


Development of *Waqf*-Based Halal Tourism in Indonesia: A Case Study of Teras Lembang, West Java

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Abstract

This study explores the development of *waqf*-based halal tourism as an innovative and sustainable model within Islamic economic law, using Teras Lembang in West Java as a case study. The primary issue identified is the limited exploration of how Islamic legal principles guide the productive use of *waqf* in halal tourism. Using a qualitative case study approach with normative juridical analysis, the study applies Ibn Qayyim al-Jawziyyah's theory of legal change as a middle theory, supported by the concept of *maslahah mursalah* from al-Ghazālī and al-Shāṭibī, and Yusuf al-Qaradawi's theory of halal. Data were collected through interviews, field observations, and literature review. Results show that the management of *waqf*-based halal tourism reflects sharia principles such as justice, transparency, and trustworthiness, while also contributing to local socio-economic empowerment through MSME growth, job creation, and increased community involvement. However, challenges such as regulatory fragmentation and low public literacy on *waqf* remain. This article concludes that aligning Islamic legal norms with tourism policies can enhance the legitimacy and sustainability of halal tourism. Policy recommendations include strengthening sharia supervisory institutions and integrating halal certification systems into tourism governance.

Keywords: *Waqf*, Halal Tourism, Islamic Law.

I. Introduction

The development of *waqf*-based halal tourism in Indonesia represents a crucial intersection between Islamic economic law and efforts to create inclusive, ethical, and sustainable tourism models. As the country with the largest Muslim population, Indonesia has actively promoted halal tourism as a strategic driver of economic growth and cultural identity. Meanwhile, *waqf*, particularly in its productive form, is increasingly

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recognized as an essential Islamic financial instrument that empowers communities and supports public welfare. However, a significant gap remains in understanding how Islamic legal principles, particularly those governing *waqf*, can be effectively integrated into halal tourism development. This gap manifests at several levels: practically, where many halal tourism projects lack sustainable financing while *waqf* assets remain; theoretically, where halal tourism and *waqf* are often studied separately lacking exploring their potential synergies; legally, due to fragmented regulations overseeing *waqf*, halal certification, and tourism; and philosophically, as the full potential of *waqf* to serve the public interest (*maslahah 'ammah*) through tourism remains underdeveloped without integrated *ijtihad* based frameworks. This article addresses these gaps by critically analyzing the legal and socio-economic implications of developing *waqf*-based halal tourism, with a case study of Teras Lembang in West Java. Employing normative juridical methods and drawing on classical Islamic legal theories, this study evaluates how *waqf*-based halal tourism can be governed in line with Islamic economic law principles.

Although studies have explored halal tourism in Indonesia, including issues of legal protection,¹ tourist satisfaction,² and governance,³ the integration of productive *waqf* as a foundation for tourism remains underexamined. *Waqf*, as theorized by Cizakca, functions as a pillar of Islamic capitalism and serves both spiritual and material purposes through long-term socio-economic empowerment.⁴ Meanwhile, literature on halal tourism, such as by Battour and Ismail, emphasizes its multidimensional nature—encompassing not only halal food and prayer facilities, but also ethical business practices and inclusive hospitality standards.⁵ However, the incorporation of *waqf* within this framework has yet to be adequately theorized from the perspective of Islamic legal norms, particularly the principle of *maslahah mursalah*.

The urgency of this research arises from three critical challenges. First, there is a lack of regulatory clarity and legal harmonization between institutions such as the Indonesian *Waqf* Board (Badan Wakaf Indonesia, BWI), the National Sharia Council (*Dewan Syariah Nasional*, DSN), and regional governments, which complicates the development of *waqf*-

¹ Muhammad Faisol et al., “Sexual Exploitation in Marriage Tourism: Justice and Legal Protection for Victims in Cianjur and Jember,” *Justicia Islamica* 21, no. 1 (June 2024): 1, <https://doi.org/10.21154/justicia.v21i1.7338>.

² Harjoni Desky, Beverly Thaver, and Syamsul Rijal, “Analysis of Tourist Satisfaction with Halal Tourism in Aceh,” *Indonesian Journal of Halal Research* 4, no. 1 (February 2022): 1, <https://doi.org/10.15575/ijhar.v4i1.14479>.

³ Ending Solehudin, Miftakhul Huda, and Hisam Ahyani, “Transformation of Shariah Economic Justice: Ethical and Utility Perspectives in the Framework of Maqashid Shariah,” *Al-Risalah: Forum Kajian Hukum Dan Sosial Kemasyarakatan* 24, no. 1 (June 2024): 1, <https://doi.org/10.30631/alrisalah.v24i1.1467>.

⁴ Murat Cizakca, *Islamic Capitalism and Finance: Origins, Evolution and the Future* (Edward Elgar Pub, 2011).

⁵ Mohamed Battour and Mohd Nazari Ismail, “Halal Tourism: Concepts, Practises, Challenges and Future,” *Tourism Management Perspectives* 19 (July 2016): 150–54, <https://doi.org/10.1016/j.tmp.2015.12.008>.

based initiatives.⁶ Second, low public literacy regarding productive *waqf* and its potential contribution to tourism hinders effective community engagement.⁷ Third, the discourse surrounding halal tourism in Indonesia still predominantly relies on normative assumptions, rather than integrating global scholarship on Muslim-friendly tourism, which expands the concept beyond religious compliance to include cultural sensitivity and ethical governance.⁸

To address the challenges identified in integrating *waqf* assets into halal tourism development, this study employs a qualitative case study approach with normative juridical analysis, focusing specifically on the *waqf* land of Teras Lembang. Teras Lembang was chosen as the regional object of research due to its unique position as a well-established tourism-based initiative that is deeply embedded in the local community of West Java, with significant potential to demonstrate how *waqf* can be productively utilized to empower local socio-economic development. The site is particularly notable for integrating cultural heritage, local entrepreneurship, and community participation, making it a relevant and representative case for exploring the practical and legal implications of *waqf*-based halal tourism within Indonesia's diverse socio-cultural context.

The theoretical framework is based on the theory of legal change by Ibnu Qayyim al-Jawziyyah,⁹ the concept of *maslahah mursalah* as developed by al-Ghazālī and al-Syāṭibī,¹⁰ and Yusuf al-Qaradawī's halal theory, which provides both legal and ethical dimensions to the concept of *halal*. Unlike previous studies that examined either *waqf* or halal tourism in isolation, this article integrates both within the framework of Islamic economic law, offering a new perspective on *sharia*-compliant tourism development.

By situating this study within both Indonesian legal discourse and international academic scholarship, the article aims to contribute to a more critical and operational understanding of how Islamic economic law—especially the principle of public interest (*maslahah*)—can regulate and sustain innovative models of *waqf*-based halal tourism. Ultimately, this research not only addresses the lack of theoretical and empirical integration in existing literature but also provides a model for policy reform and institutional synergy in the management of *waqf* assets for tourism development.

⁶ Zuanda Zulkifli and Arwansyah bin Kirin, "Reformulating Ushuliyyah Principles to Strengthen Waqf-Based Halal Tourism Industry in Indonesia and Malaysia," *Al-Tijarah* 1, no. 2 (July 2025): 2.

⁷ M. Roem Syibly, "Cash Waqf Literacy in Indonesia and Malaysia: An Analysis of Journal Publications and Trends (2018-2023)," *Millah: Journal of Religious Studies* 23, no. 2 (August 2024): 681–702, <https://doi.org/10.20885/millah.vol23.iss2.art6>.

⁸ Immanuel Ustradi Osijo et al., "The Legal Politics of Halal Tourism in Thailand: The Impact of Digital Advertising Interventions on Consumer Intent, Recommendations, and Engagement in the Contemporary Era," *MILRev: Metro Islamic Law Review* 3, no. 2 (December 2024): 2, <https://doi.org/10.32332/milrev.v3i2.9992>.

⁹ Ibnu Qayyim Al-Jawziyyah, *I'lam al-Muwaqqi'in 'an Rabb al-Alamin* (Beirut-Libanon: Dar al-Fikri, 1977), 245.

¹⁰ Zayn Al-Din Abu Hamid Muhammad Ibn Muhammad Ghazali, *Al-mankhul fi ta'liqat al-usul* (Turath For Solutions, 2013), 132.

The article is structured as follows: the next section elaborates on theoretical framework, with an emphasis on *maslahah mursalah* and its application to productive *waqf* and halal tourism. The following section presents the case study of Teras Lembang, analyzing the extent to which the initiative aligns with Sharia objectives. The third section discusses the regulatory, institutional, and socio-economic implications, followed by policy recommendations that address operational gaps, such as sharia audits and integrated tourism–*waqf* governance. The conclusion synthesizes the key findings and offers pathways for future comparative research in both Muslim-majority and non-Muslim-majority contexts.

II. The Role of Islamic Economic Law in *Waqf*-Based Halal Tourism Development

The integration of productive *waqf* into halal tourism development represents a contemporary manifestation of Islamic economic law (*al-qānūn al-iqtisādī al-islāmī*) as both a normative and practical framework. This legal framework not only governs financial transactions but also embeds ethical obligations, social justice, and community empowerment into economic activity. In the context of halal tourism, Islamic economic law provides a coherent structure for ensuring that tourism development aligns with shari‘ah principles while fulfilling socio-economic needs, particularly through the mechanism of *waqf*.¹¹

Waqf, traditionally understood as a perpetual endowment for religious or public welfare, has undergone reinterpretation in recent decades to accommodate productive *waqf* (*al-waqf al-muntij*), which generates sustainable income to support social projects. As articulated by Murat Cizakca, *waqf* is a cornerstone of Islamic capitalism, combining spiritual motivation with economic functionality.¹² In this modern formulation, *waqf* is no longer limited to religious infrastructure but is extended to include income-generating assets such as tourism facilities, halal accommodations, and MSMEs. This transformation necessitates recalibrating legal structures to maintain *amānah* (trustworthiness), transparency, and distributive justice in accordance with Islamic economic ethics.

Islamic economic law provides doctrinal legitimacy for such transformation by linking classical jurisprudential principles with contemporary needs. *Waqf*, as an institution, is deeply tied to the objectives of *maqāṣid al-shari‘ah*, particularly in promoting the protection of wealth (*ḥifẓ al-māl*), religion (*ḥifẓ al-dīn*), and welfare (*maṣlahah*). In this regard, the development of halal tourism based on *waqf* assets is not merely a sectoral

¹¹ M. Roem Syibly et al., “A Comparative Analysis of Legal Products on the Development of Productive Waqf in Indonesia and Malaysia,” *Millah: Journal of Religious Studies* 21, no. 3 (December 2022): 1003–24, <https://doi.org/10.20885/millah.vol21.iss3.art14>.

¹² Murat Cizakca, *Islamic Capitalism and Finance: Origins, Evolution and the Future* (Edward Elgar Pub, 2011), 78.

innovation—it is a practical realization of Islamic law’s broader vision of inclusive and ethical economic development.¹³

Historically, *waqf* was applied to build mosques, schools, hospitals, and public utilities. It was governed through juristic consensus (*ijmā’*) and administered by appointed trustees (*naẓir*) under the supervision of religious authorities.¹⁴ However, as economic systems modernized, classical *waqf* practices faced limitations in scalability, transparency, and integration with state law. Today’s productive *waqf* model incorporates tools such as digital *waqf*, crowdfunding, and corporate governance mechanisms to make the institution more dynamic and responsive.¹⁵ This evolution is particularly relevant in sectors like tourism, which require flexible capital management, long-term sustainability, and legal certainty.

In the Indonesian context, this legal evolution is supported by statutory law (e.g., Law Number 41/2004 on *Waqf*), fatāwā issued by the DSN, and operational oversight by the BWI. However, scholars such as Miftahul Huda and Elmiliyani Wahyuni have highlighted significant challenges, including regulatory fragmentation, weak coordination among stakeholders, and limited public awareness, which continue to hinder the optimal implementation of productive *waqf*. These complexities are further intensified in the halal tourism sector, where multiple actors — including local governments, religious councils, tourism operators, and *waqf* managers — must collaborate effectively.

This study’s data were collected through interviews with key stakeholders in Teras Lembang, complemented by document analysis of relevant regulations and fatāwā, ensuring a comprehensive understanding of the operational realities. The transformation from classical to contemporary *waqf* practices in halal tourism can be illustrated through the following aspects:

Table 1. Comparison Between Classical and Contemporary *Waqf* Practices in the Halal Tourism Context

Aspect	Classical <i>Waqf</i> Practice	Contemporary Application in Halal Tourism
Objective	Charitable, perpetual endowment	Socio-economic development, tourism infrastructure

¹³ Suud Sarim Karimullah, “The Implications of Islamic Law on the Rights of Religious Minorities in Muslim-Majority Countries,” *MILRev: Metro Islamic Law Review* 2, no. 2 (November 2023): 2, <https://doi.org/10.32332/milrev.v2i2.7847>.

¹⁴ Miftahul Huda et al., “Ulema Viewpoints on Corporate Waqf as Legal Entity,” *Journal of Legal, Ethical and Regulatory Issues* 24, no. 2 (March 2021): 1–640.

¹⁵ Elmiliyani Wahyuni S. et al., “Digital Waqf: Innovation or Distortion of the Classic Waqf Concept?,” *Petita: Jurnal Kajian Ilmu Hukum Dan Syariah* 10, no. 1 (April 2025): 351–70, <https://doi.org/10.22373/petita.v10i1.755>.

Aspect	Classical <i>Waqf</i> Practice	Contemporary Application in Halal Tourism
Governance	Managed by <i>nāẓir</i> , under religious courts	Managed by professional institutions, governed by state law, and fatwā
Source of Funds	Personal asset donation	Land assets, crowdfunding, digital <i>waqf</i>
Shari‘ah Compliance	Based on classical <i>fiqh</i>	Based on fatwā, ushuliyah principles, and national regulation
Utilization	Religious and public utilities	Halal tourism facilities, local MSME support
Oversight	Informal or semi-formal religious authority	BWI, MUI, and government regulators

Source: Compiled by the author based on Cizacka (2011), Law No. 41/2004, DSN Fatwas, and relevant academic literature.

This comparison highlights the need for a hybrid legal approach—one that honors the legitimacy of traditional jurisprudence while integrating modern regulatory and institutional frameworks. Without such an approach, productive *waqf* may fall short of its potential in supporting sectors that require professional management and legal clarity, such as halal tourism.

In this regard, the ethical and spiritual dimensions of Islamic economic law require that halal tourism not only meet technical standards (e.g., halal food, prayer spaces) but also ensure that funding sources and profit allocations are sharia-compliant. The synergy between *waqf* and halal tourism thus offers a dual advantage: financial sustainability and moral legitimacy. Scholars like Battour and Muslimin argue that successful halal tourism must integrate religious norms with development strategy—a vision fully aligned with the spirit of Islamic economic law.¹⁶

Theoretically, the writings of Ibnu Qayyim al-Jawziyyah justify legal reform through *Tahammul al-Fatwā* (legal transformation), which allows the adaptation of Islamic legal rulings to changing social contexts and public needs.¹⁷ His perspective supports the flexible use of *waqf* for purposes such as tourism, provided that it serves the *maṣlahah* (public interest). This idea aligns closely with the concept of *maṣlahah mursalah* as articulated by classical scholars al-Ghazālī and al-Syāṭibī.¹⁸ *Maslahah mursalah* is the

¹⁶ Mohamed Battour and Mohd Nazari Ismail, “Halal Tourism: Concepts, Practises, Challenges and Future,” *Tourism Management Perspectives* 19 (July 2016): 150–54, <https://doi.org/10.1016/j.tmp.2015.12.008>.

¹⁷ Ibnu Qayyim Al Jauziyah, *I‘lam al-Muwaqqi‘in ‘an Rabb al-Alamin* (Beirut-Libanon: Dar al-Fikri, 1977), 150-160.

¹⁸ Zayn Al-Din Abu Hamid Muhammad Ibn Muhammad Ghazali, *Al-mankbul fi ta’liqat al-usul* (Turath For Solutions, 2013), 210-220.

principle that legal rulings can be derived from the general welfare or benefit of the community, even when explicit textual evidence is absent, provided they do not contradict established Islamic law. This principle offers significant latitude for innovating in *waqf* applications, such as halal tourism, which must balance religious compliance with contemporary socio-economic needs.

Before delving deeper into the case study, it is essential to clarify the concept of halal and its relevance to tourism. Halal, in Islamic law, refers to anything permitted or lawful according to Islamic law, especially in food, products, and services. In recent decades, halal tourism has emerged as a sector providing facilities, services, and environments that comply with Islamic principles, extending beyond halal food to include prayer facilities, modesty considerations, and culturally sensitive practices. This sector is governed not only by local legislation but also by authoritative fatāwā issued by bodies like the DSN in Indonesia, which provide guidelines for sharia-compliant tourism activities.

Moreover, the Indonesian Halal Product Assurance Law (Law Number 33/2014) and the establishment of the Halal Product Assurance Organizing Agency (*Badan Penyelenggara Jaminan Halal*, BPJPH) underscore the institutional framework ensuring halal compliance in products and services, including those related to tourism. These legislative and institutional measures are crucial for maintaining consumer confidence and aligning local halal tourism initiatives with global standards.

On the international stage, the concept of Muslim-friendly tourism has gained recognition as a broader framework that includes halal tourism. Muslim-friendly tourism emphasizes not only halal-certified food and prayer spaces but also cultural sensitivity, ethical business practices, and community engagement tailored to the needs of Muslim travelers. This global perspective, supported by international organizations and tourism bodies, enriches the theoretical framework for *waqf*-based halal tourism by embedding it within worldwide discourses on Islamic tourism.

Yusuf al-Qaraḍāwī's halal theory complements this understanding by expanding halal's scope beyond mere ritual permissibility to include principles of ethical governance, transparency, and social benefit—key elements that underpin the integration of *waqf* and halal tourism.¹⁹

A practical embodiment of these combined theories is the land of *Waqf* Teras Lembang, a *waqf*-based halal tourism initiative in West Java. This initiative demonstrates how Islamic economic law provides a normative and operational foundation for managing tourism that balances economic utility with religious compliance. As Solehudin

¹⁹ Yūsuf Qaraḍāwī, *al-Ḥalāl wa-al-ḥarām fī al-Islām* (al-Maktab al-Islāmī, 1962), 85-95.

and Zulkifli argue, such integration must adhere to *usbuliyyah* principles—consistency, intentionality, and justice—while being supported by adequate regulatory supervision.²⁰

In conclusion, Islamic economic law serves as both a moral compass and a legal framework to guide the development of halal tourism through productive *waqf*. It legitimizes economic innovation while preserving Islamic ethical values, ensuring that *waqf* remains a vital tool in promoting community-based, sustainable tourism. The following chapter will analyze how these principles are implemented in practice through the Teras Lembang initiative, supported by field data and juridical assessment.

III. Regulatory and Institutional Framework in the Development of *Waqf*-Based Halal Tourism

The development of *waqf*-based halal tourism in Indonesia requires more than religious endorsement or entrepreneurial initiative—it fundamentally depends on a regulatory and institutional framework that integrates the principles of Islamic economic law with state administrative structures. This framework is expected to uphold both legal certainty and *shari'ah* compliance, while facilitating sustainable tourism development that benefits local communities. In the case of Land of *Waqf* Teras Lembang, the success of the initiative rests on the effectiveness of regulatory coordination, institutional capacity, and legal enforcement across multiple sectors.

Indonesia has made significant progress in formalizing the legal basis for both *waqf* and halal tourism. Law Number 41 of 2004 on *Waqf*, along with its implementing regulations, provides the legal architecture for managing both immovable and movable *waqf* assets, including productive *waqf* models. Concurrently, the halal tourism policy has evolved under the Ministry of Tourism and Creative Economy, focusing on standardizing sharia-compliant services to meet the growing demand for ethical, faith-based travel. However, scholars such as Santoso emphasize that these regulations must now be updated to accommodate the digitalization of *waqf*, including innovations like crowdfunding and blockchain platforms, which remain largely unregulated and pose challenges for Islamic legal oversight.²¹

Despite these legal foundations, institutional fragmentation continues to be a significant obstacle. The BWI, as the apex body for *waqf* governance, is tasked with registering assets, supervising *waqf* operations, and developing policies. However, its reach is often limited by a lack of enforcement power at the regional level and by

²⁰ Ending Solehudin and Hisam Ahyani, “Legal Compliance on Sharia Economics in Halal Tourism Regulations,” *Petita: Jurnal Kajian Ilmu Hukum Dan Syariah* 9, no. 1 (April 2024): 58–79, <https://doi.org/10.22373/petita.v9i1.224>.

²¹ Lukman Santoso and Soleh Hasan Wahid, “Utilitarianism in Halal Tourism Development in Indonesia,” *Mazhabib* 22, no. 2 (December 2023): 2, <https://doi.org/10.21093/mj.v22i2.5418>; Lukman Santoso and Abdul Rachman, “Digitalising Halal Certification: The Dynamic of Regulations and Policies Concerning Halal Certification in Indonesia,” *Jurisdictie: Jurnal Hukum Dan Syariah* 14, no. 2 (2023): 2, <https://doi.org/10.18860/j.v14i2.24115>.

inconsistent coordination with *nāẓir*, local governments, and religious authorities, such as the DSN. As Ardi and Jafar²² have shown, this disconnection undermines efforts to establish accountable and transparent *waqf* systems that align with both legal and sharia expectations. In halal tourism projects, such as Teras Lembang, this fragmentation can lead to regulatory ambiguity and operational challenges, especially when multiple institutions assert overlapping mandates without precise coordination. Apart from the BWI, DSN, and local governments, the BPJPH plays a critical role in ensuring halal certification and standardization in tourism services. However, coordination among these bodies remains limited, undermining the effectiveness of halal assurance and *waqf* governance in the tourism sector.

The table below summarizes the key institutions involved in *waqf*-based halal tourism, outlining their primary responsibilities and the ongoing challenges they face in realizing a cohesive, sharia-compliant halal tourism ecosystem:

Table 2. Institutional Roles in *Waqf*-Based Halal Tourism Management

Institution	Primary Role	Key Challenges
Indonesian <i>Waqf</i> Board	Supervises national <i>waqf</i> management; registers <i>waqf</i> assets	Weak regional enforcement; limited capacity for audit and sanctions
Ministry of Tourism & Creative Economy	Develops halal tourism policies and certification guidelines	Difficulty integrating <i>shari'ah</i> -based evaluation into technical tourism standards
National Sharia Council	Issues <i>fatāwā</i> ; ensures <i>shari'ah</i> compliance in financial/legal design	Lack of binding authority in implementation across diverse localities
Local Governments	Infrastructure, zoning, and tourism regulation at the regional level	Poor coordination with <i>waqf</i> institutions; inconsistent policy enforcement
<i>Nāẓir</i> (<i>Waqf</i> Managers)	Manages <i>waqf</i> assets and operations	Need for capacity building, professionalism, and legal literacy

Source: Compiled by the author based on Law No. 41/2004 on *Waqf*, Ardi et al. (2020), Jafar et al. (2025), Ministry of Tourism and Creative Economy (2022), and DSN fatwas.

The overlapping jurisdictions among these institutions often lead to regulatory dissonance, particularly in tourism ventures involving long-term *waqf* investment. As

²² Ahmad Jafar, Hafsa Ibrahim, and Rizwan Malik, "Waqf: From Classical Charitable System to Modern Financial Tool," *International Journal of Ethics and Systems*, ahead of print, May 7, 2025, <https://doi.org/10.1108/IJOES-10-2024-0354>.

Ending Solehudin,²³ and Abdulahanaa,²⁴ argue that a *uṣūliyyah*-based regulatory approach—grounded in Islamic legal theory—can help integrate these fragmented systems by establishing a normative hierarchy in which *maqāṣid al-sharī‘ah* guide both legal interpretation and development policy. Such an approach would not only bridge the gap between religious norms and administrative procedures but also affirm the role of *waqf* in fostering socio-economic justice.

In addition, the advent of digital *waqf* platforms introduces both innovation and legal risk. Research by Wahyuni,²⁵ and Suhairi,²⁶ underscores that while blockchain-based *waqf* can enhance transparency and participation, it also opens the door to commodification or financialization of *waqf*—detaching it from its original *‘ibādah* (worship) and perpetual charitable intent. In the absence of comprehensive digital *waqf* regulation, this can dilute the spiritual and social mission of *waqf*, especially when deployed in profit-driven sectors like tourism.

Comparative studies offer valuable insights into *waqf* governance models in the development of halal tourism across various countries. Malaysia’s centralized *waqf* governance model, as analyzed by M. Roem Syibly and colleagues, presents a highly integrated legal and institutional framework that unites state authorities, religious councils, and the private sector within a cohesive national strategy. In Malaysia, *waqf* management is regulated not only by federal and state Islamic laws but also incorporated into broader national economic planning, allowing *waqf* assets to be productively utilized for socio-economic welfare. For example, specialized *waqf* institutions like the *Majlis Agama Islam Wilayah Persekutuan* (MAIWP) facilitate asset registration, professional training for nazir (*waqf* managers), and active supervision, collectively enhancing transparency, accountability, and innovation in productive *waqf* projects, including halal tourism.²⁷

²³ Ending Solehudin, Hisam Ahyani, and Haris Maiza Putra, “Study on Sharia Compliance Principles in Halal Tourism Business in Bandung Regency: An Implementation of Islamic Business Ethics Principles (Professional Ethics),” *Millab: Journal of Religious Studies*, February 29, 2024, 39–66, <https://doi.org/10.20885/millah.vol23.iss1.art2>.

²⁴ Abdulahanaa, “A Review of Islamic Economic Law on Religious Tourism Arrangements in South Sulawesi,” *Samarab: Jurnal Hukum Keluarga Dan Hukum Islam* 5, no. 1 (June 2021): 1, <https://doi.org/10.22373/sjhk.v5i1.9088>.

²⁵ Elmiliyani Wahyuni S. et al., “Digital Waqf: Innovation or Distortion of the Classic Waqf Concept?,” *Petita: Jurnal Kajian Ilmu Hukum Dan Syariah* 10, no. 1 (April 2025): 351–70, <https://doi.org/10.22373/petita.v10i1.755>.

²⁶ Suhairi Suhairi et al., “Regulatory and Economic Challenges in Contemporary Crowdfunding-Based Cash Waqf,” *MILRev: Metro Islamic Law Review* 4, no. 2 (July 2025): 2, <https://doi.org/10.32332/milrev.v4i2.10343>.

²⁷ M. Roem Syibly et al., “A Comparative Analysis of Legal Products on the Development of Productive Waqf in Indonesia and Malaysia,” *Millab: Journal of Religious Studies* 21, no. 3 (December 2022): 1003–24, <https://doi.org/10.20885/millah.vol21.iss3.art14>; M. Roem Syibly, “Cash Waqf Literacy in Indonesia and Malaysia: An Analysis of Journal Publications and Trends (2018–2023),” *Millab: Journal of Religious Studies* 23, no. 2 (August 2024): 681–702, <https://doi.org/10.20885/millah.vol23.iss2.art6>.

In contrast, Japan, as a non-Muslim country, adopts a different approach to halal tourism development. The Japanese government collaborates with the private sector and international organizations to develop Muslim-friendly tourist destinations that strictly adhere to halal standards and provide supporting facilities such as halal food, prayer spaces, and sharia-compliant services. Although Japan does not have traditional *waqf* institutions, this policy demonstrates how halal principles can be adopted and integrated into the global tourism industry through government regulation, halal certification, and public education without relying on *waqf* structures.²⁸

Additionally, other non-Muslim countries such as Singapore and Australia are also advancing halal tourism by combining international halal standards with secular domestic legal systems. Singapore emphasizes cooperation between government agencies and the Muslim community to ensure rigorous halal certification and promote halal tourism as part of its national economic strategy.²⁹ Meanwhile, Australia, despite having a minority Muslim population, has begun developing halal tourism products through partnerships between business actors and global halal certification organizations, supported by government initiatives for marketing and regulation to facilitate Muslim tourists' needs.³⁰

Compared to Malaysia's centralized and integrated approach and the adaptive policies of these non-Muslim countries, Indonesia faces challenges of fragmented and decentralized governance in *waqf* and halal tourism management. This fragmentation results in overlapping authorities among the BWI, local governments, and religious bodies such as DSN, hindering the optimization of productive *waqf* potential. The professionalization of *Nazir* remains limited; thus, asset management is not yet fully optimized to support sustainable halal tourism development.³¹

From this comparative analysis, Indonesia can draw valuable lessons by adopting more transparent, integrated jurisdictional mandates similar to Malaysia's model, while leveraging the adaptive and collaborative approaches found in Japan and other non-Muslim countries. Strengthening unified supervisory institutions, enhancing *nazir* professionalism, and integrating halal certification and regulatory frameworks will be key

²⁸ Syarifah Hasanah, Aizul Nahar Harun, and Mohammad Ali Tareq, "Halal Tourism Landscape in Japan: A Bibliometric Analysis," in *The Halal Industry in Asia: Perspectives from Brunei Darussalam, Malaysia, Japan, Indonesia and China*, ed. Rozaidah Idris et al. (Singapore: Springer Nature, 2025), 203–22, https://doi.org/10.1007/978-981-96-0393-0_11.

²⁹ Imam Mawardi, "Comparing the Concept of Halal Tourism in Indonesia, Thailand, and Malaysia," *Mozaiik Humaniora* 21, no. 2 (2021): 178–92, <https://doi.org/10.20473/mozaiik.v21i2.27309>.

³⁰ Kwanglim Seo et al., "Effects of Emotional Solidarity and Tourism-Related Stress on Residents' Quality of Life," *Tourism Management Perspectives* 40 (October 2021): 100874, <https://doi.org/10.1016/j.tmp.2021.100874>; Ahamed Irshad Ahamed Abdul Cader, Mohammad Aizat Jamaludin, and Betania Kartika, "Muslim-Friendly Tourism in Australia: Challenges and Prospects," *Halalsphere* 4, no. 2 (July 2024): 59–65, <https://doi.org/10.31436/hs.v4i2.101>.

³¹ Mohammad Noviani Ardi, Dina Yustisi Yurista, and Suci Ramadhan, "Waqf Fundraising Strategy for Islamic Boarding's Independence," *Ijtihad: Jurnal Wacana Hukum Islam Dan Kemanusiaan* 20, no. 1 (June 2020): 1, <https://doi.org/10.18326/ijtihad.v20i1.1-22>.

to optimizing *waqf*-based halal tourism that is competitive globally and compliant with sharia principles.

Ultimately, the development of *waqf*-based halal tourism in Indonesia depends not only on the existence of legal instruments but also on their practical enforceability, institutional synergy, and normative clarity. Regulatory efforts must address three key imperatives: (1) legal coherence across *waqf*, tourism, and digital finance sectors; (2) professional capacity-building for *waqf* managers and regulators; and (3) establishment of an integrated Islamic economic governance body that can mediate between religious doctrine and developmental needs.

In conclusion, a robust regulatory and institutional ecosystem is essential for realizing the full potential of *waqf*-based halal tourism. While the legal architecture exists, its application remains uneven due to fragmented governance and insufficient integration of Islamic legal principles. The following chapter will investigate how these regulatory frameworks operate in practice in the Teras Lembang case, including legal compliance, administrative coordination, and local economic impact.

IV. Socio-Economic Impact and Community Empowerment through *Waqf*-Based Halal Tourism

The development of *waqf*-based halal tourism represents a dynamic integration of spiritual, social, and economic objectives within one comprehensive framework. This innovative approach is exemplified by the land of *Waqf* Teras Lembang, where *waqf* assets are productively managed to support the growing halal tourism sector while generating tangible socio-economic benefits for the local community. Rather than remaining a static religious endowment, *waqf* here functions as a strategic tool for community empowerment and sustainable development.

The socio-economic benefits of *waqf*-based halal tourism in Teras Lembang are reflected in measurable growth indicators. For example, since the program's inception, the number of Muslim tourists visiting the area has increased by approximately 25% annually, leading to an average 30% increase in income for local microenterprises such as halal food stalls and souvenir shops.³² These businesses have benefited from access to capital and business mentoring facilitated by *waqf* management institutions, demonstrating how *waqf* assets serve as alternative funding sources.³³ Furthermore, the

³² Ahmad Rizky, "Interview Results with Mr. Ahmad Rizky, Owner of Halal Stall about the Impact of Halal Tourism on Micro Businesses on June 16, 2025," 2025.

³³ Ramadhita Ramadhita, Sudirman Sudirman, and Syabbul Bachri, "Model of Zakat Utilization in the Covid-19 Pandemic Era: Perspective of Maqashid Sharia," *Al-Istinbath: Jurnal Hukum Islam* 7, no. 1 May (May 2022): 1 May, <https://doi.org/10.29240/jhi.v7i1.4462>; Miftahul Huda, Aditya Prastian Supriyadi, and Ramadhita, "Productive Waqf Law Reform: A Solution to Support Indonesian Local Economy amid Contemporary Global Recession," *MILRev: Metro Islamic Law Review* 4, no. 1 (June 2025): 1, <https://doi.org/10.32332/milrev.v4i2.10210>.

presence of well-managed halal facilities has extended tourists' average length of stay, boosting local spending.³⁴

Despite these successes, several challenges persist. Low *waqf* literacy among community members hampers optimal participation and management.³⁵ To address this, educational programs have been implemented, notably by AMTC (Almahmudah Manasik Training Center) Teras Lembang, which offers Hajj training and *waqf* literacy workshops to increase community understanding of *waqf* benefits and halal tourism values. Furthermore, local government efforts to digitalize *waqf* management—including online financial reporting and transparent information systems—are underway to improve governance and stakeholder trust.³⁶ Regional regulations are also being revised to be more adaptive and supportive of these innovations, ensuring a regulatory environment conducive to the growth of *waqf* and halal tourism.

This study applies the Islamic legal principle of *maslahah mursalah*, a concept emphasized by scholars such as Solehudin,³⁷ and Encep Taufik Rahman,³⁸ to analyze *waqf*-based halal tourism. *Maslahah mursalah* refers to public interests not explicitly stipulated in primary texts but recognized for their essential role in promoting welfare and preventing harm within society. It provides a flexible jurisprudential basis for innovations such as productive *waqf* management, which address contemporary socio-economic challenges while maintaining Sharia compliance.

In Teras Lembang, the productive use of *waqf* land and assets fulfills *maslahah mursalah* by generating broad benefits: economic growth, social justice, and preservation of Islamic ethics in tourism. This approach aligns with the principle of public interest by empowering local communities economically and socially, beyond mere ritual observance.³⁹

Teras Lembang stands as a prototypical model of halal tourism, meeting a range of rigorous criteria that integrate Islamic legal principles with practical hospitality and community engagement. First, the land on which Teras Lembang is built is endowed as a *waqf*, meaning it is permanently dedicated under Islamic charitable law for the public benefit. This foundational choice ensures that the primary asset is not subject to commercial sale or

³⁴ Rahmat Nur, "Interview Results with Mr. Rahmat Nur, a Muslim Tourist from Bandung about the Satisfaction of Halal Tourism in Teras Lembang on June 16, 2025," 2025.

³⁵ Saiful Islam Mubarak, "Results of an Interview with KH Saiful Islam Mubarak, Head of AMTC Teras Lembang Regarding Education and Training on Waqf and Halal Tourism on June 13, 2025," 2025.

³⁶ Akhmad Panji Hernawan, "Interview Results with Head of the Tourism and Culture Office of West Bandung Regency Regarding Government Support for Waqf-Based Halal Tourism on June 14, 2025," 2025.

³⁷ Ending Solehudin, "Interview Results with Prof. Dr. KH. Ending Solehudin, M.Ag. on the Principles of Usul Fiqh and Transparency in Waqf Management, Professor of Islamic Law, UIN Sunan Gunung Djati Bandung," 2025.

³⁸ Encep Taufik Rahman, "Interview Results with Dr. Encep Taufik Rahman, M.Ag. on Affirmation of the Fiqh Aspect in the Development of Halal Tourism on June 12, 2025," 2025.

³⁹ Asep Irawan, "Interview with Mr. Asep Irawan, CEO of Sinergi Foundation, on Productive Waqf Management for Sustainable Halal Tourism, June 11, 2025," 2025.

privatization, but remains under community stewardship and continues to generate income for communal welfare, education, and reinvestment in further development.⁴⁰ This structure aligns with the concept of productive *waqf* (*al-waqf al-muntij*), which transforms endowment into a source of sustainable benefit without compromising its religious purpose.

Second, the physical infrastructure and facilities are deliberately designed and managed in accordance with Islamic precepts. Mosques are built in central, accessible locations, serving both residents and visitors. Sharia-compliant lodging avoids non-Islamic entertainment, enforces modest dress codes, and provides room amenities consistent with Islamic morality. Halal restaurants operate under certified standards, ensuring that all ingredients, food handling, and kitchen practices satisfy regulatory and religious audit. Family-friendly recreational spaces are curated to exclude morally questionable attractions and instead promote wholesome entertainment aligned with Islamic ethics, such as nature walks, cultural performances, or educational tours.⁴¹ These facility-level decisions are not mere cosmetic adaptations; they demonstrate a conscious effort to embed Shariah values into every aspect of service and environment, thus ensuring the tourist experience remains spiritually coherent and culturally respectful.

Third, the services at Teras Lembang are specifically tailored to meet Muslim-friendly hospitality standards. Prayer rooms are strategically placed, clearly marked, and maintained to support ritual cleanliness and comfort; prayer times are integrated into the daily operational schedule. Halal-certified food is not only available but also diverse, reflecting varied tastes while remaining within permissible guidelines. Staff are trained to interact respectfully regarding gender boundaries, modest behavior, and greetings (*salam*), and to anticipate Muslim tourists' needs, such as providing separate swimming hours or guidance on modest attire.⁴² These human-centric details reinforce the promise that Teras Lembang is not just halal in name but truly hospitable to the values and expectations of Muslim travelers.

Beyond these core criteria, Teras Lembang amplifies its halal identity by embedding Islamic symbolism and spiritual elements into the visitor experience. Throughout the property, calligraphic Qur'anic verses, reminders of virtue, and aesthetic features reflect Islamic heritage. Visitors are often invited to participate in short religious lectures, environmental stewardship programs, and community-based charity projects funded by *waqf* yields. This creates a synergistic environment where tourism, worship, and community service converge in a meaningful way.

⁴⁰ Encep Taufik Rahman, "Interview Results with Dr. Encep Taufik Rahman, M.Ag. on Affirmation of the Fiqh Aspect in the Development of Halal Tourism on June 12, 2025," 2025.

⁴¹ Yuli Rahmawati, "Interview Results with Mrs. Yuli Rahmawati, Sharia Lodging Employee Regarding Increasing Comfort and Trust of Muslim Tourists on June 16, 2025," 2025.

⁴² Rahmat Nur, "Interview Results with Mr. Rahmat Nur, a Muslim Tourist from Bandung about the Satisfaction of Halal Tourism in Teras Lembang on June 16, 2025," 2025.

In sum, Teras Lembang transcends superficial halal certification and becomes a holistic ecosystem where ownership, infrastructure, service, and spiritual ambiance operate in harmony under the principles of Islamic jurisprudence, particularly within the framework of productive *waqf* and *maslahah*. It provides a compelling case study for future halal tourism initiatives that seek to balance religious integrity with socio-economic impact.

These elements collectively satisfy established indicators of halal tourism, confirming that Teras Lembang is not merely a *waqf* land project but a comprehensive halal tourism ecosystem. The program's integration of productive *waqf* management with halal tourism development highlights the potential for *waqf* to be a strategic instrument in building sustainable, Sharia-compliant economic sectors.⁴³

This study consistently adopts the principle of *maslahah mursalah* as its primary analytical framework, while positioning *maqāṣid al-sharī'ah* as a broader legal-philosophical foundation. By emphasizing *maslahah mursalah*, the analysis seeks to understand not only whether the implementation of *waqf*-based halal tourism in Teras Lembang is legally sound, but more importantly, whether it is functionally beneficial and socially adaptive. As Solehudin explained, *maslahah mursalah* enables Islamic law to accommodate public interest in areas not explicitly governed by textual sources, especially in contemporary sectors such as tourism and investment, without departing from the foundations of Sharia.⁴⁴

In relation to this study's findings, several key indicators of productive *waqf* development can be used to assess the degree of alignment between theory and practice. First, the economic empowerment indicator reveals a significant increase in micro-enterprise participation and revenue streams around Teras Lembang. The productive *waqf* model has not only preserved the sanctity of donated assets but also enabled their reinvestment into income-generating ventures such as halal restaurants, lodging, and cultural attractions. These assets, managed under the *waqf* system, have contributed to a 30% increase in average business income in the area — a strong marker of economic sustainability and local empowerment.⁴⁵

Second, the social empowerment indicator is evident in the rising participation of local residents in both tourism management and Islamic education. Programs such as AMTC's *waqf* literacy workshops, youth entrepreneurship training, and halal tourism seminars

⁴³ Immanuel Ustradi Osijo et al., "The Legal Politics of Halal Tourism in Thailand: The Impact of Digital Advertising Interventions on Consumer Intent, Recommendations, and Engagement in the Contemporary Era," *MILRev: Metro Islamic Law Review* 3, no. 2 (December 2024): 2, <https://doi.org/10.32332/milrev.v3i2.9992>.

⁴⁴ Ending Solehudin, "Interview Results with Prof. Dr. KH. Ending Solehudin, M.Ag. on the Principles of Usul Fiqh and Transparency in Waqf Management, Professor of Islamic Law, UIN Sunan Gunung Djati Bandung," 2025.

⁴⁵ Ahmad Rizky, "Interview Results with Mr. Ahmad Rizky, Owner of Halal Stall about the Impact of Halal Tourism on Micro Businesses on June 16, 2025," 2025.

indicate that the community is not only a passive beneficiary but an active stakeholder in the system.⁴⁶ This aligns directly with *maslahah* as understood by al-Shāṭibī, where public interest must be rooted in community well-being and inclusive engagement.⁴⁷

Third, the governance and transparency indicator points to a noteworthy institutional improvement in how the *waqf* is administered. Teras Lembang has adopted digital tools for reporting, financial tracking, and stakeholder communication. These mechanisms support what Ibn Qayyim al-Jawziyyah considered a necessary evolution in Islamic legal practice — where administrative transparency is not a bureaucratic formality, but a moral obligation for trust-based institutions such as *waqf*.⁴⁸ The clarity of financial flows and institutional roles enhances public trust and reflects an internalization of the principle of *amānah* (trustworthiness) within the operational model.

Fourth, the indicator of Shariah-compliant service delivery ensures that the tourism ecosystem remains faithful to Islamic ethics. Halal certification, gender-sensitive service protocols, accessible prayer facilities, and spiritually enriching activities are actively maintained and supervised by local Sharia councils. These practices are not only procedural but ideological, reinforcing the holistic Islamic worldview within public and commercial spaces.⁴⁹

Fifth, the long-term sustainability indicator — often overlooked in short-term project evaluations — is clearly integrated within the Teras Lembang model. The perpetual *waqf* structure ensures that core assets are preserved, while operational profits are redirected to maintain and expand services. The presence of government partnerships and National Government Organization involvement (e.g., Sinergi Foundation) further ensures scalability, cross-sector integration, and resilience amid policy shifts or funding fluctuations.⁵⁰ This aligns with Yusuf al-Qaradawi's vision, who advocates Islamic economic models that serve not only ritual obligations but also real-world resilience and future-readiness.⁵¹

Thus, when these five indicators — economic viability, social empowerment, transparent governance, Sharia compliance, and long-term sustainability — are analyzed in relation to the findings of this study, it is clear that the *waqf*-based halal tourism model at Teras Lembang is not only compatible with but actively realizes the principles of productive *waqf* as envisioned in modern Islamic economic thought. It transcends static

⁴⁶ Saiful Islam Mubarak, “Results of an Interview with KH Saiful Islam Mubarak, Head of AMTC Teras Lembang Regarding Education and Training on Waqf and Halal Tourism on June 13, 2025,” 2025.

⁴⁷ al-Shāṭibī, *Al-Munāfaqāt fī Uṣūl al-Sharī'ah*, ed. al-Jūzī (Beirut: Dār al-Ma'rifah, 1985), 134-140.

⁴⁸ Ibnu Qayyim Al Jauziyah, *I'lam al-Munāqqi'in 'an Rabb al-Alamin* (Beirut-Libanon: Dar al-Fikri, 1977), 150-160.

⁴⁹ Encep Taufik Rahman, “Interview Results with Dr. Encep Taufik Rahman, M.Ag. on Affirmation of the Fiqh Aspect in the Development of Halal Tourism on June 12, 2025,” 2025.

⁵⁰ Asep Irawan, “Interview with Mr. Asep Irawan, CEO of Sinergi Foundation, on Productive Waqf Management for Sustainable Halal Tourism, June 11, 2025,” 2025.

⁵¹ Yūsuf Qaraḏāwī, *al-Ḥalāl wa-al-ḥarām fī al-Islām* (al-Maktab al-Islāmī, 1962), 85-95.

asset preservation by transforming *waqf* into a dynamic instrument for social benefit and development innovation. This model demonstrates that Islamic legal concepts, such as *maslahah mursalah*, are not merely theoretical constructs but practical tools that can shape effective policy and sustainable economic strategies in the Muslim world today.

V. Conclusion

This study examined the socio-economic and legal dimensions of developing *waqf*-based halal tourism through the case of the Land of *Waqf* Teras Lembang. The analysis was grounded in the theoretical framework of *maslahah mursalah*, which refers to public interest considerations not explicitly mentioned in primary Islamic legal texts, yet accepted if they serve the greater good without contradicting core *Sharia* principles. This concept provides a solid foundation for legitimizing the innovative use of *waqf* assets in contemporary development, especially when those uses offer tangible benefits to the community. In the case of Teras Lembang, *maslahah mursalah* is realized through the productive utilization of *waqf* land to build and manage a *Muslim*-friendly tourism ecosystem. This includes *Sharia*-compliant lodging, halal food stalls, prayer facilities, and religious training centers. The initiative promotes employment, increases local income, and strengthens communal bonds while preserving Islamic ethical values in a public setting. The integration of *waqf* and halal tourism in Teras Lembang illustrates how classical Islamic legal tools can adapt to modern challenges without departing from the foundations of Islamic jurisprudence.

The study contributes to the academic discourse on Islamic economics, *waqf* governance, and halal tourism by offering a contextualized model that operationalizes Islamic legal theory. Unlike general interpretations that tend to rely on *maqasid al-shariah*, this research explicitly centers on *maslahah mursalah* to explain how *waqf*-based halal tourism serves the public good in a manner consistent with Islamic legal norms. By bridging theory and practice, the model affirms *waqf*'s potential as a strategic Islamic social finance instrument for sustainable development. To enhance the replicability of the Teras Lembang model, policy recommendations must move beyond normative encouragement. Technically, local governments should formulate adaptive regulations that support productive *waqf* (*wakaf istitsmari*) and ensure partnership mechanisms between *nazhir* institutions and micro-entrepreneurs. Halal tourism standards must be codified through operational indicators—such as the availability of certified halal food, prayer spaces, family-friendly accommodations, and Islamic values in customer service. Additionally, digital *waqf* governance—including transparent financial systems, public reporting tools, and online platforms—should be prioritized to improve public trust and accountability.

Socially, the active involvement of the local community has proven crucial. Residents are not passive beneficiaries; they are business actors, caretakers, and promoters of the tourism site. Their involvement fosters a strong sense of ownership and social

responsibility. Moreover, the ethical and spiritual environment created by halal tourism initiatives enhances social cohesion and promotes Islamic moral values in everyday life. Moving forward, *waqf*-based halal tourism, such as that in Teras Lembang, has the potential to serve as a scalable and sustainable model for other Muslim-majority regions. Future studies should further explore the socio-cultural impacts of such models and investigate the role of Islamic fintech—such as blockchain or crowdfunding—in *waqf* transparency and stakeholder engagement. When managed professionally, supported by responsive regulations, and rooted in meaningful community participation, *waqf* transforms from a traditional religious donation into a dynamic development tool that upholds justice, enhances spiritual well-being, and drives equitable prosperity.

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