

Analysis of the Effectiveness of Halal Tourism Fatwas: A Study on Awareness, Implementation, and Impact in the Tourism Industry

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ABSTRACT

Keywords:

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Background: This research aims to analyze the effectiveness of DSN-MUI Fatwa No. 108/DSN-MUI/X/2016 as a guideline for organizing tourism based on sharia principles, emphasizing three dimensions: (i) awareness among stakeholders, (ii) implementation in destination/industry practices, and (iii) economic and social impacts within the tourism industry. The analysis is situated within the context of Indonesia's halal industry ecosystem, where halal certification is often understood as an instrument for enhancing consumer trust and competitive advantage, including in the tourism and culinary sectors. The research questions include: (1) to what extent is stakeholder awareness of fatwas and halal tourism indicators established; (2) what are the patterns of implementation and the barriers to implementation; and (3) what are the observed impacts on well-being, destination performance, and public acceptance.

Method: The research method employs a qualitative-descriptive literature review based on thematic synthesis of empirical/conceptual studies related to fatwas, derivative regulations, halal certification, marketing, financing, and case studies of destination implementation across various regions.

Results: The synthesis results indicate that the effectiveness of fatwas is uneven: fatwas generally function as normative references and ethical-service standards; however, the effectiveness of their implementation is influenced by the strength of positive regulations, institutional capacity, halal literacy/education, facility readiness, and social acceptance within the context of a diverse society.

Conclusion: The study's implications emphasize the need to strengthen governance (stakeholder collaboration), performance measurement based on indices/indicators, and education-communication strategies so that fatwa guidelines can be more operational and have a sustainable impact.

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INTRODUCTION

Halal tourism (often also referred to as Sharia tourism, Muslim-friendly tourism, or the halal lifestyle in the tourism context) has emerged as a response to the need for services compatible with Sharia principles, as well as an economic opportunity sought by many countries and destinations (Ansari & Makki, 2020; Wijaya et al., 2021). This issue is not only related to religious needs (such as the availability of prayer facilities) and the guarantee of halal food and beverages, but also touches on destination management, industry service standardization (hotels, travel agencies, spas/therapy), as well as consumer protection mechanisms and legal certainty (Jaelani, 2018).

At this point, DSN-MUI Fatwa No. 108/DSN-MUI/X/2016 is often positioned as a normative guideline that fills the need for reference when positive regulatory instruments are deemed inadequate or have gaps due to the revocation of certain ministerial regulations related to hotels and Sharia tourism business certification (Marboro, 2023; Miswanto, 2023). At the same time, on-the-ground practices reveal varying levels of readiness. Some destinations are assessed to have adopted halal principles through their facilities, services, and brand image, while others face challenges with halal certification, limited human resources, infrastructure, and understanding of standard indicators (L. S. Hasibuan, 2022; Muttaqillah et al., 2023; Witarto & Pathiassana, 2020).

From the perspective of the broader halal industry ecosystem, halal certification is understood as an instrument of protection and information for consumers as well as a business mechanism in accordance with Sharia principles, while also providing a competitive advantage and enhancing market confidence, including in the culinary and tourism sectors. A study on halal certification governance also indicates an institutional shift from the dominance of civil society organizations (MUI/LPPOM) toward a more integrated system following the Halal Product Guarantee Law (JPH), where the BPJPH issues halal certificates based on written halal fatwas from the MUI (Faidah, 2017; Mariam et al., 2023).

Various studies on community service and SME mentoring confirm that the main obstacles to strengthening the halal ecosystem often include low literacy/awareness, limited procedural information, challenges in adapting to registration technology (OSS/SIHALAL), and incomplete documentation, which ultimately affect the accessibility of halal certification for business operators (Mesta et al., 2022; Nora et al., 2024; Saefullah, 2023; M. W. Sari et al., 2023; Triastuti et al., 2024). These obstacles are relevant to the effectiveness of halal tourism fatwas because the tourism sector is a “bundle” of cross-service elements—destinations, accommodation, transportation, culinary offerings, and supporting SMEs—whose success depends on the consistency of halal guarantees across various service points (Ismanto, 2020; Khalimy, 2018; Wijaya et al., 2021).

Conceptually, there are two recurring fundamental issues in the literature: (i) terminological ambiguity and the operationalization of the concept of halal tourism (e.g., the use of the terms “Sharia” versus “halal,” and variations in indicators across various indices), and (ii) the problem of the effectiveness of fatwas, which are not always legally binding unless they gain legitimacy through positive regulations or local policies (Faidah, 2017; S. W. Hasibuan et al., 2019; Khalifah et al., 2023; Wijaya et al., 2021). Some studies even emphasize that without codification (e.g., into local regulations, governor’s regulations, or technical regulations), fatwas tend to function as internal guidelines, meaning industry compliance is heavily influenced by market incentives, local government oversight, and local social acceptance. In certain regions, the role of local regulations is evident, for example, in West Nusa Tenggara (NTB) with Regional Regulation No. 2 of 2016 on Halal Tourism, which regulates the scope of destinations, marketing, industry, institutional frameworks, supervision and development, as well as financing, and emphasizes stakeholder collaboration (Nasution et al., 2021; Witarto & Pathiassana, 2020). However, the literature also indicates that regulations and discourse on halal tourism can trigger identity contests and controversies (for example, in the discourse on Bali or the debate regarding Borobudur), meaning that the effectiveness of policies or fatwas is not merely a matter of technical service delivery but also concerns social legitimacy and multicultural sensitivity (Aini & Rokan, 2022; Marbun, 2022; Miswanto, 2023).

Based on the above context, this article frames the “effectiveness of halal tourism fatwas” as a multidimensional issue. Effectiveness is not merely measured by the presence or absence of a fatwa, but rather by: (a) the level of awareness and acceptance among stakeholders (tourists, business operators, local governments, local communities, including non-Muslim groups), (b) the implementation of fatwa indicators in actual services (facilities, certification, SOPs, governance), and (c) socio-economic impacts

(community welfare, tourist satisfaction/loyalty, growth in visitor numbers, and regional economic contributions).

Although there are many references regarding DSN-MUI Fatwa 108/2016 and the development of halal tourism, the literature reveals two major gaps: (1) the limited availability of an integrated evaluation framework that simultaneously links awareness–implementation–impact across actors (tourists–business operators–government–communities), and (2) the issue of the normative effectiveness of fatwas when they are not strongly integrated into positive regulations, particularly in diverse regions sensitive to identity politics (L. S. Hasibuan, 2022; Khalifah et al., 2023; Marbun, 2022; Miswanto, 2023). This article will offer an evaluative synthesis linking: (a) the normative status of fatwas and the need for politicization; (b) halal literacy/awareness (among tourists and business operators) as a prerequisite for implementation; (c) indicators of “” implementation (certification, facilities, SOPs, human resources, financing, digital marketing); and (d) impacts (satisfaction, loyalty, well-being, local revenue/economic indicators) by referencing destination index and impact studies.

Based on these gaps and novel aspects, the research questions of this article are: 1) What are the levels and determinants of stakeholders’ awareness of halal tourism fatwas and their indicators? 2) How are fatwas implemented in destination management and industry practices, and what are the recurring key barriers? 3) What are the impacts of implementation (or its incompleteness) on destination performance and tourist well-being/decisions, and what policy implications are most consistently supported by the literature?

METHOD

This article is a qualitative-descriptive study based on library research that synthesizes conceptual and empirical research findings on halal tourism, DSN-MUI Fatwa 108/2016, local regulations, halal certification, as well as consumer/tourist behaviour and industry governance (F. K. Sari et al., 2019; Soleha, 2023). This approach is consistent with literature review practices in studies of halal tourism and the halal industry, which are used to understand concepts, trends, and cross-cutting findings (Baharudin, 2023; Herianti et al., 2023; Mulyani et al., 2022). To maintain interpretive depth, the synthesis was conducted using the “evidence-informed narrative synthesis” logic through thematic grouping and comparison of results across case studies (NTB/Lombok, Bukittinggi, Banyuwangi, Pekalongan, West Sumatra, and heterogeneous regions such as Bali, as well as the context of non-Muslim perceptions) (Aini & Rokan, 2022; Ansari & Makki, 2020; Binarsa & Nasution, 2021; Ismanto, 2020; Marbun, 2022; Nasution et al., 2021; Wibowo, 2020). This study combines four theoretical framework lenses:

1. Effectiveness of norms and legal awareness: the concept of legal awareness as an abstract conception of the harmony between order and peace is used to explain the prerequisites for normative compliance; this approach is illustrated in legal education studies that emphasize communicative education to foster compliance with regulations (including halal fatwas in other contexts) (Syarifuddin et al., 2022).
2. behaviour and acceptance: The Theory of Planned Behaviours (TPB) is used to understand the relationship between perception, attitude, and intention in the context of halal tourism, as well as the finding that halal knowledge can influence the intention to visit (Arta & Fikriyah, 2021).
3. Maqashid al-Shariah: used to assess the rationality of halal policies/certification within the framework of public interest, protection of religion, reason, life, property, and lineage, as well as to understand the phenomena of mandatory halal and public interest (Kamaluddin et al., 2023; Kautsar et al., 2022).
4. Governance and collaboration: the Penta helix model (ABCGM) is used to assess the need for collaboration among actors (academics, business, community, government, media) in the development of halal tourism, as well as to strengthen destination governance through community participation and local institutions (Fithriyah, 2022; Kholid et al., 2020).

Subsequently, content/thematic analysis will be conducted through the stages of data reduction, presentation, and drawing conclusions, which are common in descriptive qualitative research and content analysis (Mulyani et al., 2022). The analytical structure also adopts the Miles & Huberman interactive analysis model used in studies of communication strategies and destination development (Abrar & Salam, 2024). To support the policy evaluation dimension, this article adopts the principles of

alternative policy assessment (technical, economic, political, and administrative feasibility) as used in studies of halal destination development strategies (Destiana & Kismartini, 2020). Additionally, to formulate internal and external implementation factors, the article utilizes the SWOT/PEST framework as a conceptual tool widely used in destination planning (Ansari & Makki, 2020; Mahadiansar & Aspariyana, 2020; Ramadhan, 2023). Finally, to assess service outcomes, the article refers to satisfaction indicators and halal destination attributes proven to influence experience quality and destination satisfaction, as well as a halal tourism index approach based on the implementation of fatwas at the city level (Wibowo, 2020).

RESULTS AND DISCUSSION

Interpreting “Fatwa Effectiveness” in Halal Tourism: From Norms to Operations

The literature consistently positions DSN-MUI Fatwa 108/2016 as a normative guideline for organizing tourism based on Sharia principles, covering actors and services such as tourists, travel agencies, tourism entrepreneurs, hotels, tour guides, and even therapists (Wijaya et al., 2021). However, several studies assert that fatwas fundamentally lack binding legal force in the public sphere unless they gain legitimacy through national or regional regulations; therefore, the effectiveness of fatwas depends on their integration with positive policies as well as oversight mechanisms and incentives (Khalifah et al., 2023; Miswanto, 2023). This explanation aligns with studies on halal certification governance, which confirm that MUI fatwas possess high social acceptance but gain increased binding power when legitimized by the government (Faidah, 2017). Thus, the “effectiveness of halal tourism fatwas” is more accurately understood as the effectiveness of standard guidelines that function through a combination of (i) social acceptance, (ii) market/industry adoption, and (iii) regulatory/institutional support.

Bibliometric findings on Indonesian halal tourism indicate that DSN-MUI Fatwa 108/2016 serves as a key reference, but tourism stakeholders have not fully adhered to the fatwa’s guidelines due to various considerations and implementation barriers; the study also emphasizes that without being codified into government regulations (laws/ministerial regulations), the fatwa struggles to be effectively applied on a broad scale (L. S. Hasibuan, 2022). A similar perspective emerges in a discourse analysis of Borobudur as a halal tourism destination; although religious scholars tend to support halal tourism regulations, the DSN-MUI fatwa is considered ineffective unless the government elaborates it into formal rules, while noting the ambiguity of the central government following the revocation of the relevant ministerial regulation (Miswanto, 2023). Research in Aceh also highlights the weaknesses of halal tourism regulations at the national level and the limited binding power of fatwas if they are not codified into law. (Khalifah et al., 2023) Therefore, the effectiveness of fatwas needs to be analyzed through three dimensions awareness, implementation, and impact, which are interrelated and influenced by the regulatory context.

In terms of service standards, various destination studies confirm that the implementation of halal principles is not sufficient as a branding strategy; rather, it must be reflected in adequate worship facilities, accessible information, the availability of certified halal food and beverages, and service management that avoids prohibited elements (alcohol, gambling, immoral acts) (Permadi et al., 2021). A study on facilities and infrastructure highlights that a common issue in halal tourism is the lack of facilities and infrastructure meeting the criteria of DSN-MUI Fatwa 108/2016, so optimization requires the involvement of managers and the government (Pratistawiningrat & Karmila, 2024). A study of the halal tourism index in Bukittinggi also found that the index falls into the “good” category despite the absence of halal tourism regulations; however, areas still lacking include halal product certification and collaboration with Islamic financial institutions (Wibowo, 2020). This finding is significant as it demonstrates that fatwas can serve as a basis for service evaluation (standard-setting), but technical implementation (certification, financing, infrastructure) determines substantive effectiveness.

Dimensions of Awareness: Tourists, Business Operators, Local Communities, and Non-Muslim Groups

1. Tourist Awareness and Its Determinants

Studies on tourist behavior indicate that halal knowledge is a key component encompassing awareness, understanding, and attitude. However, the literature also notes that understanding of the

concept of halal tourism remains low among some respondents in certain studies. Empirically, quantitative research on visitation interest in the Malang Raya region shows that halal knowledge significantly influences visitation interest, whereas religiosity does not. These findings confirm that the effectiveness of halal tourism promotion/implementation may depend more on halal knowledge literacy than on religiosity alone (Arta & Fikriyah, 2021). In Yogyakarta, a TPB study found that perceptions of the concept and perceptions of development influence public attitudes and interest toward halal tourism, with the public tending to interpret halal tourism through the availability of worship facilities and supporting facilities (in line with one of the GMTI criteria) (F. K. Sari et al., 2019). A synthesis of these two studies indicates that raising tourist awareness is not sufficient through religious symbols alone, but requires concrete information about facilities, services, and halal guarantees.

A study on halal destinations in West Sumatra confirms that halal destination attributes have a significant positive effect on the experience quality and destination satisfaction of Muslim tourists, and that experience quality influences destination satisfaction; this suggests that the dimensions of halal destination attributes can be understood as a mechanism linking service implementation to tourists' psychological outcomes (satisfaction) (Noviyani & Ratnasari, 2021). Another study on tourist loyalty to coastal destinations shows that halal value and tourist satisfaction have a significant positive influence on loyalty, and that there is an indirect influence of halal value on loyalty through satisfaction (Komariyah et al., 2024). Conceptually, these findings support the argument that tourists' awareness needs to be converted into value perception and satisfaction through consistent service experiences; ultimately impacting destination loyalty and sustainability.

2. Business Operator Awareness: Certification, Procedures, and Practical Barriers

On the business operator side, SME literature indicates that awareness of halal certification is often still low and requires guidance. A halal certification guidance program in Tukak Village found that a lack of awareness and information has resulted in few products being certified, thus limiting market reach. Following education and mentoring, there was an increase in knowledge and awareness among SME operators (M. W. Sari et al., 2023). A study on NIB and halal certification mentoring in Pagedangan showed improved understanding among SME operators regarding halal certification, though the achievement rate for NIB/certification issuance remains low due to incomplete requirements; this study also confirms that halal certification has a strong legal basis and is issued by BPJPH based on written halal fatwas from MUI (Nora et al., 2024). A halal literacy program for SMEs in Padang demonstrated an increase in participants' halal literacy and emphasized that the absence of halal certificates can reduce tourists' comfort in consuming local cuisine, thereby potentially lowering the performance of halal tourism (Mesta et al., 2022). A synthesis of these three studies suggests that the effectiveness of halal tourism fatwas is highly dependent on the effectiveness of the supporting halal certification ecosystem for destination-based SMEs.

Quantitatively, a study on small tempe chip businesses in Malang shows that the variables of halal certification regulations and consumer demand significantly influence halal certification applications, while producers' awareness of procedures, costs, and benefits remains low. Increasing awareness requires collaboration between the BPJPH, the industry department, and universities (Sucipto et al., 2021). Another study on SME suppliers in the pastry market emphasizes that halal tourism cannot exist without halal food, and breakthroughs and coordination among stakeholders are needed to ensure the implementation of halal certification is attractive and runs smoothly (Khalimy, 2018). These findings are consistent with the argument that business operators' awareness is not merely an attitude but is linked to cost-procedure calculations, market demand, and institutional support.

The issue of awareness also arises in relevant non-tourism sectors as an analogy. A study on awareness of halal cosmetic regulations among female university students found low awareness and even ignorance regarding the existence of MUI fatwas. This study emphasizes the need for education and the importance of logos/certifications as indicators that shape awareness (N. Hasibuan et al., 2021). A study on halal lifestyle education among millennials showed a significant relationship between halal certification, halal lifestyle, awareness, and knowledge. However, awareness/understanding may have a lower influence on purchase intent compared to the certification itself, so education is needed to enhance knowledge (Nusran et al., 2021). A study on the promotion of a halal lifestyle among the younger generation also found a strong correlation between halal certification, halal awareness, and halal composition, and emphasized the need to increase knowledge of critical halal issues (Ekowati et al.,

2020). By applying this analogy to tourism, the literature suggests that fatwas, as standard “s,” will be effective if translated into easily recognizable signs/guarantees (e.g., halal certificates/logos, service SOPs) and reinforced through continuous education.

3. Social Acceptance in a Diverse Society: Non-Muslims and Identity Politics

The effectiveness of fatwas is also influenced by social acceptance in diverse regions. A study of non-Muslim perceptions in North Sumatra shows that respondents have a positive perception of development aspects due to economic impacts, but a negative perception of products and services that incorporate Islamic ethics—such as bans on alcohol, gambling, and certain expressions of affection. They also reject the obligation to comply with Islamic rules at tourist sites (Aini & Rokan, 2022). A discourse analysis of Bali indicates that the discourse on sharia tourism has sparked controversy. Rejection is linked to the preservation of Balinese cultural identity, multiculturalism, and concerns regarding identity politics. The study suggests the government should not proceed with the implementation discourse in Bali for the sake of national cohesion (Marbun, 2022). A socio-legal study on Borobudur also found that the majority of clerics agree Borobudur can be a halal tourism destination in terms of supporting services, but some oppose it because they view Borobudur as a Buddhist heritage site. The study also emphasizes that there are no fatwas from major Islamic organizations prohibiting Muslim visits to non-Islamic places of worship (Miswanto, 2023). This synthesis indicates that “effectiveness” cannot be separated from policy framing. When halal tourism is understood as an inclusive “extended service,” resistance may decrease, but when perceived as an ideological agenda, resistance increases.

Implementation Dimension: Alignment of Practices with Fatwas, Regulations, and Indicators

1. Implementation Based on Commitment and Local Strategies

A study of Santen Island in Banyuwangi shows that the development of sharia tourism was carried out using strategies (including promotion) and SWOT analysis, and its implementation was assessed as having followed DSN-MUI Fatwa 108/2016; the research emphasizes the need for stakeholder commitment and cooperation as well as the political will of the central and local governments (Ansari & Makki, 2020). A study on halal tourism management in Tete Batu Village (NTB) found that management encompasses planning, implementation, and monitoring–evaluation, with a focus on halal brand image through prayer facilities, the provision of halal food, the management of halal-concept accommodations, and community participation. However, the main constraints are a lack of budget and human resources (Witarto & Pathiassana, 2020). A study on community-based halal tourism development patterns at the Sembalun Geosite, using content analysis, confirms the high level of community participation and identifies categories/themes of participation; this study emphasizes the need for participation patterns suited to the destination’s conditions (Kholid et al., 2020). In summary, these three studies indicate that the implementation of fatwas tends to be more effective when destinations have (i) a development strategy (SWOT/participation), (ii) oversight mechanisms, and (iii) strong community engagement.

In Pekalongan, field research found that coastal destinations have the potential to be developed into Muslim-friendly tourism. Community involvement is diverse (vendors/managers), and there are economic benefits for the community through the involvement of in management and trade (Ismanto, 2020). A study on halal tourism development for welfare in Mataram (NTB) highlights the government’s efforts to improve facilities and infrastructure, promotion, transportation, and accommodation in accordance with Sharia regulations; the impact is illustrated through improved welfare (as evidenced by an increase in the Human Development Index/HDI) (Binarsa & Nasution, 2021). A study on the development strategy for halal tourism on Penyengat Island emphasizes alternative strategies such as branding and marketing, accessibility, and the provision of Muslim-friendly facilities. The main recommendation is the provision of Muslim-friendly facilities for the comfort of tourists (Destiana & Kismartini, 2020). By synthesizing the findings, the implementation of fatwas becomes more “operational” when interpreted as guidelines for improving facilities, access, and services that impact tourist comfort as well as local economic opportunities.

2. Implementation Gaps: Halal Certification, Infrastructure, Human Resources, and Detailed Regulations

Several studies also highlight recurring implementation gaps. The Carocok Painan study identified barriers to halal tourism implementation, including the absence of halal certification, low public awareness, inadequate facilities and infrastructure, and the lack of detailed regulations from local governments even though efforts have been made to enact local sharia regulations, practical obstacles reduce their effectiveness (Marboro, 2023). A feasibility study of homestays in a tourist village in Lombok indicates that many homestays have attempted to implement halal tourism principles, but are deemed unfit because management is not yet systematic, organizational objectives are not yet aligned with Sharia principles, and operators do not understand Sharia management. Weaknesses include cuisine, staff, marketing, and accommodations (Muttaqillah et al., 2023). A theoretical study on criteria for homestays that meet halal principles highlights post-pandemic “homework” issues, including the low number of halal-certified businesses and the need for standards; this indicates a gap between guidelines and the readiness of tourist village accommodations (Permadi et al., 2021). A synthesis of the three studies confirms that implementation barriers are not merely a matter of intent, but also involve managerial capacity, standardization, and certification.

In the hotel sector, a study on the identification of Sharia-friendly hotels in Pontianak found that most hotel operators are aware of the concept of Sharia hotels, but only a small fraction are familiar with the government regulations and DSN-MUI guidelines governing their operations. Some hotels are already accommodating to Muslim guests and employees, but modern design concepts render certain facilities non-compliant (Lham, 2022). This aligns with the literature’s argument that industry stakeholders’ knowledge of regulatory frameworks and standards is a prerequisite for implementation. Without this, implementation becomes partial and based on local customs rather than measurable standards. A study on supporting facilities and infrastructure for halal tourism also confirms that infrastructure components do not yet meet fatwa requirements, thereby reducing destination optimization (Pratistawiningrat & Karmila, 2024). From the human resources perspective, an article on the development of human resources in the halal industry emphasizes the need for competencies among halal auditors, halal tour guides, and other personnel, while also stating that halal tourism is intended for Muslim tourists but can be enjoyed by non-Muslims, so industry players and the public need to understand halal tourism (Fahrika et al., 2023). Thus, the effectiveness of fatwa implementation requires investment in human resources and operational knowledge, not just normative policies.

The issue of halal certification as a “bottleneck” is also evident in the Bukittinggi halal tourism index study; the aspects that are still lacking are halal product certification and collaboration with Islamic financial institution (Wibowo, 2020). A similar issue emerges in the bibliometric analysis of Indonesian halal tourism, which highlights two challenging aspects of implementing fatwa guidelines: halal certification for food and beverages and the use of Islamic financial institutions (L. S. Hasibuan, 2022). At the supply chain level, a study on self-declared halal certification in Bulak, Surabaya, revealed difficulties in finding certified fresh halal meat in the market, causing some business operators to fail to take advantage of the free certification program. This indicates that raw material constraints and slaughterhouse management issues can disrupt the halal assurance process (Gunawan et al., 2024). In the context of Papua, a phenomenological study on mandatory halal certification found low awareness among business operators regarding the obligation of halal certification and the benefits of the halal label; however, mandatory halal certification is viewed as capable of driving economic growth and should be interpreted as a public interest (Kamaluddin et al., 2023). Linking these findings, the implementation of fatwas in tourism is highly dependent on the readiness of the halal certification system and supply chain in supporting sectors (culinary, raw material logistics).

3. Derivative Regulations and Legal Vacuum: Impact on Implementation

Several studies confirm that the revocation of the Minister of Tourism and Creative Economy’s Regulation on guidelines for sharia-compliant hotels created a legal vacuum. This situation was one of the reasons behind the issuance of DSN-MUI Fatwa 108/2016 as a guideline (Ansari & Makki, 2020; Marboro, 2023; Miswanto, 2023). Legal literature on the halal industry also emphasizes that fatwas will not be effective unless they are codified into ministerial regulations or other formal rules (Nurrahma, 2021). Bibliometric analysis of Indonesia’s halal tourism sector confirms that fatwas not codified into central government regulations will struggle to be effective; thus, local regulations (Perda/Pergub) can

serve as an alternative but are geographically limited in scope (L. S. Hasibuan, 2022). Consequently, regions with stricter local regulations—such as NTB with Perda 2/2016—possess a clearer framework for guidance and oversight. The Tete Batu study notes that the local regulation governs community empowerment through raising awareness, capacity building, and income generation, including the promotion of halal tourism (Rahmatullah, 2020; Witarto & Pathiassana, 2020). The Mataram study also emphasizes the role of NTB's regional regulation in the four pillars of “ ” (destination, marketing, industry, institutional) development and the scope of guidance, supervision, and financing (Nasution et al., 2021; Rahmatullah, 2023). Thus, the implementation of fatwas appears to be more supported when there are local regulations that operationalize standards into programs, supervision, and funding.

However, the effectiveness of regulations remains influenced by social legitimacy. A study on the ratio legis regarding the obligation to respect religious norms in the Tourism Law underscores the importance of regulations to prevent local culture from being “contaminated,” but sanctions that consist only of warnings may not be commensurate with the losses incurred. This study reminds us that tourism policies must be designed with balance, as tourism has both positive and negative economic, social, and cultural impacts (Ramadhani et al., 2021). These findings are relevant because halal tourism often carries specific ethical norms (e.g., bans on alcohol/gambling), which, if not managed through effective communication, can trigger resistance, as seen in the perceptions of non-Muslims or the discourse surrounding Bali (Aini & Rokan, 2022; Marbun, 2022). Therefore, the implementation of fatwas requires a strong, participatory, and culturally sensitive public communication strategy.

Impact Dimensions: Economy, Well-being, Satisfaction, Loyalty, and Destination Competitiveness

1. Economic Impact and Local Well-being

A literature review on the potential of halal tourism in Indonesia concludes that halal tourism impacts not only revenue but also job creation, increased investment, and infrastructure development. However, raising awareness of halal tourism is necessary to ensure targeted development (Soleha, 2023). A study on the development of sharia tourism potential in religious tourism (tombs) shows that economic benefits are felt by managers, merchants, and visitors due to increased comfort. The impact of development is considered positive for many parties, although there are constraints such as a lack of managers and low public awareness of the potential of religious tourism (Mabrurin & Latifah, 2021). A study in Pekalongan confirms the community benefits of involvement as merchants/managers as well as the importance of the stakeholder ecosystem (Ismanto, 2020). The Mataram study shows that the development of halal tourism has an impact on improved well-being, as illustrated by the annual increase in the HDI (Nasution et al., 2021). Combining these findings, the economic impact of halal tourism tends to emerge when there is (i) an improvement in facilities and services that increases comfort and visitor numbers, and (ii) the involvement of the local community in the value chain (cuisine, souvenirs, management).

From a financing perspective, Granger causality and panel regression studies indicate that Islamic bank financing in the restaurant and lodging sectors contributes to an increase in the number of religious/halal tourists and local revenue growth. This study emphasizes the importance of support from the Islamic financial industry for halal tourism (Rahman et al., 2020). A study on the role of Islamic bank mergers confirms that merged financial institutions can serve as a support mechanism for the halal industry, particularly regarding capital, and promote Islamic financial inclusion (Harisah & Rohmaniyah, 2022). A study on the innovation of crowdfunding platforms for financing the development of halal tourism shows that respondents agree and perceive the ease of use, while emphasizing the limitation of government funds as an issue that can be addressed through innovative financing platforms (Oktavian & Maika, 2020). A study on the conversion of conventional banks to Islamic banks also highlights policy motivations related to NTB's halal tourism and the need for sharia-compliant local financial management, thereby reinforcing the correlation between halal tourism growth and economic development (Billah et al., 2023). This synthesis implies that the economic impact of halal tourism fatwas will be stronger with sharia financing support and funding innovations that make implementation (facilities, certification, human resources) more feasible.

Resource support can also come from CSR; a study on optimizing CSR funds for halal tourism in Bledug Kuwu confirms that CSR can contribute to sustainable development through the development

of Sharia-based infrastructure, facilities, and services, as well as innovations in tourist education (Hanafiah et al., 2020). This is relevant to the finding that many destinations face facility and infrastructure constraints (Marboro, 2023; Pratistawiningrat & Karmila, 2024; Witarto & Pathiassana, 2020). Thus, non-budgetary financing mechanisms (CSR, crowdfunding) can strengthen the effectiveness of fatwa guideline implementation.

2. Impact on Satisfaction, Loyalty, and Destination Choice

Regarding tourist outcomes, a study in West Sumatra shows that halal destination attributes enhance experience quality and destination satisfaction (Noviyani & Ratnasari, 2021), while a study along the Sampang coast indicates that halal values and satisfaction boost loyalty (Komariyah et al., 2024). Literature on destination image and travel experiences suggests that destination image constitutes a personal evaluation before and after travel, and that travel experiences offer benefits for both tourists and the industry, though much remains unknown about motivations and impacts (Abrian et al., 2023). A study on the decision to choose a halal destination emphasizes the importance of maintaining the image of a halal destination so that it truly reflects halal in its actual Sharia aspects. The study also highlights the ambiguity of the concept of halal tourism between practitioners and academics as well as variations in implementation approaches (Handayani et al., 2021). By synthesizing the findings, the impact of fatwas (as standards) on satisfaction/loyalty will materialize if the implementation of halal indicators is consistent and capable of building a credible destination image (not merely a label), thereby influencing travelers' decisions.

From a marketing perspective, a study of television news coverage regarding Lombok post-earthquake indicates that news coverage has a significant positive impact on visitation interest. This reinforces the role of destination communication in restoring/enhancing tourist interest (Arianti, 2019). A study on the communication strategy of the Pekanbaru Tourism Office shows that the communication strategy for developing halal tourism includes research, planning (communicators, messages, media, targets, effects), implementation (team, TV, radio, advertising, outreach), and evaluation. The targets include tourism business operators and the local community (Abrar & Salam, 2024). A digital marketing study in Bengkulu indicates that effective digital marketing strategies can increase consumer awareness and preference for halal tourism destinations, while emphasizing collaboration between industry stakeholders and local governments (Pefriyadi et al., 2024). Digital marketing literature on destinations also emphasizes that digital platforms (social media, websites, online ads) enable destinations to reach a global audience in real-time and provide data for campaign evaluation (Saputra, 2023). Thus, for fatwas to be effective in the industry, not only are internal standards required, but also communication that translates these standards into information understood by the public (tourists) and business operators.

The connection between digital promotion and halal awareness is also evident in a marketing exposure study on increasing awareness of halal food in Japan via Instagram, which emphasizes the need for an understanding of the halal concept and high halal awareness to maximize the availability of halal-certified products (Eriany, 2023). A study on the role of digital marketing in SMEs adhering to Sharia principles confirms that digital marketing can build trust and reputation and support the development of relevant halal labels for SMEs in the halal tourism sector (Awa et al., 2024). A literature review of marketing strategies for halal products/halal SMEs/halal tourism also identifies strategies such as digital marketing, branding-differentiation, promotion-communication, and experiential marketing (Haque, 2024). This synthesis indicates that the impact of fatwas on tourist behavior is not automatic; it requires promotional-informational mediation that makes halal attributes visible, credible, and valuable within the tourism experience.

Determinants of Effectiveness and Policy Implications: A Cross-Study Synthesis

1. Regulatory-Institutional Factors: Enactment, Development, and Oversight

Several studies confirm that national regulations on halal tourism remain unclear or weak, making fatwas alone insufficiently effective. This poses a dilemma because halal tourism is still broadly regulated under the Tourism Law, and many technical policies have been revoked (Khalifah et al., 2023; Miswanto, 2023). Bibliometric studies conclude that for fatwas to be effective, they must be codified into central government regulations or at least reinforced by local regulations (L. S. Hasibuan, 2022). In the context of NTB, local regulations serve as an example of local codification that governs the scope of guidance, supervision, and funding (Nasution et al., 2021; Witarto & Pathiassana, 2020). Therefore, a consistent

policy implication is the need to harmonize fatwas as normative standards with operational regulations (local regulations/governor's regulations/technical regulations) so that compliance is not merely voluntary.

In the halal certification governance framework, the literature indicates that the BPJPH issues halal certificates based on written halal fatwas from the MUI. This structural change is crucial for legal certainty and strengthening oversight (Faidah, 2017; Mariam et al., 2023; Mesta et al., 2022; Nora et al., 2024). Studies on the professionalism and independence of the MUI in certification emphasize that halal certification encompasses standards, inspections, fatwa issuance, and certificate issuance as an integrated whole; internal audits and periodic evaluations are also part of the halal certification system (Nurhayani et al., 2023). Since halal tourism demands guarantees of halal food, beverages, and services, the effectiveness of fatwas requires a transparent certification “institutional infrastructure” that is easily accessible to SMEs and has internal evaluation mechanisms.

2. Capacity Factors: Human Resources, Literacy, and Administrative Technology

Literature on post-pandemic economic recovery through the halal industry emphasizes strategies for human resource development, training, inter-institutional collaboration, and continuous evaluation; the halal tourism sector is cited as playing a major role in recovery (Mulyani et al., 2022). Studies on human resources in the halal industry highlight the need for competent halal auditors and halal tour guides, as well as the importance of public and stakeholder understanding of halal tourism (Fahrika et al., 2023). A study on human resource management in traditional Islamic boarding schools (pesantren) emphasizes recruitment programs, training and education, culture building, and evaluations focused on changing attitudes and behaviours. This study positions halal tourism as a potential sector requiring the involvement of local communities (Afifah & Hasan, 2022). Thus, the effectiveness of fatwas is also a matter of capacity and the extent to which stakeholders possess the competence to apply halal indicators and manage services.

On the administrative technology side, various halal certification assistance programs (SEHATI/self-declare) indicate that business operators often struggle to adapt to registration technologies (email, OSS, SIHALAL), require halal advisors, and face a processing time of several months; nevertheless, business operators consider the program beneficial (Saefullah, 2023). A study on synergistic assistance at Gerbang Kertausila emphasizes the role of the SiHalal application and the process leading up to the fatwa hearing and certificate issuance (Triastuti et al., 2024). Findings from other SME mentoring initiatives confirm that document and procedural hurdles are barriers to achieving certification (Mutmainnah, 2024; Nora et al., 2024). In summary, if the certification process is complex and digital literacy is low, the implementation of fatwas (which require a guarantee of halal services) will be hindered; thus, policies to strengthen literacy and provide mentoring become key factors in effectiveness.

3. Socio-Cultural Factors: Participation, Local Wisdom, and Inclusivity

Community-based tourism literature emphasizes community involvement from planning to evaluation to identify impacts and minimize negative effects, where synergy with local institutions is required (Wijayanti & Purwoko, 2023). A study in Setanggor highlights the role of youth in building the image of halal tourism through hospitality and shifting community mindsets. This underscores the importance of local agents as drivers of implementation (Busaini et al., 2020). Community service initiatives in destination management based on local wisdom (Aceh) emphasize the promotion of halal tourism and hygiene issues (waste management) as part of implementing core values (hygiene as part of faith) (Anismar et al., 2022). A study on the strategy for halal tourism villages based on ecology, education, and community emphasizes the readiness of infrastructure, services, facilities, and the community as strategic priorities (Pramono et al., 2022). This synthesis indicates that the effectiveness of fatwas also depends on the internalization of values within the community (hygiene practices, hospitality, participation) and adaptation to local wisdom.

The issue of inclusivity can also be considered a prerequisite for destination sustainability. Studies on strengthening inclusive tourism highlight challenges regarding communication accessibility and training (public speaking) for people with disabilities. Training can encourage active participation and create more inclusive and sustainable tourism (Murti et al., 2024). Although not specific to fatwas, this

study is relevant for expanding the interpretation of “public interest” (maqashid) and destination service quality, as competitive halal destinations must also prioritize accessibility and service equity.

4. Marketing-Communication Factors: Credible Branding and Digitalization

The literature emphasizes that halal promotion and education must be conducted using appropriate strategies and media. Promotion trends in the 4.0 era are driving digital marketing across industries, including tourism (Yuniarti et al., 2024). Studies on destination digital marketing highlight the ability to present visual content, testimonials, personalization, and the use of data for campaign evaluation (Saputra, 2023). A digital marketing study on Bengkulu demonstrates the impact of increased awareness and preference (Pefriyadi et al., 2024), while Pekanbaru’s communication strategy underscores the importance of evaluating audience understanding of messages and their subsequent actions (Abrar & Salam, 2024). Post-pandemic tourism marketing studies also emphasize the use of IT and social media, although content is often still minimal, management strategies need evaluation to increase impact (Danarsasi & Meirinawati, 2021). The synthesis shows that fatwas as service standards need to be translated into credible marketing messages (e.g., proof of certification, facilities) so they do not stop at slogans, in line with literature critiques regarding conceptual ambiguity and the risk of exclusivity.

CONCLUSION

The literature synthesis indicates that the effectiveness of DSN-MUI Fatwa No. 108/DSN-MUI/X/2016 in the tourism industry primarily functions as a normative standard and an ethical-service reference, but its operational effectiveness is uneven across regions and subsectors. The key explanation is that, as emphasized in governance studies and policy discourse, a fatwa is not automatically legally binding in the public sphere without the support of positive regulations; thus, implementation largely depends on stakeholder commitment, market incentives, and local policies. Regions with clearer derivative regulations or oversight frameworks (e.g., local regulations) tend to be better able to operationalize the guidelines into programs for facilities, promotion, community empowerment, and oversight.

In terms of awareness, research on tourist behaviour indicates that knowledge of halal practices can significantly influence the desire to visit, while religiosity is not always a significant factor; thus, literacy regarding halal knowledge and information on facilities and services becomes crucial. On the business operator side, various mentoring programs indicate that awareness of halal certification can be increased through education; however, procedural, administrative, and documentation barriers, as well as challenges in the halal raw material supply chain, often hinder the acceleration of certification. In a diverse society, the effectiveness of halal policies/standards is influenced by social legitimacy; non-Muslims may accept economic benefits but reject certain ethical restrictions, while discourse in specific regions indicates the risk of identity politicization.

In the implementation dimension, the most consistent barriers are halal certification for food and beverages, readiness of facilities and infrastructure, human resource capacity, and the availability of detailed regulations and oversight. These findings are consistent across studies on destinations, accommodations (homestays/hotels), and the halal tourism index. In the impact dimension, the literature indicates a positive relationship between halal attributes/values and experience quality, satisfaction, loyalty, and the potential for local welfare. However, sustainable impacts tend to emerge when service implementation is supported by funding, stakeholder collaboration, and credible communication/marketing strategies.

There are several steps that can be taken to enhance the effectiveness of fatwas. First, central and local governments need to strengthen the harmonization of fatwas with operational regulations (local regulations/governor’s regulations/technical standards) so that guidelines are more actionable and include mechanisms for guidance and oversight. Second, strengthening halal literacy, certification assistance, and support for the halal supply chain for culinary SMEs in the destination must be prioritized as they are bottlenecks in implementation. Third, pentahelix (ABCGM) collaboration and communication/digital marketing strategies need to be optimized to build an inclusive and evidence-based destination image (facilities/certifications), while remaining sensitive to the multicultural context. Fourth, further research needs to develop integrated measurement instruments (e.g., fatwa-based

indices) and test the causal relationship between indicator compliance, satisfaction, loyalty, and regional well-being.

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