

Educational Legal Politics of Halal Tourism Governance: Institutional Configuration and Religious Moderation in the Special Region of Yogyakarta

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HOW TO CITE:

Supriyadi, Moh. Abdul Latif,
Mohammad Sof'an, Akmal Reza
Najabullah (2026). Educational
Legal Politics of Halal Tourism
Governance: Institutional
Configuration and Religious
Moderation in the Special Region
of Yogyakarta
International Journal of Special
Education, 41(20s), 61 - 68

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ABSTRACT:

Introduction: Yogyakarta has long been known as a city with a high degree of interreligious tolerance, yet that image has begun to be eroded by social friction arising around the halal tourism programme. This problem is inseparable from the absence of policy and regulation specifically governing the organisation of halal tourism in the Special Region of Yogyakarta. This study explored educational legal politics of halal tourism governance: institutional configuration and religious moderation in the special region of Yogyakarta. **Methods:** This study uses the library research method with normative-juridical and socio-legal approaches. **Results:** the legal politics of halal tourism in Indonesia remains conservative-elitist in character, that the institutional constellation of central and regional government has not been integrated within a single binding regulatory framework, and that the actualisation of the halal tourism programme holds potential to become a bridge for religious moderation if designed through an approach of acculturating religious values and local wisdom, rather than mere marketing branding. **Conclusion:** The concept of the legal politics of halal tourism in Indonesia has, to this day, not been built on a complete and participatory framework. Existing regulation is sectoral in nature and scattered across various legal umbrellas not specifically designed for halal tourism, producing a legal product that tends to be conservative-elitist in character, minimal in public involvement, and prone to multiple interpretations in its implementation on the ground. **Keywords :** Legal Politics; Halal Tourism; Religious Moderation; Government Institutions.

1. Introduction

Religious moderation tends to reveal interreligious intolerance in the Special Region of Yogyakarta (DIY). Yogyakarta is known as a city with a high degree of religious tolerance, both within and between religions (Laila NQ, 2022). Yet this image appears to be little more than an attached slogan. Intolerance has emerged around the

Halal Tourism programme, a new phenomenon arising from the growth of the halal industry (Samori et al., 2016). This stems from the absence of a policy and regulation on Halal Tourism applicable in Yogyakarta, and the importance of coordination and synchronisation among the relevant institutions (Adinugraha, H. H., Sartika, M., & Kadarningsih, 2018). Furthermore, there is debate over the

meaning of the concept of Halal Tourism whether it carries a strong Islamic meaning, or is merely a form of economic strategy to build halal tourism and expand the foreign Muslim market segment (Surwandono et al., 2020). Halal tourism at the level of policy and regulation is thus far more important than the branding attached to it by the government in order to build religious moderation (Hasibuan, I. M., Mutthaqin, S., Erianto, R., & Harahap, 2023). This article addresses a gap in existing research, which tends to view Halal Tourism solely as a source of new economic growth (Qoir, 2024). Yet there is still no policy and regulation on Halal Tourism that can serve as a guideline for both local and international communities, whether Muslim or non-Muslim ("Development Model in Economic Growth: Dynamic Cycle on Halal Tourism," 2023). This article therefore argues that policy-making and regulation on Halal Tourism can become a guideline embodying values of benefit and justice, grounded in religious values drawn from the unification of religious values and cultural acculturation (Maharani, 2021). These points can be seen in, First, the concept of the legal politics of Halal Tourism, Second, the constellation of legal politics as practised in government institutions, Third, the actualisation of the Halal Tourism programme in building an attitude of Religious Moderation. This article is based on the argument that the slogan of Halal Tourism attached by the government, particularly the city of Yogyakarta, is not yet accompanied by clear and definite policy and regulation. This has given rise to differing outlooks and interpretations within society, especially between Muslim and non-Muslim communities, and this outlook tends to create negative labelling of Halal Tourism. To address this, a concept of legal politics is needed to turn halal tourism into a definite policy and regulation, so that in the future society may reach mutual understanding and safeguard the sustainability of the halal tourism programme.

2. Methodology

Design

This study uses a normative legal research method commonly referred to as library research (library research). The research design is the general blueprint or strategy that governs how a study is carried out. It defines how data will be gathered, what methodologies will be employed, how analysis will take place, and how conclusions will be reached (Suhron, 2024). that is, research conducted by tracing, examining, and analysing library materials or secondary documents relevant to the object of study (Rosidi et al., 2024).

Participants

Participants were recruited using number of regional regulations governing halal tourism in various provinces and regencies used for comparison. Secondary legal materials include scholarly journal articles indexed in Scopus and Sinta published between 2022 and 2025, books, proceedings, and official reports from credible state institutions and civil-society organisations such as the SETARA Institute and the Halal Product Guarantee Organising Agency (BPJPH).

Setting

The primary legal materials used include Law Number 10 of 2009 on Tourism, Law Number 33 of 2014 on Halal Product Guarantees together with its implementing regulations, Law Number 6 of 2023 on the Stipulation of Government Regulation in Lieu of Law Number 2 of 2022 on Job Creation into Law, Fatwa of the National Sharia Council of the Indonesian Ulama Council Number 108/DSN-MUI/X/2016.

Study population

Sample size

Issue was chosen on the consideration that the issue under study, namely the legal politics of halal tourism, is essentially a matter of how norms, policies, and state institutional configurations function, so that tracing

legislation, official policy documents, and scholarly literature is the most relevant way of answering the research questions. The approach used is the statute approach, to map the legal norms governing halal tourism, combined with the conceptual approach to analyse the concept of legal politics as developed by Mahfud MD and his critics, together with the socio-legal approach to understand how such legal products operate and are interpreted within the social reality of Yogyakarta's society

Data analysis

Data analysis was carried out in a qualitative-descriptive manner through the following steps: (1) inventorying legal materials and literature relevant to the three research sub-themes; (2) systematising legal materials according to their hierarchy and thematic relevance; (3) interpreting and critically analysing the political configuration and the character of the resulting legal products; and (4) drawing conclusions that argumentatively answer the research questions. To ensure currency and scholarly credibility, priority was given to sources published from 2022 onward, while still incorporating relevant classical theoretical references as an analytical foundation.

Ethical considerations

Ethical approval was obtained from the Research Ethics Committee of the Universitas Noor Huda Mustofa (Ethics Approval No: 3725/KEPK/UNIV-NHM/EC/X/2025). Written informed consent was obtained from all participants prior to data collection.

3. Results And Discussion

The Concept of the Legal Politics of Halal Tourism

To understand how halal tourism should be framed as state policy, a conceptual grounding in legal politics itself is required. Classically, legal politics is understood as the official line of policy on the law to be enacted, whether by forming new law or replacing old

law, in order to achieve the goals of the state. Mahfud MD, in his dissertation completed in 1993, put forward the thesis that a democratic political configuration will produce responsive and participatory legal products, whereas an authoritarian political configuration will produce conservative, orthodox, and elitist legal products. This argument is built on the "das sein" stream of thought, a view that places law as the result of the determination of political interests, rather than the reverse (Rishan & Mochtar, 2025). Within this framework, legal products are in essence a resultante (Widodo, 2024), that is, the outcome of compromise or negotiation among contesting political forces at the time a norm is formed (Aminah & Bhakti, 2023). A study by Mochtar and Rishan re-examined the relevance of Mahfud MD's thesis following Indonesia's political democratisation of 1999–2002. They found that the indicators Mahfud used, such as strong political parties, a neutral executive, and a free press, are no longer sufficient to reflect the relationship between political configuration and the character of legal products in the contemporary era (Akbaba & Çavuşoğlu, 2017). In fact, a political system that is formally democratic in the post-reform era has still proven capable of producing elitist-conservative legal products (Moufakkir, 2026), as seen in a number of statutory revisions in the public law sector over the past decade (Ulfaiza & Yuhermansyah, 2025). This finding is important for the context of halal tourism because it confirms that merely procedural democratisation does not automatically guarantee the emergence of participatory and aspirational halal tourism policy (Chaerunisa & Maulidizen, 2024). A policy can emerge through a formally democratic process while still minimally involving the community groups most affected by that policy (Aslamiyah & Aulia Rahmi, 2025), including non-Muslim communities in priority tourist destinations (Salam et al., 2019). In the context of halal tourism, the concept of legal politics demands clarity on three fundamental matters: what legal objective is

to be achieved, which actors are authorised to formulate it, and how the legislative process unfolds (Kamali, 2021). study shows that the legal politics of halal tourism in Indonesia remains, to this day, coloured by a fundamental debate over the orientation of the policy itself whether it is directed as an instrument of da'wah and the strengthening of Islamic identity, or merely as an economic strategy to capture the ever-growing Muslim tourist market segment (Md Husin, 2026). This ambiguity of orientation has a direct impact on policy design: when halal tourism is understood as an economic project (Özdemir, 2026), regulation tends to focus on service standards and product certification; conversely, when it is understood as an Islamic project, regulation is prone to shift toward symbolic arrangements that risk offending the sensitivities of other religious groups (Ahyani et al., 2021). Santoso's study on the trends and dynamics of halal tourism regulation in the digital era confirms that Indonesia has, to date, no dedicated law that explicitly and comprehensively regulates halal tourism as a unified legal system. Existing regulation is instead scattered and rests on legal umbrellas that were never specifically designed for halal tourism, namely Law Number 10 of 2009 on Tourism, which is general in nature, and Law Number 33 of 2014 on Halal Product Guarantees, which is oriented more broadly toward the certification of goods and services in general rather than specifically toward the tourism sector. This gap has since been partially filled by DSN-MUI Fatwa Number 108/DSN-MUI/X/2016 on Guidelines for Organising Tourism Based on Sharia Principles, which, in constitutional law terms, stands as an Islamic legal product with no formal binding force on all citizens, but is only morally binding and serves as a technical reference for business operators who voluntarily follow it (Theo Renaldo et al., 2023). This gap at the national level has ultimately been addressed sporadically by regional governments through regional regulations, such as West Nusa Tenggara Provincial Regulation Number 2 of 2016 on

Halal Tourism and Bandung Regency Regulation Number 6 of 2020 on Halal Tourism (Herlina, 2023). The Constellation of Legal Politics as Practised within Government Institutions. If the previous section mapped how the legal politics of halal tourism is conceptualised, this section examines how that concept is practised within relations among government institutions. This practice is important to examine because, as affirmed in political configuration theory, the character of a legal product is determined not only by its written norms but also by how state institutions relate to one another in implementing those norms. In the halal product guarantee sector, for instance, the institutional constellation formed after the enactment of Law Number 33 of 2014 shows a pattern of authority divided among the Halal Product Guarantee Organising Agency (BPJPH), the Indonesian Ulama Council (MUI) through its fatwa authority, and the Halal Inspection Agency (LPH) (Hasyim, 2021). study shows that the shift of halal-certification authority from LPPOM MUI to BPJPH did succeed in making the administration of halal product guarantees more organised and grounded in a clear state institutional basis (Puja Ansari & Intan Quratul Aini, 2024), but at the same time gave rise to new problems in the form of a certification process that has become longer and more bureaucratic, since it involves many parties, and to as-yet-unresolved arrangements regarding accountability and transparency of performance among these institutions (Ahmed, 2025). Actualising the Halal Tourism Programme in Building an Attitude of Religious Moderation. Religious moderation, as formulated by the Ministry of Religious Affairs of the Republic of Indonesia, is supported by four main indicators: national commitment, tolerance, non-violence, and an accommodating attitude toward local culture (Syah Putra & Tucunan, 2021). These four indicators serve as an important framework for assessing the extent to which the halal tourism programme can be actualised substantively rather than

merely ceremonially. At the national policy level, the Ministry of Religious Affairs has issued Decree of the Minister of Religious Affairs Number 93 of 2022 on Guidelines for Strengthening Religious Moderation among Civil Servants, which mainstreams the value of moderation into government bureaucratic governance. Unfortunately, this policy of strengthening religious moderation has to date run on a track relatively separate from halal tourism development policy, as though the two were distinct policy agendas, when in fact the substantive linkage between them is very close, particularly in a region of high religious plurality such as Yogyakarta (Peristiwo, 2023). The problem is that the practice of halal tourism development has so far tended to disregard this capital of acculturation, favouring instead a symbolic-exclusive branding approach. A study on the polemics of halal tourism policy confirms that public acceptance of this concept is strongly influenced by how the term "halal" is understood locally. In regions where religious identity is strong and inseparable from local culture, the use of the term halal tourism can trigger fears of the loss of cultural identity among the local majority group, who are in fact non-Muslim, as seen in the case of rejection in Bali, where Hindu identity is considered inseparable from the living space of its people. Conversely, when the same concept is translated as muslim-friendly service, emphasising facilities and comfort without prominent Islamic symbolic trappings, public acceptance tends to be more open, as seen in the pattern found in East Asian destinations. Recent studies on the application of halal tourism in non-Muslim destinations, including a systematic literature review of various cases of contested meaning, misunderstanding, and collaborative governance, confirm that the success of social acceptance is determined far more by the policy's framing strategy than by the substance of the service itself (Nekha & Ratna Kartikawati, 2022). Based on this mapping, three strategies can be formulated for actualising the halal tourism programme so that it truly functions as an instrument of

religious moderation in Yogyakarta. First, reorienting policy away from symbolic branding and toward substantive service based on the real needs of Muslim tourists, such as the availability of certified halal food, adequate worship facilities, and transparent information, without needing to exclusively foreground the term "halal" in public spaces, which risks offending other religious groups. Second, strengthening cross-faith institutional arrangements in the process of formulating halal tourism policy, for example through a coordination forum involving cross-religious figures, tourism operators, and regional government, as a concrete embodiment of the principle of deliberation (*musyawarah*) that forms the spirit of *siyasah dusturiyah* in governance that is both Islamic and inclusive. Third, integrating the value of Javanese-Islamic cultural acculturation into the design of halal tourism destinations, so that the programme does not appear as a new, foreign project, but rather as a natural continuation of the acculturation tradition long present within Yogyakarta society (Yusuf, 2020). These three strategies together answer the paradox that has long enveloped the halal tourism programme in Yogyakarta: how can a city that prides itself as a tolerant city instead face social resistance to a programme that is normatively intended to serve the needs of one religious group? The answer lies in how the state interprets and regulates the concept. As long as halal tourism is understood and regulated as an exclusive Islamic project, it will always risk provoking suspicion and negative labelling from other religious groups. But when halal tourism is understood and regulated as part of the state's effort to provide inclusive public service, grounded in the values of justice and respect for diversity, while still accommodating the specific needs of Muslim tourists, then the programme holds great potential to become a genuine vehicle for strengthening religious moderation, as has already been demonstrated by various local communities outside Yogyakarta that have independently practised this substantive approach. (Wildan & Sukardi, 2017)

4. Conclusions

The concept of the legal politics of halal tourism in Indonesia has, to this day, not been built on a complete and participatory framework. Existing regulation is sectoral in nature and scattered across various legal umbrellas not specifically designed for halal tourism, producing a legal product that tends to be conservative-elitist in character, minimal in public involvement, and prone to multiple interpretations in its implementation on the ground. Furthermore, the constellation of legal politics practised within government institutions whether at the national level, through the relations among BPJPH, MUI, and the Ministry of Tourism and Creative Economy, or at the level of the Special Region of Yogyakarta, through the relations between the DIY Tourism Office and regency/city governments still operates in a fragmented manner without a permanent coordination forum that integrates all such authority. The actualisation of the halal tourism programme holds great potential to become an instrument for strengthening religious moderation, on condition that the policy approach shifts from symbolic-exclusive branding toward substantive service grounded in the values of tolerance, equality, and justice, and is integrated with the capital of local cultural acculturation that has long existed in Yogyakarta.

The scope of this study remains limited to the level of policy and regulation, and has not yet reached an in-depth examination of the dimensions of public perception and experience of the halal tourism programme on the ground. A further limitation lies in the continually changing dynamics of halal product guarantee regulation during the period in which this study was prepared, so that readers should be aware of the possibility of further regulatory updates by the government. Future research is recommended to examine public perception. In addition, future researchers are also recommended to conduct a comparative study between the Special Region of Yogyakarta and other regions that already

have dedicated regional regulations on halal tourism.

Acknowledgment

The authors would like to thank all participants, Faculty of Sharia, Universitas Islam Negeri Sunan Kudus, Indonesia and Sekolah Tinggi Agama Islam Al-Hidayat Lasem, Indonesia, throughout this study.

Competing interests

The authors declare that they have no competing interests.

Abbreviations

(BPJPH): Halal Product Guarantee Organising Agency, MUI: Majelis Ulama Indonesia;

Authors' contributions

S: Conceptualization, Investigation, Data curation, Formal analysis, Visualization, Writing – original draft. MAL: Conceptualization, Methodology, Project administration, Resources, Supervision, Validation, Writing – review & editing. MS: Methodology, Supervision, Validation, Writing – review & editing. ARN: Methodology, Data curation, Formal analysis, Validation, Visualization, Writing – review & editing. All authors have read and approved the final version of the manuscript.

Funding

This research received no external funding.

Availability of data and materials

The datasets generated and analyzed during the current study are available from the corresponding author upon reasonable request. Interview transcripts are not publicly available because they contain information that could compromise participant confidentiality.

Ethics approval and consent to participate

This study was approved by the Research Ethics Committee of the Universitas Noor Huda Mustofa (Ethics Approval No:

3725/KEPK/UNIV-NHM/EC/X/2025.

Written informed consent was obtained from all participants prior to data collection.

Consent for publication

By submitting this manuscript, all authors consent to the publication of the final accepted version of the manuscript.

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