

EVALUATING ENABLERS AND CONSTRAINTS IN THE IMPLEMENTATION OF HALAL CERTIFICATION WITHIN THE TOURISM-BASED ECONOMY OF BALI PROVINCE

AVALIAÇÃO DOS FACILITADORES E DAS RESTRIÇÕES NA IMPLEMENTAÇÃO DA CERTIFICAÇÃO HALAL NA ECONOMIA TURÍSTICA DA PROVÍNCIA DE BALI

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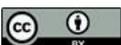
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Abstract

This study aims to comprehensively evaluate the enabling and constraining factors that shape the implementation of halal certification within the tourism-based economy of Bali Province. Although halal tourism has emerged as a global trend and aligns with Indonesia's national regulatory agenda, the adoption rate of halal certification in Bali remains remarkably low—covering less than 2% of its industrial potential—despite the dominant proportion of Muslim domestic tourists. Employing a socio-legal qualitative approach, the findings reveal that the primary enablers of halal certification include the substantial market of Muslim tourists, the advanced readiness of Bali's tourism infrastructure, and strong socio-cultural support rooted in long-standing traditions of tolerance and cultural innovation, as reflected in the emergence of the Halal-Balinese Fusion concept. Conversely, the implementation of halal certification is hindered by multiple multidimensional barriers, encompassing: (1) technical and bureaucratic obstacles, including lengthy certification procedures (45–90 days) and relatively high associated costs; (2) human resource limitations, evidenced by the presence of only 12

Resumo

Este estudo visa avaliar de forma abrangente os fatores facilitadores e restritivos que moldam a implementação da certificação halal na economia turística da província de Bali. Embora o turismo halal tenha emergido como uma tendência global e esteja alinhado com a agenda regulatória nacional da Indonésia, a taxa de adoção da certificação halal em Bali permanece notavelmente baixa — abrangendo menos de 2% de seu potencial industrial — apesar da proporção dominante de turistas domésticos muçulmanos. Empregando uma abordagem qualitativa sociojurídica, as descobertas revelam que os principais facilitadores da certificação halal incluem o mercado substancial de turistas muçulmanos, a infraestrutura turística avançada de Bali e o forte apoio sociocultural enraizado em antigas tradições de tolerância e inovação cultural, refletidas no surgimento do conceito de Fusão Halal-Balinesa. Por outro lado, a implementação da certificação halal é dificultada por múltiplas barreiras multidimensionais, que abrangem: (1) obstáculos técnicos e burocráticos, incluindo procedimentos de certificação demorados (45 a 90 dias) e custos associados relativamente altos; (2) limitações de recursos humanos, evidenciadas pela presença de apenas 12



certified halal auditors across Bali; (3) cultural and perceptual resistance stemming from concerns that halal initiatives may disrupt the philosophical foundation of Tri Hita Karana; and (4) critical infrastructural constraints, particularly the scarcity of halal-certified slaughterhouses that contributes to increased logistical costs, coupled with limited availability of permanent prayer facilities in hotels and tourist destinations. The study concludes that accelerating the implementation of halal certification in Bali requires a more adaptive policy design through procedural simplification, provision of financial incentives to industry actors, and the deployment of culturally sensitive communication strategies. These measures are necessary to ensure the creation of synergy between the needs of Muslim tourists and the preservation of Bali's cultural heritage.

Keywords: Halal Certification Implementation Tourism-Based Economy in Bali.

auditores halal certificados em Bali; (3) resistência cultural e de percepção decorrente de preocupações de que as iniciativas halal possam perturbar os fundamentos filosóficos do Tri Hita Karana; e (4) restrições infraestruturais críticas, particularmente a escassez de matadouros com certificação halal, que contribui para o aumento dos custos logísticos, juntamente com a disponibilidade limitada de instalações permanentes para oração em hotéis e destinos turísticos. O estudo conclui que acelerar a implementação da certificação halal em Bali requer uma política mais adaptável, por meio da simplificação de procedimentos, da oferta de incentivos financeiros aos agentes do setor e da implementação de estratégias de comunicação culturalmente sensíveis. Essas medidas são necessárias para garantir a criação de sinergia entre as necessidades dos turistas muçulmanos e a preservação do patrimônio cultural de Bali.

Palavras-chave: Implementação da Certificação Halal na Economia Turística de Bali.

1 INTRODUCTION

Halal tourism has emerged as a global business trend and plays an increasingly significant role in the development of the international tourism industry, benefiting both Muslim and non-Muslim countries (Chantarungsri et al., 2024; Jabeen et al., 2025a; Rusyaida et al., 2025). The growth of the global Muslim population, accompanied by rising religious awareness, has created a strong demand for tourism services that comply with Islamic principles. Muslim tourists today seek not only attractive destinations, but also halal-certified food, prayer facilities, Muslim-friendly accommodation, and tourism activities that align with religious values (Abdrakhmanova & Moghavvemi, 2022; Ashton & Islam, 2025). Consequently, many non-Muslim countries have begun to develop halal tourism as a strategic approach to attract Muslim traveler segments.

In Indonesia, the tourism sector contributes substantially to national economic development (Jabeen et al., 2025b). Data from the Ministry of Tourism and Creative Economy show that in 2022 the tourism sector contributed 4.1% to the national GDP—equivalent to approximately IDR 1.297 trillion—absorbing 22.4 million workers in the tourism sector and another 22.9 million in the creative economy sector. Investments in

tourism reached IDR 5.31 trillion during the 2020 to Q1 2022 period. Beyond direct revenue, tourism generates a multiplier effect across accommodation, culinary services, transportation, sports and recreation, and local MSMEs—making it a highly strategic sector for accelerating economic growth (Cuesta-Valiño et al., 2020; Rahman et al., 2024).

The advancement of halal tourism in Indonesia has gained strong support from government regulations. Law No. 33 of 2014 on Halal Product Assurance (JPH) reflects the state's commitment to ensuring the halal integrity of consumer products. Its implementation has been reinforced through Government Regulation No. 31 of 2019, Government Regulation No. 39 of 2021, the Job Creation Law, and the establishment of the Halal Product Fatwa Committee to accelerate halal certification. Tourism-specific regulations—such as Law No. 10 of 2009, Government Regulation No. 50 of 2011, and Minister of Tourism Regulation No. 1 of 2016—further affirm halal tourism as a promising field for national development.

Despite these policy supports, the development of halal tourism in Bali still faces considerable challenges. BPJPH reports that only 4,281 halal certificates have been issued in Bali, covering 12,868 products—representing less than 2% of the industries with potential to offer halal-friendly services. This gap is striking given that Bali recorded 9,877,911 domestic tourist arrivals in 2023, the majority of whom are Muslim. The low uptake of halal certification suggests that halal-friendly services are not yet fully aligned with the needs of Muslim visitors. Challenges to expanding halal tourism in Bali arise from economic, social, and cultural dimensions. Economically, many tourism businesses do not yet consider halal certification as an urgent business necessity. Socially and religiously, some Balinese communities fear that halal tourism may reduce the visibility of Hindu identity or even lead to the “Islamization” of public spaces. Culturally, Bali's identity as the island of a thousand temples is perceived by some as potentially disrupted by the development of halal tourism (Safiah Nik Abdullah et al., 2024; Voak et al., 2025).

However, previous research indicates that halal tourism in Bali does not aim to alter local culture, but rather to complement existing services by making Bali more accessible to Muslim tourists (Musthofa et al., 2023; Raya, 2022). Visitors come to Bali to appreciate its authentic cultural heritage, not to replace it. Therefore, halal tourism should be understood as a complementary service that supports economic growth rather than a threat to Balinese customs and traditions. At the same time, the low implementation rate of halal certification highlights a significant gap between the needs of Muslim tourists

and the responses of tourism industry actors in Bali (Ahmad et al., 2025; Ashton & Islam, 2025). Although tourist arrivals from Muslim-majority countries and domestic Muslim visitors continue to increase, the number of certified halal businesses remains far below its potential.

This condition suggests that accelerating halal certification is not solely a regulatory matter, but also relates to economic feasibility, sociocultural perceptions, and institutional infrastructure readiness. Given that Bali is shaped by strong Hindu cultural traditions, the implementation of halal certification must take into account local cultural sensitivities. Consequently, examining the supporting and inhibiting factors of halal certification in Bali is crucial to understanding current realities, mapping opportunities and challenges, and formulating policy directions that promote halal tourism while maintaining social-cultural harmony within Balinese society.

2 METHODOLOGY

The research method employed in this study is qualitative, aiming to understand the meanings, experiences, and social dynamics underlying the development of the halal tourism industry in Bali, particularly concerning the implementation of halal certification for restaurants and food establishments, as well as the provision of worship facilities for Muslim tourists (Mohajan, 2018). This study adopts a socio-legal approach, which integrates normative analysis of halal regulations—including Law No. 33 of 2014 concerning Halal Product Assurance—with the social and cultural realities of Balinese society, which is predominantly Hindu. Through this approach, law is not merely viewed as a written norm, but as an instrument that interacts with values, practices, and social structures within the community. The research data consist of primary and secondary sources. Primary data were collected through interviews and observations involving key actors such as halal industry practitioners, academics, tourism business operators, the Indonesian Ulema Council (MUI) of Bali Province, members of the Regional House of Representatives (DPRD), local government representatives, Balinese Hindu customary leaders, and Muslim tourists. Secondary data were obtained from literature studies, regulatory documents, government reports, MUI fatwas, scientific articles, and media publications.

Data were collected using semi-structured interviews, direct observations at

strategic locations such as halal-certified restaurants, tourist attractions, Muslim-friendly hotels, and culinary centers, as well as documentation of bureaucratic materials, local archives, and scholarly sources to ensure the depth and validity of findings. All data were analyzed inductively through triangulation—by cross-checking the results of interviews, observations, and documentation. Interpretation of findings was guided by legal effectiveness theory and social action theory, enabling a comprehensive understanding of the interrelationship between legal, economic, social, and cultural dimensions within the dynamics of halal industry development in Bali.

3 RESULTS AND DISCUSSIONS

3.1 Supporting factors for Halal Certification in Bali

3.1.1 Key pillars for the development of Halal Tourism in Bali

One of the most significant factors driving the implementation of halal certification in Bali is the substantial market potential of Muslim tourists, both international and domestic. Globally, the *Mastercard–CrescentRating Global Muslim Travel Index (GMTI) 2023* reports that halal tourism is one of the fastest-growing segments of the global tourism industry. By 2028, the number of Muslim travelers is projected to reach 230 million, with total travel expenditures estimated at USD 225 billion, indicating that Muslim tourists are no longer a niche segment but have become a fundamental component of global tourism demand. Bali is strategically positioned to attract this market segment. Tourists from countries such as Malaysia, Brunei, Middle Eastern nations, and even Muslim communities in Europe increasingly prefer destinations that offer not only natural beauty but also support religious practices, including access to halal food, prayer facilities, family-friendly accommodations, and non-discriminatory services. This opportunity becomes more evident when correlated with the steady growth of tourist arrivals to Bali. According to the Bali Central Bureau of Statistics (2023), the province recorded 5,273,258 international tourist arrivals and 9,459,259 domestic tourist arrivals, the majority of whom are Muslims.

Accordingly, the demand for halal-compliant services—particularly in the culinary, hospitality, and prayer facility sectors—continues to increase and requires a

proportional response from tourism stakeholders.\

3.1.2 Tourism infrastructure readiness in support of Halal Tourism

Beyond market potential, Bali's tourism infrastructure serves as another major enabling factor in accelerating halal certification. Statistical data indicate that Bali hosts more than 1,200 classified hotels ranging from economy to luxury categories, located in major tourist hubs such as Kuta, Sanur, Ubud, and Nusa Dua. The province also has more than 15,000 restaurants and food establishments, representing significant potential for alignment with halal standards in terms of ingredients, production processes, hygiene, and service quality that meets the expectations of Muslim travelers. In terms of transportation and connectivity, I Gusti Ngurah Rai International Airport is one of the most well-connected airports in Southeast Asia, serving direct flights to 42 cities in 25 countries, including major centers of Muslim populations such as Jeddah, Doha, Kuala Lumpur, and Istanbul (Handayani et al., 1 C.E.; Suaidi et al., 2025). Additionally, the availability of an extensive land transport network—including toll roads, ride-hailing services, and highly organized tour operators—supports the mobility and convenience of tourists during their stay. These infrastructural strengths demonstrate that Bali possesses a solid foundation for the advancement of halal tourism. With the optimization of halal certification in the culinary and accommodation sectors, Bali has the potential to position itself as a leading destination for Muslim tourists globally, while maintaining the social and cultural harmony that characterizes the island.

Table 1

Tourism Infrastructure Readiness in Bali to Support the Development of Halal Tourism

Infrastructure Component	Current Condition	Potential for Halal Tourism Development
Star-Rated Hotels	More than 1,200 hotels across various classes	Conversion into sharia-compliant hotels, provision of prayer facilities and halal-certified kitchens
Restaurants and Establishments	Food More than 15,000 establishments across the province	Halal certification, staff training, and provision of halal menus
I Gusti Ngurah Rai International Airport	Connected to 42 cities in 25 countries	Expansion of prayer rooms (musholla), halal information services, and Muslim-friendly customer service
Land Transportation	Comprehensive transportation network (toll roads, taxis, and ride-	Development of halal tourism routes and drivers trained in Muslim-friendly services

Infrastructure Component	Current Condition	Potential for Halal Tourism Development
	hailing services)	
Tourist Attractions	Thousands of attractions (nature, culture, shopping, spa, culinary)	Integration of halal concepts and Islamic values into service delivery

3.1.3 Socio-cultural support as a foundation for the development of Halal Tourism in Bali

Strong socio-cultural support stands as one of the most fundamental enabling factors for the harmonious development of halal tourism in Bali. Despite being a predominantly non-Muslim region, Bali has long been recognized for its deeply rooted traditions of tolerance and pluralism. Data from the Bali Provincial Ministry of Religious Affairs and the Bali Tourism Office indicate that there are at least 63 mosques and 150 prayer rooms (musholla) located across major tourism areas, including Denpasar, Kuta, Ubud, and Nusa Dua. These facilities not only accommodate the worship needs of Muslim tourists but also symbolize Bali's openness to religious diversity (Devi & Firmansyah, 2019; Purwanto et al., 2021).

The social dimension of support is also reflected in the cultural attitudes of Balinese society, which historically demonstrates hospitality and acceptance toward Muslim visitors. One notable innovation is the emergence of the "Halal-Balinese Fusion" concept, representing a cultural adaptation to meet halal tourism needs without undermining Balinese identity. Examples include Halal Sate Lilit using authentic Balinese spices but halal-certified ingredients, and curated artistic performances that remain culturally authentic while being respectful of Islamic values—often featured in inclusive cultural events. Importantly, both customary communities and local business actors increasingly perceive halal tourism not as a threat to Balinese culture but as an opportunity to expand the tourism market and strengthen interreligious solidarity. Therefore, in the context of tourism development, cultural collaboration rather than mere technical service conversion is the key to advancing halal tourism in a way that preserves social harmony.

Table 2*Socio-Cultural Support for Halal Tourism in Bali*

Aspect	Data / Findings	Relevance to Halal Tourism
Number of Mosques and Prayer Rooms	63 mosques and 150 prayer rooms in major tourism areas (Ministry of Religious Affairs Bali, 2023)	Supports Muslim tourists' worship needs
Tradition of Tolerance	A long history of coexistence among different religious groups	Creates a safe and comfortable environment for Muslim visitors
Halal-Balinese Culinary Concept	Fusion Examples: Halal Sate Lilit, Halal Ayam Betutu with traditional Balinese recipes	Enhances the appeal of halal culinary tourism while retaining local flavor
Appreciation for Friendly Arts	Halal- Cross-religious cultural events and non-provocative traditional performances for tourists	Integrates Islamic values and Balinese cultural identity in tourism entertainment
Local Participation	Community involvement in halal festivals and halal-certified culinary businesses	Demonstrates social readiness to support sustainable halal tourism

3.2 Inhibiting factors for Halal Certification in Bali*3.2.1 Technical and bureaucratic barriers*

The findings of this study indicate that one of the main challenges in advancing halal tourism in Bali lies in the complexity of the halal certification process, particularly for micro, small, and medium enterprises (MSMEs). The certification procedure administered by the Halal Product Assurance Organizing Agency (Badan Penyelenggara Jaminan Produk Halal—BPJPH) consists of 11 administrative stages, including registration, document submission, raw material verification, audits by the Halal Inspection Agency (Lembaga Pemeriksa Halal—LPH), and the final issuance of the certificate by BPJPH. This process typically takes 45 to 90 days to complete, depending on the completeness of the documents and the preparedness of the business actor. For many MSMEs operating in the culinary and hospitality sectors, the lengthy waiting period presents a significant obstacle, preventing them from promptly marketing their products as halal and competing effectively in the Muslim tourism market (Bazin et al., 2025; Khairudin, 2022).

In addition to processing time, certification costs constitute a major challenge. Field data and interviews reveal that for small-scale businesses such as local restaurants or homestays, certification costs range from IDR 5 million to IDR 15 million, not

including the mandatory periodic audit fees required to maintain validity. For MSMEs lacking access to external financing or government support, these costs are perceived as burdensome and often lead to delays—or even cancellation—of the certification process. Other technical barriers include limited knowledge of halal standards, a shortage of certified halal facilitators, and insufficient practical training related to halal raw materials, hygienic procedures, and sharia-compliant production management.

These challenges are especially evident in tourism areas that lack a strong ecosystem to support halal certification. Therefore, the involvement of local government, religious institutions, and tourism industry associations is crucial to simplify procedures, provide financial incentives, and establish integrated halal service centers in every regency/city across Bali.

Table 3

Technical and Bureaucratic Barriers to Halal Certification in Bali

Aspect	Facts	Impact on MSMEs and Halal Certification
Number of Administrative Stages of Certification	11 stages in the halal certification process (BPJPH, 2023)	Difficulty for MSMEs to understand and complete the procedure
Processing Time	21 days depending on preparedness and documentation	Slows down the adoption of halal standards
Certification Costs	IDR 5–15 million for small enterprises, excluding audit fees	Financial burden for MSMEs lacking external financial support
Limited Assistance	Shortage of certified halal facilitators in Bali	Businesses struggle to access technical assistance
Low Halal Literacy	Many MSMEs lack understanding of halal raw materials and sharia-compliant production	Limits readiness to apply for certification

3.2.2 Limited understanding and human resource constraints

Another major factor that hinders the acceleration of halal certification in Bali is the limited understanding among business actors regarding the concept of halal, as well as the shortage of professional human resources supporting the certification process. Interview findings indicate that many business owners feel hesitant, confused, or even reluctant to pursue certification because they perceive it as a complicated process or something exclusively intended for Muslims. Interviews with MSME operators further reveal that the lack of consistent and inclusive educational programs from government agencies and industry associations contributes to low engagement. Socialization efforts are often not adapted to the local cultural and religious context, resulting in resistance or

low interest among non-Muslim business actors who dominate the tourism industry in Bali (Suryaningsih et al., 2024).

The availability of competent human resources is another critical issue. As of 2024, Bali has only 12 certified halal auditors (MUI Bali), a significantly insufficient number compared to the ideal requirement of more than 50 auditors to accommodate demand from thousands of MSMEs operating in the food, beverage, accommodation, and tourism service sectors (Surjandari et al., 2025; Yaumidin et al., 2025). This limitation has caused long queues for the audit process, consequently extending the waiting time for certification. Strengthening human resource capacity—both in terms of understanding among business actors and the number of professional personnel involved in halal certification—is therefore essential to ensure faster and more effective implementation.

Table 4

Limitations in Understanding and Human Resources in Halal Certification in Bali

Aspect	Data / Facts	Impact on the Halal Certification Process
Low Halal Literacy	68% of non-Muslim business operators do not fully understand the halal concept	Generates resistance and hesitation in applying for certification
Lack of Socialization	Limited contextual and inclusive education programs	Low cross-religious participation in the halal ecosystem
Number of Halal Auditors	Only 12 certified halal auditors (MUI Bali, 2024)	Slow audit process resulting in long queues and delayed certification
Ideal Auditor Requirement	≥50 auditors needed to serve all regions and sectors	Dependence on external auditors from other provinces
Halal HR Gap	Limited number of local personnel with syariah and halal-technical competencies	Hinders the establishment of an independent halal certification system in Bali

3.2.3 Cultural and perceptual challenges in the development of Halal Certification in Bali

The development of halal certification in Bali encounters significant cultural and perceptual challenges. Concerns have emerged among Balinese communities that the concept of halal—if not communicated wisely and inclusively—may trigger perceptions of commercialization or even domination of external cultural values over local traditions (Harahap & Rahmat, 2025). Many cultural leaders and indigenous community representatives have expressed apprehension that the integration of halal standards into the tourism industry could disrupt the balance of Bali's traditional values, particularly the *Tri Hita Karana* philosophy, which serves as a fundamental foundation for social and

tourism life on the island. Although resistance is not always explicit, it often manifests as skepticism, caution, and passive resistance toward halal certification programs, especially when these initiatives are perceived as lacking full involvement of local communities (Islam et al., 2025).

Such apprehension is reinforced by past experiences in which tourism development projects were perceived as insensitive to local culture, creating a collective trauma toward external interventions that are seen as attempting to influence or dictate the direction of Bali's cultural development. In the Balinese context, a culturally sensitive communication strategy is essential. Empathic and collaborative cross-cultural engagement—including the involvement of indigenous leaders and Hindu religious figures in the design of halal tourism policies—is crucial for mitigating misunderstanding (Annisa et al., 2024; Asa, 2019). Initiatives such as *Halal–Balinese Cultural Dialogue*, cultural-sensitivity training, and the integration of local values into halal standards may serve as effective mechanisms to create synergy between the needs of Muslim tourists and the preservation of Balinese cultural heritage.

Table 5

Cultural and Perceptual Challenges Toward Halal Certification in Bali

Aspect	Data / Facts	Impact on Halal Tourism Development
Fear of Cultural Commercialization	Concern over the potential loss of Balinese identity if external standards are imposed rigidly	Passive resistance to certification and adoption of halal services
Social and Political Polarization	Religious issues are often linked to political interests (sociocultural observation, 2023)	Emergence of concealed resistance toward halal certification programs
Lack of Cross-Cultural Communication	Socialization initiatives seldom involve cultural and indigenous leaders	Low participation of local communities in the halal transformation process
Dominance of External Narratives	Halal tourism is frequently perceived as an “imported” project	Limited sense of ownership among Balinese communities toward the halal concept
Local Identity Challenges	Concern that Balinese culture may be overshadowed by external symbols and practices	Necessity to integrate local values into halal tourism design and branding

3.2.4 Infrastructure constraints in Halal Certification in Bali

One of the major barriers hindering the optimization of halal certification in Bali is the limited availability of infrastructure that specifically aligns with halal standards,

particularly in relation to supply chain systems and physical facilities required to support Muslim tourists. Discussions held with culinary business owners revealed that although Bali possesses a highly developed tourism infrastructure in general, halal-oriented facilities remain unevenly distributed and lack standardization. A primary challenge lies in the halal supply chain, especially the procurement of halal meat, which remains heavily dependent on supplies from outside the island. The number of halal-certified slaughterhouses (*Rumah Potong Hewan*, RPH) in Bali is extremely limited, posing a significant obstacle to the development of a robust halal tourism ecosystem. Due to the shortage of halal-compliant slaughter facilities, halal-culinary business operators have few alternatives other than importing meat from other regions, particularly East Java—such as Surabaya and Malang—which have more advanced and reliable halal slaughtering infrastructures.

This dependency not only complicates supply chain management but also creates difficulties in halal compliance monitoring due to long distribution distances and limited supervision systems. A halal restaurant owner in Denpasar explained during an interview:

“If we want to truly maintain halal standards, we have to order meat from Java. In Bali, halal RPH hardly exist, and even when available, the number and distribution are limited” (Interview, 2025).

This condition directly increases operational costs, which, according to business owners, rise by approximately 25–30% due to shipping fees, cold-chain logistics, and additional costs required to maintain freshness and halal compliance. A catering business owner added:

“Transportation costs from Java to Bali are very high. We must bear the logistics burden and even the risk of delivery delays. As a result, our product prices become higher, and this affects competitiveness.”

Consequently, menu prices at halal restaurants become less competitive compared to non-halal establishments that rely on local supplies without certification requirements. Limited access to halal raw materials also restricts menu diversification and product innovation, ultimately reducing the attractiveness of halal dining for Muslim tourists. Business owners emphasized the crucial role of government in expanding the availability of halal slaughterhouses in Bali to improve supply chain efficiency, reduce logistic expenses, and strengthen halal assurance. A representative

from the Provincial Livestock Office stated:

“We recognize this need, but developing halal RPH requires major investment and cross-sector collaboration. We are currently planning to increase the number of facilities at several strategic points.”

The availability of halal-certified slaughterhouses thus represents a critical component of the sustainability of halal tourism development in Bali—not only from a religious certification standpoint but also financially and logistically, as it influences production costs and halal product competitiveness both domestically and internationally. The second infrastructural issue relates to tourism facilities. Many hotels, restaurants, and tourist attractions do not yet provide adequate facilities that support worship and the overall comfort of Muslim visitors (Abdul et al., 2013). According to data from the Bali Tourism Office (2023), only about 18% of hotels in Bali are equipped with permanent prayer rooms, while most others provide temporary spaces or none at all (Dzukroni & Raharjo, 2025). Additionally, features such as Qibla direction indicators, proper ablution facilities, and explicit halal food information are limited or entirely absent. This situation often reduces the quality of experience for Muslim tourists and negatively affects the perception of Bali’s readiness as a halal-friendly destination.

Table 6

Infrastructure Constraints in Halal Certification in Bali

Aspect	Data / Facts	Impact on Halal Tourism Development
Halal Supply Chain	Limited halal RPH in Bali; halal meat must be imported from Java	Logistic costs increase by 25–30%; dependence on external supply
Availability of Worship Facilities	Only 18% of hotels provide permanent prayer rooms (Bali Tourism Office, 2023)	Reduced comfort and satisfaction of Muslim tourists
Non-Adaptive Hotel and Restaurant Design	Lack of Qibla indicators, ablution facilities, and clear halal menus	Slows the conversion to halal service standards
Lack of Supporting Tourism Infrastructure	No halal-integrated tourism zones currently available in Bali	Muslim tourists must search for facilities separately
Absence of Visual Halal Labeling	Many halal restaurants do not display certification prominently	Creates uncertainty among tourists regarding halal compliance

4 CONCLUSION AND RECOMMENDATIONS

The findings of this study indicate that the implementation of halal certification in Bali Province remains suboptimal, as reflected in an adoption rate of less than 2% despite

substantial market potential dominated by domestic Muslim tourists. The primary enabling factors include the significant size of the Muslim tourist segment, the advanced readiness of Bali's tourism infrastructure, and strong socio-cultural support rooted in long-standing traditions of tolerance and cultural innovation, exemplified by the emergence of the "Halal–Balinese Fusion" concept. However, the acceleration of halal certification is impeded by various challenges, including technical and bureaucratic barriers (lengthy procedures and high costs), limited human resources, cultural resistance associated with concerns over the potential disruption of the philosophical foundation of *Tri Hita Karana*, and critical infrastructural constraints, particularly the scarcity of halal-certified slaughterhouses and the limited availability of permanent prayer facilities in hotels. Therefore, the advancement of halal certification in Bali requires procedural simplification, the provision of financial incentives, and culturally sensitive communication strategies to ensure that the needs of Muslim tourists are fulfilled in harmony with the preservation of Bali's cultural heritage.

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Authors' Contribution

All authors contributed equally to the development of this article.

Data availability

All datasets relevant to this study's findings are fully available within the article.

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