

Halal Tourism Development at Santen Sharia Beach, Banyuwangi: Opportunities, Challenges, and Sustainable Integration with Local Islamic Traditions

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Abstrak

Pariwisata halal telah menjadi strategi daya saing global, namun implementasinya sering kali menghadapi ketidakselarasan antara standar global dan realitas sosio-kultural lokal. Penelitian ini menganalisis pengembangan pariwisata halal di Pantai Syariah Pulau Santen, Banyuwangi, dengan pendekatan kualitatif. Melalui integrasi analisis SWOT, perspektif sosio-kultural, dan keberlanjutan, kami mengidentifikasi adanya "ketidakselarasan konseptual" antara diskursus global yang inklusif dengan implementasi simbolis di tingkat lokal. Untuk mengatasinya, penelitian ini mengusulkan *Kerangka Tata Kelola Pariwisata Halal Terlokalisasi (Glocalized Halal Tourism Governance Framework)* yang terdiri dari tiga dimensi: integrasi kelembagaan, pelekatan budaya, dan tata kelola berbasis keberlanjutan. Temuan menunjukkan bahwa pariwisata halal bukan sekadar strategi *branding*, melainkan model tata kelola kompleks yang memerlukan rekonsiliasi antara kerangka kerja *Muslim-friendly* global dengan nilai lokal. Penelitian ini berkontribusi pada literatur pariwisata halal dengan mengusulkan pergeseran fokus analisis dari pendekatan berorientasi pasar menuju model adaptasi tata kelola, yang menyediakan referensi konseptual awal bagi pengembangan pariwisata berkelanjutan di destinasi yang beragam secara budaya.

Kata kunci: *Tata Kelola Terlokalisasi, Pariwisata Halal, Ketidakselarasan Konseptual, Adaptasi Tata Kelola, Keberlanjutan.*

Abstract

Halal tourism has emerged as a global competitiveness strategy, yet its implementation often faces a misalignment between global standards and local socio-cultural realities. This study analyzes the development of halal tourism at Santen Sharia Beach, Banyuwangi, through a qualitative approach. By integrating SWOT analysis with socio-cultural and sustainability perspectives, we identify that the destination's development is characterized by a "conceptual misalignment" between global inclusive discourse and local symbolic implementation. To resolve this, this study proposes a *Glocalized Halal Tourism Governance Framework* consisting of three interrelated dimensions: institutional

integration, cultural embeddedness, and sustainability-oriented governance. The findings suggest that halal tourism is not merely a branding strategy but a complex governance model requiring the reconciliation of global *Muslim-friendly* frameworks with local cultural vernaculars. This study contributes to halal tourism scholarship by proposing a shift in analytical focus from market-oriented approaches toward a governance adaptation model, providing a preliminary conceptual reference for culturally diverse destinations.

Keywords: Glocalized Governance, Halal Tourism, Governance Adaptation, Sustainability, Cultural Embeddedness.

Introduction

Halal tourism has emerged as a prominent global lifestyle trend, driven by the expanding Muslim population and their rising purchasing power. This concept has gained widespread acceptance among both Muslim and non-Muslim travelers (Kurniawan et al., 2025; Ayubi, 2014). Nations such as Malaysia, Japan, South Korea, and Turkey have actively developed their halal tourism sectors, signaling Indonesia's immense potential to compete on the global stage (Fadhlan & Subakti, 2022). Consequently, the Indonesian government has prioritized halal tourism as a national strategic program, focusing on thirteen provinces to boost the Sharia economy, which reached a global market potential of 3.7 trillion USD in 2019.

Conceptually, halal tourism aligns with Sharia principles by upholding monotheistic values and avoiding activities considered harmful or prohibited (Bogan & Sarusik, 2019). Its primary goal is to provide both material and spiritual benefits to travelers (Hakim et al., 2017). While often referred to as Sharia tourism, Islamic tourism, or halal travel (Surur, 2020), it generally builds upon conventional tourism products by incorporating Sharia-compliant infrastructure, ethical community empowerment, and marketing practices that adhere to Islamic principles (Fadhlan & Subakti, 2022).

Santen Island Sharia Beach in Banyuwangi, East Java, is often cited as one of the pioneering destinations in this domain. Strategically positioned as a tourism gateway connecting Java, Bali, and Nusa Tenggara (Kustulasari, 2020), its combination of ethnic diversity and natural wealth has been credited with transforming the area from a previously neglected site into a growing, religious-based tourism destination. With foreign tourist visits reported to be increasing annually (Kustulasari, 2020), earlier studies have described Santen Island as a potential model for sustainable tourism with positive effects on local economic development and cultural preservation (Anandhyta & Kinseng, 2020), although, as discussed below, more recent evidence suggests this potential remains only partially realized.

Despite its growth, several empirical studies suggest that the implementation of halal tourism at Santen Island remains suboptimal. While researchers like Kustulasari (2020) and

Anandhyta and Kinseng (2020) emphasize the destination's positive economic contributions, others highlight critical implementation gaps. Hadi and al-Asy'ari (2017) identify both potential and constraints in developing sharia beach tourism at Santen Island, calling for a clearer development strategy. Similarly, Fawaid and Khotimah (2019) observed that infrastructure compliance, such as gender segregation and prayer facilities, is inconsistent, while Wahyuningsih (2016) noted that price, rather than Islamic attributes, still dominates visitor motivations. Taken together, these observations point to an urgent need for service quality synergy and branding to ensure long-term sustainability.

Although previous studies have provided valuable insights, significant scholarly gaps remain. First, existing research predominantly focuses on tourist behavior, marketing, and economic performance, with limited attention paid to how institutional frameworks and stakeholder collaboration shape destination governance from a managerial and policy-document perspective (Battour et al., 2021). Second, while infrastructure and certification are well-documented, insufficient research has explored how Islamic values and hospitality principles are negotiated and institutionalized within regional tourism planning (Stephenson, 2014). Third, the interaction between local cultural traditions (such as Osing heritage) and Islamic values in constructing a halal tourism identity remains underexplored, particularly in coastal destinations where socio-cultural dynamics are unique compared to urban or religious sites (Battour et al., 2024).

Against this backdrop, this study aims to bridge these gaps by examining the development of halal tourism at Santen Island Sharia Beach. Specifically, this research is guided by three objectives: (1) to examine the factors influencing halal tourism development at the destination; (2) to analyze the opportunities and challenges shaping development through the interaction of internal and external factors; and (3) to assess the contribution of local Islamic traditions and cultural values to destination competitiveness and sustainability. By focusing on the perspectives of local government (Pemda) officials alongside document analysis, and integrating cultural and Islamic tourism frameworks, this study offers an interdisciplinary lens for understanding how halal tourism identity is constructed in a local context.

Research Method

1. Research Design

This study employed a qualitative research design to examine the governance dynamics of halal tourism at Santen Island Sharia Beach, Banyuwangi. A qualitative approach was selected as it allows for an in-depth exploration of complex socio-cultural phenomena and multi-stakeholder governance processes within their natural setting (Corbin & Strauss, 2008). Rather than quantifying performance, this study explores how institutional arrangements, community participation, and Islamic principles interact to shape halal tourism. The analytical framework integrates the SWOT (Strengths, Weaknesses, Opportunities, and Threats) model not merely as a managerial tool, but as an analytical lens to synthesize empirical data into a *Glocalized Halal Tourism Governance Framework*.

2. Research Site, Key Informant, and Data Sources

The research was conducted at Santen Island Sharia Beach, located in Karangrejo Village, Banyuwangi Regency, East Java Province, Indonesia. The destination was purposively selected because it represents one of Indonesia's pioneering coastal destinations implementing the halal tourism concept through the integration of Muslim-friendly tourism services, community participation, and local government initiatives.

The primary interview data for this study were obtained from two key informants: officials from the Banyuwangi Regency Government (Pemda) who were directly involved in the coordination, supervision, and policy support for halal tourism development at Santen Sharia Beach. These informants were selected because of their institutional, on-the-ground position overseeing destination governance, which provided direct access to institutional, operational, and community dynamics that these two respondents could meaningfully speak to. Broader multi-stakeholder context, such as the day-to-day on-site management of Santen Sharia Beach, local community leaders, tourism business operators, and religious leaders, was captured not through direct interviews with each of these parties, but through document analysis (regional regulations, the RIPARDA master plan, and the DSN-MUI Fatwa) and field observations at the destination.

This reflects a two-key-informant interview design, supplemented and triangulated with field observations and documentary evidence, as described below. Relying on two informants, both from the local government, for interview data is a scope limitation of this study: statements attributed to "stakeholders" in the Findings reflect these officials' account of other parties' views and the researchers' independent document analysis and observations, not

separate interviews conducted with each stakeholder group. Relatedly, the study's account of the interaction between local cultural traditions and Islamic values (Objective 3) is developed primarily through document observation and prior research rather than new primary fieldwork with cultural or community informants, and should be read as a synthesis and interpretation of existing evidence rather than as newly collected ethnographic data.

Primary data were obtained through in-depth interviews with the key informants, field observations, and documentation related to tourism management and destination development. Secondary data consisted of national laws, regional regulations, DSN-MUI Fatwa Number 108/DSN-MUI/X/2016 concerning Sharia Tourism Guidelines, tourism development plans, government reports, and relevant academic literature addressing halal tourism, sustainable tourism, community-based tourism, and destination governance.

3. Research Procedure

The research was conducted through seven sequential stages. First, relevant literature on halal tourism, sustainable tourism, community-based tourism, and destination governance was reviewed to establish the conceptual framework and formulate the research questions. Second, the key informants (Banyuwangi Regency Government/Pemda officials) were identified and approached based on their direct institutional involvement in halal tourism development and governance. Third, field observations were conducted to understand the physical characteristics of the destination, tourism facilities, and community participation. Fourth, semi-structured in-depth interviews were conducted with the key informants. Fifth, policy documents, government reports, and other documentary materials were collected to complement the empirical findings. Sixth, all qualitative data were transcribed, organized, verified, and coded for analysis. Finally, the findings were interpreted using the SWOT analytical framework to identify internal strengths and weaknesses alongside external opportunities and threats affecting halal tourism development.

Table 1. Research Procedure

No.	Stage	Description
1	Research Problem Identification	Identifying research problems related to the opportunities and challenges of halal tourism development at Santen Island Sharia Beach.

2	Literature Review	Reviewing literature on halal tourism, sustainable tourism, destination governance, and community-based tourism.
3	Participant Selection	Identifying and approaching the key informants (Banyuwangi Regency Government/Pemda officials) for interview, based on their direct institutional involvement in halal tourism development and governance.
4	Data Collection	Conducting the key informant interview, field observations, and collecting documentary evidence.
5	Data Preparation	Transcribing, organizing, and verifying qualitative data.
6	Data Analysis	Coding, categorizing, and analyzing the data using the SWOT framework.
7	Interpretation and Reporting	Interpreting the findings and developing an integrated explanation of halal tourism development based on SWOT analysis

4. Data Collection Techniques

Data were collected through semi-structured in-depth interviews with the key informants, systematic field observations, and document analysis. The interviews were conducted face-to-face with the key informants (Banyuwangi Regency Government/Pemda officials) and each lasted approximately 45–90 minutes. Interview locations included the Banyuwangi Regency Tourism Office and a location agreed upon by the informants. With the informants' informed consent, the interviews were audio-recorded and supplemented with detailed field notes to support data accuracy and completeness.

Field observations focused on tourism facilities, Muslim-friendly services, environmental conditions, visitor activities, and community participation within the destination. Documentary evidence included tourism development plans, government regulations, DSN-MUI Fatwa Number 108/DSN-MUI/X/2016, regional tourism policies, and official reports relevant to halal tourism development. Data on local cultural traditions and local wisdom (*kearifan lokal*) presented in the Findings were derived primarily from document observation, that is, systematic observation of documentary sources such as regional regulations, the RIPARDA master plan, and prior academic studies, rather than from direct field observation of the destination or its stakeholders, given the scope and duration of the fieldwork.

To support the credibility of the findings, information obtained from the key informant interviews, field observations, documentary evidence, and relevant academic literature was compared. This comparison should be read as a limited form of triangulation, since both key informants represent the same institutional standpoint (the Banyuwangi Regency Government/Pemda) rather than independent stakeholder groups.

Ethical Considerations: This study followed standard ethical research procedures. The key informants provided informed consent prior to data collection. To ensure anonymity and confidentiality, personal identifiers were removed and the informants are referred to only by role (Banyuwangi Regency Government/Pemda officials) rather than by name. The informants were informed of their right to withdraw from the study at any time without penalty. All interview recordings and transcripts were securely stored and accessible only to the research team to maintain data integrity.

5. Data Analysis

Qualitative data were analyzed using the SWOT framework, following the six-stage procedure proposed by McNabb (2015): (1) data organization, (2) theme generation, (3) data coding, (4) interpretation, (5) search for alternative explanations, and (6) systematic presentation. Themes, such as institutional support, stakeholder participation, and local cultural vernacular, were coded and categorized into internal (strengths/weaknesses) and external (opportunities/threats) factors. This categorization served as the foundation for developing our *Glocalized Halal Tourism Governance Framework*, intended to help ground the findings in empirical reality while contributing to broader academic discourse. In the Findings section below, citations placed alongside empirical statements indicate that a pattern observed in the primary data (the interview, field observations, and documents) is conceptually consistent with the cited literature; they are not intended to imply that the cited studies independently verified the specific conditions at Santen Sharia Beach, as most of this literature addresses halal tourism conceptually rather than at this destination.

Research Finding

Institutional Context and Local Government Officials' Perspective on Halal Tourism Implementation

The findings indicate that the Banyuwangi Regency Government has supported the development of halal tourism at Santen Sharia Beach since its establishment as a Muslim-friendly tourism destination in 2017. Document analysis shows that although Regional Regulation Number 1 of 2017 does not explicitly regulate halal tourism, local policies have facilitated its implementation through infrastructure development, destination management, and collaboration among government agencies, tourism managers, and local communities. The key informants further described halal tourism as encompassing not only the provision of halal facilities but also the preservation of Islamic values, community participation, and social harmony within tourism activities, a view broadly consistent with Han et al.'s (2019) conceptualization of halal tourism.

1. Institutional and Regulatory Support

The findings show that the implementation of halal tourism at Santen Sharia Beach is supported by national and regional policy frameworks. National regulations, including DSN-MUI Fatwa Number 108 of 2016 and Law Number 33 of 2014, provide general guidance for sharia-based tourism development. At the regional level, the Banyuwangi Regional Tourism Development Master Plan (RIPARDA) provides policy direction for tourism development. However, document analysis and interview data indicate that halal tourism has not yet become a primary strategic priority within regional tourism planning. As a result, the implementation of halal tourism remains dependent on individual tourism management initiatives and cross-sector collaboration rather than a comprehensive regional implementation framework (Henderson, 2016).

2. Natural and Cultural Resources as Tourism Capital

Field observations show that Santen Sharia Beach possesses diverse natural resources, including coastal landscapes, marine ecosystems, and beach environments that support recreational and educational tourism activities. These natural resources constitute the primary physical assets of the destination.

The findings also indicate that cultural resources are closely integrated into tourism development. Local Islamic traditions and Osing cultural values continue to be maintained through community participation, cultural activities, and destination management practices.

Rather than functioning solely as tourism attractions, these traditions contribute to the distinctive identity of Santen Sharia Beach and differentiate the destination from other coastal tourism sites in Banyuwangi. The coexistence of natural attractions and local cultural traditions constitutes one of the defining characteristics identified through document observation and previous studies (El-Gohary, 2016).

3. Negotiating Local Traditions and Halal Tourism Principles

The findings reveal that the implementation of halal tourism at Santen Sharia Beach involves continuous interaction between local cultural traditions and Islamic values. One example identified through document observation and previous research is the Suro sea harvest ceremony, which reflects the historical influence of Javanese, Islamic, and Hindu cultural traditions. Document analysis and the key informants' accounts indicate that stakeholders hold differing perspectives regarding several traditional practices in relation to Islamic principles. Nevertheless, tourism management continues to preserve these cultural traditions while adapting tourism services and destination management practices to accommodate the religious needs of Muslim visitors (Battour & Ismail, 2016).

Document observation and previous studies further indicate that local cultural traditions remain an integral component of tourism activities and destination identity. Islamic values are implemented through tourism facilities, visitor services, and ethical tourism practices without eliminating existing cultural expressions. Consequently, the implementation of halal tourism at Santen Sharia Beach reflects the coexistence of religious values, local traditions, and community participation within destination management.

Opportunities and Challenges in Sharia-Based Beach Tourism Development

The development of Santen Sharia Beach is characterized by a complex interplay between its inherent natural-cultural potential and persistent structural constraints. Our findings identify four critical areas hindering the destination's optimal performance:

1. **Governance Fragmentation:** A primary structural constraint is the absence of an integrated regional legal framework. Consequently, halal tourism initiatives remain sectoral and disconnected, lacking a unified cross-agency policy to guide long-term destination management (Henderson, 2016).
2. **Socio-Cultural Ambiguity:** Stakeholder understanding of halal tourism remains inconsistent. Many local business actors perceive the "halal" label as an exclusionary

religious marker rather than a comprehensive service quality standard. This narrow perception hinders the development of a broader, more inclusive branding strategy (Razzaq et al., 2016).

3. **Capacity and Economic Barriers:** Micro, Small, and Medium Enterprises (MSMEs) face significant hurdles, including the high cost of halal certification and inadequate supporting infrastructure. This lack of standardized hospitality practices limits the destination's ability to compete in high-spending international markets (Han et al., 2019).
4. **Sustainability Risks:** An emergent ethical concern is the risk of "symbolic branding" where commercial interests may prioritize marketing over cultural authenticity and ecological integrity. Coastal pressure and environmental risks represent significant threats that could undermine the ethical foundations of halal tourism (UNEP & UNWTO, 2005).

Strategic Diagnosis: SWOT Analysis

To systematically assess these dynamics, we synthesized the destination's internal and external factors. The SWOT framework highlights that the destination's primary competitive advantage is its distinctive socio-cultural capital, defined by the integration of Osing heritage and moderate Islamic values. However, these strengths are currently underutilized due to institutional fragmentation and capacity gaps.

Table 2: SWOT Analysis of Halal Tourism Development at Santen Sharia Beach

Category	Strengths	Weaknesses
Internal Factors	Natural coastal assets (Ijen Geopark proximity); Distinctive Osing-Islamic cultural identity; Strategic accessibility; Foundational policy support.	Lack of certified facilities; Limited stakeholder capacity; Fragmented governance; Underdeveloped international branding.
Category	Opportunities	Threats
External Factors	Rising global demand for eco-spiritual tourism; Expansion of digital travel platforms; Potential for international network collaborations.	Intense market competition; Regulatory uncertainty; Risks of cultural commodification; Environmental degradation.

Strategic Implications

The SWOT analysis provides a roadmap for shifting from a fragmented approach to a governance-led model:

1. SO, Strategy (Growth & Differentiation): Capitalize on the global trend of eco-spiritual tourism by curating authentic packages that synthesize Osing tradition and Islamic values, creating a "glocalized" destination identity that may be difficult for competitors to replicate (Gretzel et al., 2015).
2. WO Strategy (Capability Building): Institutionalize human resource development and establish public-private partnerships to subsidize MSME certification, effectively lowering the barrier to entry for local tourism players (Han et al., 2019).
3. ST Strategy (Defensive Positioning): Leverage cultural and environmental preservation as a long-term competitive barrier. By positioning Santen as an "authentically sustainable" destination, it may be able to carve out a segment distinct from mass-market halal destinations (Battour & Ismail, 2016).
4. WT Strategy (Governance Reform): Prioritize the creation of an integrated destination management organization (DMO) to reduce institutional silos and enforce sustainability standards, thereby mitigating the risks of over-commercialization and environmental harm (Henderson, 2016).

Integration of Local Culture and Islamic Values in Community-Based Halal Tourism Development

The findings indicate that halal tourism development at Santen Sharia Beach is implemented through the integration of local cultural values, Islamic principles, and community participation in destination management. Document observation, previous studies, and the key informant interviews indicate that tourism development has maintained the cultural identity of the local community, while field observations confirm the incorporation of Muslim-friendly tourism services and facilities. Rather than replacing local cultural practices, the implementation of halal tourism adapts existing community values to support a tourism environment that accommodates the religious needs of Muslim visitors (Henderson, 2016).

The findings further reveal that community participation plays a central role in this integration process. The Banyuwangi Regency Government, tourism managers, religious leaders, local communities, and tourism business actors collaborate in destination planning,

environmental management, tourism services, and the maintenance of public facilities. This collaborative arrangement enables tourism development to preserve local cultural characteristics while implementing halal tourism principles in destination management (Battour & Ismail, 2016).

Field observations also show that Islamic values are reflected in destination operations through the availability of prayer facilities, halal culinary services, clean public spaces, and tourism services that emphasize modest behavior, mutual respect, and environmental cleanliness. At the same time, document observation and previous studies indicate that local cultural values remain evident through community participation in maintaining the destination, providing tourism services, and preserving the social norms that characterize everyday life in the surrounding community. Taken together, these sources indicate that local culture and Islamic values are implemented simultaneously within tourism activities rather than functioning as separate elements (El-Gohary, 2016).

Furthermore, document analysis indicates that the development of Santen Sharia Beach has been supported by local government initiatives to establish a Muslim-friendly tourism destination while encouraging community involvement in destination management. The integration of local culture and Islamic values is therefore reflected not only in tourism facilities but also in collaborative governance and everyday tourism practices that involve local stakeholders. Overall, the findings suggest that halal tourism development at Santen Sharia Beach is characterized by the interaction of local cultural values, Islamic principles, and community participation, which collectively shape destination management and visitor experiences (Han et al., 2019).

Discussions

Halal Tourism Development in Banyuwangi: Integrated Interpretation of SWOT Findings

This discussion integrates SWOT findings with socio-cultural and sustainability perspectives to explain how institutional structures, local cultural capital, and global tourism discourse interact in shaping halal tourism development in Banyuwangi. The findings reveal a dynamic interplay between strong local resources, emerging policy support, and structural implementation constraints in shaping halal tourism development. The presence of Islamic traditions, Osing cultural pluralism, and increasing regional commitment to tourism development provide a solid socio-cultural and institutional foundation for its development. In line with the UNWTO (2019) framework, these findings reinforce the view that halal

tourism should be understood as Muslim-friendly tourism that emphasizes inclusivity, accessibility, and comfort for Muslim travelers without excluding non-Muslim visitors (Battour & Ismail, 2016).

However, a key theoretical tension emerges between the global conceptualization of halal tourism as an inclusive, service-oriented, Muslim-friendly model and its local interpretation as a more exclusive or narrowly defined religious branding practice. This divergence generates inconsistencies in implementation at the destination level. While global tourism governance emphasizes inclusivity and market expansion, local perceptions in Banyuwangi tend to associate halal tourism with exclusivity, creating a conceptual misalignment that influences policy execution, stakeholder communication, and destination branding strategies (El-Gohary, 2016).

From a sustainability perspective, another fundamental tension arises between the sustainability-oriented discourse of halal tourism and the risk of commodification of religious and cultural values in tourism practice. Although halal tourism is theoretically aligned with environmental responsibility, ethical consumption, and socio-economic balance, the empirical findings suggest that without strong governance, it may shift toward symbolic branding rather than substantive ethical practice (Hughes & Carlsen, 2023). This risk is particularly evident in coastal tourism areas, where economic pressures may outweigh ecological and cultural preservation. Accordingly, halal tourism development requires a continuous balance between economic attractiveness and ethical-sustainability integrity.

Strengths: Local Capital and Muslim-Friendly Tourism Interpretation

The strengths identified, such as Banyuwangi's natural landscapes, cultural diversity, and Islamic-local traditions, constitute multidimensional capital for halal tourism development. Within the framework of Muslim-friendly tourism (UNWTO, 2019), these strengths enable the development of inclusive tourism services that accommodate religious needs while maintaining openness to diverse tourist segments.

Moreover, the integration of green tourism principles strengthens the sustainability dimension of halal tourism. As Razzaq, Hall, and Prayag (2016) argue, environmental responsibility, renewable resource use, and ethical tourism governance contribute significantly to enhancing destination competitiveness. In this regard, Banyuwangi's strengths extend beyond geographical and cultural assets, functioning as strategic resources for developing a

sustainability-oriented halal tourism model aligned with *Maqasid al-Shariah*, particularly *hifz al-bi'ah* (environmental preservation).

Weaknesses: Structural Constraints and Conceptual Misalignment

The weaknesses identified—including limited human resource capacity, fragmented infrastructure, and inconsistent understanding of halal services, reflect deeper structural constraints in the implementation of halal tourism in Banyuwangi. More importantly, these weaknesses indicate a conceptual misalignment between the global framework of Muslim-friendly tourism and its local operational interpretation. While global halal tourism discourse emphasizes inclusivity, service quality, accessibility, and integrated governance, local implementation tends to reduce halal tourism to symbolic branding or limited religious attributes. As a result, halal tourism remains only partially institutionalized as a comprehensive tourism governance system that integrates service standards, sustainability principles, and institutional coordination (Battour et al., 2021).

From a sociological perspective, this condition can be understood through Berger and Luckmann's (1966) social construction theory, which posits that social reality is continuously produced through interaction, interpretation, and institutionalization. In Banyuwangi, halal tourism is socially constructed through local cultural experiences and stakeholder perceptions rather than global conceptual frameworks. Consequently, its meaning becomes fragmented and is often reduced to a symbolic religious label or exclusive identity marker rather than an inclusive Muslim-friendly tourism system. This fragmentation explains the persistent differences in interpretation among policymakers, tourism managers, local communities, and business actors in its implementation.

In addition, institutional theory suggests that weak stakeholder coordination and the absence of standardized operational mechanisms reflect limited institutional capacity in translating halal tourism principles into effective governance practices. This institutional fragmentation contributes to inconsistent implementation and reduces destination readiness in meeting global halal tourism standards.

Opportunities: Global Market Expansion and Sustainability Convergence

The study identifies significant opportunities arising from the growing global demand for Muslim-friendly tourism, particularly from GCC countries and Southeast Asia. This trend reflects the broader transformation of halal tourism from a niche religious market into a globally competitive segment, driven by changing Muslim travel behavior, rising

middle-class purchasing power, and increasing demand for ethical, culturally sensitive tourism services. In line with the UNWTO (2019) framework, Muslim-friendly tourism emphasizes accessibility, inclusivity, and service adaptation to Muslim travelers' needs without excluding non-Muslim tourists. This perspective positions Banyuwangi strategically within the expanding halal tourism market through integrated branding, accessibility improvement, and halal-certified services.

More importantly, the findings indicate that halal tourism opportunities in Banyuwangi are no longer limited to market expansion alone but are increasingly connected to sustainability governance. From the perspective of sustainable tourism theory, tourism development should balance economic growth, socio-cultural preservation, and environmental protection (UNEP & UNWTO, 2005). In this context, the convergence among *Maqasid al-Shariah*, ESG (Environmental, Social, Governance), and TBL (Triple Bottom Line) frameworks demonstrates that halal tourism can evolve beyond a religious tourism label into a sustainability-oriented development paradigm. Islamic principles such as *hifz al-mal* (economic protection) and *hifz al-bi'ah* (environmental preservation) function not only as theological concepts but also as ethical foundations compatible with global sustainability standards. As Ansori (2025) argues, this convergence strengthens the legitimacy of halal tourism within international sustainability discourse while simultaneously expanding its relevance beyond Muslim consumers alone.

The findings also align with the smart tourism perspective, which emphasizes the integration of digital technology into tourism governance, service efficiency, and tourist experience enhancement (Gretzel et al., 2015). Smart tourism systems, halal travel applications, digital mapping of halal facilities, and influencer-based promotion enable halal tourism destinations to become more accessible and market-responsive, particularly among younger Muslim travelers. This suggests that contemporary halal tourism development is increasingly shaped not only by religious identity and cultural values, but also by technological adaptation and digital tourism ecosystems. Consequently, the future competitiveness of halal tourism destinations may depend on their ability to integrate religious values, sustainability governance, and digital innovation simultaneously.

Threats: Competition, Commodification, and Regulatory Uncertainty

The competitive landscape of halal tourism presents significant external threats, particularly from established destinations such as Lombok, Aceh, and West Sumatra—three of Indonesia's earliest nationally designated priority halal tourism destinations, which have consistently ranked among the country's top-performing destinations in the Global Muslim Travel Index (Kemenparekraf, 2019). These destinations have already developed stronger halal branding, institutional support, and international market recognition. Without a clear differentiation strategy rooted in local wisdom and cultural identity, Banyuwangi risks losing its competitive position within the increasingly saturated halal tourism market (Ansori, 2025). This finding indicates that destination competitiveness in halal tourism is no longer determined solely by the availability of halal facilities, but also by the ability to construct distinctive cultural narratives and sustainable tourism identities.

Synthesis: Towards a Glocalized Halal Tourism Governance Framework

The integrated interpretation of the SWOT findings suggests that halal tourism development at Santen Sharia Beach is best understood as a Glocalized Halal Tourism Governance Framework, in which globally recognized Muslim-friendly tourism principles are continuously negotiated and adapted within the socio-cultural context of the local community. Rather than representing a direct implementation of standardized models, development here reflects the interaction between international expectations, local cultural identity, institutional capacity, and community participation. This interpretation aligns with the understanding of halal tourism as an inclusive model that accommodates religious needs while remaining responsive to local destination characteristics (UNWTO, 2019; Henderson, 2016).

Based on these findings, we propose a framework consisting of three interrelated dimensions:

1. Institutional Integration: Emphasizing collaborative governance, stakeholder coordination, and policy coherence to ensure the consistent implementation of halal tourism principles.
2. Cultural Embeddedness: Integrating local cultural identity and Islamic values into destination planning, thereby strengthening authenticity while accommodating Muslim-friendly standards (Han et al., 2019; Permadi et al., 2018).
3. Sustainability-Oriented Governance: Balancing economic development with environmental protection, socio-cultural preservation, and community well-being to ensure long-term resilience (Poppy Arsil et al., 2018).

The proposed framework contributes to halal tourism scholarship by proposing a shift in

analytical focus from market-oriented and facility-based approaches toward governance adaptation. By positioning globalization and local cultural identity not as competing forces but as reconciled entities through collaborative governance, this perspective offers a preliminary conceptual reference that may be relevant for future halal tourism development in other culturally diverse destinations, pending further testing beyond Banyuwangi.

Conclusion

This study concludes that halal tourism development is not a uniform process of global standard adoption, but a complex governance adaptation. Through the case of Santen Sharia Beach, this study proposes that the long-term success of halal tourism in emerging destinations may depend on the transition from "symbolic branding" to "substantive ethical practice," a proposition drawn from this single case that warrants testing in other destinations. Our findings indicate that the Glocalized Halal Tourism Governance Framework—comprising institutional integration, cultural embeddedness, and sustainability-oriented governance—is proposed as a potential mechanism to help navigate the tensions between global tourism discourse and local socio-cultural realities, based on the single case examined here. By reconciling these forces, destinations may be better positioned to avoid the risks of cultural commodification and fragmented implementation while enhancing their competitive position, although this proposition is drawn from a single case and warrants testing elsewhere.

Academically, this study proposes a shift in the analytical focus of halal tourism from market-centric and facility-based approaches toward a governance-oriented perspective. It positions halal tourism as a "contested space" where local stakeholders act as active mediators in shaping the tourism landscape. For policymakers and destination managers, this study's findings suggest that, at least in the case examined here, tourism competitiveness may not be defined solely by halal certification, but also by the ability to cultivate an inclusive, culturally grounded, and environmentally resilient ecosystem. Future research should explore the scalability of this glocalized framework across diverse cultural contexts to further strengthen the theoretical foundations of sustainable Islamic tourism.

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