

Community-Based Sustainable Halal Tourism: Success Factors and Their Economic and Sociocultural Impacts in Riau

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Abstract

This study investigates the critical success factors for community-based sustainable halal tourism development and examines its implications for the economic, social, and cultural sustainability of local communities in Riau Province, Indonesia. Using a quantitative explanatory survey method and SEM-PLS analysis on 247 respondents from halal tourism destinations, the research reveals that the provision of qualified halal products, local government support, halal travel services, halal recreation and entertainment facilities, and local community participation positively and significantly affect community-based sustainable halal tourism development. This tourism development, in turn, exerts a significant positive impact on the economic, social, and cultural sustainability of local communities. In contrast, the provision of halal accommodation does not exhibit a significant effect on sustainable halal tourism development or community sustainability. These findings highlight the multidimensional role of halal tourism in fostering local resilience.

Keywords: halal tourism, community-based tourism, sustainable development, local sustainability, Riau

Abstrak

Penelitian ini bertujuan untuk menginvestigasi faktor-faktor kunci keberhasilan pengembangan pariwisata halal berkelanjutan berbasis masyarakat serta menganalisis implikasinya terhadap keberlanjutan ekonomi, sosial, dan budaya masyarakat lokal di Provinsi Riau, Indonesia. Penelitian menggunakan metode survei kuantitatif eksplanatori dengan analisis Structural Equation Modeling–Partial Least Squares (SEM-PLS) terhadap 247 responden yang berasal dari destinasi wisata halal. Hasil penelitian menunjukkan bahwa penyediaan produk halal yang berkualitas, dukungan pemerintah daerah, layanan perjalanan wisata halal, fasilitas rekreasi dan hiburan halal, serta partisipasi masyarakat lokal berpengaruh positif dan signifikan terhadap pengembangan pariwisata halal berkelanjutan berbasis masyarakat. Selanjutnya, pengembangan pariwisata tersebut memberikan dampak positif dan signifikan terhadap keberlanjutan ekonomi, sosial, dan budaya masyarakat lokal. Sebaliknya, penyediaan akomodasi halal tidak menunjukkan pengaruh yang signifikan terhadap pengembangan pariwisata halal berkelanjutan maupun keberlanjutan masyarakat lokal. Temuan ini menegaskan peran multidimensional pariwisata halal dalam memperkuat ketahanan dan keberlanjutan masyarakat lokal.

Kata kunci: pariwisata halal, pariwisata berbasis masyarakat, pembangunan berkelanjutan, keberlanjutan masyarakat lokal, Riau.

INTRODUCTION

Halal tourism has emerged as a dynamic sector within the global Islamic economy, offering destinations that cater to Muslim travellers' needs for faith-compliant services and products¹. Indonesia, with the world's largest Muslim population and rich cultural heritage, holds immense potential to become a premier halal tourism destination². The country improved its standing in the Global Muslim Travel Index, rising from fifth place in 2015 to joint first with Malaysia in 2019, before a slight decline in 2020. This fluctuation underscores ongoing challenges in halal tourism management. Consequently, understanding the factors that drive sustainable halal tourism development at the community level is imperative for maintaining competitiveness³.



Figure 1. Halal Tourism Value

The figure illustrates the Halal Tourism Value framework, which categorizes the essential attributes of a halal tourism destination into three hierarchical levels: Need to Have, Good to Have, and Nice to Have. The Need to Have dimension represents the fundamental requirements, including halal food, prayer facilities, ablution areas, and Sharia-compliant services, which are indispensable for meeting the religious needs of Muslim travelers. The Good to Have dimension comprises supporting facilities, such as Muslim-friendly hospitality, prayer information, halal-certified accommodations, and staff awareness of Islamic values, which enhance visitor comfort and satisfaction. Meanwhile, the Nice to Have dimension includes value-added features, such as authentic Islamic cultural experiences, eco-friendly tourism practices, halal shopping opportunities, and personalized services, which strengthen destination competitiveness and create memorable travel experiences. Together, these three dimensions provide a comprehensive framework for

¹ M Battour, M Battor, and M N Ismail, "The Mediating Role of Tourist Satisfaction: A Study of Muslim Tourists in Malaysia," *Journal of Travel & Tourism Marketing* 34, no. 4 (2017): 487–504.

² A Jaelani, "Halal Tourism Industry in Indonesia: Potential and Prospects," *International Review of Management and Marketing* 7, no. 3 (2017): 25–34.

³ F Rahmiati and R A Putri, "The Role of Local Government Support in Halal Tourism Development: Evidence from Indonesia," *Journal of Islamic Marketing* 14, no. 5 (2023): 1201–20.

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developing sustainable, competitive, and Muslim-friendly tourism destinations while accommodating the diverse expectations of halal tourists.

Riau Province has been designated by the Indonesian Ministry of Tourism and Creative Economy as one of ten priority halal tourism destinations, yet visitor numbers remain modest. Until August 2024, Riau recorded only 1.46 million tourist arrivals, compared to West Sumatra's 7.85 million⁴. This gap suggests that local potential has not been fully optimized through systemic community-based development. A sustainable halal tourism model that actively involves local communities is therefore essential to amplify economic, social, and cultural benefits while preserving environmental integrity⁵. The present study aims to identify key success factors for community-based sustainable halal tourism and analyse their impacts on local community sustainability in Riau.

Scholarly attention to halal tourism has grown, with studies examining economic impacts, destination attributes, and tourist satisfaction⁶. Research in Indonesia has explored halal tourism in Mataram⁷, Banten⁸, and Aceh⁹, consistently demonstrating positive effects on community welfare. However, few investigations have simultaneously examined the interplay of multiple supply-side factors halal products, accommodation, government support, travel services, recreation, and community participation within a single comprehensive framework, especially in Riau. This research fills that gap by proposing and testing an integrated model grounded in sustainable development theory.

⁴ Akram Mohammed et al., "We Are IntechOpen , the World ' s Leading Publisher of Open Access Books Built by Scientists , for Scientists TOP 1 %," *Intech* 8, no. 1 (2017): 13, [Maqdis : Jurnal Kajian Ekonomi Islam 4, no. 1 \(2019\): 45, <https://doi.org/10.15548/maqdis.v4i1.210>; Dimasti Dano, R C Royantie, and Irwan Gustiana, "ANALISIS DAMPAK PANDEMI COVID-19 TERHADAP SEKTOR PARIWISATA DI KABUPATEN BANDUNG BARAT DALAM PERSPEKTIF EKONOMI," 2022, <https://doi.org/10.51878/knowledge.v2i3.1475>; Roos Nilawati Marasabessy et al., "Analisis Potensi Dan Strategi Pariwisata Pantai Di Kabupaten Buru," 2021, <https://doi.org/10.35326/PENCERAH.V7I1.858>; C. A. Brebbia et al., "Accelerating Cultural Heritage Tourism in San Antonio: A Community-Based Tourism Development Proposal for the Missions Historic District," *International Journal of Sustainable Development and Planning* 10, no. 1 \(2015\): 1–19, <https://doi.org/10.2495/SDP-V10-N1-1-19>.](http://search.ebscohost.com/login.aspx?direct=true&profile=ehost&scope=site&authtype=crawler&jrnl=09768610&AN=90260586&h=Ynw60aND7J9a2Ie1klv6av51DBqQjiJ3fzj20loXKJ+iaQZeSGVofatOP/9Ls9ryc+CXcRjUQyKtaGQfYVw==&crl=c%0Ahttps://www.intechopen.com/books/adva; ROZALINDA ROZALINDA, NURHASNAH NURHASNAH, and S R I RAMADHAN,)

⁵ S Suryani and N Bustamam, "Potential for Halal Tourism Development and Its Impact on Regional Economic Development in Riau Province," *KIAT Economic Journal* 32, no. 2 (2021): 146–62.

⁶ Y Wardi, A Abror, and O Trinanda, "Halal Tourism: Antecedent of Tourist's Satisfaction and Word of Mouth," *Journal of Islamic Marketing* 9, no. 4 (2018): 862–76; H Han et al., "Exploring Halal-Friendly Destination Attributes in South Korea: Perceptions and Behaviors of Muslim Travelers toward a Non-Muslim Destination," *Tourism Management* 71 (2019): 151–64.

⁷ M S Nasution, B Prayitno, and I Rois, "Development of Halal Tourism for Community Welfare in Mataram City," *Istinbâth: Jurnal Hukum Dan Ekonomi Islam* 19, no. 2 (2020): 221–469.

⁸ D Elsa, I Hasanah, and D Febriyani, "Analysis of Factors Affecting Halal Tourism Development in Banten," *Tazkiyya: Journal of Islamic, Society, and Culture* 22, no. 1 (2021): 13–22.

⁹ A Haikal and S Rahman, "Halal Tourism and Community Sustainability: Evidence from Aceh," *Journal of Sustainable Tourism* 29, no. 8 (2021): 1234–52.

The specific objectives of this study are to: (1) examine the direct effects of provision of qualified halal product, halal accommodation, local government support, halal travel services, halal recreation and entertainment facilities, and local community participation on community-based sustainable halal tourism development; (2) analyse the impact of such development on local economic, social, and cultural sustainability; and (3) determine the indirect effects of the antecedent factors on the three sustainability dimensions through the mediating role of community-based sustainable halal tourism development. By achieving these objectives, the study contributes both theoretical insights and practical recommendations for halal tourism stakeholders in Riau and beyond.

The remainder of this paper is organized as follows. The literature review presents the grand theory of sustainable development, defines the key constructs, and synthesizes previous research to develop a set of testable hypotheses. The method section describes the research design, population, sample, and analytical technique. Subsequently, the results of hypothesis testing are reported and discussed. Finally, conclusions are drawn, and implications for policy, practice, and future research are offered.

THEORETICAL FOUNDATIONS

Sustainable Development Theory

Sustainable development is defined as a conscious and integrated effort that balances environmental, social, and economic dimensions to ensure the well-being of present and future generations¹⁰. The three-pillar model emphasizes that environmental integrity, economic viability, and social equity must be simultaneously pursued, with none sacrificed for the others. In the context of tourism, sustainable development requires that tourism activities preserve natural resources, respect local cultures, and generate equitable economic benefits for host communities¹¹. This principle is enshrined in Indonesia's Law No. 32 of 2009 on Environmental Protection and Management, which mandates that all development, including tourism, must adhere to sustainability principles.

¹⁰ M Keiner, "History, Definition(s) and Models of Sustainable Development," *ETH Zurich Research Collection*, 2005, 1–8.

¹¹ S Konstańczak, "Theory of Sustainable Development and Social Practice," *PROBLEMY EKOROZWOJU – Problems of Sustainable Development* 9, no. 1 (2014): 37–46.

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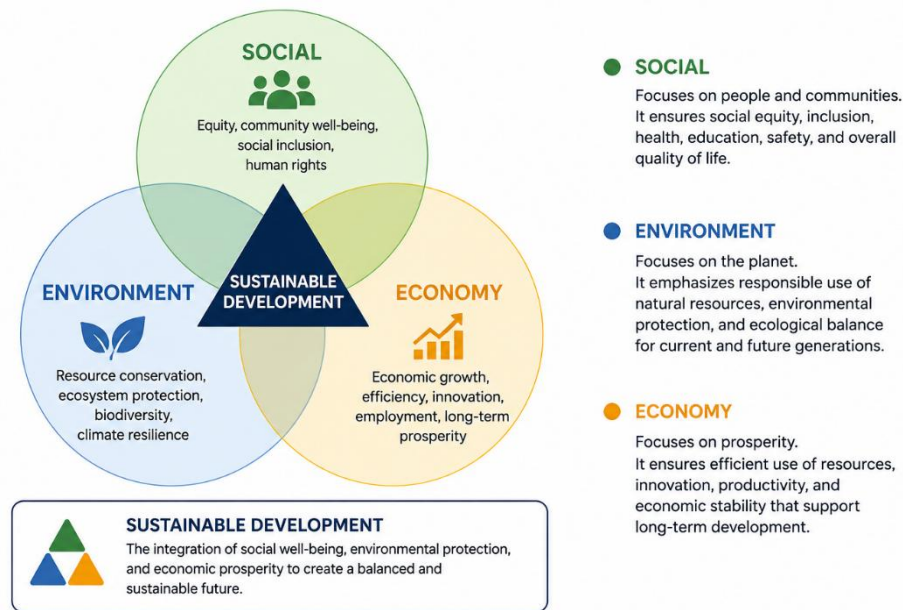


Figure 2. Dimension of Sustainability

The figure illustrates the three interconnected dimensions of sustainability, namely the social, environmental, and economic dimensions, which together form the foundation of sustainable development. The social dimension emphasizes human well-being, equity, community participation, and quality of life, ensuring that development benefits society as a whole. The environmental dimension focuses on the responsible management of natural resources, environmental protection, biodiversity conservation, and the reduction of ecological impacts to preserve resources for future generations. Meanwhile, the economic dimension highlights financial viability, productivity, innovation, and long-term economic growth that supports livelihoods without compromising environmental or social objectives. The intersection of these three dimensions represents a balanced approach to sustainability, where economic development, social welfare, and environmental stewardship are integrated to achieve resilient and sustainable outcomes. This framework underscores that genuine sustainability can only be achieved when these three dimensions are considered simultaneously in planning, decision-making, and policy implementation.

Community-based tourism development is a specific application of sustainable development theory that places local communities at the centre of planning, management, and benefit-sharing¹². When halal principles are integrated into this model, the resulting community-based sustainable halal tourism becomes an instrument for empowering local populations while adhering to Islamic ethical standards. The success of such development depends on a constellation of supply-side factors quality halal products, supportive infrastructure, government backing, and active community engagement that collectively determine its sustainability. This study operationalizes sustainable development theory by examining how these factors drive community-based halal tourism and, through it, influence the economic, social, and cultural sustainability of local communities.

¹² A Wirdayanti et al., "Pedoman Desa Wisata," *Kemenko Marves RI*, 2021.

Provision of Qualified Halal Product

Qualified halal products refer to goods and services that have obtained halal certification from authorised bodies, ensuring compliance with Islamic dietary and ethical requirements (Undang-Undang No. 34, 2014). In halal tourism, the availability of certified halal food, beverages, and other consumables is a fundamental expectation of Muslim travellers¹³. When destinations consistently provide high-quality halal products, they enhance tourist trust and satisfaction, which in turn stimulates repeat visitation and positive word-of-mouth¹⁴. For local communities, the demand for halal products creates market opportunities for micro and small enterprises, thereby integrating them into the tourism value chain. Consequently, the provision of qualified halal products is expected to positively influence community-based sustainable halal tourism development (Suwandi et al., 2024). Based on this logic, the first hypothesis is formulated:

H1: Provision of qualified halal product has a positive effect on community-based sustainable halal tourism development.

Provision of Halal Accommodation

Halal accommodation encompasses lodging facilities that comply with sharia principles, including the provision of prayer spaces, qibla direction, halal-certified food, and gender-segregated recreational amenities (Peraturan Daerah Kabupaten Bandung No. 6, 2020). In principle, such accommodation should increase the attractiveness of a destination for Muslim families. However, empirical evidence on its direct contribution to community-based tourism development is mixed. Some studies suggest that accommodation attributes alone do not significantly determine overall destination choice when other factors are weak¹⁵. In Riau, where halal accommodation options are still limited, their isolated effect may be negligible. Therefore, the following hypothesis is proposed:

H2: Provision of halal accommodation has a positive effect on community-based sustainable halal tourism development.

Local Government Support

Local government support plays a catalytic role in halal tourism development through planning, funding, promotion, and regulatory facilitation (Veronika & Wildan, 2023). In Indonesia, regional governments are responsible for creating enabling environments by providing infrastructure, conducting destination marketing, and offering incentives for halal certification¹⁶. Effective government intervention can accelerate the maturation of community-based tourism by coordinating stakeholders and ensuring that benefits are

¹³ Battour, Battor, and Ismail, "The Mediating Role of Tourist Satisfaction: A Study of Muslim Tourists in Malaysia."

¹⁴ Wardi, Abror, and Trinanda, "Halal Tourism: Antecedent of Tourist's Satisfaction and Word of Mouth."

¹⁵ M Ridwan and A Yusuf, "Halal Accommodation Provision and Its Impact on Muslim Tourist Satisfaction," *Journal of Islamic Hospitality and Tourism* 5, no. 1 (2020): 1–15.

¹⁶ Rahmiati and Putri, "The Role of Local Government Support in Halal Tourism Development: Evidence from Indonesia."

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equitably distributed. Empirical research in Madura and Lombok demonstrates that government support significantly enhances the sustainability of halal tourism initiatives¹⁷. Hence, the third hypothesis states:

H3: Local government support has a positive effect on community-based sustainable halal tourism development.

Halal Tourist Travel Services

Halal tourist travel services refer to travel agency operations that design and manage tour packages complying with sharia, including visits to halal-certified establishments, provision of prayer schedules, and avoidance of prohibited activities (DSN-MUI Fatwa No. 108, 2016). Professional travel services can shape tourist itineraries to maximize local economic linkages, directing visitors to community-run enterprises and cultural attractions¹⁸. By facilitating meaningful interactions between tourists and local communities, these services contribute to the social and economic pillars of sustainable development. Thus, the fourth hypothesis is:

H4: Halal tourist travel services have a positive effect on community-based sustainable halal tourism development.

Halal Recreation and Entertainment Facilities

Halal recreation and entertainment facilities include sports arenas, art venues, and leisure parks that operate in accordance with Islamic norms, such as gender-segregated spaces and absence of alcohol, gambling, and indecency (Perda Kabupaten Bandung No. 6, 2020). These facilities diversify the tourism product and extend visitor stays, thereby increasing local spending. A study in Tasikmalaya City found that the development of halal recreational amenities significantly boosted tourist numbers and supported tourism sustainability¹⁹. Therefore, it is hypothesized that:

H5: Halal recreation and entertainment facilities have a positive effect on community-based sustainable halal tourism development.

Local Community Participation

Local community participation involves the active engagement of residents in planning, managing, and benefiting from tourism activities (Wirdayanti et al., 2021). Communities can contribute by preserving cultural attractions, maintaining environmental cleanliness, providing homestays, and offering local culinary experiences. When residents perceive ownership and derive tangible benefits, they are more likely to support tourism and ensure its long-term viability (Saskarawati et al., 2023). Research on community-based

¹⁷ Y Komalasari and A Hidayat, "Local Government Support and Halal Tourism Development: A Case Study in Lombok," *Jurnal Ilmiah Pariwisata* 26, no. 3 (2021): 212–25.

¹⁸ M Veronica and E Rivabelle, "The Role of Aerotravel in Supporting Tourism Sustainability as a Travel Agency," *Kepariwisata: Jurnal Ilmiah* 18, no. 2 (2024): 139–55.

¹⁹ N F Suryani et al., "Analysis of Halal Tourism Development Strategy in Tasikmalaya," *Niqosiya: Journal of Economics and Business Research* 3, no. 2 (2023): 147–58.

tourism consistently highlights participation as a key success factor. Thus, the sixth hypothesis is:

H6: Local community participation has a positive effect on community-based sustainable halal tourism development.

Community-Based Sustainable Halal Tourism Development and Economic Sustainability

Community-based sustainable halal tourism development is a multidimensional construct that integrates halal principles with community empowerment, aiming to improve local welfare while preserving cultural identity and environmental quality²⁰. When halal tourism is managed sustainably, it can increase household income, create employment, and stimulate local entrepreneurship²¹. The multiplier effects extend beyond the tourism sector, benefiting agriculture, handicrafts, and transportation. Therefore, it is predicted that:

H7: Community-based sustainable halal tourism development has a positive effect on local economic sustainability.

Social Sustainability

Social sustainability refers to the capacity of tourism to foster community cohesion, enhance quality of life, and maintain cultural integrity without causing social disruption²². Well-developed halal tourism can strengthen social networks, reduce outward migration, and provide opportunities for collective action through tourism awareness groups. Conversely, poorly managed tourism can lead to crime and social alienation. Research in Aceh and Samarinda indicates that sustainable tourism positively influences social well-being²³. Hence:

H8: Community-based sustainable halal tourism development has a positive effect on local social sustainability.

Cultural Sustainability

Cultural sustainability emphasizes the preservation and revitalization of local traditions, arts, and heritage in the face of tourism-induced change²⁴. Halal tourism can act as a vehicle for cultural promotion by showcasing traditional performances, handicrafts, and culinary practices to visitors, thereby reinforcing local pride and identity. Studies show that

²⁰ Y Sulistyadi, F Eddyono, and D Entas, "Indikator Perencanaan Pengembangan Pariwisata Berkelanjutan," *CV. Anugrah Utama Raharja*, 2021.

²¹ Haikal and Rahman, "Halal Tourism and Community Sustainability: Evidence from Aceh."

²² M I F Fauzi, "The Impact of Tourism Development on Socio-Cultural and Economic Conditions of Samarinda Community," *TOBA: Journal of Tourism, Hospitality and Destination* 1, no. 4 (2022): 162–68.

²³ Haikal and Rahman, "Halal Tourism and Community Sustainability: Evidence from Aceh"; E V Herlianti and R B Sanjaya, "Positive Impacts of Tourism on Culture, Economy, and Environment in Kasepuhan Cipta Mulya," *KRITIS* 31, no. 2 (2022): 132–49.

²⁴ Sulistyadi, Eddyono, and Entas, "Indikator Perencanaan Pengembangan Pariwisata Berkelanjutan."

sustainable tourism development can elevate cultural values rather than dilute them²⁵. Therefore:

H9: Community-based sustainable halal tourism development has a positive effect on local cultural sustainability.

Indirect Effects via Community-Based Sustainable Halal Tourism Development

The preceding direct relationships imply a mediating mechanism: the antecedent factors are expected to influence the three sustainability dimensions indirectly through community-based sustainable halal tourism development. This mediation is grounded in the logic that each factor contributes to building a robust tourism system, which then channels benefits to the community. Specifically, provision of qualified halal product (H10), provision of halal accommodation (H11), local government support (H12), halal travel services (H13), halal recreation facilities (H14), and local community participation (H15) are hypothesized to have indirect positive effects on economic sustainability through the mediator. Similarly, they are expected to indirectly affect social sustainability (H16–H21) and cultural sustainability (H22–H27) through the same mediating variable. The following sections present these 18 mediation hypotheses.

H10: Provision of qualified halal products has an indirect positive effect on economic sustainability through community-based sustainable halal tourism development.

H11: Provision of halal accommodation has an indirect positive effect on economic sustainability through community-based sustainable halal tourism development.

H12: Local government support has an indirect positive effect on economic sustainability through community-based sustainable halal tourism development.

H13: Halal tourist travel services have an indirect positive effect on economic sustainability through community-based sustainable halal tourism development.

H14: Halal recreation and entertainment facilities have an indirect positive effect on economic sustainability through community-based sustainable halal tourism development.

H15: Local community participation has an indirect positive effect on economic sustainability through community-based sustainable halal tourism development.

H16: Provision of qualified halal products has an indirect positive effect on social sustainability through community-based sustainable halal tourism development.

H17: Provision of halal accommodation has an indirect positive effect on social sustainability through community-based sustainable halal tourism development.

H18: Local government support has an indirect positive effect on social sustainability through community-based sustainable halal tourism development.

H19: Halal tourist travel services have an indirect positive effect on social sustainability through community-based sustainable halal tourism development.

H20: Halal recreation and entertainment facilities have an indirect positive effect on social sustainability through community-based sustainable halal tourism development.

²⁵ Herlianti and Sanjaya, "Positive Impacts of Tourism on Culture, Economy, and Environment in Kasepuhan Cipta Mulya."

H21: Local community participation has an indirect positive effect on social sustainability through community-based sustainable halal tourism development.

H22: Provision of qualified halal products has an indirect positive effect on cultural sustainability through community-based sustainable halal tourism development.

H23: Provision of halal accommodation has an indirect positive effect on cultural sustainability through community-based sustainable halal tourism development.

H24: Local government support has an indirect positive effect on cultural sustainability through community-based sustainable halal tourism development.

H25: Halal tourist travel services have an indirect positive effect on cultural sustainability through community-based sustainable halal tourism development.

H26: Halal recreation and entertainment facilities have an indirect positive effect on cultural sustainability through community-based sustainable halal tourism development.

H27: Local community participation has an indirect positive effect on cultural sustainability through community-based sustainable halal tourism development.

METHOD

The employed methodology encompasses quantitative research utilizing a descriptive framework. The focal point of this investigation pertains to the provision of high-quality halal products, the availability of halal accommodations, the support from local governmental bodies for halal tourism, halal travel services, halal recreational and entertainment amenities, as well as the roles and responsibilities of local communities, the advancement of community-based sustainable halal tourism, and the economic, social, and cultural sustainability of local communities.

The study's population comprises the entire demographic residing in proximity to halal tourist attractions in Riau approximately 1,151,894 people. The sampling technique uses the Roscoe sample formula which provides guidelines that the sample size should be between 30–500 elements. The sample selected for this research consisted of 247 respondents. The types of data utilized in this study include both primary and secondary data. The primary data gathered for the research was obtained through a structured questionnaire, whereas the secondary data comprised a directory of tourist destinations in Riau. The analytical technique employed in this study is the Structural Equation Model (SEM) utilizing a Partial Least Squares (PLS) approach to evaluate the instruments and to investigate the relationships between variables, encompassing both direct and indirect effects.

RESULTS AND DISCUSSION

Results

Hypothesis Testing Results

A hypothesis can either be accepted or rejected based on the assessment of inter-construct classification values, p-values, and corresponding statistical t-values. The criteria employed in this research indicate that t-statistics greater than 1.96, with a significance threshold of p-values at 0.05 (5%) and a positive coefficient, are to be considered. The inner model pertaining to this study is illustrated in the figure below:

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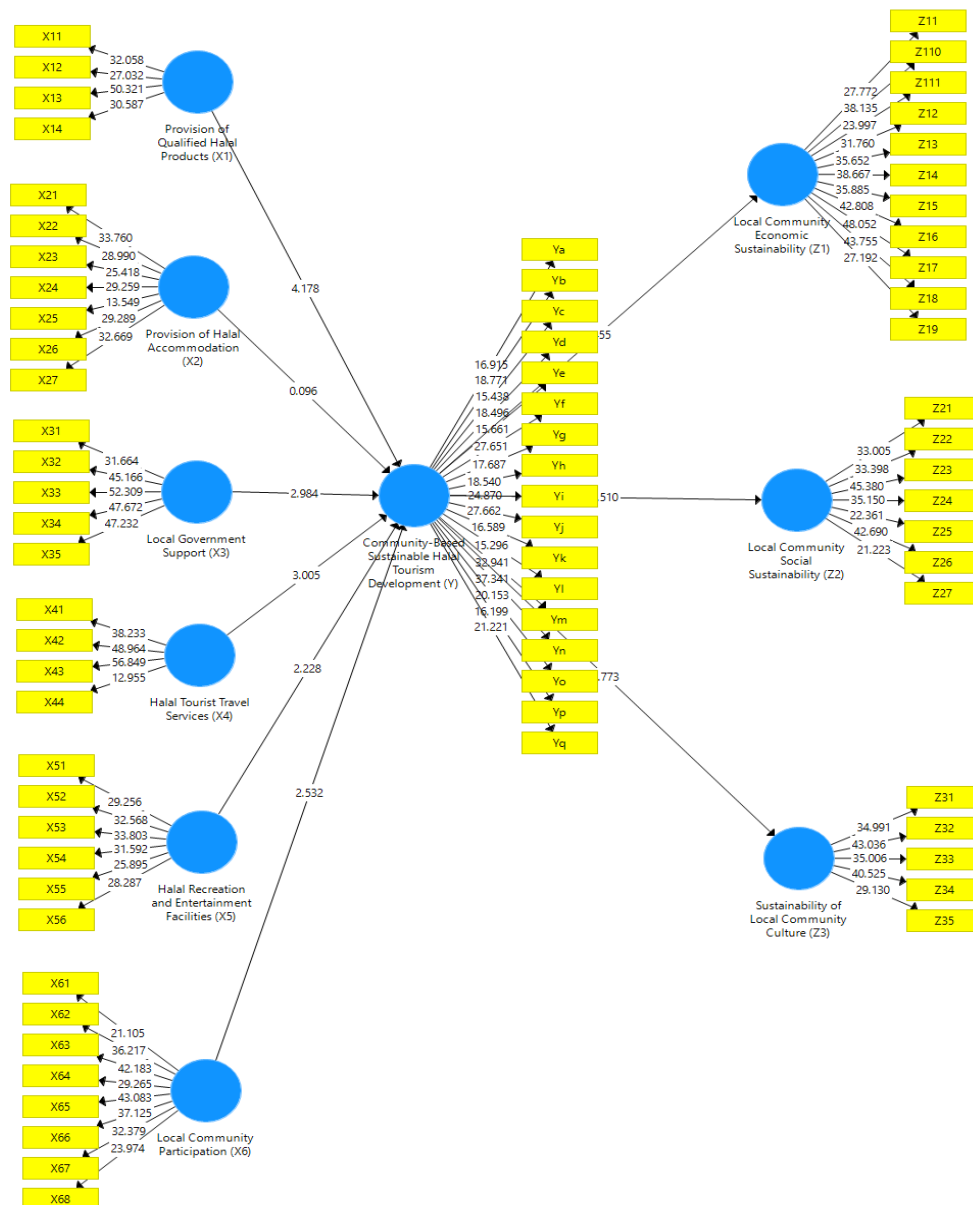


Figure 1. Inner Model
Source: Research Results, 2024

Table 1
Hypothesis Test Results of Direct Effect

Hypothesis	Original Sample (O)	T Statistics (O/STDEV)	P Values
(X1) -> (Y)	0,266	4,178	0,000
(X2) -> (Y)	0,007	0,096	0,924
(X3) -> (Y)	0,202	2,984	0,003
(X4) -> (Y)	0,134	3,005	0,003
(X5) -> (Y)	0,156	2,228	0,026
(X6) -> (Y)	0,243	2,532	0,012

(Y) -> (Z1)	0,718	9,455	0,000
(Y) -> (Z2)	0,722	9,510	0,000
(Y) -> (Z3)	0,722	9,773	0,000

Source: Research Results, 2024

Results of the 1st Hypothesis Test

The provision of high-quality halal products (X1) exerts a positive and statistically significant influence on the advancement of population-centered sustainable halal tourism (Y).

The coefficient of influence attributed to the provision of high-quality halal products (X1) on the development of population-centered sustainable halal tourism (Y) is quantified at 0.266 (positive), with a p-value of 0.000, which is less than the 0.05 threshold (statistically significant), thereby indicating a direction of positive influence. Consequently, it can be inferred that the null hypothesis (H0) is rejected, and the first hypothesis or alternative hypothesis (H1) is affirmed. This indicates that the provision of high-quality halal products (X1) has a positive and statistically significant impact on the development of population-centered sustainable halal tourism (Y). This research bolsters Sustainable Development Theory by underscoring that the provision of high-quality halal products can facilitate the advancement of population-centered sustainable halal tourism. Furthermore, this study corroborates earlier research conducted by Suwandi et al. (2024), which posited that halal labels on accommodations significantly influence the selection of tourist services among Muslim travelers.

Results of the 2nd Hypothesis Test

The provision of halal accommodations (X2) does not exert an effect and is not statistically significant concerning the development of population-centered sustainable halal tourism (Y).

The coefficient of influence regarding the provision of halal accommodations (X2) on the development of population-centered sustainable halal tourism (Y) is determined to be 0.007 (positive), with a p-value of 0.0924, which exceeds the 0.05 level (insignificant). Therefore, it can be concluded that the null hypothesis (H0) is accepted, and the second hypothesis or alternative hypothesis (H2) is rejected. This implies that the provision of halal accommodations (X2) does not exert an effect and is not statistically significant in the development of community-centered sustainable halal tourism (Y). This study fails to reinforce Sustainable Development Theory since the provision of halal accommodations has not succeeded in catalyzing the development of sustainable halal tourism based on population. Additionally, this study does not support prior research conducted by Suwandi et al. (2024), which asserted that halal labels on accommodations significantly affect the selection of tourist services among Muslim travelers.

Results of the 3rd Hypothesis Test

Support from local government (X3) has a positive and statistically significant effect on the advancement of sustainable halal tourism based on population (Y).

The coefficient of influence pertaining to local government support (X3) on the development of population-centered sustainable halal tourism (Y) is calculated to be 0.202 (positive), with a p-value of 0.003, which is less than 0.05 (statistically significant). Thus, it can be concluded that the null hypothesis (H0) is rejected, and the third hypothesis or alternative hypothesis (H3) is accepted. This indicates that local government support (X3) has a positive and statistically significant effect on the development of population-centered

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sustainable halal tourism (Y). This study reinforces Sustainable Development Theory by highlighting that local government support can facilitate the development of sustainable halal tourism based on population. Moreover, this study aligns with previous research conducted by Veronika & Wildan (2023), which indicated that local government support through the Ministry of Tourism, encapsulated in three dimensions facilitators, dynamizers, and motivators affects the development of population-centered sustainable halal tourism.

Results of the 5th Hypothesis Test

The provision of halal leisure and entertainment facilities (X5) demonstrates a positive and statistically significant impact on the advancement of community-based sustainable halal tourism (Y).

The computed coefficient of influence for halal leisure and entertainment facilities (X5) on the development of population-based sustainable halal tourism (Y) is quantified at 0.156 (positive), with a p-value of 0.0026, which is less than the threshold of 0.05 (significant). Consequently, it can be inferred that the null hypothesis (H0) is rejected, thereby validating the fifth hypothesis (H5). This indicates that halal leisure and entertainment facilities (X5) exert a positive and significant influence on the advancement of community-based sustainable halal tourism (Y). The findings of this study substantiate the Sustainable Development Theory, highlighting that the presence of halal leisure and entertainment facilities is instrumental in facilitating the development of population-centered sustainable halal tourism. Furthermore, this investigation corroborates the findings of Suryani et al. (2023), which demonstrate that halal leisure and entertainment facilities can enhance tourist visitation and contribute to the sustainability of tourism.

Results of the 6th Hypothesis Test

The involvement and participation of local communities (X6) exert a positive and significant influence on the development of population-based sustainable halal tourism (Y).

The coefficient value reflecting the influence of local community involvement (X6) on the development of population-based sustainable halal tourism (Y) is calculated to be 0.243 (positive), with a p-value of 0.012, which is below the 0.05 significance level. Therefore, it can be deduced that the null hypothesis (H0) is rejected, thereby affirming the sixth hypothesis (H6). This signifies that the role and engagement of local communities (X6) have a positive and significant impact on the development of sustainable halal tourism based on population (Y). This research reinforces the Sustainable Development Theory by asserting that the active involvement of local communities is pivotal in realizing the development of sustainable halal tourism predicated on population dynamics. This study also aligns with the findings of Saskarawati et al. (2023), which substantiate that the active role of local communities in preserving and enhancing the potential of halal tourism within their regions can significantly bolster the sustainability of tourism in these locales.

Results of the 7th Hypothesis Test

The advancement of population-based sustainable halal tourism (Y) yields a positive and significant effect on the economic sustainability of local communities (Z1).

The coefficient of effect for the development of population-based sustainable halal tourism (Y) on the economic sustainability of local communities (Z1) is determined to be 0.718 (positive), with a p-value of 0.000, which is considerably less than the 0.05 significance threshold. Thus, it can be concluded that the null hypothesis (H0) is rejected, and the seventh hypothesis (H7) is accepted. This indicates that the development of population-

based sustainable halal tourism (Y) exerts a positive and significant influence on the economic sustainability of local communities (Z1). This study reinforces the Sustainable Development Theory by emphasizing that the advancement of sustainable halal tourism based on population serves as a catalyst for the economic sustainability of local communities. Additionally, this study supports earlier research conducted by Haikal (2020) and Herlianti & Sanjaya (2022), which posits that the development of halal tourism positively impacts the economic well-being of the populace.

Results of the 8th Hypothesis Test

The advancement of sustainable halal tourism predicated on demographic factors (Y) exerts a positive and statistically significant influence on the social sustainability of local communities (Z2).

The coefficient of effect for demographic-based sustainable halal tourism advancement (Y) → social sustainability of local communities (Z2) is quantified at 0.722 (positive), with a p-value of $0.000 < 0.05$ (significant), thus leading to the conclusion that the null hypothesis (H0) is rejected and the eighth hypothesis (H8) is affirmed. This indicates that the progression of sustainable halal tourism grounded in population (Y) yields a positive and significant impact on the social sustainability of local communities (Z2). This investigation bolsters the Sustainable Development Theory by underscoring that the advancement of sustainable halal tourism based on population can contribute to the realization of social sustainability within local communities. Furthermore, this research corroborates prior studies conducted by Haikal (2020) and Fauzi (2022), which posited that the development of halal tourism positively influences the social fabric of communities through financial support from tourism enterprises for community social initiatives.

Results of the 9th Hypothesis Test

The advancement of sustainable halal tourism grounded in demographic factors (Y) demonstrates a positive and statistically significant effect on the cultural sustainability of local communities (Z3).

The coefficient of effect for demographic-based sustainable halal tourism advancement (Y) → cultural sustainability of local communities (Z3) is also recorded at 0.722 (positive), with a p-value of $0.000 < 0.05$ (significant), leading to the conclusion that the null hypothesis (H0) is rejected and the ninth hypothesis (H9) is accepted. This indicates that the progression of sustainable halal tourism rooted in population (Y) has a positive and significant effect on the cultural sustainability of local communities (Z3). This research further reinforces Sustainable Development Theory by asserting that the development of population-based sustainable halal tourism can actualize the cultural sustainability of local communities. This study also aligns with earlier research conducted by Haikal (2020) and Herlianti & Sanjaya (2022), which indicated that the advancement of halal tourism has a beneficial impact on the cultural life of individuals in the community.

Furthermore, the indirect influence of variables such as the provision of quality halal products, availability of halal accommodations, governmental support, halal tourist travel services, halal leisure and entertainment amenities, and the engagement of local communities on the economic, social, and cultural sustainability of local communities through the development of community-based sustainable halal tourism can be elucidated in the subsequent table:

Table 2. Hypothesis Test Results of Indirect Influence

Hypothesis	Original Sample (O)	T Statistics (O/STDEV)	P Values
(X1) -> (Y) -> (Z1)	0,191	4,180	0,000
(X2) -> (Y) -> (Z1)	0,005	0,095	0,924
(X3) -> (Y) -> (Z1)	0,145	3,089	0,002
(X4) -> (Y) -> (Z1)	0,096	2,919	0,004
(X5) -> (Y) -> (Z1)	0,112	2,350	0,019
(X6) -> (Y) -> (Z1)	0,174	2,022	0,044
(X1) -> (Y) -> (Z2)	0,192	4,127	0,000
(X2) -> (Y) -> (Z2)	0,005	0,095	0,924
(X3) -> (Y) -> (Z2)	0,146	3,097	0,002
(X4) -> (Y) -> (Z2)	0,097	2,876	0,004
(X5) -> (Y) -> (Z2)	0,113	2,355	0,019
(X6) -> (Y) -> (Z2)	0,175	2,016	0,044
(X1) -> (Y) -> (Z3)	0,192	4,157	0,000
(X2) -> (Y) -> (Z3)	0,005	0,095	0,924
(X3) -> (Y) -> (Z3)	0,146	3,091	0,002
(X4) -> (Y) -> (Z3)	0,097	2,923	0,004
(X5) -> (Y) -> (Z3)	0,113	2,348	0,019
(X6) -> (Y) -> (Z3)	0,175	2,041	0,042

Source: Research Results, 2024

Results of the 10th Hypothesis Test

The influence of supplying high-quality halal products on the economic sustainability of local communities via the advancement of community-oriented sustainable halal tourism

The coefficient of influence pertaining to the provision of high-quality halal products (X1) -> the advancement of sustainable halal tourism grounded in community demographics (Y) -> economic sustainability of local communities (Z1) = 0.191 (positive), p-value $0.000 < 0.05$ (significant), thereby indicating the rejection of H0 and the acceptance of the tenth hypothesis, or H10. This observation suggests that the provision of high-quality halal products exerts an effect on the economic sustainability of local communities through the advancement of community-oriented sustainable halal tourism. This inquiry substantiates Sustainable Development Theory by underlining that the evolution of community-based sustainable halal tourism can serve as a mediating factor in the correlation between the provision of high-quality halal products and the economic sustainability of local communities. This investigation corroborates preceding studies conducted by Suwandi, et al. (2024), Haikal (2020), and Herlianti & Sanjaya (2022), which demonstrated that the provision of high-quality halal products significantly influences the economic sustainability of local communities through the evolution of sustainable halal tourism rooted in community demographics.

The mediation analysis demonstrates that community-based sustainable halal tourism plays a significant role in enhancing the economic, social, and cultural sustainability of local communities. The results show that the provision of quality halal products, local government support, halal travel services, halal leisure and entertainment facilities, and active community participation all have significant positive indirect effects on sustainability

outcomes ($p < 0.05$). Among these factors, local community participation and local government support exhibit the strongest mediating effects, highlighting the importance of collaborative governance and stakeholder engagement in sustainable halal tourism development. In contrast, the provision of halal accommodation does not significantly influence economic, social, or cultural sustainability through community-based halal tourism ($p = 0.924$), indicating that accommodation alone is insufficient to generate sustainable development without complementary community participation and institutional support. Overall, these findings reinforce Sustainable Development Theory by demonstrating that sustainable halal tourism serves as an effective mechanism linking halal tourism attributes and stakeholder involvement to multidimensional community sustainability, while emphasizing the central role of participatory governance in achieving long-term sustainable development.

Discussion

The present study examined a comprehensive framework of factors driving community-based sustainable halal tourism development and its subsequent impact on the economic, social, and cultural sustainability of local communities in Riau. The results largely confirm the proposed theoretical model while revealing a notable exception regarding halal accommodation.

The direct effect of the provision of qualified halal products on community-based sustainable halal tourism development was found to be positive and significant ($\beta = 0.266$, $p < 0.001$), supporting the first hypothesis. This finding is consistent with Suwandi et al. (2024), who demonstrated that halal certification substantially influences Muslim travellers' choice of tourism services. The availability of high-quality halal food, beverages, and other certified products serves as a fundamental requirement for Muslim tourists, thereby strengthening the overall halal tourism ecosystem. When such products are readily available, tourist satisfaction increases, leading to repeat visits and positive word-of-mouth that reinforce the sustainability of community-based tourism. This relationship aligns with the principles of Sustainable Development Theory, as the provision of halal products fosters local entrepreneurship and integrates micro and small enterprises into the tourism value chain, creating a more resilient economic base.

Contrary to expectations, the provision of halal accommodation did not exert a significant effect on community-based sustainable halal tourism development ($\beta = 0.007$, $p = 0.924$), leading to the rejection of the second hypothesis. This result is particularly noteworthy given that previous research by Suwandi et al. (2024) suggested accommodation attributes significantly shape Muslim tourists' preferences. The non-significance may be attributed to the relatively limited availability of fully certified halal lodging in Riau, where many accommodations may not yet meet comprehensive sharia standards. Consequently, the mere presence of halal-labelled accommodation may not have reached a critical threshold sufficient to influence tourism development. Tourists may be prioritising other attributes, such as destination attractiveness or overall halal product availability, over specific accommodation features. This finding implies that investments in halal accommodation alone, without concurrent development of complementary services and community-based attractions, are insufficient to catalyse sustainable tourism growth.

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Local government support demonstrated a positive and significant effect on community-based sustainable halal tourism development ($\beta = 0.202$, $p = 0.003$), confirming the third hypothesis. This result corroborates the work of Veronika and Wildan (2023), who identified three critical government roles facilitator, dynamizer, and motivator that collectively enable tourism development. Through infrastructure provision, promotional campaigns, and training programmes, local governments create an enabling environment that empowers community enterprises and attracts visitors. Government support also reduces barriers for small businesses to obtain halal certification, thus directly strengthening the halal product ecosystem. This finding reinforces the notion that public sector engagement is indispensable for achieving the social and economic pillars of sustainable development in halal tourism.

The influence of halal tourist travel services on community-based sustainable halal tourism development was also significant ($\beta = 0.134$, $p = 0.003$), supporting the fourth hypothesis, which aligns with the research of Veronica and Rivabelle (2024). Professional travel agencies that design sharia-compliant tour packages can channel tourist flows toward community-managed attractions, ensuring that economic benefits are distributed locally. Additionally, their role in educating tourists about local customs and facilitating culturally sensitive interactions contributes to the social and cultural dimensions of sustainability.

Halal recreation and entertainment facilities were found to have a positive and significant effect ($\beta = 0.156$, $p = 0.026$), validating the fifth hypothesis. This finding is consistent with Suryani et al. (2023), who noted that diverse halal leisure options can increase tourist visitation and length of stay. The presence of sharia-compliant sports arenas, family-friendly entertainment, and cultural events provides tourists with reasons to extend their visits, thereby increasing local spending and supporting the economic viability of tourism enterprises. Such facilities also serve as platforms for showcasing local arts and traditions, thus contributing to cultural sustainability.

Local community participation emerged as a significant predictor of community-based sustainable halal tourism development ($\beta = 0.243$, $p = 0.012$), supporting the sixth hypothesis. This result aligns with Saskarawati et al. (2023), who emphasized that active community involvement in preserving and promoting local tourism potential is vital for sustainability. When residents are engaged as hosts, cultural educators, and environmental stewards, they not only enhance the authenticity of the tourist experience but also develop a sense of ownership that ensures long-term commitment to tourism. This participatory approach is at the heart of community-based tourism models and is fully consistent with the social equity dimension of Sustainable Development Theory.

Regarding the consequences of tourism development, the advancement of community-based sustainable halal tourism had a strong and significant positive effect on the economic ($\beta = 0.718$, $p < 0.001$), social ($\beta = 0.722$, $p < 0.001$), and cultural ($\beta = 0.722$, $p < 0.001$) sustainability of local communities. These large coefficients underscore that a well-managed halal tourism sector can serve as a powerful engine for community prosperity. The economic benefits arise from income generation, employment creation, and stimulation of ancillary businesses, corroborating the findings of Haikal (2020) and Herlianti and Sanjaya (2022). Socially, tourism development fosters community cooperation, mutual

respect, and capacity building through training initiatives, as noted by Haikal (2020) and Fauzi (2022). Culturally, it provides a platform for the preservation and promotion of local traditions, arts, and culinary heritage, aligning with the conclusions of Haikal (2020) and Herlianti and Sanjaya (2022). These results collectively affirm that community-based sustainable halal tourism can simultaneously advance the three pillars of sustainable development.

The mediation analyses further revealed that, with the exception of halal accommodation, all antecedent factors provision of qualified halal products, local government support, halal travel services, halal recreation facilities, and community participation exerted significant indirect effects on economic, social, and cultural sustainability through the mediating variable of community-based sustainable halal tourism development. Specifically, the indirect paths from these factors to the three sustainability dimensions were all positive and significant ($p < 0.05$), supporting hypotheses H10, H12–H15, H16, H18–H21, H22, and H24–H27. These findings demonstrate that the strategic factors do not directly generate community benefits in isolation; rather, they operate by strengthening the community-based tourism system, which in turn channels benefits to the local population. This mediated mechanism aligns with the structural logic of Sustainable Development Theory, where integrated actions in the economic, social, and environmental spheres produce synergistic outcomes.

In contrast, the provision of halal accommodation failed to exhibit any significant indirect effect on economic, social, or cultural sustainability (H11, H17, H23 rejected, $p > 0.05$). This result is consistent with the earlier finding that halal accommodation does not significantly affect the mediator itself. Thus, even if accommodation were to be improved, its potential to indirectly enhance community sustainability would remain unrealised without a stronger linkage to the broader tourism development system. This may be because accommodation in Riau is not yet integrated into community-based tourism circuits, or because tourists view it as a basic requirement that does not differentiate a destination.

Overall, the pattern of results provides robust support for the proposed model. The sole non-significant factor, halal accommodation, highlights a critical area for policy intervention: the development of halal lodging must be accompanied by a holistic package that includes other tourism services and community engagement to achieve tangible benefits. The significant effects of government support and community participation underscore the importance of multi-stakeholder collaboration in halal tourism development. Furthermore, the strong mediating role of community-based sustainable halal tourism development confirms that a destination's ability to convert inputs into community welfare depends on the existence of a well-functioning, community-centred tourism system.

In summary, this study demonstrates that the key success factors for halal tourism in Riau function not as isolated elements but as an interconnected ecosystem. Their influence on community sustainability is largely indirect, channelled through the degree to which halal tourism is developed in a participative and sustainable manner. These insights contribute to the theoretical understanding of sustainable halal tourism and offer practical guidance for policymakers and destination managers seeking to leverage halal tourism for inclusive local development.

CONCLUSION

This study demonstrates that the success of community-based sustainable halal tourism in Riau depends on a synergistic combination of qualified halal products, local government support, professional travel services, appropriate recreation facilities, and, most importantly, active community participation. These factors collectively shape a tourism system that significantly enhances the economic, social, and cultural sustainability of local communities. The sole non-significant factor, halal accommodation, indicates an area requiring further development and policy attention. The findings affirm that sustainable halal tourism, when implemented through a community-centered lens, can effectively contribute to regional development and the well-being of Muslim-friendly destinations.

Practically, policymakers in Riau should prioritize strengthening halal certification for MSMEs, improving travel agency capabilities, and engaging local communities through training and institutional support. For tourism managers, the integration of halal recreational facilities with cultural offerings can create a more attractive product. Limitations of this study include its cross-sectional design and geographic focus on Riau, which may limit generalizability. Future research should employ longitudinal methods and expand to other provinces to validate the model. The indirect effects identified also call for deeper investigation into the mediating and moderating mechanisms that govern the halal tourism–sustainability nexus.

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