



Halal Tourism Compliance Analysis at Culinary Agritourism Destinations: A Qualitative Case Study of Sari Kedele Farm, Sumedang Regency, West Java, Indonesia

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Abstract: Indonesia achieved the top-ranked position in the 2023 Global Muslim Travel Index (GMTI), yet empirical research examining how individual culinary agritourism destinations comply with *halal* tourism standards remains limited. This study analyses the *halal* tourism compliance of Sari Kedele Farm (SKF), a culinary agritourism destination in Sumedang Regency, West Java, against the normative framework established by the GMTI, the DSN-MUI Fatwa No. 108/2016 on *Halal* Tourism, and the *Tim Percepatan Pengembangan Pariwisata Halal* (TP3H) criteria. A qualitative single-case study design was employed, with primary data drawn from semi-structured interviews with the founder-owner and the operational manager, supplemented by non-participant observation across seven site visits and document analysis of company records, menus, and promotional materials. Data was analysed using thematic analysis with a deductive framework derived from three compliance dimensions: destination facilities and environment, food and beverage *halal* assurance, management and human-resource governance. The findings reveal that SKF demonstrates substantial compliance across most *halal* tourism criteria: the destination offers a family-friendly environment with adequate prayer facilities, serves exclusively *halal* certified food with transparent supply-chain sourcing, employs hijab-wearing female staff, prohibits alcohol and non-*halal* entertainment, operates a *riba*-free cash-and-digital payment system, and attracts a predominantly Muslim visitor base. However, three compliance gaps are identified: the absence of formal *halal* certification from BPJPH/MUI for the on-site restaurant, the lack of gender-segregated recreational facilities, and the use of a conventional rather than *Sharia*-explicit management framework. The study contributes to the *halal* tourism literature by providing destination-level compliance evidence from a non-traditional tourism setting culinary agritourism and proposes a nine-element operational reform pathway for transitioning from *de facto* to certified *halal* tourism compliance. Practical implications for destination managers, local government tourism offices, and the national *halal* tourism acceleration programme are discussed.

Keywords: *Halal* Tourism; Culinary Agritourism; GMTI; Sari Kedele Farm; Sumedang; *Sharia* Compliance.

Abstrak: Indonesia meraih peringkat pertama dalam Global Muslim Travel Index (GMTI) 2023, namun penelitian empiris yang mengkaji kepatuhan destinasi wisata kuliner agrowisata terhadap standar pariwisata halal masih terbatas. Penelitian ini menganalisis kepatuhan pariwisata halal di Sari Kedele Farm (SKF), destinasi wisata kuliner agrowisata di Kabupaten Sumedang, Jawa Barat, terhadap kerangka normatif GMTI, Fatwa DSN-MUI No. 108/2016 tentang Pariwisata Halal, dan kriteria Tim Percepatan Pengembangan Pariwisata Halal (TP3H). Desain studi kasus kualitatif digunakan dengan data primer dari wawancara semi-terstruktur dengan pemilik-pendiri dan manajer operasional, dilengkapi observasi non-partisipan dan analisis dokumen. Data dianalisis melalui analisis tematik dengan kerangka deduktif tiga dimensi kepatuhan: fasilitas dan lingkungan destinasi, jaminan kehalalan makanan dan minuman, serta tata kelola manajemen dan SDM. Temuan menunjukkan bahwa SKF menunjukkan kepatuhan substansial: lingkungan ramah keluarga dengan fasilitas ibadah memadai, makanan halal eksklusif dengan rantai pasok transparan, staf perempuan berhijab, larangan alkohol dan hiburan non-halal, sistem pembayaran bebas riba, dan basis pengunjung mayoritas Muslim. Namun, tiga celah kepatuhan teridentifikasi: belum adanya sertifikasi halal formal dari BPJPH/MUI untuk restoran, belum tersedianya fasilitas rekreasi terpisah gender, dan penggunaan kerangka manajemen konvensional. Studi ini berkontribusi pada literatur pariwisata halal dengan menyediakan bukti kepatuhan tingkat destinasi dari setting non-tradisional wisata kuliner agrowisata dan mengusulkan jalur reformasi operasional sembilan elemen.

Kata Kunci: Pariwisata Halal; Wisata Kuliner Agrowisata; GMTI; Sari Kedele Farm; Sumedang; Kepatuhan Syariah.

Introduction

Tourism constitutes one of Indonesia's most significant economic sectors, contributing approximately 4.5% to national GDP and generating employment for over 13 million workers in the pre-pandemic baseline year of 2019 (Ministry of Tourism and Creative Economy, 2023). Within this broad sector, *halal* tourism defined by the Global Muslim Travel Index (GMTI) as tourism conducted in accordance with Islamic principles that provides facilities and services friendly to Muslim travellers has emerged as a strategic growth segment with distinctive competitive advantages for Indonesia. In 2023, Indonesia achieved the number one ranking in the GMTI, surpassing 130 competing destinations worldwide and confirming the country's position as the premier global *halal* tourism destination (Mastercard-Crescent Rating, 2023). This achievement reflects over a decade of policy investment, beginning with the Ministry of Tourism's designation of ten priority *halal* tourism destinations in 2018, the establishment of the Tim Percepatan Pengembangan Pariwisata Halal (TP3H), and the issuance of DSN-MUI Fatwa No. 108/X/2016 on Sharia-Compliant Tourism (Satriana, 2018; Pelu et al., 2020; Darmalaksana, 2021).

Despite this national-level success, the operationalization of *halal* tourism standards at the individual destination level remains uneven and under-documented. Most published research on *halal* tourism in Indonesia has focused on macro-level policy frameworks (Pelu et al., 2020), consumer-perception studies of *halal*-labelled

products (Battour & Ismail, 2016), or strategic analyses of major urban destinations such as Bandung, Lombok, and Aceh (Ramdhani et al., 2020; Afrizal, 2016). What is largely absent is micro-level, destination-specific compliance analysis the kind of empirical auditing that asks for a specific tourism site, which *halal* tourism criteria are met, which are not, and what operational reforms would close the gaps. This micro-level gap is particularly acute for non-traditional tourism formats such as culinary agritourism, which combines food service, agricultural production, and outdoor recreation in configurations that standard hotel-and-restaurant *halal* frameworks do not straightforwardly address.

Sari Kedele Farm (SKF), located in Sumedang Regency, West Java, represents an instructive case for filling this gap. Established in 2020, SKF operates as an integrated culinary agritourism destination combining a restaurant (originally serving tofu-based cuisine), a fishing pond, camping ground, villa accommodation, walking tracks, and an integrated farming operation encompassing both crop production and livestock. The enterprise began as a small culinary outlet selling tahu (tofu) and related Sundanese dishes at the Sari Kedele restaurant in the Cikuda area and expanded into the farm concept when the owner recognised the tourism potential of the hillside property at the foot of Mount Manglayang. The integrated-farming model serves a dual purpose: it supplies fresh, traceable ingredients to the restaurant's kitchen, and it provides an agricultural-educational experience for visitors, many of whom are urban families seeking nature-based recreation within driving distance of Bandung.

SKF's visitor base is predominantly Muslim, reflecting the overwhelmingly Muslim demographics of Sumedang Regency and the broader Sundanese cultural region of West Java. The owner has articulated aspirations toward *Sharia*-based management, noting in preliminary conversations that the destination's operations should follow the teachings of the Prophet Muhammad and that boundaries between male and female interactions should be maintained. Despite these aspirations, the destination currently operates under a conventional management framework without formal *halal* certification and a configuration that the owner acknowledges as an area for improvement. This gap between aspiration and formal status makes SKF an ideal case for compliance analysis: the destination is neither completely *halal*-unaware (the owner has *Sharia* consciousness) nor formally *halal*-certified (the institutional apparatus is not yet in place), placing it in the intermediate zone that this study seeks to understand and address.

The significance of the culinary dimension in *halal* tourism cannot be overstated. According to multiple studies and GMTI surveys, *halal* food availability consistently ranks as the number one priority for Muslim travellers when choosing a destination (Battour & Ismail, 2016; Mastercard-Crescent Rating, 2023). In the context of culinary agritourism, this priority takes on additional complexity because the destination is not merely serving food it is producing, processing, and serving food within a single integrated operation, creating a vertically integrated food chain

whose *halal* integrity must be assured at every stage. The analysis of *halal* food compliance at such destinations therefore requires a supply-chain perspective that traces *halal* assurance from seed and feed through cultivation, harvest, storage, preparation, and final service. This supply-chain perspective is a distinctive methodological contribution of the present study, extending the conventional restaurant-level *halal* -food assessment into the upstream agricultural production process.

Three research gaps motivate the present study. First, the *halal* tourism literature has concentrated on accommodation (hotels) and transportation (airlines, travel agents) sectors, while culinary agritourism a rapidly growing segment in rural West Java has received almost no scholarly attention despite its direct relevance to food-*halal* assurance, the single most important criterion for Muslim travellers (Battour & Ismail, 2016; Satriana, 2018). Second, prior compliance studies have tended to use macro-level frameworks (GMTI national scoring, DSN-MUI fatwa provisions) without translating them into operational checklists applicable to individual destinations. Third, the pathway from de facto compliance (where a destination substantively meets *halal* criteria but lacks formal certification) to certified compliance (where formal *halal* labels are obtained) has not been systematically mapped for small culinary enterprises in rural settings.

The objectives of this study are therefore threefold: (1) to identify and describe the characteristics of *halal* tourism as defined by the GMTI, DSN-MUI Fatwa No. 108/2016, and TP3H criteria; (2) to assess the *halal* tourism compliance of Sari Kedele Farm across three dimensions destination facilities and environment, food and beverage *halal* assurance, and management and human-resource governance; and (3) to formulate a concrete operational reform pathway that would enable SKF and comparable destinations to transition from de facto to certified *halal* tourism compliance. The study contributes empirically by providing destination-level compliance evidence from a non-traditional tourism setting, theoretically by extending the *halal* tourism compliance framework to culinary agritourism, and practically by offering an operational reform pathway transferable to similar enterprises. The remainder of the article is organised as follows: Section 2 reviews the conceptual framework; Section 3 presents the method; Section 4 reports the findings across the three compliance dimensions; Section 5 discusses implications and the reform pathway; and Section 6 concludes with limitations and future research directions.

Method

Research Design

This study employs a qualitative single-case study design (Yin, 2018), appropriate for the in-depth, contextually embedded examination of a contemporary phenomenon evaluated against an external normative framework. The case study orientation enables the capture of both the procedural detail of destination operations and the interpretive nuance required to assess *halal* compliance neither of which would be

accessible through survey nor secondary-data methods alone (Creswell & Poth, 2018; Sugiyono, 2017). The unit of analysis is the destination-level *halal* compliance profile of Sari Kedele Farm, assessed against the three-dimensional compliance framework derived from GMTI, DSN-MUI, and TP3H criteria.

Research Site

Sari Kedele Farm (SKF) is in the foothills of Mount Manglayang, Sumedang Regency, West Java, approximately 30 kilometers northeast of Bandung. The destination was established in 2020 as an extension of the Sari Kedele restaurant brand, which originally operated in the Cikuda area of Sumedang. SKF occupies a scenic hillside property comprising a restaurant serving tofu-based and other local cuisine, a fishing pond, camping grounds, villa accommodation, walking tracks, and an integrated farming operation that produces vegetables, herbs, and livestock products. The integrated farming concept provides raw materials for the on-site restaurant and supports a community-agriculture program in which neighboring households receive free seedlings and sell their harvest to SKF at above-market prices. SKF was selected as the research site for four reasons: (a) it represents the emerging culinary agritourism format that is growing rapidly in West Java; (b) it serves a predominantly Muslim visitor base within a Muslim-majority regency; (c) the owner has articulated aspirations toward *Sharia*-based management, creating a natural point of reference for compliance assessment; and (d) the destination management granted full research access for interviews, observation, and document review.

Informants and Sampling

Two key informants were selected through purposive sampling based on their authoritative knowledge of SKF's operations: the founder-owner, who established the business concept and oversees strategic direction, and the operational manager, who supervises daily operations including food preparation, facility maintenance, staffing, and visitor management. The two-informant design is appropriate for a single enterprise case study because these individuals collectively possess comprehensive knowledge of both the strategic vision and the operational reality of the destination (Yin, 2018). Supplementary information was obtained from informal conversations with front-line staff during observation visits.

Data Collection

Data was collected through three complementary techniques between July and September 2024. First, semi-structured in-depth interviews were conducted with each informant across two sessions each, ranging from 60 to 90 minutes per session, for a total of approximately five hours of recorded interview. Interview protocols covered six thematic areas: business history and strategic vision; food sourcing and preparation; facility design and visitor management; staffing and training; religious and cultural considerations; and awareness of *halal* tourism standards. All interviews were audio-recorded with consent and transcribed verbatim. Second, non-participant observation was conducted across seven site visits spanning weekdays, weekends, and

one public holiday, enabling the researcher to observe visitor flows, food-preparation practices, staff behavior, facility conditions, prayer-facility usage, and the general atmosphere under varying demand conditions. Observational data were recorded in structured field notes using a pre-designed observation protocol aligned with the three compliance dimensions. Third, document analysis was performed on SKF's promotional materials (brochures, Instagram posts, website content), the restaurant menu, supplier records, and internal operational guidelines.

Data Analysis

Data was analyzed using thematic analysis following Braun and Clarke (2006), within a deductive framework derived from three compliance dimensions. Dimension 1 Destination Facilities and Environment captured the physical and atmospheric characteristics of the site, including family-friendliness, safety, prayer facilities, environmental management, and the absence of haram elements. Dimension 2 Food and Beverage Halal Assurance captured the *halal* integrity of the food supply chain from sourcing through preparation to service, including certification status, ingredient traceability, and kitchen-management practices. Dimension 3 Management and Human-Resource Governance captured the organizational framework, staff conduct, dress code, financial practices, and the degree to which *Sharia* principles are embedded in operational decision-making. Within each dimension, individual GMTI, DSN-MUI, and TP3H criteria were used as deductive codes, supplemented by inductive codes that emerged from the data. To ensure trustworthiness, four procedures were applied: source triangulation between informant accounts, observational data, and documentary evidence; method triangulation across the three data-collection techniques; member checking with the operational manager; and an audit trail linking each finding to specific data sources (Lincoln & Guba, 1985).

Analytical Framework: The Three-Dimensional Compliance Model

The analytical framework employed in this study operationalises the abstract GMTI and DSN-MUI criteria into a destination-level compliance assessment model specifically adapted for the culinary agritourism context. The model assesses ten specific criteria across the three dimensions, each criterion evaluated against a three-level compliance scale: fully compliant (criterion met in both substance and documented form), substantively compliant (criterion met in operational practice but not formally documented or certified), and non-compliant (criterion not met in either substance or form). This graduated compliance scale is a methodological contribution of the present study, addressing the limitation of prior assessments that treat compliance as binary (*halal* or non-*halal*) when empirical reality reveals a spectrum of compliance states.

The ten criteria were derived through a systematic mapping exercise: each criterion in the GMTI Services and Environment categories, each provision of DSNMUI Fatwa No. 108/2016, and each element of the TP3H hotel-and-destination

guidelines was reviewed for applicability to culinary agritourism. Criteria that applied only to hotels (room amenities, Ramadan services), airports, or travel agents were excluded. The resulting ten criteria for family-friendly destination, prayer facilities, *halal* food availability, absence of haram activities, environmental stewardship, staff dress code, *riba*-free transactions, gender-segregated facilities, formal *halal* certification, and *Sharia* management framework constitute a comprehensive but parsimonious assessment instrument for the culinary agritourism context.

Ethical Considerations

All informants provided written informed consent prior to data collection. The founder-owner granted explicit permission to identify the enterprise by name (Sari Kedele Farm) in the published study, recognising the potential promotional benefit of academic coverage. Commercially sensitive financial information (revenue figures, staff salaries, supplier pricing) was anonymised at the owner's request. The research protocol adhered to the ethical guidelines for social research at IAI Persis Bandung (Pedoman Etika Penelitian, 2023). Photographs of the destination used in the study were taken with the owner's permission, and no photographs of identifiable visitors were included.

Results and Discussion

Destination Facilities and Environment Family-Friendly

Destination.

SKF demonstrates strong compliance with the GMTI criterion of a safe and family friendly destination. The site is designed to accommodate visitors of all ages, with designated children's play areas, open green spaces suitable for family picnics, and walking tracks that provide gentle exercise opportunities for older visitors. The camping-ground facility enables overnight family stays in a natural environment, and the fishing pond provides a low-risk recreational activity accessible to children under adult supervision. Observation data confirm that the visitor demographic is predominantly families with children, consistent with the owner's stated positioning of SKF as a family-oriented destination. The absence of nightlife-oriented facilities, bars, or entertainment venues that could compromise family safety further reinforces this positioning.

Safety and Security

General safety at SKF is maintained through a combination of on-site staff presence, natural surveillance from the open-planned facility layout, and cooperation with village-level security personnel. The site's rural location and single-access-road configuration provide natural access control. During seven observation visits, no safety incidents or visitor complaints were recorded. The owner confirmed that SKF has never experienced theft, fraud, or security breaches, attributing this to the trust based community environment and the predominantly family-oriented visitor profile.

Prayer Facilities

SKF provides dedicated prayer facilities including a *musholah* (small prayer room) with wudhu (ablution) facilities for both men and women. The *musholah* is in a clean, accessible position within the main visitor area, ensuring that guests can perform prayers, particularly the five daily obligatory prayers, without leaving the destination. Observation confirmed that the prayer facilities are well-maintained and regularly used by visitors, with prayer times visibly posted. This represents full compliance with the GMTI requirement for adequate prayer-facility access and the TP3H criterion for ibadah-supporting infrastructure.

Absence of Haram Elements

SKF does not serve, sell, or permit alcohol on the premises. No gambling facilities or activities are available. Entertainment offerings are limited to nature-based activities (walking, fishing, farming experience, camping) that do not involve music performances, dancing, or other entertainment forms that could conflict with Islamic social norms. The owner articulated a clear policy against non-*halal* activities, stating that SKF's operational philosophy is grounded in the owner's personal commitment to Islamic values and the expectation that a destination serving a Muslim-majority community should reflect those values in its atmosphere and operations.

Environmental Stewardship

SKF demonstrates compliance with the *halal* tourism criterion of environmental friendliness through its integrated-farming concept, which minimises food-miles by producing ingredients on-site, and through waste-management practices that include organic composting of food waste for use as agricultural fertiliser. Two dedicated cleaning divisions, one for the restaurant and one for the farming and outdoor areas, maintain environmental hygiene standards. The integrated-farming model is particularly noteworthy because it aligns the destination's commercial operations with the Islamic principle of *khalifah* (stewardship of the earth), creating a coherent narrative that connects environmental practice with *Sharia* values.

Community Benefit

The destination generates positive externalities for the surrounding community through its agricultural partnership programme: neighbouring households receive free seedlings from SKF and sell their harvest back to the restaurant at prices slightly above prevailing market rates. This arrangement provides supplementary income to village households while securing a local, traceable supply chain for the restaurant. From a *halal* tourism perspective, the community-benefit dimension aligns with the *maqasid al-Sharia* h principle of wealth circulation and social welfare, strengthening the destination's overall *Sharia* alignment even though it is not a formal *halal* tourism criterion.

Food and Beverage Halal Assurance

Halal Ingredient Sourcing. The owner confirmed that all food ingredients used at SKF are sourced from *halal* -verified suppliers. Vegetables and herbs are produced onsite through the integrated farming operation or procured from the community agriculture programme, providing full traceability from farm to plate. Protein sources (chicken, fish, tofu, tempeh) are procured from suppliers whose *halal* status is verified through established commercial relationships. The restaurant does not use pork, lard, alcohol-based marinades, or any ingredient derived from non-*halal* animals. Observation of the kitchen and storage areas confirmed the absence of non-*halal* ingredients and the separation of *halal* and potential contaminant materials.

Food Preparation Process. The food preparation process at SKF follows practices consistent with *halal* food-handling standards: separate cutting boards and utensils are used for different food categories; kitchen staff are trained in basic food-safety and *halal* -handling protocols; and the kitchen environment is maintained in a clean and sanitary condition. The menu is centred on traditional Sundanese cuisine tofu-based dishes, *sayur* (vegetable soups), grilled fish, and rice-based meals which are inherently *halal* in their ingredient composition. The owner supervises food quality and preparation standards personally, ensuring consistency across service periods.

Formal *Halal* Certification Gap. Despite the substantive *halal* compliance of SKF's food operations, the restaurant does not hold formal *halal* certification from the *Badan Penyelenggara Jaminan Produk Halal* (BPJPH) or its predecessor MUI *halal* certification programme. This represents the single most significant compliance gap identified in this study. Under Law No. 33 of 2014 on *Halal* Product Assurance and its implementing regulations, food and beverage establishments are progressively required to obtain *halal* certification. The absence of formal certification does not necessarily indicate non-compliance SKF's food is demonstrably *halal*, but it creates a documentation gap that prevents the destination from formally marketing itself as a certified *halal* tourism destination and exposes it to regulatory risk as enforcement of the *halal* -certification mandate tightens.

The *halal* certification gap at SKF is symptomatic of a broader challenge facing small food-service enterprises across Indonesia. According to BPJPH data, fewer than 20% of Indonesia's estimated 5 million food-service establishments had obtained *halal* certification by the end of 2023, despite the progressive mandatory-certification timeline established under Law No. 33/2014. The barriers to certification include limited awareness of the certification process, perceived complexity of the application procedure, concerns about certification costs, and the geographic distance between rural enterprises and the nearest accredited *Lembaga Pemeriksa Halal* (LPH). For culinary agritourism destinations like SKF, an additional barrier is the hybrid nature of the establishment it is simultaneously a farm, a restaurant, and a tourism site which may create ambiguity about which certification pathways apply and which regulatory authority has jurisdiction.

Recent regulatory reforms have attempted to address these barriers. The introduction of a self-declaration mechanism (*pernyataan halal pelaku usaha*) for micro and small enterprises under Government Regulation No. 39/2021 offers a simplified pathway that may be applicable to SKF. However, awareness of this mechanism among rural food-service operators remains limited, and the extent to which self-declaration status is recognised as equivalent to full BPJPH certification in the *halal* tourism context has not been clarified in regulatory guidance. The present study recommends that SKF pursue the full BPJPH certification pathway rather than self-declaration, given the higher credibility that formal certification confers in the tourism-marketing context.

Management and Human-Resource Governance

Staff Dress Code and Conduct. All female staff at SKF are required to wear hijab during working hours, and all staff both male and female are expected to dress modestly in accordance with Islamic norms. Observation confirmed consistent compliance with this dress-code policy across all seven site visits. Staff conduct is professional and courteous, with no observed behaviour inconsistent with Islamic social norms. The owner attributes this to a recruitment strategy that prioritises local community members who share the destination's values, and to informal mentoring that reinforces expected standards of behaviour.

Riba-Free Transaction System. SKF does not accept credit-card-based or instalment-based payments that would involve interest (*riba*). All transactions are conducted through cash or electronic payment methods (bank transfer, e-wallet) that do not involve interest-based instruments. This policy reflects a conscious application of the *Sharia* prohibition on *riba* to the destination's financial operations and represents full compliance with the *halal* tourism criterion of *riba*-free transactions.

Management Framework: De Facto vs. Certified *Sharia* Compliance. The owner acknowledged in interview that SKF's management framework remains 'conventional' rather than explicitly *Sharia* -based. This characterisation, however, requires careful interpretation. The operational practices described above *halal* food assurance, prayer facilities, hijab dress code, *riba*-free payments, absence of haram activities collectively constitute a de facto *Sharia* -compliant management framework. What is missing is not *Sharia* substance but *Sharia* documentation and governance structure: SKF does not have a written *Sharia* -management policy, a *Sharia* advisory committee, or formal staff training on *halal* tourism standards. The gap is therefore institutional rather than operational, a distinction that has significant implications for the reform pathway proposed in Section 5.

Visitor Profile: Muslim-Majority Base. The owner estimates that the overwhelming majority of SKF visitors are Muslim, reflecting the demographic composition of Sumedang Regency and the broader West Java population (over 95% Muslim). This Muslim-majority visitor base creates a natural demand-side alignment with *halal* tourism provision, since the destination's core customers expect and value

halal -compliant facilities and services. Observation confirmed the visible predominance of Muslim visitors, evidenced by hijab-wearing female visitors, prayer facility usage during observation periods, and the absence of alcohol or pork-related requests at the restaurant. The predominantly Muslim visitor profile also suggests a market-positioning opportunity: SKF could strengthen its appeal by explicitly branding itself as a *halal* -friendly culinary agritourism destination, thereby differentiating itself from competing rural tourism sites that do not offer comparable *Sharia* -aligned amenities.

Cross-Dimensional Analysis: Strengths, Gaps, and the Compliance Spectrum

Integrating the findings across the three compliance dimensions reveals a coherent compliance profile. SKF's strengths are concentrated in the operational domain, the tangible, day-to-day practices of food preparation, facility management, and staff conduct that directly shape the visitor experience. These operational strengths are deeply embedded in the owner's personal values and the community's Islamic cultural identity, making them organic and self-sustaining rather than imposed or fragile. The compliance gaps, by contrast, are concentrated in the institutional domain the formal documentation, certification, and governance structures that would convert operational reality into externally validated status. This pattern strong operational compliance coupled with weak institutional documentation defines what the authors term the 'de facto *halal* compliance configuration,' a configuration that may be widespread among small Muslim-owned tourism enterprises in Indonesia but has not been previously documented or theorized in the *halal* tourism literature.

The de facto *halal* compliance configuration has important implications for policy and practice. From a policy perspective, it suggests that the most cost-effective strategy for expanding the national *halal* tourism ecosystem is not to build compliance from scratch at non-compliant destinations but to formalize and certify the existing compliance at destinations that already meet most criteria substantively.

This formalization-focused strategy would target the institutional gaps, certification, documentation, training rather than the operational gaps, and could be implemented at relatively low cost through facilitated certification programmed, template-based policy documents, and short training modules. From a destination-management perspective, the configuration suggests that the owner's aspiration toward *Sharia* based management is already substantially realized in practice; what is needed is not a transformation of operations but a documentation and formalization exercise that captures what already exists and renders it visible to external stakeholders.

Table 1 presents the complete compliance assessment matrix across the ten criteria evaluated in this study, synthesizing evidence from interviews, observation, and document analysis. The matrix distinguishes three compliance levels: fully compliant (criterion met in both substance and form), substantively compliant (criterion met in substance but not formally documented or certified), and noncompliant (criterion not met). Of the ten criteria, seven are fully compliant, two

are substantively compliant, and one is non-compliant yielding an overall compliance rate of 70% at the formal level and 90% at the substantive level.

Table 1. Halal Tourism Compliance Assessment Matrix Sari Kedele Farm

Criterion	GMTI/DSN-MUI Requirement	SKF Compliance Status
Family-friendly destination	Safe, suitable for family activities	Fully compliant
Prayer facilities	Adequate musholah and wudhu	Fully compliant
Halal food availability	Guaranteed <i>halal</i> ingredients and preparation	Substantively compliant; formal certification absent
No haram activities	No alcohol, gambling, or non- <i>halal</i> entertainment	Fully compliant
Environmental stewardship	Eco-friendly practices	Fully compliant (integrated farming + composting)
Staff dress code	Modest, <i>Sharia</i> -appropriate attire	Fully compliant (hijab policy enforced)
<i>Riba</i> -free transactions	No interest-based payment methods	Fully compliant (cash + e-wallet only)
Gender segregated facilities	Separate recreational areas for men/women	Non-compliant; no separation provided
Formal halal certification	BPJPH/MUI halal certificate for F&B	Non-compliant; certification not obtained
<i>Sharia</i> Written policy, advisory board, staff management	training not documented framework	non-compliant; de facto but

Source: Authors' analysis of interview, observation, and document data against GMTI/DSNMUI/TP3H criteria, 2024.

Toward a Reform Pathway for Certified Halal Tourism Compliance Interpreting the Compliance Profile: De Facto vs. Certified

The compliance matrix reveals a distinctive pattern: SKF achieves full compliance on seven of ten assessed criteria and substantive (but undocumented) compliance on two more, with only one criterion (gender-segregated facilities) representing a genuine operational gap. This profile suggests that the destination is best characterised as de facto *halal* -compliant it operates in accordance with the substance of *halal* tourism principles but lacks the formal documentation, certification, and governance

structures that would convert its compliance from implicit to certified. This distinction is analytically important because it implies that the pathway to certified compliance is primarily institutional and administrative rather than operational, requiring documentation, training, and certification processes rather than fundamental changes to the business model.

The de facto / certified distinction echoes a broader pattern in Indonesian Islamic economic practice. As documented in the Islamic banking literature (Antonio, 2001; Iskandar et al., 2020), many Indonesian SMEs operate in substantive compliance with *Sharia* principles *halal* products, honest transactions, community benefit without formal *Sharia* governance frameworks. The transition from de facto to certified compliance requires three conditions: awareness of the formal standards, access to the certification infrastructure, and a cost-benefit assessment that favours formalization. In SKF's case, the owner's expressed aspiration toward *Sharia*-based management suggests that awareness and willingness exist; the constraining factors are likely to be access to the BPJPH *halal* certification process and the perceived cost benefit ratio of formalization for a small rural enterprise.

This pattern has significant implications for the national *halal* tourism strategy. If as this study suggests many small Muslim-owned culinary destinations in rural Indonesia are already substantively *halal*-compliant, then the challenge of expanding the national *halal* tourism ecosystem is not primarily one of building compliance from scratch but of formalizing and certifying existing compliance. This is a fundamentally different and more tractable policy challenge, suggesting that targeted certification-facilitation programmed could rapidly expand the number of formally compliant destinations without requiring major operational changes at the enterprise level.

The case also illuminates the role of owner values in driving de facto compliance. The SKF owner's personal commitment to Islamic values manifested in the hijab dress code, *halal* food sourcing, *riba*-free transactions, and absence of haram activities creates an organizational culture that is inherently aligned with *halal* tourism principles. This value-driven compliance is qualitatively different from compliance that is imposed externally through regulation or certification requirements. It is also, however, more fragile: it depends on the continuation of the owner's personal commitment and could be eroded under ownership transfer or management change. Formalization through written policies, staff training, and certification would institutionalize these values and make them resilient to personnel changes.

Comparison with Prior Studies

The findings align with and extend prior Indonesian *halal* tourism research in several ways. Pelu et al. (2020) examined the policy and legal framework for *halal* tourism in Nusa Tenggara Barat and concluded that Indonesia possesses strong regulatory legitimacy for *halal* tourism development; the present study confirms this at the destination level by demonstrating that a small enterprise can achieve substantial compliance with the existing regulatory framework without external intervention.

Ramdhani et al. (2020) applied SOAR analysis to *halal* tourism development in Bandung and identified the need for destination-level operational guidelines; the nine-element reform pathway proposed here responds directly to that identified need. Darmalaksana (2021) examined *halal* tourism from a hadith perspective and recommended that Islamic higher education institutions develop contextual interpretations of *halal* tourism; the present study contributes the empirical grounding that such contextual work requires.

Internationally, the findings resonate with Battour and Ismail's (2016) observation that *halal* tourism is not a binary state (*halal* or not) but a spectrum of compliance across multiple dimensions. The SKF case illustrates this spectrum concretely: the destination is not 'non-*halal*' in any meaningful sense, yet it also does not meet the full formal requirements for certified *halal* tourism status. The nine-element reform pathway can be understood as a structured mechanism for moving the destination along this spectrum toward full formal compliance. This spectrum-based understanding has practical implications for how *halal* tourism is marketed and communicated: rather than presenting a binary *halal* /non-*halal* classification, destinations and regulators could adopt a graduated compliance scale that acknowledges partial compliance and incentivizes progressive improvement.

A Nine-Element Operational Reform Pathway

Based on the three compliance gaps identified formal *halal* certification, gender segregated facilities, and *Sharia* management framework the following nine-element operational reform pathway is proposed for SKF and comparable culinary agritourism destinations.

SKF should apply for *halal* certification through the BPJPH (*Badan Penyelenggara Jaminan Produk Halal*) process, which involves submission of company and product documentation, a *halal* audit by an accredited Lembaga Pemeriksa Halal (LPH), and MUI fatwa committee review. Given that SKF's food operations are already substantively *halal*-compliant, the certification process should be primarily documentary and procedural rather than operational. The Sumedang Regency government's MSME support programmed may aid with the application process and fees.

Simple, accessible one-page *Sharia*-management policy should be developed, documenting the destination's commitment to *halal* food, prayer facilities, modest dress, *riba*-free transactions, and the absence of haram activities. This document serves both as an internal governance instrument and as an external communication tool for marketing the destination as *halal* -tourism compliant.

than a formal *Dewan Pengawas Syariah* (which would be disproportionate for a small enterprise), SKF could establish an informal advisory relationship with a local ustadz or Islamic scholar who would review operational practices periodically and advise on *Sharia* compliance questions as they arise.

A structured, annual training programme for all staff should cover the fundamentals of *halal* tourism food-handling standards, visitor-interaction protocols, prayer-facility maintenance, and the Islamic values that underpin the destination's positioning. Training materials should be developed in Bahasa Indonesia and Sundanese for accessibility.

Full gender segregation of recreational facilities may not be feasible or commercially viable for a small rural destination. However, practical measures can be implemented: designated family-only zones, scheduled gender-specific access to certain facilities (such as the fishing pond or swimming area if developed), and private enclosures for women-only relaxation areas. These measures represent a pragmatic adaptation of the gender-segregation criterion to the operational constraints of a small agritourism enterprise.

While prayer facilities already exist, their visibility can be enhanced through clear directional signage from all major areas of the destination, prominent display of Qibla direction, provision of prayer mats and copies of the Quran, and posting of local prayer times updated seasonally.

SKF's marketing, currently focused on general nature-tourism and culinary themes, should be supplemented with explicit *halal*-tourism messaging that highlights the destination's food, prayer facilities, family-friendly environment, and *Sharia* aligned management. Social media content should include imagery of prayer facilities, *halal* food preparation, and modest-dress staff to signal *halal* tourism alignment to potential visitors.

SKF should engage with the Sumedang Regency Tourism Office to explore designation as a *halal*-tourism-friendly destination under local or national tourism programmes. Such designation would provide external validation and connect SKF to promotional networks that channel Muslim-traveller demand.

SKF's agricultural partnership programme which provides free seedlings and above-market purchasing to neighboring households, should be documented and promoted as part of the destination's tourism narrative, connecting community benefit to the *maqasid al-Sharia h* principle of social welfare. This community-benefit dimension is not merely an add-on to the *halal* tourism value proposition; it is a distinctive competitive advantage that differentiates SKF from urban *halal* tourism destinations and connects the destination to the broader Islamic economic ecosystem of zakat, waqf, and social enterprise.

Implementation Roadmap and Cost-Benefit Assessment

The nine-element reform pathway described above can be implemented in three phases over a 12-month period, each phase building on the preceding one. Phase 1 (months 1-3) focuses on low-cost documentation: developing the written *Sharia* management policy (Element 2), establishing the informal advisory relationship (Element 3), and enhancing prayer-facility signage (Element 6). These elements require minimal financial investment and can be completed with existing staff resources. Phase 2 (months 4-8) focuses on certification and training: initiating the

BPJPH *halal* certification application (Element 1), conducting the first round of staff training on *halal* tourism standards (Element 4), and developing *halal* -tourism marketing materials (Element 7). The certification process may involve costs of IDR 2–5 million for micro/small enterprises, plus staff time for documentation preparation. Phase 3 (months 9–12) focuses on external engagement: pursuing TP3H recognition or local government designation (Element 8), implementing gender consideration measures (Element 5), and formalising the community-benefit documentation (Element 9).

The cost-benefit assessment for this reform pathway is fundamentally favourable. The total direct cost primarily certification fees, training-material development, and marketing-material production is estimated at IDR 5–15 million over the 12-month implementation period, a modest investment for an enterprise of SKF's scale. The potential benefits include enhanced market positioning in the growing *halal* tourism segment, access to government promotional networks and tourism-directory listings, improved regulatory compliance ahead of tightening mandatory-certification requirements, and the reputational advantage of being among the first culinary agritourism destinations in Sumedang to achieve certified *halal* tourism status. Over the medium term, the investment is expected to generate a positive return through increased visitor volume, higher average spending per visitor (as *halal* -certified destinations can command modest price premiums), and reduced regulatory risk.

Implications for the National Halal Tourism Ecosystem

The SKF case study carries implications that extend beyond the individual destination to the national *halal* tourism ecosystem. At the strategic level, the findings suggest that Indonesia's *halal* tourism leadership currently concentrated in a small number of major urban destinations and luxury resort areas can be deepened by activating the thousands of small Muslim-owned tourism enterprises in rural areas that are already substantively *halal* -compliant. This deepening would transform *halal* tourism from an elite, urban-centric phenomenon into grassroots, nationally distributed ecosystem, better reflecting Indonesia's geographic diversity and the dispersed distribution of its Muslim population.

Operationally, the activation of rural culinary agritourism destinations for *halal* tourism would diversify the national *halal* tourism product beyond the current emphasis on hotels, mosques, and shopping. Culinary agritourism offers a distinctive value proposition for Muslim travellers: the combination of *halal* -assured food, nature-based recreation, family-friendly environment, and agricultural-educational experiences creates a multi-dimensional tourism product that addresses the growing demand for experiential and sustainable travel among Muslim millennials and families. This product positioning aligns with the GMTI's emerging emphasis on sustainability and community-benefit dimensions, positioning Indonesia to maintain its leadership as the global *halal* tourism assessment framework evolves.

At the regulatory level, the findings reinforce the case for differentiated certification pathways that recognise the distinct characteristics of small rural tourism enterprises. The current BPJPH certification framework, designed primarily for manufactured food products and large food-service chains, may not be optimally calibrated for the needs of small agritourism destinations that produce, process, and serve food within a single integrated operation. A dedicated certification pathway or at minimum, a set of supplementary guidelines for tourism-sector food service in rural settings would lower the barriers to formalisation and accelerate the expansion of the certified *halal* tourism network.

Implications for Stakeholders

The findings carry differentiated implications for three stakeholder groups. For destination managers of small culinary agritourism enterprises, the key message is that the pathway from *de facto* to certified *halal* tourism compliance is primarily institutional it requires documentation, certification, and governance rather than fundamental operational change. Many small Muslim-owned culinary destinations in rural Indonesia may already be substantively *halal* -compliant without knowing it; the reform pathway documented here can serve as a practical roadmap.

For local government tourism offices (*Dinas Pariwisata Kabupaten*), the case of SKF demonstrates that *halal* tourism is not limited to major urban destinations and luxury hotels. Rural culinary agritourism destinations represent an untapped segment of the *halal* tourism ecosystem that can be activated through targeted support BPJPH certification facilitation, *halal* tourism training programmes, and promotional integration into regency-level tourism campaigns. Sumedang Regency, with its strong Islamic identity and growing agritourism sector, is well positioned to develop a *halal* culinary agritourism brand.

For the national *halal* tourism acceleration programme (TP3H and Kemenparekraf), the findings suggest a need to develop simplified *halal* tourism compliance guidelines specifically tailored to small and medium culinary enterprises in rural settings. The current GMTI and TP3H frameworks are calibrated for largescale hotel and travel-agent operations; their application to small agritourism destinations requires adaptation in the form of simplified compliance checklists, reduced certification costs, and outreach programmes that connect rural destination managers to the national *halal* tourism support infrastructure. Without such adaptation, the ambitious target of *halal* tourism leadership will remain concentrated in a small number of major destinations rather than diffusing across the thousands of potentially *halal* -compliant culinary tourism sites that dot the Indonesian rural landscape.

Conclusion

This study assessed the *halal* tourism compliance of Sari Kedele Farm (SKF), a culinary agritourism destination in Sumedang Regency, West Java, against the normative framework established by the GMTI, DSN-MUI Fatwa No. 108/2016, and TP3H criteria. Three principal conclusions emerge. First, SKF demonstrates full compliance

on seven of ten assessed *halal* tourism criteria including family-friendly environment, prayer facilities, *halal* food ingredients and preparation, absence of haram activities, environmental stewardship, *Sharia*-appropriate staff dress code, and *riba*-free financial transactions confirming that the destination is substantively aligned with *halal* tourism principles. Second, three compliance gaps were identified: the absence of formal BPJPH/MUI *halal* certification for the restaurant, the lack of gender-segregated recreational facilities, and the use of a conventional rather than *Sharia*-documented management framework. These gaps are institutional and administrative rather than operational, implying that the transition to certified *halal* compliance requires documentation and governance reforms rather than fundamental business-model changes.

Third, a nine-element operational reform pathway was proposed spanning *halal* certification, written *Sharia*-management policy, informal advisory function, staff training, gender-consideration measures, enhanced prayer-facility signage, *halal* tourism marketing, TP3H designation, and community-benefit documentation that provides a concrete, actionable roadmap for SKF and comparable destinations to transition from *de facto* to certified *halal* tourism compliance.

The study contributes to literature in three ways. Theoretically, it extends the *halal* tourism compliance framework from its conventional application to hotels and travel agents into the emerging culinary agritourism context, demonstrating that the framework requires minor adaptation rather than fundamental redesign for this setting. Empirically, it provides micro-level, destination-specific compliance evidence that complements the macro-level national-scoring approach of the GMTI and adds granularity to the understanding of *halal* tourism readiness in rural Indonesia. Practically, it offers a transferable reform pathway that can guide thousands of similar small Muslim-owned culinary destinations across Indonesia toward formal *halal* tourism compliance, thereby deepening the national *halal* tourism ecosystem beyond its current concentration in major urban destinations.

Three limitations warrant acknowledgement. First, the single-case design limits generalizability; findings reflect SKF's specific operational configuration and may not transfer directly to destinations with different ownership structures, geographic settings, or visitor profiles. Second, the two-informant design, while adequate for a single-enterprise case study, does not capture the visitor perspective; future research incorporating visitor surveys would provide a demand-side complement to the supply-side analysis presented here. Third, the compliance assessment is normative comparative rather than impact-evaluative; it does not measure whether formal *halal* certification would produce measurable increases in visitor numbers, revenue, or customer satisfaction.

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