

HALAL TOURISM VILLAGE DEVELOPMENT MODEL: A CASE STUDY OF NATURAL AND CULTURAL TOURISM OBJECTS IN TASIKMALAYA REGENCY

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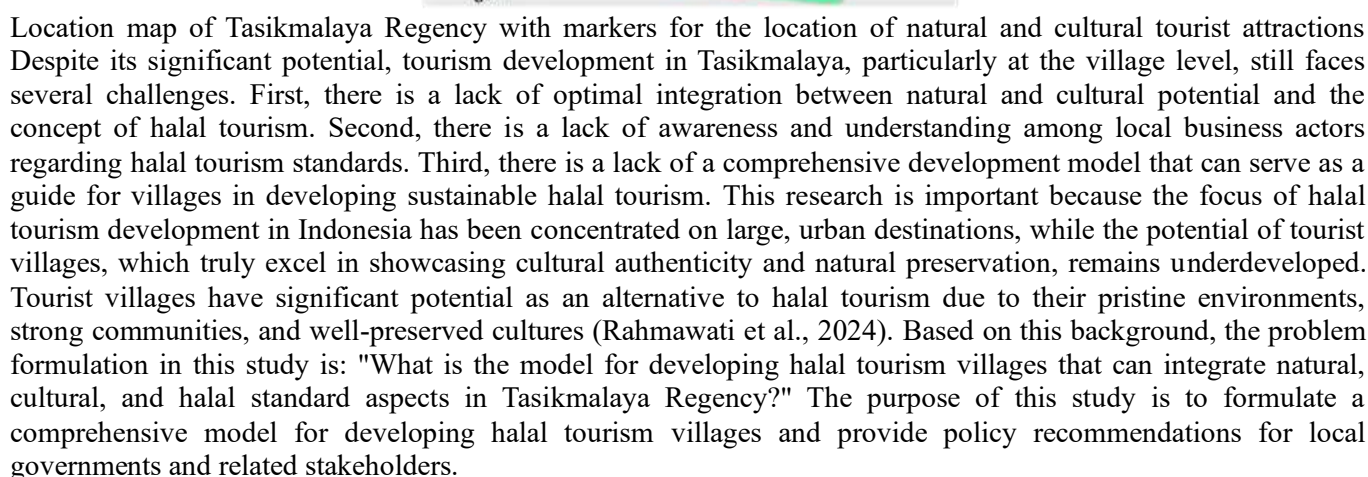
Abstract

Halal tourism is a growing segment in line with the increasing demand of Muslim tourists for tourism products that comply with sharia principles. In Tasikmalaya Regency, the potential of natural tourism objects (e.g., Cikaso Waterfall, Protected Forest Areas) and cultural heritage (e.g., Songket Crafts, Traditional Ceremonies) have not been optimally synergized within the framework of halal tourism, especially at the village level. This study aims to formulate a model for developing halal tourism villages that integrates natural, cultural, and halal standards, and to provide policy recommendations for local governments and stakeholders. The method used is qualitative research with a desk - study approach. Secondary data were collected from: (1) scientific journals and proceedings related to halal tourism; (2) reports from BPS, the Tasikmalaya Regency Tourism and Culture Office, and policy documents (regional regulations, halal standards from the Indonesian Ulema Council (MUI), and the Indonesian Food and Drug Authority (LPPOM); (3) publications from research institutions and Islamic tourism organizations. Content analysis was conducted thematically, using a coding scheme that includes: policy, infrastructure, halal certification, natural potential, cultural values, and the role of stakeholders. Triangulation of data sources ensures the validity of the findings. The research results are expected to produce a five-dimensional conceptual model (Policy & Regulation, Infrastructure & Facilities, Halal Certification, Natural - Cultural Potential, Community Participation) that can be used as a guideline for villages in Tasikmalaya to develop sustainable halal tourism products. This model also provides insight into the driving and inhibiting factors, as well as strategies for establishing a community-based halal tourism ecosystem. The contributions of this research include: (a) enriching the literature on halal tourism villages in Indonesia; (b) providing a practical framework for regional policymakers; (c) offering a basis for local business actors in utilizing natural and cultural potential in a sharia - friendly manner.

Keywords: *halal tourism, tourist village, model development, Tasikmalaya, natural tourist attractions, local culture, case study, desk study.*

INTRODUCTION

Halal tourism has become one of the fastest-growing segments of the global tourism industry in the last decade. According to the Global Muslim Travel Index (GMTI) 2024 report, global Muslim tourist spending is expected to reach \$300 billion by 2026, with an average annual growth rate of 8.3% (Liliyah, 2017). Indonesia, as the country with the largest Muslim population in the world, has significant potential for developing halal tourism, but this potential remains underutilized in many regions, including Tasikmalaya Regency. Tasikmalaya Regency, located in West Java Province, boasts abundant natural and cultural riches. Its natural tourism potential includes Curug Cikaso, renowned for its stunning tiered waterfalls, protected forest areas that serve as the region's lungs, and various water sources and stunning mountain scenery. Meanwhile, from a cultural perspective, Tasikmalaya boasts a unique cultural heritage, including nationally recognized songket weaving, traditional ceremonies like Seren Taun, and various well-preserved folk performing arts.



Halal Tourism Concept

1. Muslim-friendly accommodation: Accommodation facilities that provide the direction of the Qibla, prayer mats, the Quran, and do not provide services that are contrary to Islamic law, such as alcoholic beverages and indecent entertainment.
2. Sharia-compliant transportation: Transportation services that separate male and female passengers when necessary, and do not provide services that are haram.
3. Halal food and beverages: Guarantee that all food and beverages served have been certified halal by an authorized institution.
4. Islamic recreational activities: Tourism activities that do not conflict with Islamic values, such as not visiting places of sin or engaging in excessive activities.
5. Worship facilities: Ease of access to perform worship such as clean and comfortable mosques or prayer rooms (Baedowi et al., 2025)

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Community-Based Tourism Village

Village tourism is a tourism development concept that positions villages as the primary destination, with local communities as the primary actors. According to (Nursetiawan & Garis, 2019), village tourism has the following characteristics:

1. Relying on local resources: Utilizing the natural, cultural and social potential of the village as the main attraction.
2. Community managed: Active community participation in the planning, management and utilization of tourism products.
3. Sustainability-oriented: Balancing economic, social and environmental aspects in tourism development.
4. Providing authentic experiences: Offering authentic and unique travel experiences that cannot be found in other destinations.

Community-based tourism villages have been shown to positively impact the local economy and cultural preservation. Case studies in several regions in Indonesia show that well-managed tourism villages can increase community income, create jobs, and preserve local cultural values (Nursetiawan & Garis, 2019).

Integration of Nature, Culture, and Sharia Values in Tourism

Integrating natural resources, local culture, and sharia values is key to developing sustainable halal tourism villages. Natural resources such as mountains, waterfalls, and forests can be developed into educational and recreational attractions, while also teaching tourists about the greatness of the Creator (Harini et al., 2025). Meanwhile, local cultures still deeply rooted in Islamic values can be a unique attraction. Traditional ceremonies, performing arts, handicrafts, and culinary delights that do not conflict with Islamic law can be offered as unique and educational tourism experiences. It's important to note that not all local cultures automatically conform to Islamic law, so filtering and adaptation are necessary to ensure alignment with Islamic values.

Table 1: Aspects of Integration of Nature, Culture, and Sharia Values in Halal Tourism Villages

Dimensions	Potential	Integration with Sharia Values	Example Implementation
Natural	Mountains, water jump, forest, Springs	Teach about the greatness of Allah SWT through beauty His creation, nature conservation as a mandate	Educational tourism conservation, trekking with theme spiritual reflection
Culture	Traditional ceremonies, arts show, handicrafts, traditional culinary	Filter elements that contrary to Islamic law, highlight Islamic values in local culture	Festival culture Islamic, craft workshop with religious values
Social	Mutual cooperation, life community, kinship system	Strengthen values of togetherness, helping each other, and social justice according to Islamic teachings	Homestay with social interaction, community program development

Theoretical Framework: Sustainable Tourism Development Model

The sustainable tourism development model serves as the theoretical basis for this research. According to (Elkington, nd), sustainable tourism must fulfill three main pillars:

1. Economic Sustainability: Ensuring that tourism development can provide long-term economic benefits to local communities without compromising resources for future generations.
2. Socio-Cultural Sustainability: Respecting and preserving local cultural identity and ensuring that communities have control over tourism development in their areas.
3. Environmental Sustainability: Managing natural resources wisely to minimize negative impacts on the environment.

In the context of halal tourism villages, this sustainable development model needs to be enriched with spiritual dimensions and adherence to sharia principles. This aligns with the Islamic concept of sustainable development, which emphasizes a balance between worldly and afterlife needs, as well as human responsibility as caliphs on earth (Laras Annisa Ulfitri Nedi, 2025).

METHOD

Research Approaches and Types

This research uses a qualitative approach with a desk study. This approach was chosen because it is appropriate for exploring the complex and multidimensional phenomenon of halal tourism village development and allows for an in-depth understanding of the social, cultural, and policy contexts that influence tourism development at the village level. A desk study is a research method that relies on the analysis of existing secondary documents. This method was chosen because it allows for comprehensive data collection from various sources without the need for field research, which requires significant time and resources. Furthermore, desk studies allow researchers to analyze data from multiple perspectives and across different time periods.

Data source

The data in this study is secondary, collected from various sources as follows:

Scientific Journals and Proceedings: National and international journal articles and conference proceedings covering topics related to halal tourism, tourism villages, sustainable tourism development, and case studies in Tasek Malaya. These sources are obtained from academic databases such as Google Scholar, ScienceDirect, Springer, and repositories of higher education institutions in Indonesia.

Government Institution Report:

- Report from the Central Statistics Agency (BPS) of Tasek Malaya Regency regarding data on tourist visits, demographics, and the regional economy.
 - Report of the Tasek Malaya Regency Tourism and Culture Office on tourism potential, development programs, and achievements of the tourism sector.
 - Regional development planning documents such as RPJMD (Regional Medium-Term Development Plan) and RTRW (Regional Spatial Planning Plan).
1. Policy and Standards Documents:
 - Tasek Malaya Regency Regional Regulation (Perda) concerning tourism and culture. Halal tourism standards issued by the Indonesian Ulema Council (MUI).
 - Halal certification guidelines from BPJPH.
 - National policy regarding the development of halal tourism from the Ministry of Tourism and Creative Economy.
 2. Publications of Research Institutions and Organizations:
 - Research reports from research institutions that focus on sustainable tourism.
 - Publications of Islamic tourism organizations such as the Islamic Tourism Centre (ITC) Malaysia, the Global Muslim Travel Index (GMTI), and international halal tourism associations.

Data collection technique

Data collection techniques in this study include:

1. Source Identification: Determine the criteria for data sources that are relevant to the research topic, including source credibility, novelty of information, and contextual relevance.
2. Systematic Search: Conducting a systematic literature search using keywords related to halal tourism, tourist villages, model development, Tasek Malaya, natural tourist attractions, and local culture.
3. Source Evaluation: Assess the quality and relevance of each data source found, and ensure that the sources come from credible publishers with a good track record.
4. Data Extraction: Collecting relevant information from each source, including quantitative data (such as tourist visit statistics) and qualitative data (such as descriptions of tourism potential, policy analyses, and case studies).

Data Analysis Techniques

Data analysis in this study was carried out through several stages as follows:

1. Content Analysis: Identifying patterns, themes, and meanings from the collected secondary data. Content analysis was conducted thematically, focusing on themes such as policy, infrastructure, halal certification, natural resources, cultural values, and stakeholder roles.
2. Thematic Coding: Developing a systematic coding scheme to categorize data based on emerging themes. The coding process is carried out in two stages:
 - Open Coding: Identifying initial concepts from the data.

- Axial Coding: Connecting initial concepts into more meaningful categories.
- 3. Data Source Triangulation: Ensuring the validity of findings by comparing information from different sources. Triangulation is used to reduce bias and increase confidence in research results.
- 4. Thematic Synthesis: Integrating findings from various sources to develop a comprehensive conceptual model on the development of halal tourism villages in Tasikmalaya.

Table 2: Thematic Analysis Coding Scheme

Category Main	Sub- Category	Indicator
Policy & Regulation	Policy area	Regional Regulation tourist, RPJMD, RTRW
	Standard halal	Certification MUI/LPPOM, operational guidelines
	Fiscal incentives	Tax, retribution, development funds
Infrastructure & Facility	Accessibility	Road, transportation general, connectivity
	Facility general	Toilet, prayer room, tourist information
	Technology information	Application digital, online reservation system
Certification Halal	Food products	Certification food and drinks
	Service services	Certification accommodation, transportation
	Standard operational	Procedure service in accordance with sharia
Potential Nature- Culture	Natural tourist attractions	Waterfalls, forests, mountains,
	Cultural heritage	water sources Crafts, traditional ceremonies, arts Show
	Local cuisine	Typical food with halal certification
Community Participation	Community involvement	Participatory planning, co-management
	Economic empowerment	Cooperatives, MSMEs, skills training
	Cultural preservation	Transmission of knowledge between generations

Validity and Reliability

To ensure the validity and reliability of the research, several steps have been taken:

1. Source Triangulation: Using multiple different data sources to verify research findings.
2. Audit Trail: Systematically documenting the entire research process, from data collection to analysis, to allow for tracing and verification by others.
3. Peer Review: Involving colleagues or experts in the field of halal tourism to review and provide input on research findings.
4. Reflexivity: Recognizing and acknowledging potential researcher bias and seeking to minimize it through an objective, evidence-based approach.

RESULTS AND DISCUSSION

Identification of Potential Natural Tourism Objects in Tasikmalaya

Tasikmalaya Regency has abundant and diverse natural tourism potential. Based on a document analysis from the Tasikmalaya Regency Tourism and Culture Office (Disparbud, 2023), several leading natural tourist attractions can be developed as part of a halal tourism village:

1. Cikaso Waterfall: Located in Cikaso Village, Cigalontang District, Cikaso Waterfall is one of the most beautiful waterfalls in West Java, reaching a height of approximately 80 meters and a width of up to 100 meters. The waterfall has three levels with a fast-flowing, clear water flow. Potential halal tourism development opportunities at Cikaso Waterfall include:
 - Educational tourism about the sustainability of water sources and forest ecosystems.
 - Spiritual reflection activity by enjoying the beauty of God's creation.

- Development of facilities such as prayer rooms, ablution areas, and sharia accommodation around the location.
- 2. Protected Forest Areas: Tasikmalaya has several protected forest areas which function as the lungs of the region and habitat for flora and fauna. This area can developed into:
 - Conservation educational tourism emphasizing the concept of humans as caliphs on earth.
 - Trekking and hiking with spiritual tour packages.
 - Community-based ecotourism development by involving local residents as guides and managers.
- 3. Water Sources: Tasikmalaya is rich in springs believed to have healing properties. Some well-known springs include Cipanas and Cigadog. Developing this potential for halal tourism could include:
 - Health and wellness tourism with an Islamic approach.
 - Water therapy with prayer and dhikr.
 - Development of spas and treatments according to sharia.
- 4. Mountains and Hills: The Tasikmalaya region, which is partly mountainous and hilly, offers stunning natural scenery. This potential can be developed into:
 - Sunrise/sunset tourism with a spiritual nuance.
 - Camping and glamping with Muslim-friendly facilities.
 - Agrotourism with a sustainable agricultural concept according to Islamic teachings.

Number of Domestic Tourists Based on Tourist Attractions in Tasikmalaya Regency 2021-2024

2021	2022	2023	2024	Total
463,508	619,672	782,076	1,028,757	2,894,013

(source: Open Data Kab.Tasikmalaya)

Number of Foreign Tourists Based on Tourist Attractions in Tasikmalaya Regency 2021-2024

2021	2022	2023	2024	Total
2	543	1,039	1,686	3,270

(source: Open Data Kab.Tasikmalaya)

Based on data, tourist visits to Tasikmalaya Regency experienced a 24% increase from 2023 to 2024. This is in line with the previous year, with an average increase of 21% in visitors from 2022 to 2023. However, most of these visits are still domestic and have not attracted many international tourists, especially Muslim tourists from the Middle East and Asia who are potential markets for halal tourism.

Identification of Cultural Potential in Tasikmalaya

In addition to its natural wealth, Tasikmalaya also boasts a unique and diverse cultural heritage. This cultural potential is a crucial asset in the development of halal tourism villages, as many of them already embody Islamic values or can easily be adapted to comply with Sharia principles.

1. Songket Crafts: Tasikmalaya is renowned for its distinctive, high-quality songket weaving. This craft has been recognized as an Intangible Cultural Heritage of Indonesia by the Ministry of Education and Culture. Developing songket for halal tourism could include:
 - Workshop and demonstration of songket making with historical narrative and Islamic philosophy.
 - Development of songket designs with Islamic motifs.
 - Marketing songket products as quality halal souvenirs.
2. Traditional Ceremonies: Several traditional ceremonies in Tasikmalaya are still preserved today, including:
 - Seren Taun: A thanksgiving ceremony for the harvest still practiced by rural communities. This ceremony can be developed into a cultural tourism attraction by highlighting the Islamic values of gratitude.
 - Ngaruat: A ceremony to ward off evil still performed by some communities. For halal tourism, this ceremony needs to be adapted by eliminating elements that conflict with Islamic law and emphasizing prayer and remembrance.

- Hajat Laut: A traditional fishermen's ceremony that can be developed with
 - adding Islamic elements such as communal prayer and reading of verses from the Qur'an.
3. Performing Arts: Tasikmalaya has a variety of traditional performing arts that can be developed for halal tourism:
 - Calung: A traditional musical instrument made from bamboo. Calung performances can include a repertoire of Islamic songs and nasyid.
 - Reog: A performing art form featuring large masks and distinctive characteristics. For halal tourism, reog needs to be adapted by removing mystical elements and emphasizing its artistic and cultural aspects.
 - Pencak Silat: A traditional martial art steeped in spiritual and religious values. Pencak Silat performances can be an educational and engaging tourist attraction.
 4. Typical Culinary: Tasikmalaya has a variety of typical foods, most of which are halal, but need to be officially certified:
 - Opak: Traditional snack made from cassava.
 - Rangginang: A typical food made from sticky rice.
 - Dodol: Sweet food with various flavors.
 - Mie Kocok: A typical Tasikmalaya noodle dish with beef broth.

Table 3: Tasikmalaya's Cultural Potential and Adaptation for Halal Tourism

Potential Culture	Characteristics	Adaptation for Halal Tourism	Opportunity Development
Songket Crafts	Traditional weaving techniques with a distinctive pattern	Workshop with narrative Islamic, Islamic motif design	Premium souvenirs, educational experiences
Ceremony Seren Taun	Harvest celebration with various rituals	Highlighting the value of gratitude in Islam, eliminating syncretic elements	Festival annual, cultural attraction
Calung Art	Tool music traditional bamboo	Repertoire song Islamic and nasyid	Show regular music workshop
Typical Culinary	Traditional food with recipe hereditary	certification , modern packaging	Culinary halal, typical souvenirs

Based on a document analysis from the Tasikmalaya Regency Culture and Tourism Office (Tasikmalaya Regency Government, 2025), this cultural potential has not been optimized for tourism, particularly within the framework of halal tourism. Several identified obstacles include: lack of promotion, limited human resources with an understanding of halal tourism, and a lack of synergy between arts and cultural actors and the tourism industry.

Evaluation of Village Readiness in the Halal Tourism Concept

An evaluation of the readiness of villages in Tasikmalaya to implement the halal tourism concept was conducted based on an analysis of village development planning documents, tourist visit reports, and village-level tourism policies. The analysis yielded several key findings:

1. Policy Readiness: Most villages in Tasikmalaya do not yet have specific policies related to halal tourism development. Village development planning documents, such as the Village Medium-Term Development Plan (RPJMDes), are still general and do not specifically regulate the development of sharia-based tourism. Only about 15% have such policies.
2. Infrastructure Readiness: In terms of infrastructure, most natural tourist attractions in Tasikmalaya have adequate road access, but supporting facilities for halal tourism are still limited. According to a survey by the Department of Tourism and Culture (Disparbud, 2023), only around 30% of tourist attractions have adequate prayer rooms or places of worship, 25% have Sharia-compliant accommodation, and 40% have halal-certified restaurants.
3. Human Resource Readiness: Human resource readiness is one of the biggest challenges in developing halal tourism villages in Tasikmalaya. Based on an analysis of training and education data provided by the Department of Tourism and Culture, only around 20% of tourism businesses at the village level have

received training related to halal tourism. Understanding of halal standards, Muslim-friendly services, and sharia tourism management remains limited.

4. **Tourism Product Readiness:** In terms of tourism products, most villages in Tasikmalaya still rely on natural resources as their primary attraction, while integration with local culture and Islamic values is minimal. The tourism products offered tend to be general and have not been specifically packaged for Muslim tourists.
5. **Institutional Readiness:** From an institutional perspective, several villages in Tasikmalaya already have Tourism Awareness Groups (Pokdarwis) that play a role in village-level tourism management. However, only a few Pokdarwis have the understanding and competence to manage halal tourism. Collaboration between Pokdarwis and religious institutions such as the Indonesian Ulema Council (MUI) at the village level is also limited.

Table 4: Evaluation of Village Readiness in Halal Tourism Development

Aspect	Indicator Readiness	Readiness Level	Constraint Main
Policy	RPJMDes with halal tourism focus, village regulations	Low (15%)	Lack of understanding of halal tourism, priority other developments
Infrastructure	prayer room, sharia accommodation, halal restaurant	Currently (30- 40%)	Limitations budget, lack of planning
HR	Training tour halal, standard understanding	Low (20%)	Limited access training, lack of information sources
Tourism Products	Halal tourism packages, integration nature-culture-sharia	Low (25%)	Lack of creativity, limited Knowledge

Based on this evaluation, it can be concluded that the readiness of villages in Tasikmalaya to develop halal tourism remains at a moderate to low level. Comprehensive efforts are needed to improve this readiness, from enhancing human resource capacity to developing supportive policies and infrastructure.

Five-Dimensional Model of Halal Tourism Village Development

Based on a comprehensive analysis of natural and cultural potential, an evaluation of village readiness, and a literature review on halal tourism and tourist villages, researchers propose a five-dimensional conceptual model for developing halal tourism villages in Tasikmalaya. This model is designed to serve as a practical guide for villages in developing sustainable and integrated halal tourism. Five-dimensional diagram of the halal tourism village development model which is interconnected and interacts with each other.



Dimension 1: Policy & Regulation

The policy and regulatory dimensions are the main foundation in the development of halal tourism villages.

Without strong policy support, sustainable halal tourism development will be difficult to achieve. Some key elements within this dimension include:

1. **Village Policy:** Develop village regulations (Perdes) on halal tourism, which regulate service standards, resource management, and equitable profit sharing. These Perdes must be developed in a participatory manner, involving all stakeholders at the village level.

2. Standard Operating Procedures: Develop standard operating procedures (SOPs) for implementing halal tourism in villages, covering accommodation, culinary, transportation, and recreational activities. These SOPs must adhere to national standards established by the Indonesian Ulema Council (MUI) and the Ministry of Tourism.
3. Fiscal Incentives: Develop fiscal incentive mechanisms for halal tourism businesses in villages, such as tax breaks, capital assistance, and licensing facilitation. These incentives are crucial for encouraging community participation in halal tourism development.
4. Inter-Village Cooperation: Encouraging inter-village collaboration in halal tourism development to create more comprehensive and diverse tourism packages. This collaboration can also optimize resource utilization and strengthen villages' bargaining position in the tourism industry.

Dimension 2: Infrastructure & Facilities

Adequate infrastructure and facilities are essential prerequisites for developing halal tourism villages. Muslim tourists require guaranteed comfort and convenience in performing their religious duties and providing Sharia-compliant tourism activities. Some elements within this dimension include:

1. Accessibility: Improved road access to tourist attractions, convenient and affordable public transportation, and clear information about routes and locations. Good accessibility will increase the attractiveness of tourist villages to tourists.
1. Worship Facilities: Clean, comfortable, and easily accessible prayer rooms or prayer rooms should be provided at every tourist attraction. These facilities should include prayer mats, prayer robes (mukena), Qurans, and Qibla directions.
2. Sharia Accommodation: Development of lodging and homestays that meet sharia standards, such as not providing alcoholic beverages, separate sleeping areas for...
3. male and female guests who are not mahram, as well as the provision of prayer facilities in the room.
4. Public Facilities: Provision of public facilities such as clean and well-maintained restrooms, adequate parking, a tourist information center, and basic health care facilities. These facilities are essential to ensure the comfort and safety of tourists.
5. Information Technology: Utilizing information technology to make things easier for tourists
6. in accessing information and services, such as mobile applications for ordering, navigation, and information about halal products in tourist villages.

Dimension 3: Halal Certification

Halal certification is a crucial element in halal tourism because it provides certainty and confidence for Muslim tourists. In the context of tourist villages, halal certification encompasses several aspects:

1. Food and Beverage Products: Halal certification is required for all food and beverage products served in tourist villages, from restaurants and food stalls to souvenirs. This certification must be issued by a recognized institution, such as the Indonesian Ulema Council (MUI) through the Halal Food and Drug Authority (LPPOM).
2. Services: Halal certification for services such as accommodation, transportation, and other tourism services. This certification ensures that the services provided comply with Sharia principles.
3. Operational Standards: Development of operational standards that regulate Sharia-compliant service procedures, such as how to serve food, interact with tourists, and handle special situations such as worship while traveling.
4. Training and Outreach: Providing training and outreach on halal certification for business actors in tourist villages. This training is important to increase understanding and awareness of the importance of halal certification.

Dimension 4: Natural-Cultural Potential

The natural-cultural dimension is at the heart of the appeal of halal tourism villages. The harmonious integration of natural resources and cultural heritage with Islamic values will create a unique and memorable tourism experience. Some elements within this dimension include:

1. Natural Tourism: Developing natural tourism attractions such as waterfalls, forests, mountains, and springs through an approach that emphasizes religious and conservation values. Nature tourism activities can be packaged with spiritual and educational nuances.

2. Cultural Heritage: Preservation and development of cultural heritage such as handicrafts, traditional ceremonies, performing arts, and traditional cuisine. These cultural elements need to be refined and adapted to ensure their alignment with Islamic values.
3. Halal Cuisine: Developing unique village cuisine with guaranteed halal certification and high quality. This cuisine can be a unique attraction and differentiate it from other tourist destinations.
4. Integrated Tourism Experience: The development of a tour package that integrates various natural and cultural elements into one cohesive experience. This package should be designed to provide a deep and meaningful experience for tourists.

Dimension 5: Community Participation

Active community participation is key to the successful development of sustainable halal tourism villages. Local communities must be key actors, not mere spectators, in tourism development in their villages. Some elements within this dimension include:

1. Participatory Planning: Involving the community in every stage of halal tourism village development planning, from identifying potential to developing programs. This participation will ensure that tourism development aligns with community needs and aspirations.
2. Economic Empowerment: Encourage community involvement in tourism economic activities through cooperatives, MSMEs, or independent businesses. This economic empowerment must be complemented by skills training and mentoring to ensure business sustainability.
3. Cultural Preservation: Encouraging community participation in the preservation of local cultural heritage, both through the transmission of knowledge between generations and the development of cultural adaptations in accordance with Islamic values.
4. Joint Management: Developing a joint management mechanism between the community, village government, and other stakeholders in the management of halal tourism villages. This management must be transparent and accountable to ensure sustainability.

Driving and Inhibiting Factors

Based on the analysis, several factors can encourage or hinder the development of halal tourism villages in Tasikmalaya. Identifying these factors is crucial for formulating an effective strategy for implementing the proposed five-dimensional model.

Driving Factors

1. Abundant Natural and Cultural Potential: Tasikmalaya boasts diverse natural and cultural resources that have yet to be optimally developed. This potential is a key asset in the development of halal tourism villages.
2. A Community with Strong Religious Values: The majority of Tasikmalaya residents have a strong Muslim background and still adhere to religious values. This is a supporting factor in the development of halal tourism.
3. Supportive National Policies: The central government, through the Ministry of Tourism and Creative Economy, has issued policies supporting the development of halal tourism in Indonesia. These policies can be adopted and implemented at the regional and village levels.
4. Global Muslim Travel Market Growth: The global Muslim travel market continues to grow rapidly, creating significant opportunities for halal tourism destinations like Tasikmalaya to attract more tourists.
5. Growing Awareness of the Importance of Sustainable Tourism: Awareness of the importance of sustainable and environmentally friendly tourism is increasing, in line with the concept of halal tourism which emphasizes the balance between worldly and hereafter aspects.

Inhibiting Factors

1. Limited Knowledge and Understanding of Halal Tourism: Many business actors and communities at the village level do not yet have an adequate understanding of the concept and standards of halal tourism.
2. Limited Financial Resources: Developing halal tourism infrastructure and facilities requires significant investment, while financial resources at the village level are very limited.
3. Lack of Synergy between Stakeholders: Coordination and synergy between village governments, communities, business actors, and religious institutions are still weak, hampering the development of integrated halal tourism.

4. Limited Access to Markets: Villages in Tasikmalaya often experience difficulties in accessing wider tourism markets, especially the international tourist market, due to limited promotion and marketing.
5. Challenges in Halal Certification: The halal certification process is often considered complicated and requires significant costs, especially for small-scale business actors at the village level.

Strategy for Establishing a Community-Based Halal Tourism Ecosystem

Based on the five-dimensional model and identification of driving and inhibiting factors, researchers propose several strategies for the formation of a community-based halal tourism ecosystem in Tasikmalaya:

1. Community Capacity Building: Implement ongoing training and mentoring programs to increase community capacity in managing halal tourism. Training should cover aspects of tourism management, service standards, halal certification, and marketing.
2. Local Institutional Development: Establishing local institutions such as Village-Owned Enterprises (BUMDes) that focus on managing halal tourism or developing Pokdarwis that have special competencies in halal tourism.
3. Improving Access to Financing: Encouraging access to financing for halal tourism development through sharia financing schemes, collaboration with banks, or developing community-based crowdfunding models.
4. Phased Infrastructure Development: Develop halal tourism infrastructure in stages according to village priorities and financial capabilities, by utilizing local resources and community participation.
5. Network Development and Collaboration: Building networks and collaboration between halal tourism villages in Tasikmalaya as well as with other halal tourism destinations outside the region for joint marketing and development of integrated tourism packages.
6. Utilization of Digital Technology: Optimizing the use of digital technology for marketing, reservations, and management of halal tourism villages, including the development of special applications for halal tourism in Tasikmalaya.
7. Preparation of Standard Operating Procedures (SOP): Prepare clear and easy-to-implement SOPs for managing halal tourism at the village level, as a guide for the community and business actors.
8. Sustainable Business Model Development: Designing a sustainable business model for halal tourism villages, taking into account economic, social, and environmental aspects, and ensuring fair distribution of profits to the community.

CONCLUSION

Based on the research conducted, it can be concluded that Tasikmalaya Regency has enormous potential for developing halal tourism villages. Abundant natural resources, such as Cikaso Waterfall, protected forest areas, springs, and stunning mountains and hills, are key assets for developing nature-based tourism. Meanwhile, cultural riches such as songket crafts, traditional ceremonies, performing arts, and culinary delights offer authentic and memorable tourism experiences. However, this potential has not been optimally optimized within the framework of halal tourism. Evaluation of the readiness of villages in Tasikmalaya shows that aspects of policy, infrastructure, human resources, tourism products, and institutions still require significant improvement. Only a small number of villages are adequately prepared to develop halal tourism sustainably. To address this challenge, researchers propose a five-dimensional conceptual model for halal tourism village development, which includes: (1) Policy & Regulation, (2) Infrastructure & Facilities, (3) Halal Certification, (4) Natural-Cultural Potential, and (5) Community Participation. These five dimensions are interrelated and interact with each other, forming a holistic and sustainable halal tourism ecosystem.

Implementing this model requires a deep understanding of driving factors such as abundant natural and cultural potential, a society with strong religious values, supportive national policies, a growing global Muslim tourist market, and increased awareness of sustainable tourism. Conversely, it is also necessary to address inhibiting factors such as limited knowledge about halal tourism, limited financial resources, lack of synergy among stakeholders, limited market access, and challenges in halal certification. The proposed strategy for establishing a community-based halal tourism ecosystem includes strengthening community capacity, developing local institutions, increasing access to financing, developing infrastructure in stages, developing networks and collaboration, utilizing digital technology, developing standard operating procedures (SOPs), and developing sustainable business models.

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