songom forest—the forbidden forest.<sup>34</sup> People are forbidden from doing *sompral* actions, speaking harshly, and cursing because such negative attitudes are believed to trigger bad luck. They also believe that the forest is home to tigers and snakes guarding the forest.<sup>35</sup> The guardians of the forest area also share the same thoughts of the creatures.<sup>36</sup> The essence of belief, according to the researcher, represents an effort to preserve nature and the balance between living things. Hundreds of birds and poultry live in this forest, many of which come from the Ganoang

---

<sup>34</sup> Noviarita, Kurniawan, and Normasyhuri, “Developing Sustainable Muslim-Friendly Tourism Village Model Through Digital Tourism: Perspective of Shari’ah Economy.”

<sup>35</sup> Alfonso Vargas-Sánchez and María Moral-Moral, “Halal Tourism: Literature Review and Experts’ View,” *Journal of Islamic Marketing* 11, no. 3 (2020): 549–569, <https://doi.org/10.1108/JIMA-04-2017-0039>.

<sup>36</sup> A Tarinc and others, ‘Effect of Climate Change Belief and the New Environmental Paradigm (NEP) on Eco-Tourism Attitudes of Tourists: Moderator Role of Green Self-Identity’, *International Journal of Environmental Research and Public Health*, 20.6 (2023) <<https://doi.org/10.3390/ijerph20064967>>.

mountain forest area. The events preceding the eruption of Mount Galunggung made this forest area a natural sanctuary for many birds, but their numbers have decreased dramatically, although they are not yet completely extinct. Bird contests and competitions have seemingly caused this extinction since 2010, resulting in the decline of the bird ecosystem in the Ganoang mountain area; therefore, one of the halal eco-tourism activities is an effort to restore the normality of birds and forest areas as their home. This extinction of birds will certainly result in biological imbalance.<sup>37</sup>

Figure 1  
 Ganoang mountain area



The Ganoang mountain area is in the Purbaratu sub-district of Tasikmalaya city, bordered on the north by the Tawang sub-district, south by Ciamis, east by Tamansari, and west by Manonjaya.

## 2. River tourism

Apart from being a forest tourism spot, the Ganoang area is also known for its river tourism attractions, as the riverbanks feature many rocks of varying sizes.<sup>38</sup> The long shape of the stones and their smooth surface give distinguishing features. Local tourists

<sup>37</sup> J R Stoll, R B Ditton, and T L Eubanks, 'Platte River Birding and the Spring Migration: Humans, Value, and Unique Ecological Resources', *Human Dimensions of Wildlife*, 11.4 (2006), 241-54 <<https://doi.org/10.1080/10871200600802939>>.

<sup>38</sup> Noviarita, Kurniawan, and Normasyhuri, "Developing Sustainable Muslim-Friendly Tourism Village Model Through Digital Tourism: Perspective of Shari'ah Economy."

are presented with swift, deep and shallow water currents, often suitable for rafting. Additionally, this Citanduy river water tourism vehicle is also often used as a fishing spot for the general public, *ngabubu*, *mortas*, *ngecrik* (netting), *neger* with a variety of fish found in this river such as *deleng* fish, *beunteur*, *tilapia*, *kancra*, *citanduy nileum*, and rare fish, such as *bebeong* fish (*Hemibagrus*) which is only found in the Citanduy river flow of Mount Ganoang area. In the future, this river water tourism will be utilized as a power plant to provide electricity in the Mount Ganoang area. The arrangement of the Mount Ganoang river area is designed in a way that resembles a painting with colorful rocks. Along the riverbanks, *joglo* (a traditional shelter with a roof shaped like a mountain) and cafes selling local food of Tasikmalaya, various culinary fibrous herbs, and herbal plants typical of the Ganoang mountain area.<sup>39</sup>

### 3. Religious tourism

Apart from the two tourist arenas, religious tourism,<sup>40,41</sup> legalized and officially recognized by the city government, involves the tomb of Sheikh Tubagus Abdullah,<sup>42</sup> a religious figure believed to spread Islam in Tasikmalaya and surrounding areas.<sup>43</sup> In Mount Ganoang, there are no fewer than 46 tombs recognized as the tombs of the disciples of KH TB Abdullah. Tomb sites that are most often visited by the people of the archipelago, among others, are the tombs of KH TB Abdullah, Raden Langkap, and Balung Nunggal. People used to visit these tombs to seek blessings and as places for

---

<sup>39</sup> Y Xing and others, 'Hydrodynamic Modelling to Evaluate the Influence of Inland Navigation Channel Training Works on Fish Habitats in the Upper Yellow River', *Ecological Engineering*, 169 (2021) <<https://doi.org/10.1016/j.ecoleng.2021.106289>>.

<sup>40</sup> Oleg A. Bunakov et al., "Religious and Halal Tourism Organization Peculiarities in Muslim Republics," *European Journal of Science and Theology* (ejst.tuiasi.ro, 2019).

<sup>41</sup> Muhammad Khalilur Rahman et al., "Does the Perception of Halal Tourism Destination Matter for Non-Muslim Tourists' WOM? The Moderating Role of Religious Faith," *International Journal of Tourism Cities* 8, no. 2 (2022): 478-496, <https://doi.org/10.1108/IJTC-12-2019-0207>.

<sup>42</sup> Dede Aji Mardani, 'Tracing the Footsteps of KH Tubagus Abdullah/Mbah Gandrung in Ganoang/Gandawiru as a Forest and Religious Tourism Destination (Sukabetah, Sukaasih, Purbaratu Tasikmalaya City)' (Tasikmalaya: researchgate.net, 2022).

<sup>43</sup> Marduati Mukhtar and others, 'Involvement of Families as Owners of Cultural Heritage Improving Religious Tourism in Banda Aceh: Perspective of Maslahah Theory', *Samarah: Journal of Family Law and Islamic Law*, 6.2 (2022), 655-677 <<https://doi.org/10.22373/sjhlk.v6i2.12537>>.

meditation, believing it would help increase social<sup>44</sup> status and all that is related to the benefits of life. From the perspective of history, Mount Ganoang was a hermitage or *pesantren* where they sought knowledge. Several relics, including pottery, stone balls, and bricks, were found in this mountain. The tours show that this area serves as an attraction for pilgrims from various parts of the country and has contributed to local income so far, especially for the *kuncen* (caretakers of sacred places).<sup>45</sup>

#### 4. Puncak Mas

The second location, Puncak Mas Bandar Lampung, is one of the ten leading tourist destinations in Bandar Lampung City. Puncak Mas is a relatively new tourist attraction in the city of Bandar Lampung, which opened in early 2017, with a distance of 9.7 km or 20 minutes from the city center through three hiking trails. Tourist attractions are located in the hills at an altitude of 403 meters above sea level, making Puncak Mas the highest place to visit in the city of Bandar Lampung. Mountains, the urban city, and the beach offer the scenery that attracts visitors. The beach is 11.5 km away, the city center is 3.7 km away, and the hills are 2 km away.

In addition to tourist attractions, Puncak Mas tourism offers other interesting features, including two prayer rooms located above the trees; these prayer rooms are intended for men and women separately. These worship chambers allow for comfort and tranquility for those worshipping. This unique feature makes Puncak Mas tourism a religious concept and has earned international recognition for its adherence to the CHSE (Cleanliness, Hygiene, Sanitation, and Environment) standards. This certification is valid through 2021.<sup>46 47</sup> Even though it has obtained an international standard certificate, this

---

<sup>44</sup> Ajeng Puspa Marlinda et al., "The Social Impact of Halal Tourism Policy in South Korea: Apart from the Economic Sector," *Asian Journal of Political Science*, 2024, <https://doi.org/10.1080/02185377.2024.2441678>.

<sup>45</sup> Barkathunnisha Abu Bakar, 'Integrating Spirituality in Tourism Higher Education: A Study of Tourism Educators' Perspectives', *Tourism Management Perspectives*, 34, February (2020), 100653 <<https://doi.org/10.1016/j.tmp.2020.100653>>.

<sup>46</sup> Sheetal Bhoola, "Halal Food Tourism: Perceptions of Relevance and Viability for South African Destinations," *African Journal of Hospitality, Tourism and Leisure* (pdfs.semanticscholar.org, 2020), <https://doi.org/10.46222/ajhtl.19770720-19>.

tourist spot Is still committed to not providing alcohol (interview with the manager of GM Puncak Mas).<sup>48</sup>

With the concept of religion, this tour becomes halal and does not conflict with Islamic law both in terms of services and facilities provided. Visitors can enjoy the tourist attractions while traveling without worries about non-halal products. This tourist spot is equipped with cafes, toilets, tree-house prayer rooms, six tree houses, gazebos, bridges of love, parks, children's playgrounds, lodging spaces, parking lots, and various other spots for taking pictures and selfies.<sup>49</sup> Before the COVID-19 outbreak in 2020, Puncak Mas managed to generate high income, especially in the period from December 2017 to January 2018, referred to as peak seasons, where Puncak Mas tourism could gain profits of up to 20 million per month, with 5000 people visiting the tourist spot on weekends and 700-1000 people on weekdays. When the COVID-19 outbreak hit, Puncak Mas experienced a decline in income. Currently, after the pandemic, the manager is trying to recover from the situation following the outbreak by increasing tourist visits, which involves providing a helicopter service in the area.

Another unique feature of the Puncak Mas tourist destination is its location in the middle of Sukadanaham village, which is largely inhabited by Lampung natives who have local traditions and cultures to explore, including Mulai Makhani and Bandakh Makhga Cultural Studio, as mentioned in Hilman Hadikusuma's book, "*Adat Istiadat Daerah Lampung*." The Muli Mekhanai group consists of both bachelor and female members, whose roles in traditional ceremonies are well-defined. They are general helpers and are obligated to participate in traditional ceremonies, following established procedures. For example, conducting a meeting of bachelors and maidens at night by

---

<sup>47</sup> Jia and Chaozhi, "Halal Tourism': Is It the Same Trend in Non-Islamic Destinations with Islamic Destinations?"

<sup>48</sup> Interview with Mr Agung as Manager of Puncak Mas.

<sup>49</sup> Muhammad Ridlo Zarkasyi, Dhika Amalia Kurniawan, and Dio Caesar Darma, "Urgency of 'Halal Tourism': Religiosity, Awareness, and Interest from Stakeholders," *Journal of Environmental Management and Tourism* 12, no. 4 (2021): 968-976, [https://doi.org/10.14505//jemt.v12.4\(52\).11](https://doi.org/10.14505//jemt.v12.4(52).11).

performing a dance, sound art, and other activities in addition to carrying out tasks to help prepare equipment and other matters."

Juridically, the existence of local culture receives strong support to be preserved; this can be seen in Lampung Province Regional Regulation Number 2 of 2008 concerning the Preservation of Lampung Culture, asserting that Lampung culture is a national asset whose existence needs to be maintained, empowered, fostered, preserved and developed, thereby creating individuals of Lampung with identity, noble character, a civilized manner, and public understanding of the noble values of national culture entirely based on Pancasila and the 1945 Constitution of the Republic of Indonesia. The legal basis for the preservation of culture is regulated in the 1945 Constitution of the Republic of Indonesia Article 32 paragraph (1): "The State promotes Indonesian national culture amid world civilization by guaranteeing the freedom of the community to maintain and develop its cultural values."

The most important aspect in the preservation and development of culture is that it is not inherited genetically, but rather through a continuous learning process, meaning that cultural traits are acquired through education in both formal and non-formal settings. Cultural art centers must play an active role in preserving the values of Lampung arts and culture. Bandakh Makhga Cultural Arts Studio with Patron Penyimbang Paksi Tiuh Sukadanaham is the only cultural arts studio located in Neighbourhood I of Sukadanaham Village, Tanjungkarang Barat Sub-district, Bandar Lampung. Bandakh Makhga Cultural Studio is unique in that it continues to hold regular exercises for the community about Lampung regional cultural arts that remain traditional. Therefore, the trainers offer exercises to the community that preserve traditional Lampung cultural arts, passed down from generation to generation without modern adaptations.

*Bandakh Makhga* Cultural Arts Studio instills the values of Lampung arts and culture in the youth in Sukadanaham Urban Village, Bandar Lampung. Lampung cultural arts which are an integral part of the lives of the people in the Sukadanaham neighborhood consist of dance, music, oral literature, and pencak silat. Dances preserved



in this studio include the Sembah Dance, Bedana Dance, and Plate Dance, which are typically performed at traditional Lampung weddings. Bedana is a music art preserved in this studio, which is generally used to accompany Lampung dances and the procession of Lampung brides. According to researchers, the local cultural potential described above is an interesting form of social capital that can be packaged and incorporated into a superior tourism product to be offered to visitors. Additionally, according to an interview with the Head of Sukadanaham Village, the residents of Sukadanaham Village craft wooden tables from the roots of trees managed by the Youth Organization of Sukadanaham Village to offer to visitors.<sup>50</sup>

Several studies emphasize that halal eco-tourism can increase the competitiveness of the global tourism industry by providing facilities that comply with sharia principles, such as halal food, alcohol-free accommodation, and a friendly tourist environment for Muslim tourists.<sup>51</sup> This approach is believed to not only attract Muslim tourists but also contribute to the local economy's growth.<sup>52</sup> However, challenges in implementation remain a major issue. El-Gohary argues that the absence of a globally agreed-upon standard in halal tourism certification creates uncertainty for tourist destination managers in adapting to this concept.<sup>53</sup> In addition, overly strict regulations can hinder creativity and innovation in the development of tourist destinations, potentially reducing attraction for non-Muslim tourists. Thus, a balance between the application of halal principles and flexibility in regulations is necessary to ensure that tourist destinations remain inclusive for various tourist segments.

From a sustainability perspective, other studies indicate that halal eco-tourism has significant potential in preserving the environment, particularly through the application

---

<sup>50</sup> Interview with Ibu Lurah Sukadanaham Bandar Lampung City

<sup>51</sup> Mohamed Battour et al., "Islamic Tourism: An Empirical Examination of Travel Motivation and Satisfaction in Malaysia," *Current Issues in Tourism* 20, no. 1 (2017): 50–67, <https://doi.org/10.1080/13683500.2014.965665>.

<sup>52</sup> Santoso, Triyanta, and Thontowy, "Halal Tourism Regulations in Indonesia: Trends and Dynamics in the Digital Era."

<sup>53</sup> Hatem El-gohary, "Halal Tourism , Is It Really Halal?," *TMP*, 2015, <https://doi.org/10.1016/j.tmp.2015.12.013>.

of the principle of *hifz al-bi'ah* in Islam, which emphasizes the importance of nature conservation and sustainable resource management.<sup>54</sup> This concept supports eco-tourism that focuses on economic, ecological, and social balance. However, some academics state that in some cases, the development of halal eco-tourism can lead to environmental exploitation if not balanced with strict conservation policies.<sup>55</sup> For example, the increasing number of tourists visiting halal destinations can put excessive pressure on local natural resources, particularly in areas that lack adequate infrastructure capacity. Therefore, further research is needed to understand how halal eco-tourism can be integrated with sustainability principles more thoroughly without sacrificing tourist attraction and accessibility for various community groups.

## **B. Sustainable tourism and community empowerment**

As a form of tourism that integrates sustainability principles with sharia values, halal eco-tourism requires a clear regulatory framework and effective implementation to develop sustainably. National regulations, such as Law Number 10 of 2009 concerning Tourism, have established a basic framework for managing the tourism sector, emphasizing cultural and environmental aspects as part of its development strategy. In the context of halal eco-tourism, further regulatory aspects are necessary to ensure that sharia principles are fully incorporated into the provision of tourism services and facilities, without compromising the sustainability of the tourism sector itself. This implementation must align with halal tourism policies.

A deeper analysis shows that although the Bandar Lampung local government already has supportive regulations, such as Regional Regulation Number 2 of 2008 concerning the Preservation of Lampung Culture, the implementation of halal tourism in this region still faces various challenges, one of which is the absence of specific halal certification standards for nature-based destinations, which leads to ambiguity in the

---

<sup>54</sup> M K Rahman, F M F Aldaihani, and T Islam, "Halal Tourism: A Review of Literature and Direction for Future Research," *Tourism Review* 75, no. 3 (2020): 456-472, <https://doi.org/10.1108/TR-05-2019-0195>.

<sup>55</sup> Battour et al., "Islamic Tourism: An Empirical Examination of Travel Motivation and Satisfaction in Malaysia."

operational parameters of halal eco-tourism. In addition, administrative obstacles in halal-based tourism business certification often hinder local business actors from obtaining formal recognition as halal tourism destinations. The inconsistency between central and regional government policies is also a factor that affects the effectiveness of regulations, especially in terms of providing supporting infrastructure that aligns with sharia principles without conflicting with environmental sustainability aspects. Therefore, this study emphasizes the need for a more comprehensive policy formulation that not only focuses on the aspect of halal certification in the provision of tourism services but also considers environmental and social regulations that can ensure that halal eco-tourism in Mount Ganoang and Puncak Mas can develop holistically without sacrificing the principles of sustainability and inclusivity in the tourism industry.

### **1. Factual condition of the community**

Many people in the Mount Ganoang area are now switching from being farmers or gardeners. This shift has been triggered by the unreliable income obtained from the sale of goods or commodities in the area. Those working in the city, however, earn better income; most of them work as bricklayers, builders, teachers, religious leaders, shopkeepers, clothing craftsmen, traders, and civil servants, among others. Many young people have left the profession of caring for and protecting Mount Ganoang, and land cultivators are now dominated by the elderly in the area. Furthermore, because the land is under government ownership, those who used to cultivate the land voluntarily and freely without any levies, payments, or taxes have decided to stop cultivating it simply because they are worried that one day they will be evicted and taxed.

Similar conditions occur in the second location, Puncak Mas. The discourse and ideas of empowering cultural communities to become part of tourism products at Puncak Mas face several obstacles, according to an interview with Mr. Agung, the manager at Puncak Mas. He said that they have empowered the community around Puncak Mas by appointing them as managers of the food vendors and security, and the management is always willing to involve the local cultural community. Since local culture is not part of

the main profession of the locals and most of them do business in the city outside their typical work fields, in-depth discussions involving all elements of society (Cultural Community, Owners, Academics) are required to make local culture part of the tourism industry which will certainly improve community welfare and at the same time preserve local culture.

## 2. Maintaining flora and fauna biodiversity as a mission of the SDGs

The opening of access to halal tourism, in this case eco-tourism, presents new opportunities that align with the government's 2030 mission regarding sustainable development. Among them is the maintenance of the environment and forests. The mission includes maintaining the environment and addressing the impact of hot weather and climate change,<sup>56</sup> while floods, droughts, and landslides caused by global warming are now occurring at an alarming rate.<sup>57</sup>

The public needs to be educated regarding which animals and plants are protected and are experiencing scarcity or extinction.<sup>58</sup> Local people are indifferent to the existence of plants and trees that have grown for hundreds of years. Moreover, for fisheries, many people still use poison and *bubu* (traditional fish trap) to catch fish, which can threaten fish and bird populations in river and forest areas. Conditions differ from those in Puncak Mas, which have been professionally organized, resulting in their success in obtaining an international CHSE certificate. The management and the surrounding community work together and help each other preserve the tourist area and its surroundings, especially during the long dry season in 2023, occurring when the threat of forest fires was reported.

---

<sup>56</sup> A Grydehøj and I Kelman, 'The Eco-Island Trap: Climate Change Mitigation and Conspicuous Sustainability', *Area*, 49.1 (2017), 106-13 <<https://doi.org/10.1111/area.12300>>.

<sup>57</sup> R.M.I.R. Susilorini, I Iskandar, and B Santosa, 'A Toward Sustainable Built Environment: A Gender-Eco Friendly Master Plan of A Sinking Village for Climate Change Adaptation', *Environment and Ecology Research*, 11.3 (2023), 421-32 <<https://doi.org/10.13189/eer.2023.110302>>.

<sup>58</sup> M Simões Nunes and others, 'The Value of Eco-Volunteer Projects for Biodiversity Conservation: Butterfly Monitoring in Krka National Park (Croatia) with an Updated Checklist', *Journal of Wildlife and Biodiversity*, 2020.Special Issue (2020), 58-67 <<https://doi.org/10.22120/jwb.2020.135022.1175>>.

### 3. Empowering the community

CBT, as a model of community empowerment in the eco-tourism areas of Mount Ganoang, Tasikmalaya City, and Puncak Mas Bandar Lampung, holds an essential meaning in providing benefits for the development of the Ganoang area. The community is heavily involved in pioneering, building, and maintaining the Mount Ganoang area, and without the community's role, this area would not have developed as it is today. As a comparison, the Ganoang area in Ciamis took 15 years to get the government's attention. Community participation involves parking attendants, tourism guides, handicraft craftsmen, food vendors, land tenants, and others. The more important process of community empowerment is the full control of land management of the Ganoang mountain area managed by the community, not by investors or the private sector because they assume that the management by the private sector will marginalise the community, alienate and become slaves in their own homes. Changes in customary culture and local wisdom are feared by some people in the Ganoang mountain area. The community around Mount Ganoang is not only too concerned about the importance of the tourist area, but they will not also let tourism be managed by outsiders or the private sector, or conflicts of interest will arise.<sup>59</sup>

For Puncak Mas, empowering local cultural communities can be achieved by raising people's awareness of the potential of their social model and developing part of the tourism industry based on the helix model theory. They have also implemented regional regulations governing efforts to preserve Lampung culture.

#### Realizing sustainable halal eco-tourism

Halal eco-tourism is a tourism concept that integrates sharia principles with environmental sustainability and community empowerment. In the context of regulations, halal eco-tourism in Indonesia is still in the stage of strengthening policies, where regulations regulating halal tourism have not been fully implemented effectively at

---

<sup>59</sup> T A Koelble, 'Ecology, Economy and Empowerment: Eco-Tourism and the Game Lodge Industry in South Africa', *Business and Politics*, 13.1 (2011) <<https://doi.org/10.2202/1469-3569.1333>>.

the regional level. Law Number 10 of 2009 concerning Tourism has emphasized the importance of sustainability principles in the tourism industry, but has not specifically accommodated halal aspects, including services, infrastructure, and the involvement of local communities in sharia-based tourism management. Meanwhile, the Regulation of the Minister of Tourism and Creative Economy Number 2 of 2014 concerning Guidelines for the Implementation of Sharia Tourism Businesses is a policy instrument that leads to the establishment of halal industry standards in tourism.

The implementation of this regulation in eco-tourism destinations, such as Mount Ganoang and Puncak Mas, faces challenges, such as poor coordination between stakeholders, the lack of halal certification standards for nature tourism, and inadequate supporting infrastructure. Therefore, this study examines how existing regulations can be applied more operationally in the context of halal eco-tourism at the local level, taking into account sustainability aspects and the role of communities in their management. Sustainability in halal eco-tourism must be understood in three main dimensions: environmental, economic, and social. Environmentally, Mount Ganoang and Puncak Mas have advantages as natural ecosystems that require protection from overexploitation. Challenges arise when halal tourism regulations do not explicitly set limits in environmental management, potentially leading to ecological degradation if no appropriate mitigation policies are in place. Economically, halal eco-tourism can be a driving force for the regional economy, but without clear regulatory support, the efforts of local business actors in developing halal services are often hindered by complex licensing and bureaucratic requirements. Meanwhile, the social aspect in halal eco-tourism is closely related to the cultural and religious values embraced by the local community.

In Bandar Lampung, for example, regional regulations support the preservation of local culture but have not specifically accommodated halal-based tourism, which involves Islamic values in the provision of tourism services. Other studies indicate that the success of halal eco-tourism hinges on the synergy between supportive regulations, community awareness, and government involvement in ensuring that halal tourism practices align with sharia principles without compromising environmental and social sustainability.

This study contributes to clarifying the relationship between halal tourism regulations and sustainability by analyzing the implementation of existing policies and identifying gaps in their implementation. By adopting a policy-based perspective, this study highlights those overly general regulations that lack operational details, which can hinder the development of halal eco-tourism, particularly in the context of nature-based destinations such as Mount Ganoang and Puncak Mas.

Therefore, this study offers a more specific policy recommendation-based approach, including the preparation of halal certification guidelines for eco-tourism, capacity building for business actors in meeting halal standards and optimizing the role of local governments in encouraging collaboration between communities, academics, and the private sector. By enriching this academic discussion, this study is not only a descriptive research report but also makes a significant contribution to the mapping of regulations and strategies for implementing more effective and sustainable halal eco-tourism. However, halal tourism is also likely to have a positive impact when viewed philosophically. Brands have an impact on the attitudes and satisfaction of Muslim travelers in halal tourism destinations. As a result, halal tourism tends to be relevant to various aspects of Indonesian society, as the majority of the population is Muslim. Halal tourism provides satisfaction for Muslim tourists, allowing them to access hotel, restaurant, and cafe services, as well as tour and travel/transportation services that comply with Islamic law. However, it also provides various joints of life for the entire community, particularly those in tourist destinations, such as socio-religious and economic life.

Meanwhile, for stakeholders or managers of halal tourist destinations, the term "halal tourism" must be realized in the form of products and services that align with the values and principles of Islamic teachings. In Islamic teachings, the concept of tourism, or **rihlah**, is not only oriented toward recreation, but it also holds the values of worship, education, and spiritual reflection. Islam encourages its people to travel to gain knowledge, recognize the signs of Allah's greatness in the universe, and strengthen the Islamic *ukhuwah*. The Qur'an itself contains many verses that encourage humans to



explore the earth, as stated by Allah in Surah Al-Ankabut verse 20. In addition, the main principles in Islamic tourism are *halal* and *thayyib*, which means that travel must be carried out in a way that complies with sharia, including aspects of food, accommodation, social interaction, and environmental protection.<sup>60</sup> Therefore, the concept of tourism in Islam is not just an exploration of a place, but also a means to increase piety and understand the beauty of Allah's creation.

Tourist destination stakeholders perceive halal tourism as tourism services and facilities that are compatible with Islamic principles for Muslims. Stakeholders aim to ensure that Muslim travelers are comfortable and that their psychological and spiritual needs are met. The term "halal tourism" was developed to meet the needs of Muslim travelers, which refers to any product that has been prepared according to Islamic Law (halal). A product must conform to the Islamic Law enacted based on the Quran and Sunnah of the Prophet Muhammad (SAW) in order to obtain halal certification. Halal tourism is an area with complementary facilities that are attractive and accessible to tourists according to sharia principles according to the Fatwa of the National Sharia Council - Indonesian Ulema Council).

The availability of halal food and clothing, as well as all devices used, are prioritized for Muslim travelers, such as Muslim-friendly hotels and airports, alcohol and pork-free products. Meanwhile, the government's philosophical basis is to promote Indonesian tourism through the logo "Indonesian Halal Tourism." Stakeholders and the government share a common concern: economic issues. Halal tourism is utilized through products and services for economic purposes for tourism service providers. For the government, halal tourism serves as a promotional medium through the Indonesian Halal Tourism logo, providing benefits for the country's economic growth. Both can have an impact on improving people's welfare. Therefore, there are different perceptions of halal tourism between the government and stakeholders. The government views halal tourism as an economic commodity, whereas stakeholders perceive it as a social commodity.

---

<sup>60</sup> Battour and Ismail, "Halal Tourism: Concepts, Practises, Challenges and Future."

Halal tourism has been associated with profound activities related to faith, religion, and belief systems. However, there is little evidence to suggest that people understand the connection between halal eco-tourism and sustainability. This is what tourism service providers must change. In tourism, carrying capacity is defined as “the maximum number of people who can visit a destination at the same time without spoiling the physical, economic, and socio-cultural environment and visitor satisfaction.” The focus is on estimating the number of visitors and ensuring a limit to the number of visitors, while also achieving commensurate economic benefits by enriching the quality of products and services.

As an alternative type of tourism, eco-tourism, for example, has provided greater insight into the human impact on the environment. Authentic experiences can lead to a greater awareness of the environment, focusing not only on sustainability but also on a deeper understanding of the human-nature relationship, which encourages people to make responsible decisions. In addition to the economic and environmental aspects, the social and cultural aspects of tourism, particularly spiritual tourism, should be considered by decision-makers. Only in this way can we hope to achieve a truly sustainable tourism sector worldwide. When it comes to spirituality and sustainable development, the key is maintaining environmental ecosystems, such as forests and neighborhoods, as well as the economic cycle for community empowerment.

## CONCLUSION

This study explores the implementation of halal eco-tourism with a Community-Based Tourism (CBT) model in two locations: Mount Ganoang (Tasikmalaya) and Puncak Mas (Bandar Lampung). Both sites show the potential for halal eco-tourism due to their natural beauty, cultural heritage, and religious significance. However, they differ in terms of land ownership and regulatory support. Mount Ganoang is a public forest area managed by the local government, while Puncak Mas is privately owned but operates under Lampung Provincial Regulation No. 2 of 2008 concerning Preservation Lampung Culture, and has achieved international CHSE certification. The research highlights that

successful halal eco-tourism requires adherence to not only Islamic principles such as halal-certified food, worship facilities, and ethical tourism practices but also integration with environmental sustainability and inclusive governance. To facilitate this, the study proposes the application of the helix model theory, which encourages collaboration among five key stakeholders: government, communities, private sector, academia, and civil society. In practice, both locations have taken initial steps toward community engagement. In Mount Ganoang, the formation of tourism awareness groups (POKDARWIS) has helped raise environmental consciousness. Meanwhile, Puncak Mas has empowered local cultural communities such as Muli Mekhanai and Bandakh Makhga, integrating traditional values into tourism.

The impact of implementing a CBT-based halal eco-tourism model is evident in the two locations, with increased environmental awareness, biodiversity protection, and new economic opportunities for youth and micro and small enterprises (MSMEs). However, challenges remain, including limited halal infrastructure, accessibility issues, and the lack of formal halal certification systems specifically tailored for nature-based tourism. Therefore, this study recommends stronger policy alignment between national and regional levels, improved infrastructure, and capacity-building programs for tourism actors. Theoretically, this research presents an integrated framework that combines halal tourism regulations, CBT, and sustainability principles. Practically, it offers evidence-based strategies for developing halal eco-tourism that supports inclusive growth, cultural preservation, and environmental conservation in Indonesia's Muslim-majority regions. This study contributes to the development of halal eco-tourism by integrating sharia principles, sustainability, and community-based tourism (CBT) in two nature-based destinations: Mount Ganoang and Puncak Mas. It highlights the importance of regulatory alignment, halal certification, and multi-stakeholder collaboration to ensure sustainable and inclusive tourism development

## ACKNOWLEDGMENTS

We thank the Ministry of Religion of the Republic of Indonesia for funding this research through the LITAPDIMAS program.

## AUTHOR CONTRIBUTIONS STATEMENT

Author contribution 1, Muslimin, as the head researcher who carried out conceptual mapping about halal eco-tourism, conducted research and collected data at the research location in Bandar Lampung. researcher 2, Dede Aji Mardani, as a research member was tasked with collecting data in the Tasikmalaya area. Apart from that, researchers 2 and 1 both wrote this research article.

## CONFLICT OF INTEREST

The authors declare no conflicts of interest, financial or personal, that could have influenced this research. The study was conducted independently with full objectivity and integrity.

## BIBLIOGRAPHY

Aji, Hendy Mustiko, Istyakara Muslichah, and Cahyo Seftyono. "The Determinants of Muslim Travellers' Intention to Visit Non-Islamic Countries: A Halal Tourism Implication." *Journal of Islamic Marketing* 12, no. 8 (2021): 1553-1576. <https://doi.org/10.1108/JIMA-03-2020-0075>.

Ardi, Muh Zaitun, and Nadyatul Hikmah Shuhufi. "Islamic Law and Local Tradition: Living Appasili Marriage in Takalar Regency Indonesia." *Indonesian Journal of Islamic Law* 7, no. 1 (2024): 40-62. <https://doi.org/10.35719/ijil.v7i1.2114>.

Aysan, Ahmet Faruk, and Muhammad Fazlurrahman Syarif. "Shaping the Halal Tourism Industry Landscape through NFT and Metaverse: New Horizons for Halal Brand and Halal Booking Hotel." *Journal of Islamic Marketing* 16, no. 1 (2024): 123-140. <https://doi.org/10.1108/JIMA-07-2023-0206>.

- Badruddin, and Aditya Prastian Supriyadi. "Dinamika Hukum Islam Indonesia: Reaktualisasi Norma Islam Dalam Menalarkan Hukum Positif Merespon Sosio-Kultural Era Kontemporer." *De Jure: Jurnal Hukum Dan Syar'iah* 14, no. 1 (2022): 38–57. <https://doi.org/10.18860/j-fsh.v14i1.15512>.
- Bahari, Raha, and Ezmi Sivana. "The Meaning Of Socio Cultural Values Fraom The Islamic Law Perspective." *MILRev: Metro Islamic Law Review* 1, no. 1 (2022): 90–103.
- Bahrudin, Moh. "Halal Tourism Governance Based on the Fatwa of the National Sharia Council on Tourism Improvement." *Journal of Environmental Management and Tourism* 13, no. 7 (2022): 2058–2068. [https://doi.org/10.14505/jemt.v13.7\(63\).25](https://doi.org/10.14505/jemt.v13.7(63).25).
- Bakar, Barkathunnisha Abu. "Integrating Spirituality in Tourism Higher Education : A Study of Tourism Educators ' Perspectives." *Tourism Management Perspectives* 34, no. February (2020): 100653. <https://doi.org/10.1016/j.tmp.2020.100653>.
- Battour, Mohamed, and Mohd Nazari Ismail. "Halal Tourism: Concepts, Practises, Challenges and Future." *Tourism Management Perspectives* 19 (2016): 150–154. <https://doi.org/10.1016/j.tmp.2015.12.008>.
- Battour, Mohamed, Mohd Nazari Ismail, Moustafa Battor, and Muhammad Awais. "Islamic Tourism: An Empirical Examination of Travel Motivation and Satisfaction in Malaysia." *Current Issues in Tourism* 20, no. 1 (2017): 50–67. <https://doi.org/10.1080/13683500.2014.965665>.
- Bhoola, Sheetal. "Halal Food Tourism: Perceptions of Relevance and Viability for South African Destinations." *African Journal of Hospitality, Tourism and Leisure*. pdfs.semanticscholar.org, 2020. <https://doi.org/10.46222/ajhtl.19770720-19>.
- Boğan, Erhan, and Mehmet Sarıışık. "Halal Tourism: Conceptual and Practical Challenges." *Journal of Islamic Marketing* 10, no. 1 (2019): 87–96. <https://doi.org/10.1108/JIMA-06-2017-0066>.
- Bunakov, Oleg A., Dilbar K. Aslanova, Natalia A. Zaitseva, Anna A. Larionova, Alexey D.

- Chudnovskiy, and Boris M. Eidelman. "Religious and Halal Tourism Organization Peculiarities in Muslim Republics." *European Journal of Science and Theology*. ejst.tuiasi.ro, 2019.
- "Climate Change and Education." *Comptes Rendus. Géoscience*, 2023. <https://doi.org/10.5802/crgeos.26-en>.
- Cochard, R. "Scaling the Costs of Natural Ecosystem Degradation and Biodiversity Losses in Aceh Province, Sumatra." *Redefining Diversity & Dynamics of Natural Resources Management in Asia, Volume 1*, 2017, 231–271.
- Das, D, and I Hussain. "Does Ecotourism Affect Economic Welfare? Evidence from Kaziranga National Park, India." *Journal of Ecotourism* 15, no. 3 (2016): 241–260. <https://doi.org/10.1080/14724049.2016.1192180>.
- efrina, lisa. "The Influence of Islamic Work Ethic and Organizational Culture on the Employees Performance of Pt. Bfi Finance Syariah Lampung." *Jurnal Perspektif Ekonomi Darussalam*, 2019. <https://doi.org/10.24815/JPED.V5I2.13912>.
- El-gohary, Hatem. "Halal Tourism , Is It Really Halal?" *TMP*, 2015. <https://doi.org/10.1016/j.tmp.2015.12.013>.
- Food, and Agriculture Organization. *The State of Food Security and Nutrition in the World 2020. The State of Food Security and Nutrition in the World 2020*, 2020. <https://doi.org/10.4060/ca9692en>.
- Fuller, A M, J Bao, Y Liu, and X Zhou. "Establishing Tourism Sustainability in a Globally Important Agricultural Heritage System in China: A Case of Social and Eco-System Recovery." *Growth and Change* 53, no. 3 (2022): 1267–1281. <https://doi.org/10.1111/grow.12605>.
- Global Muslim Travel Index 2024. "Global Muslim Travel Index 2024." 2024, n.d. <https://www.crescentrating.com/reports/global-muslim-travel-index-2024.html>.
- Grydehøj, A, and I Kelman. "The Eco-Island Trap: Climate Change Mitigation and

Conspicuous Sustainability.” *Area* 49, no. 1 (2017): 106–113.  
<https://doi.org/10.1111/area.12300>.

Hadi, Bawa Mulyono. “The Legality of Lontong Kupang Culinary Tourism Typical of Sidoarjo Regency Against the Improvement of the Community’S Economy Based on Islamic Law.” *Jurnal Ilmiah Mizani* 10, no. 1 (2023): 80–90.  
<https://doi.org/10.29300/mzn.v10i1.2945>.

Hariani, Dina, and Mohd Hafiz Hanafiah. “The Competitiveness, Challenges and Opportunities to Accommodate the Halal Tourism Market: A Sharia-Law Tourism Destination Perspectives.” *Journal of Islamic Marketing* 15, no. 3 (2024): 919–942.  
<https://doi.org/10.1108/JIMA-05-2023-0147>.

Henderson, Joan C. “Sharia-Compliant Hotels.” *Tourism and Hospitality Research* 10, no. 3 (2010): 246–254. <https://doi.org/10.1057/thr.2010.3>.

Jamal, Mulyono, Hamid Fahmi Zarkasyi, Haerul Akmal, and Tesa Mellina. “Implementasi Wisata Syari’ah Lombok Dalam Perspektif Maqashid Syari’ah.” *Al-Istinbath: Jurnal Hukum Islam* 4, no. 2 (2019): 143–160. <https://doi.org/10.29240/jhi.v4i2.1002>.

Jia, Xiong, and Zhang Chaozhi. “‘Halal Tourism’: Is It the Same Trend in Non-Islamic Destinations with Islamic Destinations?” *Asia Pacific Journal of Tourism Research* 25, no. 2 (2020): 189–204. <https://doi.org/10.1080/10941665.2019.1687535>.

Kala, C P, and R K Maikhuri. “Mitigating People-Park Conflicts on Resource Use through Ecotourism: A Case of the Nanda Devi Biosphere Reserve, Indian Himalaya.” *Journal of Mountain Science* 8, no. 1 (2011): 87–95.  
<https://doi.org/10.1007/s11629-011-1010-5>.

Kalyan, Preeti, and Punit Moris Ekka. “The Intersection of Faith and Tourism: An Exploratory Study on Halal Tourism Motivations among Indian Millennials.” *Journal of Islamic Marketing* 15, no. 12 (2024): 3304–3322. <https://doi.org/10.1108/JIMA-04-2023-0105>.



Kamali, M H. *Environmental Care in Islam: An Islamic Perspective on the Environment and Sustainable Development*. Islamic Foundation for Ecology and Environmental Sciences (IFEES), 2010.

Kapure, S, M Singh, and R K Gupta. "Challenges and Opportunities for Eco-Tourism Development in Dalma Wildlife Sanctuary." *International Journal of Scientific and Technology Research* 9, no. 3 (2020): 3581-3587.

Karya, Denis Fidita, Vita Ratnasari, and Mohamad Yusak Anshori. "Analyzing the Role of Government Support in Moderating Behavior and Revisit Intention in Halal Tourism." *Journal of Ecohumanism* 4, no. 1 (2025): 2065-2078.  
<https://doi.org/10.62754/joe.v4i1.6029>.

Katuk, Norliza, Ku Ruhana Ku-Mahamud, Kalsom Kayat, Mohd Noor Abdul Hamid, Nur Haryani Zakaria, and Ayi Purbasari. "Halal Certification for Tourism Marketing: The Attributes and Attitudes of Food Operators in Indonesia." *Journal of Islamic Marketing* 12, no. 5 (2021): 1043-1062. <https://doi.org/10.1108/JIMA-03-2020-0068>.

Koelble, T A. "Ecology, Economy and Empowerment: Eco-Tourism and the Game Lodge Industry in South Africa." *Business and Politics* 13, no. 1 (2011).  
<https://doi.org/10.2202/1469-3569.1333>.

Koroy, Kismanto, and Nurfani Nurfani. "Kampanye Sadar Lingkungan Di Area Wisata Pantai Army Dock Kabupaten Pulau Morotai." *Jurnal Pasca Dharma Pengabdian Masyarakat* 1, no. 1 (2020): 21-25.

Kusumaningtyas, Reza Octavia, Rahayu Subekti, Abdul Kadir Jaelani, Asron Orsantinutsakul, and Utkarsh K. Mishra. "Reduction of Digitalization Policy in Indonesian MSMEs and Implications for Sharia Economic Development." *Juris: Jurnal Ilmiah Syariah* 21, no. 2 (2022): 157-171.  
<https://doi.org/10.31958/juris.v21i2.6855>.

Laurance, William F, Jeffrey Sayer, and Kenneth G Cassman. "Agricultural Expansion

and Its Impacts on Tropical Nature.” *Trends in Ecology & Evolution* 29, no. 2 (2014): 107–116.

Lestari, Yuliani Dwi, Faridatus Saidah, and Aghnia Nadhira Aliya Putri. “Effect of Destination Competitiveness Attributes on Tourists’ Intention to Visit Halal Tourism Destination in Indonesia.” *Journal of Islamic Marketing* 14, no. 4 (2023): 937–965. <https://doi.org/10.1108/JIMA-12-2020-0368>.

Li, W.-B., P.-P. Yang, D.-P. Xia, M A Huffman, M Li, and J.-H. Li. “Ecotourism Disturbance on an Endemic Endangered Primate in the Huangshan Man and the Biosphere Reserve of China: A Way to Move Forward.” *Biology* 11, no. 7 (2022). <https://doi.org/10.3390/biology11071042>.

Majelis Ulama Indonesia. *Fatwa MUI No: 108/DSN-MUI/X/2016 Tentang Pedoman Penyelenggaraan Pariwisata Berdasarkan Prinsip Syariah*. Dewan Syariah Nasional Mui. Jakarta: Dewan Syariah Nasional - MUI, 2016.

Mardani, Dede Aji. “Meniti Jejak KH Tubagus Abdullah/Mbah Gandrung Di Ganoang/Gandawiru Sebagai Destinasi Wisata Hutan Dan Religi (Sukabetah, Sukaasih, Purbaratu Kota Tasikmalaya).” Tasikamalaya: researchgate.net, 2022.

———. “Wakaf Dan Ekonomi Hijau: Upaya Mengurangi Perubahan Iklim Dan Emisi Gas Karbon.” *La Zhulma: Jurnal Ekonomi Syariah*. journal.iaitasik.ac.id, 2023. <http://journal.iaitasik.ac.id/index.php/LaZhulma/article/view/114>.

Mardison, Agung Ramadhanu, Larissa Navia Rani, and Sofika Enggari. “Hybrid DSS for Recommendations of Halal Culinary Tourism West Sumatra.” *IAES International Journal of Artificial Intelligence* 10, no. 2 (2021): 273–283. <https://doi.org/10.11591/ijai.v10.i2.pp273-283>.

Marlinda, Ajeng Puspa, Amelia Puspa Tamara, Riky Sambora, and Sidik Jatmika. “The Social Impact of Halal Tourism Policy in South Korea: Apart from the Economic Sector.” *Asian Journal of Political Science*, 2024. <https://doi.org/10.1080/02185377.2024.2441678>.

Mashdurohatun, Anis, Muslimah Hayat, Saritua Silitonga, Zaenal Arifin, and Amanda.

“Impact Of Implementation Of Halal Tourism In West Nusa Tenggara Province: Maqāṣid Al-Sharīaperspective” 26, no. 1 (2014): 24.

Muamar, Afif, Syamsul Rijal, Moh Mabruhi Faozi, and Mahfudin. “Family and Creative Economy in Sunan Gunung Djati Religious Tourism Area, Cirebon, Indonesia.” *El-Usrah* 7, no. 1 (2024): 1-18. <https://doi.org/10.22373/ujhk.v7i1.21987>.

Mufid, Moh O. “Fikih Ekowisata Berbasis Maqāṣid Al-Syarī’ah: Studi Pengelolaan Wisata Alam Hutan Mangrove Di Wonorejo Kota Surabaya.” *Al-Manahij: Jurnal Kajian Hukum Islam* 13, no. 1 (2019): 83-98. <https://doi.org/10.24090/mnh.v0i1.2213>.

Mukhtar, Marduaty, Mohamed Ali Haniffa, Zulhilmi bin Paidi, and Mawardi M. Thaib. “Involvement of Families as Owners of Cultural Heritage Improving Religious Tourism in Banda Aceh: Perspective of Maslahah Theory.” *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam* 6, no. 2 (2022): 655-677. <https://doi.org/10.22373/sjhk.v6i2.12537>.

Noviarita, Heni, Muhammad Kurniawan, and Khavid Normasyhuri. “Developing Sustainable Muslim-Friendly Tourism Village Model Through Digital Tourism: Perspective of Shari’ah Economy.” *Al’Adalah* 21, no. 1 (2024): 77-100. <https://doi.org/10.24042/adalah.v21i1.21220>.

Osijo, Immanuel Ustradi, Ery Tri Djatmika, and Rungarun Boonsayan. “The Legal Politics of Halal Tourism in Thailand: The Impact of Digital Advertising Interventions on Consumer Intent, Recommendations, and Engagement in the Contemporary Era” 3, no. 2 (2024): 320-342.

Permatasari, Annisa. “Elasticity Of Islamic Law In Social Dynamics (Analysis Of E-Commerce A Fiqh Perspective).” *MILRev : Metro Islamic Law Review* 1, no. 1 (2022): 34. <https://doi.org/10.32332/milrev.v1i1.6189>.

Potter, John D, Collin Brooks, Geoffrey Donovan, Chris Cunningham, and Jeroen Douwes. “A Perspective on Green, Blue, and Grey Spaces, Biodiversity, Microbiota,

and Human Health.” *Science of The Total Environment* 892 (2023): 164772.  
<https://doi.org/https://doi.org/10.1016/j.scitotenv.2023.164772>.

Puig-Cabrera, Miguel, and Concepción Foronda-Robles. “Tourism, Smallness and Insularity: A Suitable Combination for Quality of Life in Small Island Developing States (SIDS)?” *Island Studies Journal* 14, no. 2 (2019): 61–79.

Rachman, Abdul, and Bilaly Sangare. “Impact of Implementation of Halal Tourism in West Nusa Tenggara Province: Maqāṣid Al-Sharīa Perspective.” *Justicia Islamica* 20, no. 1 (2023): 17–36. <https://doi.org/10.21154/justicia.v20i1.5173>.

Rahman, M K, F M F Aldaihani, and T Islam. “Halal Tourism: A Review of Literature and Direction for Future Research.” *Tourism Review* 75, no. 3 (2020): 456–472. <https://doi.org/10.1108/TR-05-2019-0195>.

Rahman, Muhammad Khalilur, Md Sohel Rana, Mohd Nazari Ismail, Mohd Zulkifli Muhammad, Muhammad Nazmul Hoque, and Md Abdul Jalil. “Does the Perception of Halal Tourism Destination Matter for Non-Muslim Tourists’ WOM? The Moderating Role of Religious Faith.” *International Journal of Tourism Cities* 8, no. 2 (2022): 478–496. <https://doi.org/10.1108/IJTC-12-2019-0207>.

Rhormens, M S, A D G Pedrini, and N P Ghilardi-Lopes. “Implementation Feasibility of a Marine Ecotourism Product on the Reef Environments of the Marine Protected Areas of Tinharé and Boipeba Islands (Cairu, Bahia, Brazil).” *Ocean and Coastal Management* 139 (2017): 1–11. <https://doi.org/10.1016/j.ocecoaman.2017.01.022>.

Rybchenko, A A, A V Kadetova, A T Williams, and E A Kozyreva. “The Scenic Value of Lake Baikal Beaches, Russia and Tourism Development.” *Ocean and Coastal Management* 228 (2022). <https://doi.org/10.1016/j.ocecoaman.2022.106319>.

Saeid, A G, Z Arifin, and M S Hasim. “The Role of the Government of Abu Dhabi for Promoting Eco-Tourism.” *Journal of Applied Sciences Research* 8, no. 6 (2012): 2897–2902.

- Said, Mohd Fuaad, Khairul Akmaliah Adham, Nur Sa'adah Muhamad, and Syahnaz Sulaiman. "Exploring Halal Tourism in Muslim-Minority Countries: Muslim Travellers' Needs and Concerns." *Journal of Islamic Marketing* 13, no. 4 (2022): 824–842. <https://doi.org/10.1108/JIMA-07-2020-0202>.
- Santoso, Lukman, Agus Triyanta, and Jawahir Thontowy. "Halal Tourism Regulations in Indonesia: Trends and Dynamics in the Digital Era." *Ijtihad: Jurnal Wacana Hukum Islam Dan Kemanusiaan* 22, no. 1 (2022): 73–94. <https://doi.org/10.18326/ijtihad.v22i1.73-94>.
- Simões Nunes, M, K Falconer, D Jelić, T E Martin, M Kučinić, and M Jocque. "The Value of Eco-Volunteer Projects for Biodiversity Conservation: Butterfly Monitoring in Krka National Park (Croatia) with an Updated Checklist." *Journal of Wildlife and Biodiversity* 2020, no. Special Issue (2020): 58–67. <https://doi.org/10.22120/jwb.2020.135022.1175>.
- Sofwan, Abbas. "Interelasi Qowaid Usul Dan Fiqhiyah Sebagai Sebagai Landasan Hukum Islam Yang Universal." *Legitima: Jurnal Hukum Keluarga Islam* 1, no. 1 (2018): 1–19. <https://doi.org/10.33367/legitima.v1i1.640>.
- Solehudin, Ending, Hisam Ahyani, and Haris Maiza Putra. "Study on Sharia Compliance Principles in Halal Tourism Business in Bandung Regency: An Implementation of Islamic Business Ethics Principles (Professional Ethics)." *Millah: Journal of Religious Studies* 23, no. 1 (2024): 39–66. <https://doi.org/10.20885/millah.vol23.iss1.art2>.
- Spillane, James P., Megan Hopkins, and Tracy M. Sweet. "School District Educational Infrastructure and Change at Scale: Teacher Peer Interactions and Their Beliefs About Mathematics Instruction." *American Educational Research Journal* 55, no. 3 (2018): 532–571. <https://doi.org/10.3102/0002831217743928>.
- Stoll, J R, R B Ditton, and T L Eubanks. "Platte River Birding and the Spring Migration: Humans, Value, and Unique Ecological Resources." *Human Dimensions of Wildlife* 11, no. 4 (2006): 241–254. <https://doi.org/10.1080/10871200600802939>.

- Sulong, Zunaidah, Mohammad Ashraful Ferdous Chowdhury, Mohammad Abdullah, and C. Michael Hall. "Constructing Sustainable Halal Tourism Composite Performance Index for the Global Halal Tourism Industry." *Asia Pacific Journal of Tourism Research* 29, no. 7 (2024): 852-868.  
<https://doi.org/10.1080/10941665.2024.2350413>.
- Suryanto, Tulus, Mardhiyah Hayati, and Yeni Susanti. "The Potential of Halal Tourism System on Growth for the Province Lampung's Tourism Industry." *Journal of Environmental Management and Tourism* 13, no. 6 (2022): 1616-1628.  
[https://doi.org/10.14505/jemt.v13.6\(62\).10](https://doi.org/10.14505/jemt.v13.6(62).10).
- Susilorini, R.M.I.R., I Iskandar, and B Santosa. "A Toward Sustainable Built Environment: A Gender-Eco Friendly Master Plan of A Sinking Village for Climate Change Adaptation." *Environment and Ecology Research* 11, no. 3 (2023): 421-432.  
<https://doi.org/10.13189/eer.2023.110302>.
- Syaikhu, Ibnu Elmi A.S. Pelu, Muhammad Hafiz Badarulzaman, Reza Noor Ihsan, and Rafik Patrajaya. "Community, Family and Animal Conservation Sustainability in the Perspective of Normative Law and Maqasid Sharia." *El-Usrah* 7, no. 2 (2024): 321-536. <https://doi.org/10.22373/ujhk.v7i2.25085>.
- Tarinc, A, G S Ergun, A Aytekin, A Keles, O Ozbek, H Keles, and O Yayla. "Effect of Climate Change Belief and the New Environmental Paradigm (NEP) on Eco-Tourism Attitudes of Tourists: Moderator Role of Green Self-Identity." *International Journal of Environmental Research and Public Health* 20, no. 6 (2023).  
<https://doi.org/10.3390/ijerph20064967>.
- Vargas-Sánchez, Alfonso, and Maria Moral-Moral. "Halal Tourism: Literature Review and Experts' View." *Journal of Islamic Marketing* 11, no. 3 (2020): 549-569.  
<https://doi.org/10.1108/JIMA-04-2017-0039>.
- Widiono, Septri, Ekawati Sri Wahyuni, Lala M Kolopaking, and Arif Satria. "Livelihood Vulnerability of Indigenous People to Climate Change around the Kerinci Seblat

National Park in Bengkulu, Indonesia.” *Regional Sustainability* 5, no. 4 (2024): 100181. [https://doi.org/10.1016/j.regus.2024.100181](https://doi.org/10.1016/j.regsus.2024.100181).

Widjaja, Yunni Indrani, Gamal S.A. Khalifa, and Abuelhassan Elshazly Abuelhassan. “The Effect of Islamic Attributes and Destination Affective Image on the Reputation of the Halal Tourism Destination of Jakarta.” *Journal of Environmental Management and Tourism*. journals.aserspublishing.eu, 2020. [https://doi.org/10.14505/jemt.v11.2\(42\).08](https://doi.org/10.14505/jemt.v11.2(42).08).

Xing, Y, B Lv, D Ma, H Zhang, and G Yu. “Hydrodynamic Modeling to Evaluate the Influence of Inland Navigation Channel Training Works on Fish Habitats in the Upper Yellow River.” *Ecological Engineering* 169 (2021). <https://doi.org/10.1016/j.ecoleng.2021.106289>.

Yagmur, Y, A Aksu, S Sundari, H NovskyAsmoro, Y Azhari, M Ebrahimi, F Yavarigohar, et al. “Islamic and Halal Tourism in Muslim Countries: The Case of Iran.” *Journal of Islamic Marketing* 13, no. 1 (2022): 18–37. <https://doi.org/10.1108/JIMA-03-2021-0074>.

Zarkasyi, Muhammad Ridlo, Dhika Amalia Kurniawan, and Dio Caisar Darma. “Urgensity of ‘Halal Tourism’: Religiosity, Awareness, and Interest from Stakeholders.” *Journal of Environmental Management and Tourism* 12, no. 4 (2021): 968–976. [https://doi.org/10.14505/jemt.v12.4\(52\).11](https://doi.org/10.14505/jemt.v12.4(52).11).