

Halal Industry Optimization for Sustainable Tourism Development in Surakarta: Revitalizing Javanese Cultural Heritage

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Abstract: Global demand for halal tourism has opened substantial opportunities for Indonesia's culturally distinctive cities, Surakarta among them. Yet the sector's growth in this city has been constrained by two intertwined issues: modernization pressures that erode local cultural authenticity, and a halal industry agenda that has prioritized formal certification while giving comparatively little attention to Javanese cultural revitalization. Responding to this gap, the present study examines how optimizing the halal industry can be paired with the revitalization of Javanese cultural heritage to advance sustainable tourism in Surakarta. A qualitative, library-based research design was employed, drawing on academic journals and prior studies analyzed through content analysis. Two main findings emerged. First, the halal industry contributes strategically to sustainable tourism by weaving together economic, social, and religious dimensions under a *maqashid syariah* framework. Second, Javanese cultural assets the Surakarta such as Keraton, batik, wayang, gamelan, and cultural festivals function as a cultural bedrock that lends authenticity to the Muslim tourist experience. The study concludes that pairing halal industry optimization with the revival of Javanese heritage yields a tourism model that is at once competitive, sustainable, and culturally anchored, positioning Surakarta as a frontrunner among culture-based halal destinations.

Keywords Halal industry; Javanese cultural heritage; Surakarta; Sustainable tourism

INTRODUCTION

Global tourism today is being reshaped by two converging trends: a growing emphasis on sustainability and an expanding market for halal travel. Sustainable tourism, in this sense, extends beyond local economic gain to encompass cultural preservation, community well-being, and environmental balance; all central to equitable development. Parallel to this, the halal tourism sector is expanding briskly as Muslim travelers grow in number worldwide. This expanding traveler base looks for services aligned with Sharia, from halal cuisine and prayer facilities to Muslim-friendly lodging and Islamic-value-based tourism offerings (Aniqoh & Tayob, 2022).

As the country with the largest Muslim population on earth, Indonesia is well positioned to grow its halal industry, particularly within tourism. Surakarta popularly known as "Solo" stands out in this respect, given its standing as a center of Javanese heritage encompassing the Keraton, batik craftsmanship, traditional performing arts, local cuisine, and an array of cultural festivals. These assets do more than attract visitors; they embody the identity of the Javanese community itself. Alongside this cultural wealth, Surakarta's halal sector has been advancing too, marked by expanding halal culinary offerings, halal-oriented MSMEs, and a growing number of Muslim-friendly tourism initiatives. Research indicates that Islamic service attributes and overall tourism quality meaningfully shape how the destination is perceived and how loyal tourists become toward it (Nisa & Piliyanti, 2025).

Even so, tourism development in Surakarta is not without its obstacles. Where cultural preservation efforts fail to keep pace with modernization and commercial pressure, local cultural values risk being eroded with development tilting toward infrastructure at the expense of protection (Nusantara et al., 2021). A related pattern appears in Indonesia's broader halal tourism landscape: certification and destination marketing tend to dominate the agenda, often at the cost of integrating local cultural revitalization into the tourist appeal, despite the fact that local culture is itself a key driver of authentic, lasting travel experiences.

Furthermore, previous research has examined the relationship between halal tourism and sustainable tourism development. Menghayati et al., (2021) explain that the development of halal tourism based on community-based tourism requires synergy among the government, the community, and stakeholders to create sustainable tourist destinations. Another study by Sukono et al., (2023)

emphasizes the importance of a cultural heritage-based tourism development strategy in Surakarta to preserve local cultural values while enhancing the region's tourism appeal. Meanwhile, Rahmat, (2021) states that the preservation of cultural heritage through the concept of sustainable tourism can maintain cultural identity while providing economic benefits to local communities.

Nevertheless, there remains a gap in research that specifically combines the optimization of the halal industry with the revitalization of Javanese cultural heritage within the context of sustainable tourism development in Surakarta. Most previous studies have focused solely on the development of halal tourism or cultural preservation in isolation. In light of this, this study is innovative because it examines how to optimize the halal industry in tandem with the revitalization of Javanese culture to create a sustainable, competitive, and locally identity-based tourism model.

The significance of this research lies in the need to create a tourism development model that can drive regional economic growth without neglecting the cultural values and character of the local community in Surakarta. Collaboration between the halal industry and Javanese cultural heritage is expected to strengthen Surakarta's position as a culturally rooted halal tourism destination at the national and international levels. Based on this, this study aims to analyze the optimization of the halal industry to support sustainable tourism development by revitalizing Javanese cultural heritage in Surakarta. In this study, "optimization of the halal industry" is operationally defined as the strengthening of three measurable dimensions, namely (1) coverage, the proportion of culinary businesses, accommodations, and tourist attractions in Surakarta that have obtained halal certification; (2) integration, the extent to which Javanese cultural values are incorporated into halal tourism services and promotions; and (3) governance, the availability of local regulations and institutional coordination (BPJPH, the City Government, and business operators) that support this ecosystem. These three dimensions are used as an analytical lens to assess the conditions in Surakarta as presented in Table 3, rather than as directly measured quantitative indicators, given that this study is a descriptive literature review. The research questions formulated in this study are: how does the halal industry contribute to the advancement of sustainable tourism, and how can the revitalization of Javanese cultural heritage support the appeal of halal tourism in Surakarta?

METHODS

A descriptive qualitative design underpins this study, chosen for its capacity to yield an in-depth reading of the social and cultural dynamics linking the halal industry, local heritage, and sustainable tourism. Such an approach lets the researcher situate findings within their broader context, drawing meaning from data gathered across multiple sources (Fadli, 2021).

The literature review drew on secondary sources scientific journals, academic articles, and prior research accessed via Google Scholar and Scopus. Search terms included "halal tourism," "Javanese halal tourism," "revitalization of Javanese culture," "maqashid syariah in tourism," and "Indonesian halal certification," spanning publications from 2018 through 2026. Sources qualified for inclusion if they were (1) written in Indonesian or English and indexed in credible national or international databases, (2) substantively related to the halal industry, sustainable tourism, or Javanese culture, and (3) published within the stated period. Works lacking full-text access or peer review were excluded. Each remaining source was then screened for methodological soundness and thematic fit, consistent with the view that literature review plays a foundational role in qualitative research for surfacing relevant concepts and prior findings (Abidin et al., 2023).

Once gathered, the material was sorted into thematic clusters: halal industry development, sustainable tourism strategy, and Javanese cultural revitalization in Surakarta; giving the analysis a structured, focused shape aligned with the research aims.

Analysis followed a descriptive approach built around three steps: reduction, presentation, and conclusion-drawing. Reduction meant filtering the data down to what bore directly on the research questions; the resulting material was then organized narratively to make conceptual relationships legible, before conclusions were drawn from that interpretation. This mirrors how qualitative inquiry commonly relies on inductive reasoning to surface meaning from participants' or sources' perspectives (Nurahma & Hendriani, 2021).

RESULTS AND DISCUSSION

The Role of the Halal Industry in the Development of Sustainable Tourism in Surakarta

The findings indicate that the halal industry's significance extends well past its role as a certification label. It functions as a driver of sustainable tourism by weaving economic, cultural, and religious threads into a unified tourism ecosystem. Halal tourism, in this sense, is about more than serving halal food it also spans prayer facilities, Muslim-friendly lodging, and Sharia-compliant services aimed at Muslim travelers, a point underscored by Aniqoh & Tayob (2022). Given Indonesia's status as home to the world's largest Muslim population, the country commands a substantial market for halal tourism, one that continues to expand year over year and represents a considerable growth opportunity (Suhendar & Sholihah, 2024).

Viewed through Islamic economic law, halal industry growth is not purely a commercial pursuit it is equally about advancing *maslahah*, or collective well-being. Minarni et al. (2024) argue that optimizing the halal industry should be steered by the *maqashid al-sharia*, comprising five protective aims: religion (*hifz ad-din*), life (*hifz an-nafs*), reason (*hifz al-aql*), lineage (*hifz an-nasl*), and property (*hifz al-mal*). Applied to tourism, these five aims function as an ethical compass, ensuring the sector's growth delivers economic value alongside outcomes consistent with Islamic principles and broader human welfare (Akmal et al., 2021). Framed this way, halal tourism acquires a normative dimension that sets it apart from conventional tourism within Islamic economic law.

Table 1. The Application of the Maqashid al-Sharia Dimensions in the Governance of Halal Tourism in Surakarta

Dimensions of Sharia Objectives	Implementation of Halal Tourism Governance in Surakarta
<i>Hifz ad-din</i> (protection of religion)	Availability of places of worship at tourist destinations; assurance of halal food and consumer products for tourists
<i>Hifz an-nafs</i> (protection of life)	Safety and comfort standards for tourism; health services that are easily accessible to tourists
<i>Hifz al-aql</i> (protection of reason)	Educational content in cultural attractions (e.g., historical narratives of the royal palace, the philosophy of batik) as a form of enlightening tourism, not merely entertainment
<i>Hifz an-nasl</i> (protection of lineage)	Involvement of the younger generation and local MSMEs in the regeneration of cultural skills (batik-making, gamelan) as an intergenerational legacy
<i>Hifz al-mal</i> (protection of property)	Protection of the intellectual property of local cultural products (batik motifs, works of art) and equitable distribution of economic benefits from tourism to local MSMEs

Sources: (Akmal et al., 2021; Minarni et al., 2024); and compiled by the researchers.

Several interlocking sectors drive halal industry growth in Surakarta: halal culinary offerings, halal-based handicraft MSMEs, Sharia-compliant hospitality, and religious landmarks such as the Sheikh Zayed Grand Mosque. The city's already-certified signature dishes offer added reassurance to Muslim visitors, domestic and international alike. Saeroji et al. (2018) point to Surakarta's strong potential as a halal destination, citing its cultural draw and adequate infrastructure, though accessibility and institutional support still require strengthening. On the regulatory front, halal certification is set to become fully mandatory from October 18, 2024 a shift with direct implications for service quality across the local tourism industry, as detailed in Table 2's regulatory timeline.

Table 2. The Development of Indonesia's Halal Certification Regulatory Framework and Its Relevance to the Tourism Sector

Aspects	Pre-JPH Law (before 2014)	Law No. 33 of 2014 – Transition Period	Law No. 6/2023 as amended by Government Regulation No. 42/2024 (Fully Effective)
Legal Basis	No formal regulations yet; voluntary in nature	Law No. 33 of 2014 on Halal Product Certification	Law No. 6/2023 as amended by Government Regulation No. 42/2024; requirements effective October 18, 2024

Mechanisms	Voluntary, based on business operators' own initiatives	Mandatory implementation will be phased in according to product category	Fully mandatory for all products and services, including tourism
Competent Authorities	LPPOM-MUI (private)	BPJPH coordinates with LPH and MUI	BPJPH serves as the primary coordinator; LPH and MUI act as partners.
Penalties for Violations	No legal sanctions	Administrative sanctions (warnings, fines)	Administrative sanctions + product recall and destruction
Product Scope	Food and beverages only	Scope expanded to include cosmetics, pharmaceuticals, and chemical products	Fully mandatory for food and beverage products as well as slaughtering services/products; non-food and non-beverage tourism components (accommodations, tourist attractions) remain voluntary
Relevance to Tourism	Limited; no halal tourism standards yet	Beginning to address the halal tourism amenities sector	Fully mandatory for food and beverage components in tourism services (e.g., hotel restaurants, catering services); whereas non-culinary components such as accommodations and tourist attractions are not yet legally required, although many voluntarily implement certification as a differentiator in the market

Sources: (BPJPH, 2024; Fauzi et al., 2023; Santoso et al., 2022); and compiled by the researchers.

The regulatory trajectory captured in Table 2 marks a decisive shift from a once-voluntary, narrowly scoped certification regime to one that is now mandatory and extends into tourism services. For Surakarta's tourism stakeholders, this brings both a compliance obligation and a strategic opening to build a standardized halal tourism ecosystem. Fauzi et al. (2023) trace how the shift from LPPOM-MUI to BPJPH has reshaped halal industry governance in Indonesia, with the sector's expansion into tourism marking one of the more consequential changes an area previously outside formal certification oversight. It bears noting that the October 2024 mandate applies legally only to food, beverages, and slaughtering services (per Article 160 of Government Regulation No. 42/2024); non-culinary tourism offerings such as general accommodation and cultural attractions remain voluntarily certified, even though many businesses pursue certification anyway as a market differentiator. Certification uptake in Surakarta's hotel and destination sectors is, therefore, better understood as a competitive business strategy than a legal necessity.

Nugrahadi and colleagues' 2024 study similarly points to Surakarta's strong potential as a halal destination, achievable through integrating the halal supply chain with local culture and the tourism sector though realizing that potential depends on sustained collaboration among local government, business operators, community members, and certification bodies. This aligns with Menghayati et al. (2021), who find community-based tourism approaches more effective at distributing economic benefits equitably while safeguarding local culture, and with Putri & Hanifah (2025), who note that such collaboration also deepens community engagement in sustaining halal tourism quality.

To provide an overview of the current state of halal tourism potential in Surakarta and recommendations for its development, the following information is presented in Table 3.

Table 3. Mapping the Potential for Halal Tourism Based on the 4A Components

Components	Indicators	Current Conditions in Surakarta	Gap Analysis	Development Recommendations	Primary References
Attraction	Cultural and religious appeal.	Surakarta Palace, Mangkunegaran Palace, batik, wayang, gamelan,	While attractions are abundant, Sharia values have not yet been explicitly integrated into	Revitalization of culture-based halal tourism; integration of Sharia values into Javanese cultural	(Ashartono et al., 2024; Saeroji et al., 2018; Sukono et al., 2023)

		Sekaten Festival, Solo Batik Carnival, Grebeg Sudiro.	performances or performances and festivals.	
Amenity	Halal support facilities.	BPJPH-certified halal cuisine, Sheikh Zayed Grand Mosque, Sharia-compliant hotels, prayer rooms in tourist areas, halal MSMEs.	Certification remains concentrated among large businesses; most culinary and handicraft MSMEs are not yet certified	Acceleration of halal certification for culinary and handicraft MSMEs; expansion of Muslim-friendly accommodations; diversification of halal products. (BPJPH, 2024; Karim et al., 2022; Nugrahadi et al., 2025)
Accessibility	Ease of access and tourism information.	Adi Soemarmo Airport, Daop VI train network operating smoothly	Digital information on halal tourism remains limited and scattered	Digital platform for halal tourism; comprehensive halal destination labeling; capacity building for halal tourism human resources. (Saeroji et al., 2018; Yoshinta et al., 2024)
Ancillary	Regulations and governance of halal tourism.	Local halal tourism policies remain limited;	Synergy between BPJPH and the Surakarta City Government has not yet been formally institutionalized	Harmonization of halal tourism regulations based on local wisdom; establishment of special regional regulations for halal-cultural tourism (Jaelani et al., 2025; Santoso et al., 2022; Zhang et al., 2021)

Sources: (Jaelani et al., 2025; Nugrahadi et al., 2025; Saeroji et al., 2018; Sukono et al., 2023); processed by researchers.

Table 3 shows that Surakarta's cultural appeal and halal infrastructure are already fairly strong; the more pressing gap lies in accessible information about halal tourism and its supporting institutions, pointing to a need for more targeted policy attention. Anggraeni et al. (2023) note that a sustainable halal ecosystem depends partly on digital tourism infrastructure, which makes destination information easier for Muslim travelers to access.

Economically, the halal industry has a measurable effect on strengthening local MSMEs. Drawing on Surakarta's distinctive batik, culinary traditions, and handicrafts, the city is well placed to develop premium halal products with wider market reach. Karim et al. (2022) find that halal certification for MSME goods builds consumer trust among Muslim buyers while sharpening a region's creative-economy competitiveness, consistent with broader findings on rural halal tourism, where culturally rooted, sustainable local products serve as a competitive edge (Harini et al., 2025).

Beyond economics, the halal industry also underpins social and cultural continuity. Sholehuddin et al. (2021) argue that blending Islamic tradition with local culture in halal tourism strengthens community identity and deepens authenticity for travelers. Jaelani et al. (2025) add that legal frameworks grounded in local wisdom are central to halal tourism's long-term sustainability and community acceptance, while Romalee et al. (2025) find that a well-managed halal industry can bolster community resilience and shield cultural heritage from over-commercialization. Taken together, halal industry development in Surakarta is as much about reinforcing local identity as it is about economic gain.

Revitalizing Javanese Cultural Heritage to Boost Halal Tourism in Surakarta

The findings of this study confirm that the revitalization of Javanese cultural heritage is not merely about preserving history, but also about creating a crucial strategy to enhance the appeal of halal tourism in Surakarta. Surakarta is a city rich in culture, boasting many extraordinary cultural heritage sites such as the Surakarta Hadiningrat Palace, Mangkunegaran Palace, the batik tradition, wayang kulit (shadow puppet theater), gamelan, traditional dances, traditional ceremonies, and various cultural festivals that

remain very much alive and cherished by the community today (Lestari et al., 2025; Sukono et al., 2023), giving Surakarta a distinctive edge on both the national and global halal tourism map.

Revitalization, in this context, is not confined to restoring physical heritage sites it also means keeping long-standing values and practices alive and relevant. Rahmat, (2021) believes that preserving cultural heritage through sustainable tourism can safeguard local cultural identity and provide economic benefits to local communities. Putra et al., (2024) agree with this perspective and add that proper management of cultural heritage can serve as a source of creative economic strength that provides significant added value to the region. Meanwhile, Zhang et al., (2021) caution that we must be vigilant when developing tourism at cultural heritage sites, so that commercial interests do not overshadow cultural authenticity.

Concrete evidence of the success of Javanese culture-based revitalization in Surakarta can be seen in various existing cases. Research by Ashartono et al., (2024) shows that the revitalization of Balekambang Park using a Javanese cultural ecology approach significantly improved the destination's quality and appeal. This is because the initiative combines environmental conservation with Javanese cultural values, thereby creating a tourism experience that is not only engaging but also educational. Furthermore, the revitalization of Pasar Gede as a center for traditional Javanese health heritage supports culture-based tourism that prioritizes health. Visitors can experience firsthand the traditional Javanese medical system, which serves as a unique attraction, as reported by Rifani in 2025. Research conducted by Nugraheni and her team in 2020 noted that the revitalization of traditional markets in Surakarta serves as an urban catalyst that strengthens the city's cultural character while driving local economic growth. The Javanese-culture-based revitalization in Surakarta has proven successful in enhancing the quality of tourist destinations and advancing the local economy (Nugraheni & Aliyah, 2020).

In the context of halal tourism, Javanese culture offers a unique experience that cannot be found in other destinations. Muslim visitors arriving in Surakarta can enjoy halal services and experience the richness of Javanese culture. They can visit the Surakarta Palace, watch wayang kulit and gamelan performances, enjoy traditional dances, and sample halal-certified Javanese specialties. Anggraeni et al., (2023) state that the authenticity of local culture is crucial for differentiating and strengthening the competitive identity of a halal tourism destination. Adinugraha et al., (2025) also note that the key to sustainable halal tourism development in Indonesia lies in a destination's ability to integrate local cultural heritage with comprehensive halal tourism service standards. With this approach, Muslim tourists can enjoy a rich and authentic travel experience, while strengthening the competitive identity of halal tourism destinations in Indonesia.

Sukono et al., (2023) reveal that cultural festivals such as Sekaten, the Solo Batik Carnival, and Grebeg Sudiro have been highly successful in attracting both local and international tourists. These cultural festivals reflect the harmony between Javanese cultural values and the religious values of the people of Surakarta. This is not merely an engineered fusion but rather a genuine expression of the identity of Surakarta's residents, who have long harmoniously combined Islam and Javanese culture. Adinugraha et al., (2025) demonstrate that changes to local culture within the context of halal tourism can yield positive results if implemented through inclusive policies that respect authenticity. Through this approach, changes to local culture can enhance tourism appeal, strengthen cultural identity, and create economic opportunities for the community.

The integration of Javanese cultural heritage into halal tourism is highly appropriate from the perspective of Islamic economic law. Fundamental values in Javanese culture such as gotong royong, tepa slira, and respect for ancestors are clearly in line with Sharia principles. Research on halal tourism regulations grounded in local wisdom in Indonesia and Uzbekistan emphasizes that a legal approach that integrates local values is key to the sustainability and public acceptance of halal tourism (Jaelani et al., 2025). Halal tourism regulations in Indonesia show positive development with an increasing number of policies that support local cultural aspects (Santoso et al., 2022). Rather than competing agendas, cultural revitalization and halal tourism development reinforce one another.

As a synthesis of the literature review, Table 4 presents the locations, results, and significance of previous studies. This table serves as the foundation for the analysis in this study and highlights the uniqueness of this research.

Table 4. A Synthesis of Previous Research Relevant to the Topic of Study

Researcher (Year)	Research Focus	Key Findings	Relevance to This Study	Location
Aniqoh & Tayob, (2022)	Halal tourism strategies in Central Java.	Halal tourism drives sustainable economic growth and enhances the competitiveness of destinations.	Underpins the argument regarding the role of the halal industry in Surakarta as an economic development strategy.	Central Java
Menghayati et al., (2021)	Community-Based Tourism (CBT) and sustainable halal tourism	Synergy among the government, the community, and the private sector is key to the success of local tourism.	Supports the argument for multi-stakeholder collaboration in the development of halal tourism in Surakarta.	Indonesia
Sukono et al., (2023)	Cultural heritage-based tourism in Surakarta.	Multistakeholder collaboration and the diversification of cultural products are key to the sustainability of regional tourism.	Directly relevant; a concrete strategy for the cultural revitalization of Surakarta in the context of tourism.	Surakarta
Nugrahadi et al., (2025)	The potential for halal tourism in Surakarta through the supply chain	Surakarta has strong capacity in terms of attractions and amenities; accessibility and ancillary services need to be strengthened.	A basis for mapping the 4A potential of halal tourism in Surakarta; an empirical foundation for the discussion.	Surakarta
Minarni et al., (2024)	Halal Industry Based on Maqashid Sharia.	Halal development must holistically address the five dimensions of maqashid syariah.	Theoretical foundation of Islamic economic law; reinforces the Islamic economic law perspective in this study.	Indonesia
Ashartono et al., (2024)	Revitalization of Balekambang Park in Surakarta.	The revitalization of Javanese cultural ecology significantly improves the quality and appeal of the destination.	Empirical evidence of the success of culture-based revitalization in Surakarta.	Surakarta
Jaelani et al., (2025)	Halal Tourism Regulations Based on Local Wisdom.	Integrating local values into the law is key to the sustainability and acceptance of halal tourism.	Supports the argument regarding the maqashid al-sharia and the integration of Javanese local wisdom into halal tourism regulations.	Indonesia & Uzbekistan
Santoso et al., (2022)	Halal Tourism Regulations in the Digital Age.	Regulatory trends for halal tourism in Indonesia are positive; there is a need for inclusivity of local cultural dimensions.	Supports the discussion of the regional halal tourism regulatory framework and its synergy with Javanese culture.	Indonesia
Lestari et al., (2025)	Cultural Heritage & Sustainable Tourism in Surakarta.	Surakarta's cultural heritage has great potential as a sustainable tourist attraction.	Supporting the argument that the revitalization of cultural heritage serves as the foundation for halal tourism in Surakarta.	Surakarta
Zhang et al., (2021)	Commercialization of Cultural Heritage in Tourist Destinations.	Uncontrolled commercialization threatens cultural authenticity and community resilience.	Reinforcing the urgency of sustainably managed Javanese cultural revitalization so that the development of halal tourism is not solely oriented toward the commodification of	Global

culture but also preserves the authenticity and identity of local culture.

Source: Compiled by researchers from various sources (2019–2025).

Table 4 above shows that this study is truly innovative and makes a significant contribution. When we reviewed the ten previous studies, not a single one combined these three key elements simultaneously: the perspective of Islamic economic law or *maqashid al-sharia*, the optimization of the halal industry, and the revitalization of Javanese cultural heritage particularly from a more comprehensive, contextually relevant perspective grounded in norms in developing a culturally rooted halal tourism model in Surakarta.

The findings affirm that halal industry growth and Javanese cultural preservation in Surakarta carry weight on economic, cultural, and Islamic-legal grounds alike. *Maqashid al-sharia* and *maslahah mursalah* offer particularly useful lenses here: applying *maqashid al-sharia* shows how culturally rooted halal tourism can advance community welfare while safeguarding cultural identity a point reinforced Saputro, Isman, et al. (2025), who demonstrate how Islamic legal principles can support economic justice and protect assets of social and economic value.

Maslahah mursalah, in turn, provides normative grounding for halal tourism and cultural preservation policies, so long as they serve the public good without conflicting with Sharia an approach closely tied to modern *ijtihad* methods that foreground public interest and evolving social needs. The DSN-MUI has increasingly relied on *maslahah mursalah* and fiqh principles in addressing contemporary legal and policy challenges (Subhi Aprianoro et al., 2026). Operationally, the application of *maslahah mursalah* in this context means that local policies such as halal certification incentives for cultural SMEs or tourism zoning regulations based on local wisdom can be justified under Islamic law as long as they meet three conditions: they align with the objectives of Sharia (*maqashid*), do not contradict definitive textual evidence (*qath'i*), and genuinely bring tangible benefits (*maslahah*) to the local community, not merely to large businesses.

Building on this, halal tourism regulations grounded in Javanese local wisdom alongside protections for local cultural products and the development of culturally rooted halal destinations can be read as an application of *maslahah* supporting sustainable development, a reading reinforced by Saputro, Firdaus, et al. (2025), who show that legal protection for intellectual property and local cultural goods serves as a strategic lever for community welfare and heritage sustainability.

Limitations of the Study

Because this study relies on a literature review, its analysis of cultural revitalization and halal tourism potential rests entirely on secondary sources, without interviews or field observation involving Surakarta's cultural communities, MSME operators, or heritage site managers. Consequently, the perspectives and actual needs of local stakeholders including potential resistance to the commercialization of culture have not been captured in this study. Further research using a mixed-methods approach which involves direct consultation with cultural communities and MSME operators is strongly recommended to validate these findings and ensure that cultural revitalization strategies truly represent the interests of the local community, rather than solely those of tourism development.

CONCLUSION

The halal industry contributes meaningfully to sustainable tourism development in Surakarta through halal products and services, MSME growth, Muslim-friendly accommodation, and Sharia-aligned tourism practices enhancing destination appeal while delivering local economic benefit. Its role extends beyond serving Muslim visitors to functioning as a vehicle for inclusive, sustainable economic growth. Alongside this, preserving Javanese cultural heritage traditional arts, festivals, batik, cuisine, and related assets is essential for deepening halal tourism's appeal, offering travelers an experience that is both authentic and educational. Integrating Javanese culture with the halal industry diversifies the destinations on offer, balancing religious considerations with cultural preservation provided this is pursued carefully enough to guard against commercialization eroding authenticity. Read through an Islamic legal lens, these findings align with *Maqashid al-sharia* and *maslahah mursalah*: halal tourism

rooted in Javanese culture serves the greater good by sustaining cultural wealth, raising community living standards, and preserving heritage of lasting economic and social value. Realizing this vision calls for collaboration among local government, halal industry actors, cultural communities, and residents in shaping policy grounded in local wisdom positioning Surakarta, through the synergy of halal regulation and cultural preservation, as a competitive, sustainable, and culturally anchored halal tourism destination.

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