

Sustainable Halal Tourism Regulation Based on Local Wisdom in Indonesia and Uzbekistan



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ABSTRACT

Halal tourism plays a pivotal role in driving economic growth, particularly in countries with significant Muslim populations. However, the absence of comprehensive and harmonized regulatory frameworks remains a critical legal gap in advancing sustainable halal tourism. This research aims to construct a model of sustainable halal tourism regulation grounded in local wisdom by conducting a comparative normative legal study between Indonesia and Uzbekistan. Employing a conceptual, legislative, and comparative approach, the study reveals several key findings. *First*, in Indonesia, regulatory ambiguity and inconsistency exist regarding the definition and implementation of halal tourism, resulting in fragmented policies across regions. Central government regulations remain limited, while decentralization efforts have yet to empower local governments effectively. The minimal involvement of local authorities and communities in formulating halal tourism policies represents a significant shortfall, especially when local wisdom should be at the center of sustainable tourism development. *Second*, in contrast, Uzbekistan has developed a more integrated approach where sustainable tourism policies emphasize environmental preservation and cultural heritage, aligning more closely with the principles of halal tourism. Uzbekistan's model demonstrates the potential for integrating local values into national tourism policies as a foundation for sustainability. *Third*, the findings underscore the urgency for Indonesia to harmonize its halal tourism regulatory framework by integrating local wisdom and increasing the participatory role of local communities. A culturally contextualized legal approach is essential to ensure the long-term sustainability, legitimacy, and community acceptance of halal tourism practices.



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1. Introduction

Indonesia's tourism industry plays a vital role in the national economy by attracting a large number of foreign visitors.¹ This sector significantly contributes to state revenue, job creation, the strengthening of the rupiah exchange rate, and a

¹ Gde Indra Bhaskara and others, 'Innovation and Creativity in a Time of Crisis: A Perspective of Small Tourism Enterprises from an Emerging Destination', *Tourism Management Perspectives*, 46 (2023), 101093 <https://doi.org/10.1016/j.tmp.2023.101093>

steady annual increase in tourist arrivals. However, the COVID-19 pandemic, which began affecting Indonesia in March 2020, has caused both short- and long-term disruptions. Beyond the tragic loss of life, the pandemic has triggered profound social, economic, and political consequences, including a marked decline in international tourist visits. In light of these challenges, prioritizing the revitalization and strategic development of the tourism sector has become essential. Moreover, integrating sustainable practices into tourism development remains a critical component for ensuring long-term resilience and competitiveness.²

Tourism drives the development of many countries worldwide. It directly contributes to the gross domestic product and supports the preservation of local customs, traditions, and cultural heritage. Empirical evidence suggests that tourism growth in Indonesia has significant potential to enhance national economic prosperity and accelerate rural development. As a complex and interconnected system, tourism development requires careful planning and active involvement from all relevant stakeholders. Stakeholders must adopt a comprehensive, participatory, and goal-oriented strategic approach.³ Despite its numerous advantageous economic effects, tourism is not immune to negative consequences. The adverse effects of this phenomenon include an increase in energy consumption, the expansion of tourism that contributes to environmental degradation, an acceleration of climate change, and an increase in the consumption of fossil fuels for transportation.⁴ In addition, tourism has a substantial adverse effect on the environment.⁵ Many are striving to develop and implement "sustainable tourism" to mitigate the adverse environmental impacts of tourism.⁶

Implementing a Sharia-based framework rooted in local wisdom offers a promising approach to promoting sustainable tourism. This strategy aligns well with Indonesia's demographic context, where the majority of the population is

² Megandaru Widhi Kawuryan and others, 'Sustainable Tourism Development in Indonesia: Bibliometric Review and Analysis', *Indonesian Journal of Geography*, 54.1 (2022) <https://doi.org/10.22146/ijg.64657>

³ Nafiah ARIYANI and Akhmad FAUZI, 'A Policy Framework for Sustainable Tourism Development Based on Participatory Approaches: A Case Study In The Kedung Ombo Tourism Area-Indonesia', *GeoJournal of Tourism and Geosites*, 40.1 (2022), 129–35 <https://doi.org/10.30892/gtg.40115-811>

⁴ Feifei Xu, Nicholas Nash, and Lorraine Whitmarsh, 'Big Data or Small Data? A Methodological Review of Sustainable Tourism', *Journal of Sustainable Tourism*, 28.2 (2020), 144–63 <https://doi.org/10.1080/09669582.2019.1631318>

⁵ Dalia Streimikiene and others, 'Sustainable Tourism Development and Competitiveness: The Systematic Literature Review', *Sustainable Development*, 29.1 (2021), 259–71 <https://doi.org/10.1002/sd.2133>

⁶ Gaetano Grilli and others, 'Prospective Tourist Preferences for Sustainable Tourism Development in Small Island Developing States', *Tourism Management*, 82 (2021), 104178 <https://doi.org/10.1016/j.tourman.2020.104178>

Muslim and possesses a rich cultural heritage. Indonesia thus holds considerable potential for the advancement of halal tourism. Halal tourism shares many core principles with sustainable tourism, making its development both relevant and strategic. Therefore, accelerating halal tourism in Indonesia is imperative. Efforts to enhance halal tourism must align with the noble values of Pancasila while also promoting community welfare, preserving local traditions, ensuring equitable business opportunities, generating economic benefits, and fostering adaptability to socio-economic changes. The halal tourism model in the travel industry ensures that essential services such as accommodation, food and beverage, transportation, and tourist activities comply with Islamic principles and reflect the cultural wisdom of local communities.⁷

Effectively managing resources in a balanced, rational, and efficient manner fosters social, economic, and cultural development, thereby enhancing the overall quality of tourism.⁸ This approach not only strengthens regional development but also helps maintain the resilience of the tourism sector. West Nusa Tenggara Province serves as one of the key regions actively developing halal tourism. In this context, the Regional Government integrates tourism development into its agenda and programs, aligning them with the province's strategic priorities. The government systematically implements policies for developing tourist destinations by considering regional financial capacity and the support of other relevant sectors. At the global level, tourism stakeholders are increasingly adopting a sustainable tourism framework that emphasizes long-term viability and sustainability. Indonesia has followed this trend through the Ministry of Tourism and Creative Economy, as reflected in Ministerial Regulation No. 9 of 2021 concerning Guidelines for Sustainable Tourism Destinations. In developing tourist destinations, sustainable tourism requires equal attention to environmental, social, cultural, and economic dimensions. Advancing sustainable tourism thus demands a comprehensive understanding of stakeholder perspectives regarding sustainability issues to ensure effective and inclusive implementation.⁹

Regarding sustainable tourism, Indonesia has significant potential. The geographical features of Indonesia, including its stunning natural landscape, 17,100 islands, and 742 languages, substantiate this. Furthermore, with a population of 250 million, Indonesia is the largest archipelagic nation, spanning

⁷ Erhan Boğan and others, 'Exploring Halal Tourism-Related Factors That Mitigate Employees' Job Pursuit Intention in Halal Hotels: The Moderating Roles of Age and Gender', *Journal of Hospitality and Tourism Management*, 55 (2023), 368–79 <https://doi.org/10.1016/j.jhtm.2023.05.012>

⁸ Aqil Teguh Fathani and others, 'A Systematic Review of Tourism Governance: Sustainable Tourism Governance Model Post COVID-19', *Jurnal Borneo Administrator*, 19.1 (2023), 35–50 <https://doi.org/10.24258/jba.v19i1.1125>

⁹ Anne Hardy and Leonie J. Pearson, 'Examining Stakeholder Group Specificity: An Innovative Sustainable Tourism Approach', *Journal of Destination Marketing & Management*, 8 (2018), 247–58 <https://doi.org/10.1016/j.jdmm.2017.05.001>

5,120 km from west to east and 1,760 km from north to south. Indonesia is home to the world's most significant Muslim population, comprising 88%. Additionally, 12.7% of the global Muslim population resides in Indonesia. As a result, the future of halal tourism is regarded as promising and has potential.¹⁰ In this regard, the government is endeavoring to offer support for the implementation of regional decentralization in the tourism sector. The authority is responsible for specific government affairs and concurrently oversees the decentralization of tourism.¹¹

The central government has delegated certain governmental affairs to regional administrations, including the authority to identify tourist attractions, strategic tourism areas, and destinations. In this context, the Province of West Nusa Tenggara (NTB) has pursued the decentralization of its tourism sector, particularly in the development of halal tourism, through the enactment of Provincial Regulation No. 2 of 2016. This regulation was established following the issuance of DSN-MUI Fatwa No. 108/DSN-MUI/X/2016, which outlines the principles of Sharia-compliant tourism. However, this regulation constitutes a legal anomaly. While the regulation addresses religious matters, Law No. 23 of 2014 on Regional Governance assigns exclusive authority over spiritual affairs to the central government. Although Aceh possesses special autonomy that allows it to regulate religious matters under an asymmetric decentralization framework, West Nusa Tenggara does not enjoy the same level of authority. Unlike Aceh, Papua, and Yogyakarta, NTB lacks the special status required to regulate religious affairs independently. This situation raises critical legal and constitutional questions regarding the scope and limits of regional authority in regulating halal tourism within a decentralized governance structure.¹²

In addition, the MUI Fatwa is also referenced in the NTB Provincial Regulation on halal tourism. When we examine its validity, the existence of NTB Provincial Regulation No. 2 of 2016 has not been bolstered by the laws and regulations that regulate and place a special emphasis on the halal tourism sector. Therefore, it is imperative to enhance all facets of halal tourism.¹³ The absence of legislation governing the halal tourism industry will hamper its expansion. Decentralization of halal tourism regulation poses challenges, such as variations in enforcing standards and regulations among different local governments. Undoubtedly, this

¹⁰ Hendry Ferdiansyah, 'Pengembangan Pariwisata Halal Di Indonesia Melalui Konsep Smart Tourism', *Tornare*, 2.1 (2020), 30 <https://doi.org/10.24198/tornare.v2i1.25831>

¹¹ Abdul Kadir Jaelani, 'The Standardization of Halal Tourism Management in West Nusa Tenggara', *Pena Justisia: Media Komunikasi Dan Kajian Hukum*, 20.2 (2022) <https://doi.org/10.31941/pj.v20i2.1720>

¹² Akbar Baitullah and Indah Cahyani, 'Pengaturan Pengelolaan Dan Pengawasan Keuangan Negara Terhadap Badan Usaha Milik Negara (BUMN)', *INICIO LEGIS*, 2.2 (2021), 153–63 <https://doi.org/10.21107/il.v2i2.13049>

¹³ Adrian Adi Hamzana, 'Pelaksanaan Standarisasi Pelayanan Pariwisata Halal Dalam Pengembangan Pariwisata Di Nusa Tenggara Barat', *Pena Justisia: Media Komunikasi Dan Kajian Hukum*, 17.2 (2018) <https://doi.org/10.31941/pj.v17i2.545>

can cause confusion and fear among halal tourists. Establishing comprehensive regulations is a key prerequisite for the growth and advancement of halal tourism in Indonesia.¹⁴

A robust government commitment and collaboration with the local community are essential for the successful development of halal tourism. The community is empowered as the primary actor in halal tourism by utilizing natural and cultural resources and promoting Sharia values. The development of sustainable and culturally sensitive tourism necessitates the incorporation of local wisdom into halal tourism.¹⁵ This local knowledge serves as the foundation for developing an authentic halal tourism experience consistent with the community's values and traditions, as evidenced by the West Nusa Tenggara Province community, which maintains a robust Islamic culture and customs. In other words, the development and advancement of halal tourism necessitate establishing a solid legal and ethical framework while preserving local knowledge.¹⁶ Indonesia is acknowledged as a premier destination for halal tourism; however, incorporating local knowledge into tourism practices remains incomplete.¹⁷

In the interim, sustainable tourism has become essential to Uzbekistan's tourism policy. Although Indonesia and Uzbekistan acknowledge the economic growth potential of tourism, their strategies differ substantially in focus and implementation. Indonesia has implemented a comprehensive tourism policy framework prioritizing marketability and international competitiveness. Nevertheless, Indonesia encounters obstacles in infrastructure development and terrorism risk management, which impede the effective implementation of its policies. Uzbekistan has identified tourism as a strategic sector with an emphasis on regional development and job creation. The tourism environment has been enhanced by recent reforms, which have substantially increased visitor arrivals by providing economic and legal support.

Halal tourism in Uzbekistan is also distinctive and deeply rooted in Islamic culture. Compared to Indonesia's more commercialized halal tourism, Uzbekistan offers many Islamic history and architecture that provide a more authentic

¹⁴ Nurida Isnaeni and others, 'Halal Tourism Destination Development Strategy Based on Jambi Local Wisdom Seberang City as a Pioneer of Jambi City Halal Tourism Destinations', *International Journal of Social Service and Research*, 4.04 (2024), 1150–57 <https://doi.org/10.46799/ijssr.v4i04.770>

¹⁵ Retno Dewi Pramodia Ahsani and others, 'The Challenges and Opportunities for Developing Community-Based Tourism in Indonesia', *Journal of Governance*, 7.4 (2022) <https://doi.org/10.31506/jog.v7i4.16232>

¹⁶ Saifulloh Saifulloh and others, 'Halal Tourism Based on Local Wisdom in Madura: Opportunities and Challenges', *Amorti: Jurnal Studi Islam Interdisipliner*, 2024, 237–42 <https://doi.org/10.59944/amorti.v3i1.264>

¹⁷ Roni Ekha Putera and others, 'Tourism Disaster Management Dilemmas: Insights from Mandalika, Indonesia', *Social Sciences & Humanities Open*, 11 (2025), 101400 <https://doi.org/10.1016/j.ssaho.2025.101400>

experience for Muslim tourists. Furthermore, Uzbekistan implements ecotourism and imparts its local knowledge to ensure the sustainability of halal tourism. In summary, Indonesia's policy framework is more comprehensive but less effective than Uzbekistan's, designed to capitalize on tourism for economic gain.¹⁸

Religious and spiritual tourism has become increasingly prevalent in recent decades, accounting for a substantial proportion of global travel and expanding significantly in recent years, according to research conducted by Saifulloh et al. Nevertheless, Madurese needs to understand the concept of halal tourism, which means that it cannot be implemented according to local wisdom.¹⁹ Then, Abdul Nasir's research demonstrates that the high demand for religious tourism among all religious groups in the survey can help individuals realize the vital dimension of spirituality, irrespective of the spiritual teachings they have followed. The potential demand for religious tourism is feeble or insignificantly correlated with income level, which is intriguing and promising from a marketing perspective. The lack of a correlation between income level and demand for religious tourism may suggest that this form of tourism activity has the potential to be marketed to consumers at all income levels, from low to high.²⁰ Concurrently, research conducted by Abdul Ghofur and Kuat Ismanto demonstrates that Pekalongan City possesses a distinctive and unique local wisdom that can serve as a tourist attraction and object. Furthermore, it is bolstered by public security and inventive activities that promote local knowledge as a tourist attraction. Tourist attractions in Pekalongan City have not been effectively packaged to showcase the city's culture, Islamic customs, and local wisdom. This study implies that integrating local knowledge into tourist attractions will facilitate regional tourism growth. Leaving local wisdom as a regional tourist attraction will eradicate Indonesia's cultural diversity as a differentiator from other countries in halal tourism.²¹

It is crucial to research the integration of indigenous wisdom-based tourism development to establish sustainable halal tourism arrangements. This research involves a comparative analysis of Uzbekistan's strategies in halal tourism provision while also considering local wisdom.

¹⁸ Kersy Novia, 'Analisis Strategi Pengembangan Desa Wisata Halal Berbasis Kearifan Lokal Di Nagari Maek Kecamatan Bukik Barisan', *I-Tourism: Jurnal Pariwisata Syariah*, 3.1 (2023), 15 <https://doi.org/10.31958/i-tourism.v3i1.8659>

¹⁹ Saifulloh and others.

²⁰ Abdul Nasir and others, 'Shariah Tourism Based on Local Wisdom: Religious, Income, Motivation, Demand and Value of Willingness to Pay (WTP)', *International Journal of Social Science And Human Research*, 05.08 (2022), 3811–16 <https://doi.org/10.47191/ijsshr/v5-i8-58>

²¹ Abdul Ghofur and Kuat Ismanto, 'Contribution of Local Wisdom as a Halal Tourism Attraction: Case Study of Pekalongan City Central Java Indonesia', *International Journal of Islamic Business and Economics (IJIBEC)*, 6.1 (2022), 52–62 <https://doi.org/10.28918/ijibec.v6i1.5199>

2. Research Method

The normative legal methodology employed in this study was derived from a thorough literature evaluation. This investigation implements comparative, conceptual, and legislative methods.²² Uzbekistan is a country that is also developing halal tourism and has unique characteristics, such as a rich history and ecotourism development, which is necessary for the realization of sustainable tourism.²³ Therefore, a comparison with Uzbekistan is essential. The primary pertinent legal sources are the 1945 Constitution of the Republic of Indonesia, as well as a variety of laws and government regulations.²⁴ Subsequently, secondary legal materials encompass pertinent literature, articles, and papers. Tertiary legal sources, including the Legal Dictionary and the General Dictionary of the Indonesian Language, are employed to elucidate and direct the legal materials and primary and secondary legal materials.²⁵

3. Results and Discussion

The Implementation of Halal Tourism in Indonesia

Indonesia is undeniably a tourism epicenter. Indonesia's geographical location is advantageous for international visitors due to its tourism resources, which are easily accessible, according to Law Number 10 of 2009 concerning tourism, which governs the government's capacity to supervise areas that have significant potential as tourist attractions. Furthermore, the country's tropical climate significantly facilitates the development and proliferation of Indonesia's flora and fauna.²⁶ The growing human population, which incorporates tourism into their daily routines, and the advancement of technology that facilitates the acquisition

²² Ahmad Dwi Nuryanto, Reza Octavia Kusumaningtyas, and Bukhadyrov Habibullo, 'The Imperative of Social Justice on the Insolvency and Workers' Wage', *Journal of Sustainable Development and Regulatory Issues (JSDERI)*, 2.3 (2024), 209–32 <https://doi.org/10.53955/jsderi.v2i3.48>

²³ Yong Rao, Jia Xie, and Xinying Xu, 'Facilitating "Migrant-Local" Tacit Knowledge Transfer in Rural Tourism Development: A Longitudinal Case Study', *Tourism Management*, 100 (2024), 104836 <https://doi.org/10.1016/j.tourman.2023.104836>

²⁴ Dinda Agustin Wulandari, Abdul Kadir Jaelani, and Hilaire Tegnau, 'Income Tax Regulations for Child Content Creators of TikTok Platform: Inefficacy of Indonesian Legal Frameworks', *Journal of Sustainable Development and Regulatory Issues (JSDERI)*, 2.2 (2024), 169–91 <https://doi.org/10.53955/jsderi.v2i2.35>

²⁵ Asianto Nugroho and others, 'Implementation of Worker Rights Protection for Government Employees with Employment Agreements', 2021 <https://doi.org/10.2991/assehr.k.211014.023>

²⁶ Tengku Keizerina Devi Azwar, Redyanto Sidi, and Bambang Fitrianto, 'Regulasi Dan Perlindungan Hukum Terhadap Pasien Medical Tourism Di Indonesia: Tantangan Dan Peluang', *JlIP - Jurnal Ilmiah Ilmu Pendidikan*, 6.9 (2023), 7175–82 <https://doi.org/10.54371/jlup.v6i9.2859>

of tourism information by tourists will undoubtedly influence the number of domestic and international tourists.²⁷

The tourism industry is expanding swiftly in a variety of regions. In recent years, a contemporary phenomenon has emerged in the tourism industry. Tourism is a significant contributor to the global economy, as it is regarded as a factor in expanding employment and economic development in any given nation. Therefore, tourism can also be considered one of the most significant sources of Gross Domestic Product (GDP). Furthermore, the tourism sector is presented with both an opportunity and a challenge due to the rise in Muslim visitors. Halal tourism is a relatively new sector that has emerged as a global trend in the economic development of numerous countries. The emergence and expansion of halal tourism are designed to meet the requirements and preferences of Muslim visitors. The development of halal tourism is not restricted to Muslim-only destinations; it is a phenomenon that affects all travelers, regardless of their religious affiliation. Sharia or halal tourism is designed to appeal to both Muslims and non-Muslims who desire to immerse themselves in the local culture, as per the World Tourism Organisation (WTO).²⁸

Halal tourism encompasses all tourism activities or attractions that comply with Islamic principles and teachings in the tourism sector, as Battour and Ismail define. By Islamic law (Sharia), the definition mandates that the provision of tourism products and services to Muslim visitors, such as Sharia hotels, Sharia resorts, halal restaurants, and Sharia travel, be conducted. Furthermore, they emphasized that halal tourism applies to both Muslim and non-Muslim countries.²⁹ In non-Islamic countries, the necessity of separating halal-friendly facilities, such as the number and location of prayer chambers for women and men, is not yet fully comprehended by the general populace.³⁰

Over the past five years, the Ministry of Tourism has actively promoted and expanded halal tourism in Indonesia. In 2019, Indonesia gained its first international recognition when Mastercard-CrescentRating's Global Muslim Travel Index (GMTI) ranked the country as the world's leading halal tourism destination. Through this initiative, the Indonesian government aims to cater to

²⁷ Abdul Kadir Jaelani and others, 'Halal Tourism Sector and Tax Allowance Policy: A Case Study Observed from Normative Problems to Effective Implementation', *Ijtihad: Jurnal Wacana Hukum Islam Dan Kemanusiaan*, 23.2 (2023), 185–210 <https://doi.org/10.18326/ijtihad.v23i2.185-210>

²⁸ A. Adinugraha, H. H., Sartika, M., & Kadarningsih, 'Desa Wisata Halal: Konsep Dan Implementasinya Di Indonesia', *Human Falah*, 5.1 (2018), 21 <http://jurnal.uinsu.ac.id/index.php/humanfalah/article/view/1336>

²⁹ Mohamed Battour and Mohd Nazari Ismail, 'Halal Tourism: Concepts, Practises, Challenges and Future', *Tourism Management Perspectives*, 19 (2016), 150–54 <https://doi.org/10.1016/j.tmp.2015.12.008>

³⁰ Asad Moshin, Ana Brochado, and Helena Rodrigues, 'Halal Tourism Is Traveling Fast: Community Perceptions and Implications', *Journal of Destination Marketing & Management*, 18 (2020), 100503 <https://doi.org/10.1016/j.jdmm.2020.100503>

the needs and expectations of Muslim travelers by providing tourism experiences that align with Islamic values. The principles of halal tourism in Indonesia include the provision of halal food and beverages, access to clean and well-equipped prayer facilities, hygienic toilets with proper water access, the absence of Islamophobic elements, the organization of Ramadan programs, the availability of private recreational spaces, the prohibition of non-halal activities, and the creation of unique, culturally sensitive experiences tailored to Muslim tourists.³¹ These features aim to ensure comfort and peace of mind for travelers, grounded in Islamic values. The increasing demand for such tourism experiences is further reinforced by the rise of a conscious and growing Muslim middle class, whose members place high importance on the halal status of products and services they consume during their travels.³²

The 2019 GMTI data indicates that the global number of Muslim tourists (wisdom) is expected to reach 230 million by 2030, highlighting the potential for halal tourism in Indonesia. Furthermore, the Indonesian halal tourism market experienced an 18% increase in 2018, with 2.8 million foreign Muslim tourists (Williams) visiting Indonesia's priority halal tourist destinations, resulting in a foreign exchange value exceeding IDR 40 trillion. Subsequently, the Ministry of Tourism intends to allocate 25% of the 20 million foreign tourist visits (Wisman) that must be accomplished in 2019 to Muslim visitors, which equates to 5 million. In 2019, Muslims worldwide expended a total of US\$ 2.02 trillion on food, pharmaceuticals, cosmetics, fashion, travel, and recreation. The global Muslim market is also anticipated to expand to US\$ 2.4 trillion by 2024.³³

Shia tourism is anticipated to continue to expand and become the focal point of progress in the global tourism industry. Furthermore, the Muslim population worldwide is increasing at an unprecedented rate. By 2030, it is anticipated that the percentage of Muslims worldwide will rise to 26.5%.³⁴ The Indonesia Muslim Travel Index 2019 awarded Lombok (West Nusa Tenggara) as the "Best Halal Travel Destination" for tourism. The top five rankings also contributed to the growth of halal tourism. In the interim, Aceh occupies the sixth position with a score of 66%, followed by Riau and the Riau Islands (63%), DKI Jakarta (59%), and West Sumatra (59%). This is inextricably linked to Indonesia's halal tourism

³¹ Mukhlisin, Jelang Ramadhan, and Imam Khomeini Hayatullah, 'Zakat and Waqf Synergies to Accelerating Sustainable Development', *Journal of Sustainable Development and Regulatory Issues (JSDERI)*, 3.1 (2025), 29–54 <https://doi.org/10.53955/jsderi.v3i1.56>

³² Lukman Santoso and Soleh Hasan Wahid, 'Utilitarianism in Halal Tourism Development in Indonesia', *Mazahib*, 22.2 (2023), 243–82 <https://doi.org/10.21093/mj.v22i2.5418>

³³ Husni Pasarela, Andri Soemitra, and Zuhri M Nawawi, 'Halal Tourism Development Strategy in Indonesia', *Konfrontasi: Jurnal Kultural, Ekonomi Dan Perubahan Sosial*, 9.1 (2022), 14–26 <https://doi.org/10.33258/konfrontasi2.v9i1.188>

³⁴ Sri Wahyuni and Rahmawati Rahmawati, 'Analisis Potensi Pariwisata Syariah Di Nusa Tenggara Barat (Studi Kasus Pantai Lawata Di Kota Bima)', *Ar-Ribh : Jurnal Ekonomi Islam*, 4.1 (2021), 62–75 <https://doi.org/10.26618/jei.v4i1.5214>

development program, initiated by the Ministry of Tourism seven years ago. In 2015, the West Nusa Tenggara Provincial Government was recognized as the Best Halal Tourism Destination and Best Halal Honeymoon Destination in Abu Dhabi. This region is at the vanguard of the development of halal tourism. Halal tourism is bolstered by geographical considerations as well as demographic factors. West Nusa Tenggara is situated in the Golden Triangle region, which encompasses the primary tourist destinations in Indonesia: Komodo Island in the east, Bali Island in the west, and Tana Toraja and Bunaken in the north.³⁵

Indonesia designated three provinces, namely West Nusa Tenggara, Aceh, and West Sumatra, halal tourism destinations in 2016. Nevertheless, the Ministry of Tourism expanded the number of provinces to 10 in 2019, including Riau-Riau Islands, DKI Jakarta, West Java, Central Java, East Java (Malang Raya), Yogyakarta, and South Sulawesi (Makassar).³⁶ The economy is an ordinary area of interest among tourist destinations. The government and tourism destination stakeholders disagree or disagree or are concerned about the definition and implementation of halal tourism branding, which is consistent with the research findings. Stakeholders define halal tourism as the utilization of genuine halal services. They think that Muslim visitors necessitate facilities, services, and areas that adhere to Sharia (Islamic Law).³⁷ The concept of halal tourism has been historically demonstrated through the involvement of various stakeholders in a specific tourist destination. This perspective is consistent with the findings of Satriani and Faridah³⁸ and Hamida and Zaki³⁹, who contend that the fundamental principles of halal tourism encompass the provision of appropriate locations for prayer, products, packages, and services that are by Islam, service, and the implementation of Islamic principles.⁴⁰

Despite encountering opposition in specific regions (e.g., Lake Toba, Labuan Bajo, NTT, Toraja, Bali), the intricacies of the halal tourism policy in Indonesia are becoming increasingly intriguing. Nevertheless, the responses in other regions could be more consistent. Following Lombok's 2015 precedent, West Sumatra has researched halal tourism since 2016. The regulation is expected to be implemented in mid-2020. Muara Enim Regency and Konawe Islands Regency succeeded it in

³⁵ Ririn Tri Ratnasari, 'Halal Tourism Based on Value Creation', *Al-Uqud: Journal of Islamic Economics*, 4.2 (2020), 268 <https://doi.org/10.26740/al-uqud.v4n2.p268-284>

³⁶ Slamet, Irwan Abdullah, and Nur Quma Laila, 'The Contestation of The Meaning of Halal Tourism', *Heliyon*, 8.3 (2022), e09098 <https://doi.org/10.1016/j.heliyon.2022.e09098>

³⁷ Slamet, Abdullah, and Laila.

³⁸ Eka Dewi Satriana and Hayuun Durrotul Faridah, 'Halal Tourism: Development, Chance And Challenge', *Journal of Halal Product and Research*, 1.2 (2018), 32 <https://doi.org/10.20473/jhpr.vol.1-issue.2.32-43>

³⁹ Gautsi Hamida and Irham Zaki, 'Potensi Penerapan Prinsip Syariah Pada Sektor Kepariwisata Kota Batu', *Jurnal Ekonomi Syariah Teori Dan Terapan*, 7.1 (2020), 70 <https://doi.org/10.20473/vol7iss20201pp70-86>

⁴⁰ Boğan and others.

2019. Banjarmasin and West Java also began preparing their regional regulations in 2018 in response to the trend. The legislation only incorporates halal tourism in the 2020-2024 Prolegnas, while the second Draft, Law on Amendments to the Tourism Law, is a DPR initiative bill.⁴¹

Conversely, discussions regarding halal tourism regulations are virtually nonexistent at the central level. From the perspective of decentralization or regional autonomy, regions must investigate and cultivate local culture as social capital. The community's identity is a harmonious manifestation of local identity formed by diverse customs, cultures, and religions. When developing tourism, it is critical to consider the capacity and acceptability of the local community. This is intended to determine the community's character and capacity for tourism development and the nature and extent of community empowerment. To gauge community support for tourism expansion, we must ensure that the development: 1) aligns with local traditions; 2) designs the physical infrastructure to improve the quality of tourist attractions' environment; 3) incorporates local elements and authenticity; 4) empowers the community; and 5) takes into account the carrying capacity and environmental awareness. The marginalized community (village) may not experience the benefits of the development underway thus far, and the uneven distribution of development also results in social disparities between towns and cities.⁴²

The scarcity of employment opportunities in rural areas may contribute to the elevated rate of urbanization, which in turn motivates rural residents to relocate to urban areas. It is imperative to implement measures to mitigate the elevated urbanization rate. One of them is empowering village communities by leveraging the potential of existing resources to create new employment. This includes the potential for natural and cultural beauty, which is used as a tourist attraction. This is implemented to facilitate the implementation of tourism that considers native knowledge.⁴³ Tourism marketed to the community as a tourist attraction has evolved from local wisdom-based tourism. Local wisdom-based tourism is a tourist destination that integrates local wisdom and natural attractiveness. The role of the community, particularly indigenous communities, is inextricably linked to the success of local wisdom-based tourism communication, as they are the primary promoters of tourism development. The primary issue in developing local

⁴¹ Dwi Suhartanto and others, 'Holistic Tourist Experience in Halal Tourism Evidence from Indonesian Domestic Tourists', *Tourism Management Perspectives*, 40 (2021), 100884 <https://doi.org/10.1016/j.tmp.2021.100884>

⁴² Hamim Farhan and Khoirul Anwar, 'The Tourism Development Strategy Based on Rural and Local Wisdom', *Journal of Sustainable Development*, 9.3 (2016), 170 <https://doi.org/10.5539/jsd.v9n3p170>

⁴³ Harne Julianti Tou and others, 'Spatial Planning with Local Wisdom for Rural Tourism Development', *IOP Conference Series: Earth and Environmental Science*, 556.1 (2020), 012007 <https://doi.org/10.1088/1755-1315/556/1/012007>

wisdom-based tourism is the minimal function of local government.⁴⁴ In this instance, the tourism office of the provincial government is required to collaborate with the community.

The government is responsible for providing accommodation and facilities, while the community is responsible for implementing, maintaining, and protecting the environment and its environs. To achieve sustainable halal tourism, it is imperative to preserve the local expertise of the local area, as is the case with the NTB Province.⁴⁵ This region is renowned for its halal tourism and possesses a variety of tourist attractions. Consequently, the NTB Provincial Tourism Office is required to promote halal tourism growth using local knowledge to prevent the extinction of the community's culture. As previously stated, this must be complemented by enhancing harmonious tourism regulations between the Regional Government and the Central Government while still prioritizing Community participation.

The Implementation of Halal Tourism in Uzbekistan

Pilgrimage is one connection between religion and tourism, as religion is an incentive for travelers and a source of numerous attractions for visitors. The hotel market in the holy cities of Islam is extraordinary in its effective utilization and unlimited demand, which is why it is essential and intriguing to plan Islam's sacred places and integrate them into international tourism. For centuries, pilgrimage and tourism have been practiced in tandem, and their interdependence has never been compromised.⁴⁶

Uzbekistan offers numerous religious tourism destinations, each deeply rooted in historical significance. The country's tourism industry holds substantial growth potential due to its diverse natural landscapes and rich cultural and historical heritage. As one of the oldest civilizations in Central Asia, Uzbekistan embodies a wealth of legends, literary traditions, and cultural exoticism. Among its most revered sites, the Tomb of Imam Al-Bukhari, one of the earliest and most influential scholars in hadith studies, stands out as a prominent religious tourism attraction.⁴⁷ The International Association of Business Communicators (IABC) has

⁴⁴ Ravi S. Singh and Payel Ghosh, 'Geotourism Potential of Coal Mines: An Appraisal of Sonapur-Bazari Open Cast Project, India', *International Journal of Geoheritage and Parks*, 9.2 (2021), 172–81 <https://doi.org/10.1016/j.ijgeop.2021.02.007>

⁴⁵ Abdul Kadir Jaelani and others, 'Artificial Intelligence Policy in Promoting Indonesian Tourism', *Volksgeist: Jurnal Ilmu Hukum Dan Konstitusi*, 2024, 109–37 <https://doi.org/10.24090/volksgeist.v7i1.10623>

⁴⁶ Budiman Mahmud Musthofa and others, 'Institutional Dynamics of Halal Tourism Development in Indonesia and Malaysia', *JAS (Journal of ASEAN Studies)*, 11.1 (2023), 21–41 <https://doi.org/10.21512/jas.v11i1.9431>

⁴⁷ Florian J. Eitzenberger and Tatjana Thimm, 'Perception Disparity: Analyzing the Destination Image of Uzbekistan among Residents and Non-Visitors', *Journal of Destination Marketing & Management*, 34 (2024), 100946 <https://doi.org/10.1016/j.jdmm.2024.100946>

highlighted this site as a unique and enduring spiritual resource, positioning Uzbekistan as a center of authentic and ancient Islamic heritage. Through such recognition, IABC reinforces Uzbekistan's global reputation as a hub for religious tourism. The country's tangible and intangible religious and cultural assets provide a strong foundation for establishing it as a premier global spiritual destination. These elements offer not only historical and artistic value but also foster a deep sense of spiritual connection among visiting pilgrims.⁴⁸

The halal tourism industry in Uzbekistan has significant potential for growth due to its strategic location in the heart of Central Asia and its proximity to the Great Silk Road. The country's new and old forms, historical heritage, beautiful natural scenery, and attractive natural landscapes attract many tourists from around the globe. Uzbekistan is a popular destination for Muslims from around the world because the majority of its population is Muslim, and its neighboring countries are all Muslim majority. Another potential reason Muslim tourists visit Uzbekistan is the country's significant potential for sustainable halal tourism industry development, facilitated by its gorgeous Islamic monuments, environmentally friendly industries, and historical destinations.⁴⁹

Muslims have a unique connection to Uzbekistan because many Muslim scholars in the past were descendants of communities in the country that played a significant role in the development of Islamic civilization. Numerous visitors are impressed by the delectable halal national cuisine. Despite the absence of official halal certification, the majority of the country's population is Muslim, so the food served by these restaurants is automatically designated halal. Due to its tourist appeal, Uzbekistan has advanced ten positions in the Global Muslim Travel Index, from 32nd to 22nd. In addition to achieving a ten-place increase in CrescentRating's GMTI, Uzbekistan has been included in the List of the 10 "Most Attractive" Destinations and the "Destinations with High Levels of Safety and Tolerance" by the member states of the Organisation of Islamic Cooperation.⁵⁰

In addition to the spiritual significance of the Tomb of Imam Bukhari and the immaterial heritage in the form of stories and historical facts of Imam Bukhari, numerous resources can be developed and maintained as tourist attractions to attract tourists. One such resource is the architectural value of the IABC, which is the most impressive work of art visitors appreciate. This is because the architectural value is highly valued due to the materials used, including marble

⁴⁸ Khairul Akmaliah Adham and others, 'Halal Industry in Uzbekistan: Analysis Using the Viable System Model', *Kybernetes*, 2023 <https://doi.org/10.1108/K-11-2022-1598>

⁴⁹ Nur Aini Fitriya Ardiani Aniqoh and Umi Hanik, 'The Potential of Halal Tourism Industry in Uzbekistan', *Journal of Digital Marketing and Halal Industry*, 3.2 (2021), 111–20 <https://doi.org/10.21580/jdmhi.2021.3.2.8634>

⁵⁰ Nozima Zufarova, 'Tourism Development in Uzbekistan: Comprehensive Analysis of Current Trends and Future Prospects', *YASHIL IQTISODIYOT VA TARAQQIYOT*, 1.mxs (2023) https://doi.org/10.55439/GED/vol1_issmaxsusson/a600

and mosaic, and the use of precious stones such as majolica, alabaster, onyx, and granite. The dining center features floral and geometric patterns of light green onyx, and the ceiling of the complex is adorned with beautiful wood paintwork.⁵¹

The IABC administration has established a distinct motivation to promote tourism by implementing various measures, such as enhancing the complex's appeal and attracting more tourists. This is because IABC maintains a positive reputation both domestically and internationally. Imam Al Bukhari is one of the four most distinguished figures in the world who study hadith, reinterpret, rewrite, and disseminate the verses of the Qur'an. His books are regarded as second only to the Qur'an regarding authenticity.⁵² Compared to Indonesia, Uzbekistan's approach to halal tourism is distinguished by its distinctive cultural experiences and a highly developed ecotourism sector, which can potentially increase the country's economy. Uzbekistan's halal tourism benefits its economy, with a particular emphasis on ecotourism, which benefits local communities. The country capitalizes on its historical and cultural heritage to attract Muslim visitors, which has the potential to stimulate economic growth and sustainable tourism. Compared to Indonesia's more commercialized halal tourism, Uzbekistan offers a plethora of Islamic history and architecture, providing a more authentic experience for Muslim tourists.⁵³

Uzbekistan's marketing strategies are constantly evolving, emphasizing improving tourist satisfaction by providing distinctive cultural experiences. In contrast, Indonesia encounters difficulties in upholding halal certification standards. Since 2016, the Uzbek government has been dedicated to developing a halal economy, with a particular emphasis on the export of halal products and inbound halal tourism.⁵⁴ The nation is implementing a diagnostic framework to identify stakeholders and improve the halal industry ecosystem, creating a favorable environment for halal tourism. Integrating cultural heritage into tourism offerings has the potential to increase the appeal of halal tourism in Uzbekistan compared to Indonesia, which continues to encounter obstacles in sustainable development. Uzbekistan's strategic policy framework and cultural assets could create a more conducive environment for growth than Indonesia's challenges in

⁵¹ Ian Robert Patterson and Hamid Tureav, 'New Developments in Promoting Tourism in Uzbekistan', *Journal of Tourismology*, 2020 <https://doi.org/10.26650/jot.2020.6.2.0005>

⁵² Novia Yuliarni and others, 'Marketing Strategy of Ecotourism in Uzbekistan and Indonesia', *Journal of Eastern European and Central Asian Research (JEECAR)*, 10.4 (2023), 638–49 <https://doi.org/10.15549/jeecar.v10i4.1359>

⁵³ Onni Meirezaldi, 'Halal Tourism Industry in Indonesia: The Opportunities and Challenges', in *Proceedings of the 2nd Annual International Conference on Business and Public Administration (AICoBPA 2019)* (Paris, France: Atlantis Press, 2020) <https://doi.org/10.2991/aebmr.k.201116.027>

⁵⁴ Kemal Kantarci, 'Perceptions of Foreign Investors on the Tourism Market in Central Asia Including Kyrgyzstan, Kazakhstan, Uzbekistan, Turkmenistan', *Tourism Management*, 28.3 (2007), 820–29 <https://doi.org/10.1016/j.tourman.2006.05.012>

sustainable practices and certification, despite both countries having potential for halal tourism.⁵⁵

The religious aspect and the perspective of sustainable resources, including human and natural resources, are inextricably linked to the implementation of halal tourism in Uzbekistan. Halal tourism is oriented toward prioritizing Islamic principles, values, and ethics/morals and generating income through state foreign exchange and direct income within the community from a religious perspective. The implementation of sharia tourism/halal tourism must adhere to Islamic values and ethics, which prohibit polytheism (belief in deities other than Allah), disobedience, and crime while simultaneously generating material and spiritual benefits. Additionally, Uzbekistan is one of the countries that has eliminated visa requirements for foreign travelers since 2018. One of Uzbekistan's strategies for promoting foreign tourism is providing visas upon arrival to entice foreign travelers to visit the country.⁵⁶

The socio-economic contexts of each country are reflected in Indonesia and Uzbekistan's distinct approaches and priorities when comparing their tourism policies. Although both nations acknowledge the potential of tourism to stimulate economic development, their strategies differ significantly in terms of implementation and focus. Indonesia has implemented a comprehensive tourism policy framework prioritizing marketability and international competitiveness. Nevertheless, Indonesia encounters obstacles in infrastructure development and terrorism risk management, which impede the effective implementation of its policies. In contrast, Uzbekistan has made tourism a strategic sector with an emphasis on regional development and job creation. The tourism environment has been enhanced by recent reforms, which have substantially increased visitor arrivals by providing economic and legal support.⁵⁷

In Uzbekistan, sustainable tourism policies are an essential component that prioritises the preservation of local cultural heritage and environmental conservation, both of which are crucial for the long-term sustainability of tourism. In summary, Indonesia's policy framework is more comprehensive and less effective than Uzbekistan's, even though both nations are committed to leveraging tourism for economic benefit. The structured approach to halal tourism in Uzbekistan, bolstered by a favorable policy environment, is a model for Indonesia, which is currently establishing its halal tourism regulations. Indonesia requires a

⁵⁵ Aniqoh and Hanik.

⁵⁶ Aniqoh and Hanik.

⁵⁷ Lukman Santoso, Agus Triyanta, and Jawahir Thontowi, 'Halal Tourism Regulations in Indonesia: Trends and Dynamics in the Digital Era', *Ijtihad: Jurnal Wacana Hukum Islam Dan Kemanusiaan*, 22.1 (2022), 73–94 <https://doi.org/10.18326/ijtihad.v22i1.73-94>

sustainable halal tourism regulatory model prioritizing community engagement and respect for local heritage.⁵⁸

Sustainable Halal Tourism Regulation Based on Local Wisdom

The execution of public policy necessitates a connection between the mechanisms associated with a specific system and the programs, activities, actions, or dispositions that comprise its implementation. The implementation of public policy is influenced by various factors, including authority, resources, communication, and dispositions. In addition to efficacy and efficiency, the following dimensions can be employed to evaluate the implementation of public policy: accountability, transparency, impartiality, consistency, and effectiveness.⁵⁹ In the interim, it is imperative to periodically undertake a comprehensive evaluation of policy implementation, encompassing the ex-ante, continuous, and ex-post aspects of public policy implementation. The necessity of addressing issues that arise in the public sphere is the foundation of public policy formulation. Public policy is determined by stakeholders, particularly the government, who are dedicated to advancing the needs and interests of the community.⁶⁰

The needs and demands of Muslim tourists for halal tourism must be encapsulated as halal requirements that are intrinsic to the Muslim lifestyle. The fundamental aspect of sharia tourism (halal tourism) is comprehending the meaning of sharia and its application in all facets of tourism, including accommodation facilities, transportation facilities, food and beverage facilities, financial systems, and tourism facilities and service providers.⁶¹ Nevertheless, the fundamental issue that arises is the inadequacy of the legal foundation for halal tourism, which is still plagued by problems and its institutions. The concepts of halal and haram significantly impact the daily lives of Muslims. "Halal" denotes

⁵⁸ Iffat Tahira, 'Muslim Consumers' Perceptions of Marketing Korea as a Muslim-Friendly and Halal Tourism Destination: Future Implications', *Makara Human Behavior Studies in Asia*, 26.2 (2022), 95–104 <https://doi.org/10.7454/hubs.asia.1090422>

⁵⁹ Rodiyah Rodiyah, Siti Hafsyah Idris, and Robert Brian Smith, 'Mainstreaming Justice in the Establishment of Laws and Regulations Process: Comparing Case in Indonesia, Malaysia, and Australia', *Journal of Indonesian Legal Studies*, 8.1 (2023), 333–78 <https://doi.org/10.15294/jils.v7i2.60096>

⁶⁰ Duhita Driyah Suprpti, Miftah Santalia, and Nena Mahaesti, 'Pemberdayaan UMKM Sebagai Upaya Pemulihan Ekonomi dan Peningkatan Pariwisata di Masa Pandemi', *Jurnal Hukum Dan Politik Dalam Berbagai Perspektif*, 1.1 (2023) <https://doi.org/https://doi.org/10.15294/hp.v1i1.107>

⁶¹ Sulaiman Ainin and others, 'Sentiment Analyses of Multilingual Tweets on Halal Tourism', *Tourism Management Perspectives*, 34 (2020), 100658 <https://doi.org/10.1016/j.tmp.2020.100658>

actions deemed permissible or lawful by Islamic jurisprudence. In contrast, the term "haram" denotes items that are regarded as illegal or prohibited.⁶²

The term "halal" is frequently used to describe suitable portions of meat, poultry, and seafood and the method by which they are transported. Halal is also pertinent in finance, attire, and personal conduct. Haram is a term that denotes behaviors or objects that are rigorously prohibited in Islam. These include the practice of usury, the consumption of pork or alcohol, and extramarital sex. Halal and haram, critical concepts in Sharia (Islamic law), are used to define and regulate the conduct of Muslims in various contexts.⁶³ Halal tourism is a ubiquitous service product accessible to all individuals, including non-Muslim visitors. Nevertheless, stakeholders continue to possess a restricted comprehension of this matter. Halal tourism policy is a strategic initiative that spans multiple sectors and regions. Consequently, it is crucial to develop halal tourism policies consistent with sustainable development objectives.⁶⁴

Decentralization in the tourism sector is a concurrent governance issue under the optional governance matters category.⁶⁵ One method for regions to identify tourist attractions, strategic tourism areas, and tourist destinations is to entrust the responsibility of the central government to the regions. This process is referred to as tourism decentralization. The central government grants regions the authority to establish and develop tourist attractions, strategic tourism areas, and destinations according to the potential and culture of their respective regions and geographical conditions.⁶⁶ The regional regulations with a religious motif, an unusual anomaly in the Indonesian legal system, are inextricably linked to the NTB Government's emphasis on tourism development. The central government is responsible for religious affairs, not the regional government. At present, there are no regulations or regulatory frameworks in place that pertain to halal tourism. On top of that, the MUI Fatwa is also referenced in the NTB Provincial Regulation on halal tourism. The laws and regulations that regulate and prioritize the halal tourism industry have not strengthened their existence compared to the

⁶² Asif Sudais, 'The Halal and Haram Aspect of Cryptocurrencies in Islam', *Journal of Islamic Banking and Finance*, 35.2 (2018), 91–101 <https://circleinternational.org/uploads/reports/report-15810714925e3d3c84b2d1e.pdf#page=90>

⁶³ Boğan and others.

⁶⁴ M.S. Mahrinasari, Satria Bangsawan, and Mohamad Fazli Sabri, 'Local Wisdom and Government's Role in Strengthening the Sustainable Competitive Advantage of Creative Industries', *Heliyon*, 10.10 (2024), e31133 <https://doi.org/10.1016/j.heliyon.2024.e31133>

⁶⁵ Rodiyah Rodiyah, Ridwan Arifin, and Steven Steven, 'Local Autonomy and Federalism: How Indonesia Deal with Democracy in the Global Governance?', *Pandecta: Research Law Journal*, 15.2 (2020) <https://doi.org/https://doi.org/10.15294/pandecta.v15i2.23268>

⁶⁶ Muhammad Yasir Yusuf and others, 'The Determinants of Tourists' Intention to Visit Halal Tourism Destinations in Aceh Province', *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam*, 5.2 (2021), 892 <https://doi.org/10.22373/sjkh.v5i2.9270>

implementation of NTB Provincial Regulation Number 2 of 2016. Consequently, it is imperative to enhance all facets of halal tourism.⁶⁷

The significance of harmonizing legislation encompassing regional regulations is underscored by the guidelines attached to Law Number 12 of 2011. Legislation is deemed adequate if it satisfies the principles of legislation, which include clarity of purpose, conformity between the type of content and material, efficacy, and clarity of formulation, as detailed in Article 5 of Law Number 12 of 2011. The process of harmonization, rounding out, and strengthening concepts in proposed laws in Indonesia is regulated by Presidential Regulation No. 87 of 2014, a part of the Implementing Regulations of Law No. 12 of 2011 concerning the Formation of Legislation. Clear and firm regulations must always be incorporated as a formal requirement for preparing Regional Regulations to ensure that the Harmonisation of Draft Regional Regulations with PUU is supported.⁶⁸

In addition, the Constitutional Court Decision on Job Creation, also known as the Constitutional Court Decision Number 91/PUU-XVIII/2020, has also made meaningful participation in formulating laws and regulations an essential element. Regional regulations must facilitate and refer to elements that encourage meaningful participation in laws and regulations related to regional legal products as one component of rules and regulations.⁶⁹ Nevertheless, the Minister of Home Affairs Regulation concerning Regional Legal Products does not contain any explicit provisions regarding meaningful participation in developing regional legal products. The Constitutional Court's decision on Job Creation in creating laws and regulations at the national level, particularly those related to meaningful participation in the formulation of regional legal products, is facilitated by the Second Amendment to the Law on the Formation of Laws and Regulations.⁷⁰

Mentoring must be contextualized in the development of broader laws and regulations. In addition, it must be able to adapt to the conditions or characteristics of each region by using regional regulations as a mechanism for enforcing regional autonomy. An alternative approach is incorporating regional rules into a comprehensive legal regulatory framework. Implementing program preparation in these regions is necessary to address the critical function of sound

⁶⁷ Abdul Kadir Jaelani and others.

⁶⁸ Aristo Evandy A. Barlian, 'Konsistensi Pembentukan Peraturan Daerah Berdasarkan Hierarki Perundang-Undangan Dalam Prespektif Politik Hukum', *FIAT JUSTISIA: Jurnal Ilmu Hukum*, 10.4 (2017), 605 <https://doi.org/10.25041/fiatjustisia.v10no4.801>

⁶⁹ Benjamin Achzet and others, 'How Sustainability Can Get a Competitive Advantage: State of the Art for Stationary Battery Storage Systems', *Cleaner Chemical Engineering*, 10 (2024), 100122 <https://doi.org/10.1016/j.clce.2024.100122>

⁷⁰ Alda Rifada Rizqi, 'Meaningful Participation in Local Regulation Making in Indonesia: A Study of Legislative Law', *Rechtsidee*, 11 (2022) <https://doi.org/10.21070/jihr.v11i0.801>

regional regulations.⁷¹ The community must also be involved in the production of regional regulations. Laws and regulations, such as Law Number 23 of 2014, firmly establish the community's participation in government administration. Additionally, establishing regional regulations should be informed by active involvement in the preparation process.⁷² This is substantiated by at least two arguments: Initially, the concept of meaningful participation is an endeavor to enhance community involvement, which is regarded as the "core" of the legislative and regulatory process. This underscores the significance of acknowledging and integrating proportional and meaningful community participation in developing laws and regulations. Secondly, the concept of meaningful participation is also a critique of the widespread pseudo-participation that occurs during the legislation and regulation-making process. The principles of complete and transparent information disclosure and prior notification of activities must conduct community participation. The implementation and maintenance of sound governance principles will undoubtedly influence the implementation of sustainable tourism, particularly in enhancing halal tourism regulations.⁷³

Local communities must be engaged in the development of halal tourism to guarantee that their perspectives are heard and to foster a greater sense of acceptance and participation. Integrating local knowledge into halal tourism regulations is imperative to establish sustainable and culturally pertinent tourism practices.⁷⁴ The tourism experience is enhanced by local wisdom and guarantees that the rules are consistent with the community's values and traditions. Halal tourism is more appealing to both domestic and international tourists because local wisdom reflects the distinctive cultural heritage of an area. Local wisdom can serve as a guide for interpreting and applying sharia principles in the tourism sector, guaranteeing that regulations are both compliant and practical.⁷⁵

The culmination of this protracted evolutionary process will be the emergence of a value system that crystallizes in the form of local customary law, beliefs, and

⁷¹ Eko Hariyanto, 'Harmonisasi Peraturan Daerah Berdasarkan Asas Lex Superior Derogate Legi Inferiori Untuk Mencapai Kepastian Hukum Dalam Suatu Peraturan Daerah', *Ensiklopedia Education Review*, 4.2 (2022) <https://doi.org/https://doi.org/10.33559/eer.v4i2.1722>

⁷² Rodiyah Rodiyah, 'Aspek Demokrasi Pembentukan Peraturan Daerah Dalam Perspektif Socio-Legal', *Masalah-Masalah Hukum*, 41.1 (2012) <https://doi.org/https://doi.org/10.14710/mmh.41.1.2012.144-152>

⁷³ Purniawati Purniawati, Nikmatul Kasana, and Rodiyah Rodiyah, 'Good Environmental Governance in Indonesia (Perspective of Environmental Protection and Management)', *The Indonesian Journal of International Clinical Legal Education*, 2.1 (2020), 43–56 <https://doi.org/10.15294/ijicle.v2i1.37328>

⁷⁴ Aqil Teguh Fathani and others, 'A Systematical Review of Tourism Disaster Management: Insights from Indonesian's Journey', ed. by A. Hakam and others, *E3S Web of Conferences*, 464 (2023), 05002 <https://doi.org/10.1051/e3sconf/202346405002>

⁷⁵ Daniella Oktalina Manalu, Yudhistya Ayu Kusumawati, and Cuk Tho, 'Developing Nusantara Mobile Application to Support Local Tourism in Indonesia', *Procedia Computer Science*, 227 (2023), 641–50 <https://doi.org/https://doi.org/10.1016/j.procs.2023.10.568>

culture. Consequently, local wisdom is a standard that society adheres to and serves as a reference point in daily life. Local wisdom is an essential component of human dignity in society. One strategy that can reconcile the interests of development that prioritizes the paradigm of economic-based development with sustainable development (socio-ecological-based) is the participatory approach or community-based development.⁷⁶

The community's dedication and willingness to make personal sacrifices and participate in sustainable tourism programs are demonstrated by community involvement, which encompasses activities and responsibilities that contribute to community empowerment through planning, preparing, and implementing development programs.⁷⁷ Community involvement in implementing sustainable tourism is also demonstrated by the degree to which the community is involved in developing policies, laws, and regulations.

4. Conclusion

The development of sustainable halal tourism must be grounded in coherent legal frameworks that integrate local wisdom. In Indonesia, a significant legal gap exists due to the lack of central-level regulation on halal tourism. The Regional Regulation of West Nusa Tenggara Province No. 2 of 2016 illustrates regional initiative but also raises constitutional concerns, as religious affairs are typically under central authority. This underscores the need to harmonize central and regional regulations while enhancing community participation in shaping tourism policies. Local wisdom should not be marginal but serve as the foundation for sustainable halal tourism. Its integration strengthens cultural relevance and ensures that regulations align with community values. However, Indonesia's current policy framework, although comprehensive, suffers from fragmented implementation, infrastructure limitations, and weak stakeholder involvement. In contrast, Uzbekistan adopts a more cohesive approach by positioning tourism as a strategic sector. Its policies emphasize environmental conservation, cultural preservation, and regional development, aligning well with the principles of halal tourism. The country's expanding ecotourism and culturally rich experiences offer a model for integrating sustainability with religious and cultural identity. While both countries aim to leverage tourism for economic growth, Uzbekistan's regulatory approach proves more aligned and effective. Therefore, Indonesia must prioritize regulatory harmonization, empower local governments, and engage communities to ensure the cultural and legal sustainability of halal tourism. Establishing a sustainable halal tourism model necessitates legal reforms that

⁷⁶ Vincentia Reni Vitasurya, 'Local Wisdom for Sustainable Development of Rural Tourism, Case on Kalibiru and Lopati Village, Province of Daerah Istimewa Yogyakarta', *Procedia - Social and Behavioral Sciences*, 216 (2016), 97–108 <https://doi.org/10.1016/j.sbspro.2015.12.014>

⁷⁷ Viachaslau Filimonau and Delysia De Coteau, 'Tourism Resilience in the Context of Integrated Destination and Disaster Management (DM 2)', *International Journal of Tourism Research*, 22.2 (2020), 202–22 <https://doi.org/10.1002/jtr.2329>

reflect local wisdom, enhance institutional coordination, and foster inclusive participation. This approach will not only support tourism development but also uphold cultural integrity and long-term sustainability.

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