



Original Article

Sustainable Halal Tourism: Empowering Growth through Local Heritage

Suriani Suriani ^{a,*}, Sartiyah Sartiyah ^a, Ade Qusrinda ^a, Akbar Eka Prayoga ^a, Zia Thahira ^a, Maulidar Agustina ^a, Naswatun Zikra ^a, Fitriyani ^a and Thanawit Bunsit ^b

^a Department of Economics, Faculty of Economics and Business, Universitas Syiah Kuala, 23111 Syiah Kuala, Banda Aceh, Indonesia.

^b Department of Economics, Faculty of Economics and Business Administration, Thaksin University, Songkhla 90000, Thailand.

* Correspondence: suriani@usk.ac.id (S.S.)

Citations: Suriani, S., Sartiyah, S., Qusrinda, A., Prayoga, A.E., Thahira, Z., Agustina, M., Zikra, N., Fitriyani, F., & Bunsit, T. (2025). Sustainable Halal Tourism: Empowering Growth through Local Heritage. *Journal of Madani Society*, 4(3), 105-111.

Received: 20 August 2025

Revised: 18 November 2025

Accepted: 8 December 2025

Published: 5 January 2026

Abstract: This community service-based case study explores how sustainable halal tourism can be advanced through the strategic integration of local heritage as a driver of inclusive and resilient destination development. Grounded in the increasing global demand for Muslim-friendly travel, the study examines the outcomes of an International Community Service Program conducted in Thaksin, Thailand. Using a qualitative approach based on participatory observation, field documentation, and academic exchange, the study investigates practices at the Khlong Hae Floating Market as a representative model of heritage-based tourism. The findings reveal a synergistic integration of economic empowerment through MSME participation, socio-cultural harmony between Muslim and non-Muslim communities, and environmental sustainability reflected in the use of biodegradable materials such as coconut shells and bamboo. Complementing these field observations, academic discussions with Thai and Indonesian scholars identified key challenges, including limited halal certification, gaps in Muslim-friendly infrastructure, and insufficient proficiency in foreign languages among local stakeholders. These findings provide actionable recommendations for developing sustainable halal tourism in Aceh, Indonesia, particularly by enhancing marine tourism in Sabang and coffee-based ecotourism in Takengon. By emphasizing adaptation rather than direct adoption of the Songkhla model, this study highlights the importance of aligning tourism strategies with local cultural, religious, and regulatory contexts. Ultimately, integrating religious values, cultural authenticity, and environmental stewardship offers a robust framework for positioning emerging destinations as competitive players in the global halal tourism industry while fostering community empowerment and sustainable development.

Keywords: Sustainable Halal Tourism; Local Heritage; Community Empowerment; Academic Collaboration; Destination Development



Copyright: © 2025 by the authors. Submitted for possible open access publication under the terms and conditions of the Creative Commons Attribution (CC BY) license (<https://creativecommons.org/licenses/by/4.0/>).

1. Introduction

Tourism constitutes a key driver of national economic growth and societal welfare, generating employment opportunities, stimulating the development of micro, small, and medium enterprises (MSMEs), and expanding economic prospects in regions endowed with natural and cultural resources (WTTC, 2024; World Bank, 2023). In the context of globalization, tourism has evolved beyond conventional recreational activities to incorporate values of religiosity, ethics, and environmental sustainability, driving the rapid growth of halal tourism as a strategic segment. Among the most rapidly expanding trends over the past two decades is halal tourism (GMTI, 2024). In 2022, the global Muslim travel market recorded 110 million international Muslim visitors, accounting for 12% of total international arrivals and equivalent to 68% of pre-pandemic levels in 2019. This figure is projected to grow to 140 million in 2023 and 160 million in 2024, with forecasts indicating 230 million arrivals by 2028 and an estimated expenditure of USD 225 billion. In Indonesia, the development of halal tourism has been shown to contribute positively to foreign exchange reserves, with the number of inbound international tourists exerting a significant influence in both the short- and long-term (Rahmatun & Suriani, 2022).

Halal tourism, derived from the Arabic term *halal*, meaning “permissible” under Islamic law, refers to tourism services and experiences that comply with Sharia principles, including the provision of halal food, access to worship facilities, and ethically appropriate environments. It emphasizes the provision of services and facilities that cater to the needs of Muslim travelers, including the availability of halal food and beverages, easily accessible worship facilities, a clean and comfortable environment, and the absence of activities that contravene Islamic principles (Battour & Ismail, 2016; Henderson, 2016; Azam et al., 2019). Halal tourism is thus not merely a niche market but a strategic segment with substantial contributions to the global economy. The Global Muslim Travel Index (GMTI) identifies Muslim travelers as one of the fastest-growing segments in the tourism industry, with destinations meeting their preferences gaining a competitive edge (GMTI, 2024). Beyond its spiritual dimension, halal tourism aligns closely with the principles of sustainability.

Sustainable halal tourism aligns with the triple-bottom-line framework, integrating economic viability, socio-cultural preservation, and environmental responsibility while empowering local communities (Amalia et al., 2024; Khan et al., 2025). The Gayo coffee ecotourism in Takengon, Central Aceh regency, and the marine conservation initiatives in Sabang City exemplify this environmentally responsible paradigm. In Takengon, Gayo coffee farmers adopt organic and agroforestry practices that are environmentally friendly, while visitors engage in learning experiences on environmental conservation and local cultural heritage. In Sabang, community participation in coral reef restoration and marine ecosystem management illustrates how ecotourism can simultaneously promote local empowerment, environmental conservation, and halal tourism development (Ajidin et al., 2024; Sumaiya & Abdullah, 2022).

The development of sustainable halal tourism also faces a range of strategic challenges. First, there is a limitation in supporting infrastructure, including the availability of hotels, restaurants, and transportation facilities that fully comply with halal standards. Second, halal certification for tourism products and services often entails considerable costs and complex administrative procedures. Third, market knowledge gaps persist, as some tourism stakeholders have yet to fully understand the diversity of Muslim tourists, ranging from Southeast Asia and the Middle East to Western countries, each with distinct preferences and levels of religiosity. Fourth, there are challenges in integrating digital technology to enhance service delivery, such as applications for Qibla direction, halal restaurant maps, and halal accommodation booking. Finally, socio-cultural challenges arising from the implementation of halal standards must be aligned with local customs and traditions without creating social friction (Gunawan et al., 2021; Rizky et al., 2024; Jia & Zhang, 2020; Wahyudin et al., 2022). One approach to addressing these challenges is community empowerment through the integration of zakat, social assistance, and technological innovation, an approach proven to reduce economic disparities while strengthening local communities' social resilience (Suriani et al., 2024).

Equally significant is the role of local heritage in advancing sustainable halal tourism. Cultural heritage, traditional cuisine, performing arts, and artisanal crafts not only enrich tourist experiences but also enhance destination identity and value proposition. Integrating halal tourism with local heritage preservation creates a synergistic model that simultaneously fosters economic growth, cultural conservation, and environmental sustainability. Such an approach offers dual benefits: meeting the spiritual and comfort needs of Muslim travelers while empowering local communities through MSME capacity-building, job creation, and community-based economic development (Alam et al., 2025; Sarpini & Faozan, 2024; Jaelani et al., 2025; Darmawan et al., 2025). Against this backdrop, there is a growing need to better understand how local heritage can be operationalized as a strategic asset in advancing sustainable halal tourism through real-world community engagement initiatives. Such an approach is essential not only for enhancing the global competitiveness of destinations but also for strengthening local economies, safeguarding cultural heritage, and promoting environmental stewardship within an integrated development framework. By embedding halal tourism within the fabric of local heritage, destinations can foster a model of tourism that is inclusive, resilient, and capable of generating long-term socio-economic benefits without compromising cultural authenticity or ecological integrity.

This article reports the findings of a 2024 International Community Service Program conducted in Thaksin, Thailand, which serves as a qualitative case study of heritage-based halal tourism development. The program illustrates

how cultural heritage and local wisdom embedded in communities' daily lives can serve as strategic assets for community-based economic growth. The initiative further highlights the importance of strengthening halal-supportive infrastructure, including the provision of worship facilities, Qibla direction markers, and halal certification and labeling for local culinary products. These efforts collectively enhance the destination's value proposition, ensure alignment with Muslim travelers' needs, and promote active community participation in the tourism economy. From an academic perspective, this study contributes to the growing body of literature by linking halal tourism, sustainability principles, and local heritage within a community engagement framework. It provides empirical insights into how such integration can support the achievement of the Sustainable Development Goals (SDGs), particularly in fostering economic empowerment, reducing inequalities, and preserving cultural heritage. From a practical standpoint, the findings offer actionable recommendations for policymakers, academics, and tourism stakeholders seeking to develop sustainable halal tourism destinations. Importantly, the study emphasizes the need for contextual adaptation rather than the direct replication of the Thaksin model in other regions, including Aceh, by aligning development strategies with local cultural, religious, and institutional contexts. Ultimately, this approach offers a scalable pathway for advancing inclusive, sustainable, and heritage-driven tourism development across diverse settings.

2. Materials and Methods

Using a qualitative approach based on participatory observation, field documentation, and academic exchange, the study investigates practices at the Khlong Hae Floating Market as a representative model of heritage-based tourism. This community service initiative was conducted on-site in Thaksin, Thailand, as part of an international collaboration between the Master's Program in Economics, Faculty of Economics and Business, Universitas Syiah Kuala, and Thaksin University from May 22 to May 27, 2024. The program was implemented through a combination of field visits and academic collaboration, involving faculty members and students from both Indonesia and Thailand. One of the main activities was a visit to the Khlong Hae Floating Market in Songkhla, Thailand, an iconic floating market that serves as both a hub of local economic activity and a cultural landmark for the surrounding community. The visit included direct observation of trading activities, social interactions, and market dynamics to gain contextual insights into business practices and the potential for developing sustainable halal tourism.

The observations focused on aspects such as the types of halal products and culinary offerings sold, presentation strategies used to attract tourists, and the cultural values reflected in local trading practices. The activity was documented through photographs capturing the market atmosphere, vendors' visual attributes, and forms of tradition preservation, all of which serve as supporting visual data for the analysis and reporting of the program. Subsequently, the program continued with an academic visit to Thaksin University. This visit featured discussions and knowledge-sharing sessions with local academics on opportunities to develop halal tourism rooted in local heritage, as well as strategies to empower local economies through the tourism sector. Activities included presentations, Q&A sessions, and group discussions that explored best practices in halal tourism development in both countries. The entire series of activities adopted a participatory approach, with participants from both nations actively engaging in observations, discussions, and the exchange of academic perspectives. This method not only provided a nuanced understanding of the potential and challenges of halal tourism in Thaksin but also fostered international collaboration in community service initiatives that support sustainable development based on local heritage.

3. Results and Discussion

The community service program conducted in Thaksin, Thailand, yielded several key insights into the potential development of sustainable halal tourism grounded in local heritage. A central component of the initiative was a field visit to the Khlong Hae Floating Market, an iconic tourist attraction that also serves as a traditional economic hub for the Songkhla community. Situated in Tambon Khlong Hae, Amphoe Hat Yai, Songkhla Province, the market is the first and only floating market in Southern Thailand. Located opposite Wat Khlong Hae, it operates every Friday through Sunday, as well as on public holidays, from 13:00 to 21:00 local time. The distinctiveness of the Khlong Hae Floating Market becomes evident upon entering the canal area, where rows of boats serve as floating stalls, offering a visually striking and authentic panorama, as illustrated in Figure 1. The market's product range is notably diverse, encompassing traditional Southern Thai cuisine, local snacks, refreshing beverages, and halal-certified offerings tailored to Muslim visitors. Beyond food and beverages, the market also features an array of souvenirs and handicrafts, including clothing, artisanal goods, and locally themed mementos, that further enhance its appeal to tourists. A defining feature that sets Khlong Hae apart from other floating markets in Thailand is its environmentally responsible operational model.

Vendors use natural, biodegradable materials, such as coconut shells, bamboo, and clay pots, instead of single-use plastics or Styrofoam. In addition to its environmental stewardship, the market fosters social harmony by fostering coexistence among Buddhist and Muslim communities, who collaborate to sustain the vibrancy of local trade. Compliant Experiences vendors play a pivotal role in attracting international Muslim tourists by ensuring the availability of halal products and fostering trust and comfort among visitors seeking Sharia-compliant experiences. These dynamics underscore how local socio-cultural attributes can serve as powerful catalysts in advancing sustainable halal tourism

destinations. Field observations also revealed several challenges to advancing sustainable halal tourism at this destination. Although most culinary products at the floating market adhere to halal principles, the limited availability of formal halal certification could undermine the confidence of international Muslim visitors. Furthermore, communication barriers, particularly limited English proficiency among vendors, hinder meaningful interaction with foreign tourists. From an infrastructural perspective, the provision of Muslim-friendly facilities, including multilingual information boards, clear directional signage to prayer facilities, adequate and hygienic prayer rooms, and clean toilets, still requires significant attention from local authorities. Enhancing these facilities is essential to improve comfort and satisfaction among Muslim tourists, thereby encouraging repeat visitation.

As noted by Irdiana et al. (2021), halal tourism significantly influences visitor satisfaction and can serve as a driver for repeat visits to halal tourism destinations. Similarly, Sholichah and Mardikaningsih (2025) emphasize the importance of developing a destination image that aligns with religious values in order to attract Muslim tourists, while Aini (2024) finds that satisfaction with service quality, destination image, and halal tourism facilities, such as those at Lake Lut Tawar in Central Aceh regency, positively influences tourists' intention to revisit.



Figure 1. Khlong Hae Floating Market

The distinctive characteristics of Khlong Hae Floating Market position it as a promising candidate for development into a sustainable halal tourism destination. Economically, the market empowers local micro, small, and medium-sized enterprises (MSMEs) and provides sustainable livelihoods. This finding aligns with Huda et al. (2022), who demonstrate that the tourism sector contributes positively and significantly to regional economic growth, with infrastructure, labor, tourist volume, and tourism revenue serving as key determinants. Socially and culturally, the market serves as a vehicle for preserving local heritage through traditional cuisine, floating trade practices, and harmonious intercommunity interactions. Environmentally, the use of eco-friendly food containers reflects an ecological consciousness that supports long-term sustainability. However, realizing the market's full potential requires strategic measures such as strengthening vendors' foreign language skills through targeted training, accelerating halal product certification, and enhancing Muslim-friendly facilities. The insights gained from Khlong Hae Floating Market not only provide a deeper understanding of sustainable halal tourism characteristics rooted in local heritage in Songkhla but also invite reflection on the applicability of such practices in Aceh.

Aceh Province possesses substantial tourism potential both in terms of cultural heritage and halal tourism destinations aligned with its identity as a region governed by Islamic law. The province boasts a rich tourism landscape, ranging from pristine beaches such as Lampu'uk and Iboih, marine tourism in Sabang, to coffee-based ecotourism in Takengon, all of which lend themselves to the development of culture- and nature-based tourism. The Songkhla model offers valuable lessons for the potential development of water-based or floating culinary market destinations in Aceh's coastal and riverine areas, combining the trade of local products, halal gastronomy, and traditional cultural performances. Moreover, the experience of Khlong Hae underscores the importance of capacity-building among tourism stakeholders, verified halal compliance, and the strategic use of digital marketing platforms to reach global audiences. By adapting this model, Aceh could establish itself as a leading sustainable halal tourism destination that not only enhances its appeal to international Muslim travelers but also strengthens local economic empowerment and cultural preservation. Integrating religious values, cultural authenticity, and environmental sustainability would form a strong foundation for positioning Aceh as one of Southeast Asia's premier halal tourism hubs.

In addition to field observations at Khlong Hae Floating Market, the international community service program also included an academic engagement at Thaksin University, Songkhla, centered on knowledge sharing and cross-border academic collaboration. This forum facilitated intellectual exchange between faculty members and students from Universitas Syiah Kuala (Indonesia) and Thaksin University (Thailand), with the objective of broadening perspectives on sustainable halal tourism development rooted in local heritage. The Universitas Syiah Kuala team delivered a structured scientific presentation entitled *Sustainable Halal Tourism: Empowering Growth with Local Heritage*, organized into six key themes: an introduction to halal tourism; the core principles of halal tourism; the benefits of halal tourism for destinations; challenges in developing halal tourism infrastructure; best practices in marketing halal tourism; and emerging trends shaping the future of the halal tourism industry.



Figure 2. Academic Knowledge-Sharing Session at Thaksin University

During the presentation session (see Figure 2), the speakers not only elaborated on theoretical concepts but also showcased exemplary best practices from Indonesia, particularly from Aceh, such as coffee-based ecotourism development in Takengon, marine tourism and coastal conservation initiatives in Sabang, and the strengthening of halal culinary MSMEs in Banda Aceh. These illustrations proved particularly compelling, demonstrating how halal tourism can serve as both a driver of local economic growth and a mechanism for cultural and environmental preservation. The discussion subsequently evolved into a comparative analysis of halal tourism conditions in Aceh and Southern Thailand, including Songkhla, which likewise has a significant Muslim population. Participants from Thaksin University underscored shared challenges in advancing halal tourism, including limited infrastructure tailored to Muslim travelers' needs, ineffective digital promotion strategies, and the pressing need for halal certification of local MSME products to enhance competitiveness in international markets.

Furthermore, the knowledge-sharing session served as a platform for exchanging both academic and practical perspectives on strategies to advance sustainable halal tourism. A key insight emerging from the discussion was the imperative to enhance the capacity of MSME actors and local vendors, including foreign language proficiency, innovation in the presentation of halal products, and adaptation to digital technologies for global marketing. Academics from both countries concurred that international collaboration in education and community engagement can serve as a driving force to accelerate the transformation of local tourism destinations into competitive halal destinations. In this regard, the activities at Thaksin University not only strengthened international academic networks but also provided both a conceptual and practical foundation for the development of sustainable halal tourism grounded in local heritage, both in Aceh and across other regions in Southeast Asia.

4. Conclusions

The International Community Service Program conducted in Thaksin, Thailand, yielded a comprehensive understanding of both the potential and the challenges inherent in developing sustainable halal tourism grounded in local heritage. Field observations at Khlong Hae Floating Market reveal that a synergistic integration of economic empowerment through MSME participation, socio-cultural harmony between Muslim and non-Muslim communities, and environmental sustainability is reflected in the use of biodegradable materials such as coconut shells and bamboo. From an economic perspective, the market serves as a platform for empowering local MSMEs by selling traditional cuisine, certified halal products, and distinctive souvenirs that appeal to both domestic and international visitors. From a socio-cultural standpoint, it embodies intercommunal harmony between Muslim and non-Muslim communities while serving as a living repository of local heritage and a venue for preserving traditional floating trade activities. From an

environmental perspective, the market's adoption of eco-friendly packaging, such as coconut shells and bamboo containers, reflects an ecological awareness that supports the long-term sustainability of the destination.

The knowledge-sharing sessions held at Thaksin University reinforced the program's academic dimension. These sessions facilitated cross-border exchanges between Indonesian and Thai academics, underscoring the critical role of international collaboration in advancing halal tourism development. Discussions highlighted several strategic challenges, including limited Muslim-friendly infrastructure, the pressing need for formal halal certification for local products, and insufficient proficiency in foreign languages among MSME operators and market vendors. These insights offer practical implications for replication in Aceh, which has substantial potential to develop water-based, culturally anchored halal tourism destinations, such as marine tourism in Sabang and coffee-based ecotourism in Takengon. By leveraging lessons from Songkhla and integrating religious values, cultural authenticity, and environmental sustainability, Aceh stands poised to cultivate a halal tourism model that attracts international Muslim travelers while fostering local economic empowerment. Ultimately, integrating religious values, cultural authenticity, and environmental stewardship offers a robust framework for positioning emerging destinations as competitive players in the global halal tourism industry while fostering community empowerment and sustainable development.

Author Contributions: Conceptualization, S.S. and S.T.; methodology, S.S.; software, S.S.; validation, S.T., A.Q., A.E.P., Z.T., M.A., N.Z., F.F. and T.T.; formal analysis, S.S.; investigation, S.S.; resources, S.S., S.T., A.Q., A.E.P., Z.T., M.A., N.Z., F.F. and T.T.; data curation, S.T., A.Q., A.E.P., Z.T., M.A., N.Z., F.F. and T.T.; writing—original draft preparation, S.S.; writing—review and editing, S.T., A.Q., A.E.P., Z.T., M.A., N.Z., F.F. and T.T.; visualization, S.S.; project administration, S.S.; funding acquisition, S.S. All authors have read and agreed to the published version of the manuscript.

Author Contributions: Conceptualization

S.S.: Suriani Suriani

S.T.: Sartiyah Sartiyah

A.Q.: Ade Qusrinda

A.E.P.: Akbar Eka Prayoga

Z.T.: Zia Thahira

M.A.: Maulidar Agustina

N.Z.: Naswatun Zikra

F.F.: Fitriyani

T.T.: Thanawit

Funding: This research received no external funding.

Institutional Review Board Statement: This study did not require formal ethical approval as it involved participatory observation and academic knowledge exchange activities conducted within a community service program. All procedures were carried out in accordance with institutional guidelines, and no sensitive or personally identifiable data were collected.

Informed Consent Statement: Informed consent was obtained from all subjects involved in the study.

Data Availability Statement: Not applicable.

Acknowledgments: The authors would like to express their sincere gratitude to Universitas Syiah Kuala, Banda Aceh, Indonesia, for supporting this research and its publication. The authors also extend their sincere appreciation to Thaksin University, Thailand, for their valuable collaboration in this program. In addition, the authors gratefully acknowledge the reviewers for their constructive comments and insightful suggestions, which have significantly improved the quality of this manuscript.

Conflicts of Interest: The authors declare no conflict of interest.

References

- Aini, L. (2024). Determinan Minat Kunjung Kembali Wisata Halal Dengan Satisfaction Sebagai Variabel Intervening (Studi Kasus: Wisata Danau Lut Tawar Aceh Tengah). *Journal of Economics, Bussiness and Management Issues*, 1(2), 18-35. <https://doi.org/10.47134/jebmi.v2i1.13>
- Ajidin, Z. A., Suhara, A. I., Kariman, Z., & Hasibuan, R. P. A. (2024). *Best Practice of Sustainable Halal Tourism In Rubiah Island, Sabang, Indonesia*. IQTISHADUNA: Jurnal Ilmiah Ekonomi Kita, 13(2), 333–353. <https://doi.org/10.46367/iqtishaduna.v13i2.2125>
- Alam, A., Ratnasari, R., Ryandono, M. N. H., & Haque, M. G. (2025). The influence of Islamic local wisdom through destination attachment to Islamic socio-cultural responsibilities and halal tourism return visit behavior intentions. *International Journal of Accounting and Economics Studies*, 12(2), 203–212. <https://doi.org/10.14419/s6ts0210>
- Amalia, F. A., Nova, M., Koh, C., & Suhartanto, D. (2024). *Sustainable development in halal tourism industry: The role of innovation and environmental concern*. In E3S Web of Conferences (Vol. 479, p. 07038). EDP Sciences. <https://doi.org/10.1051/e3sconf/202447907038>

- Azam, M. S. E., Abdullah, M. A., & Razak, D. A. (2019). *Halal tourism: Definition, justification, and scopes towards sustainable development*. International Journal of Business, Economics and Law, 18(3), 23–31.
- Battour, M., & Ismail, M. N. (2016). *Halal tourism: Concepts, practises, challenges and future*. Tourism Management Perspectives, 19, 150–154. <https://doi.org/10.1016/j.tmp.2015.12.008>
- Darmawan, F., Rinnunate, C., Fitriyani, F., Diana, A., Faiziah, A., Farlian, T., Suriani, S., & Sartiyah, S. (2025). *Empowering local farmers through sustainable cempedak processing and marketing: A case study of Ko Yo Amphoe Songkhla, Thailand*. International Review of Practical Innovation, Technology and Green Energy (IRPITAGE), 5(1), 8–12. <https://doi.org/10.54443/irpitage.v5i1.2236>
- Global Muslim Travel Index. (2023). *Mastercard-CrescentRating Global Muslim Travel Index*. Retrieved from <https://www.crescentrating.com/global-muslim-travel-index-gmti.html>
- Global Muslim Travel Index. (2024). *Mastercard-CrescentRating Global Muslim Travel Index*. Retrieved from <https://www.crescentrating.com/global-muslim-travel-index-gmti.html>
- Gunawan, E. G., Sartiyah, S., & Aidar, N. (2021). *Understanding of Tourism Industries in the Development of Halal Tourism in Aceh*. International Journal of Islamic Economics, 2(2), 126–135. <https://doi.org/10.32332/ijie.v2i2.2605>
- Henderson, J. C. (2016). *Halal food, certification and halal tourism: Insights from Malaysia and Singapore*. Tourism Management Perspectives, 19, 160–164. <https://doi.org/10.1016/j.tmp.2015.12.006>
- Huda, M., Yuliana, I., & Nurfadillah, N. (2022). The impact of tourism on economic growth: Evidence from Aceh Province, Indonesia. *International Journal of Economics, Business and Accounting Research (IJEBAR)*, 6(1), 223–228. <https://jurnal.stie-aas.ac.id/index.php/IJEBAR/article/view/525>
- Irdiana, S., Ariyono, K. Y., & Drmawan, K. (2021). Pengaruh Wisata halal terhadap kepuasan pengunjung dan minat berkunjung kembali. *Jurnal Cakrawala Ilmiah*, 1(3), 421-428.
- Jaelani, A. K., Kusumaningtyas, R. O., Sarjiyanto, & Sobirov, B. (2025). Sustainable halal tourism regulation based on local wisdom in Indonesia and Uzbekistan. *Journal of Human Rights, Culture and Legal System*, 5(1), 351–377.
- Jia, X., & Zhang, C. (2020). “Halal tourism”: Is it the same trend in non-Islamic destinations with Islamic destinations? *Asia Pacific Journal of Tourism Research*, 25(11), 1115–1130. <https://doi.org/10.1080/10941665.2019.1687535>
- Khan, N. F., Falahat, M., Ullah, I., Sikandar, H., & Van, N. T. (2025). *Integrating halal tourism with sustainable development goals through Islamic values, environmental responsibility and technological innovation*. Discover Sustainability, 6, 648. <https://link.springer.com/article/10.1007/s43621-025-01503-3>
- Rahmatun, L., & Suriani. (2022). Halal tourism and foreign exchange reserves in Indonesia: Error correction model. *Etikonomi: Jurnal Ekonomi*, 21(1), 177–192. <https://doi.org/10.15408/etk.v21i1.19616>
- Rizky, G. R. N., Sartiyah, S., & Ramadhani, E. (2024). *Implementation of Halal Tourism in Central Aceh: Application of the Global Muslim Travel Index*. *Jurnal Bisnis dan Manajemen Islam*, 11(2), 185–202.
- Sarpini, & Faozan, A. (2024). Improving community welfare through local wisdom-based halal tourism development in Banyumas, Central Java Indonesia. *International Journal of Multidisciplinary Comprehensive Research*, 2(1), 45–55.
- Sholichah, L. F., & Mardikaningsih, R. (2025). Pengaruh citra destinasi dan religiusitas terhadap minat berkunjung wisata halal. *currencY (Jurnal Ekonomi Dan Perbankan Syariah)*, 3(2), 495-519.
- Sumaiya, N., & Abdullah, M. A. (2022). *Regulation of tourist dress ethics in the realization of maritime-based halal tourism in Sabang city*. E3S Web of Conferences, 339, 05006. <https://doi.org/10.1051/e3sconf/202233905006>
- Suriani, S., Sartiyah, S., Umuri, K., Nurlina, E., Susanna, S., Syazalisma, C., Mulyadi, A., Kurnia, K., Kesuma, H. & Ishak, N.A. (2024). Fostering Sustainable Development: Empowering Communities through Education, Zakat Innovation, and Social Assistance Strategies. *Journal of Madani Society*, 3(2), 52-57. <https://doi.org/10.56225/jmsc.v3i2.324>
- Wahyudin, U., Randa, A. R., Karimah, K. E., & Santoso, I. M. (2022). *The Misunderstanding of Halal Tourism in Bandung City - Indonesia: Muslim Tourist Arrivals Are Increasing in the Obscurity of Concepts*. *Journal of Islamic Marketing*, 13(12), 2611–2629. <https://doi.org/10.1108/JIMA-07-2020-0204>
- World Bank. (2023). *Tourism and Competitiveness*. Retrieved from <https://www.worldbank.org/en/topic/competitiveness/brief/tourism-and-competitiveness>
- World Travel & Tourism Council. (2024). *Economic Impact Reports*. Retrieved from <https://wttc.org/research/economic-impact>