



Integration of Islamic Values and Malay Culture in the Development of Halal Tourism Destinations in South Lampung

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Received : September 11, 2024

Revised : December 22, 2024

Accepted : December 26, 2024

Online : December 30, 2024

Abstract

The development of halal tourism encounters the challenge of harmonizing Islamic values with local cultural traditions, ensuring that the authenticity of both is preserved and respected. This phenomenon is seen in South Lampung, where there is an urgent need to develop a halal tourism model that is harmonious with the local Malay culture. This study aims to analyze the process of integration of Islamic values and Malay culture in the development of halal tourism, identify the characteristics of culture-based halal tourism destinations, and formulate strategies to optimize the development of halal tourism in South Lampung. Through an ethnographic approach with in-depth observation, interviews and documentation analysis in three main destinations: Muara Indah Beach, Pasir Putih Beach, and Dermaga Bom Culinary Tourism. The results revealed a unique integration model based on the philosophy of "Piil Pesenggiri" which was successfully harmonized with sharia principles in the development of tourist destinations. This model is manifested in the implementation of "Islamic hospitality" that blends with the value of "Nemui Nyimah", adaptation of traditional performing arts according to sharia standards, and preservation of local culinary through halal certification. These findings challenge the conventional paradigm that positions the modernization of halal tourism and the preservation of traditional culture as a dichotomy.

Keywords *Integration, Islamic Hospitality, Halal Tourism, Malay Culture, Piil Pesenggiri*

INTRODUCTION

The dynamics of global tourism development in the past decade have shown a significant shift towards value-based tourism and authentic experiences. Amidst this trend, halal tourism is emerging as a promising segment with a projected growth of US\$274 billion by 2024 and a growth rate of 6.4% per year (Abror, 2019). This phenomenon not only reflects Muslim travellers' increasing awareness of the importance of Shariah-compliant facilities and services but also illustrates the evolution of global traveller preferences that value spirituality and local wisdom (Rhama, 2022). This development encourages various tourist destinations to adopt the concept of halal tourism, which not only meets the basic needs of Muslim tourists but also integrates Islamic values with the richness of local culture (Hilme & Raffi, 2024). Indonesia, as a country with the largest Muslim population in the world and diverse cultural wealth, has great potential to develop unique and authentic halal tourism destinations. This can be seen from the increasing number of destinations that are starting to adopt the concept of halal tourism, although it still faces various fundamental challenges in its implementation (Hakim, 2017).

The fundamental problem in the development of halal tourism in various destinations lies in the complexity of integrating Islamic values with local cultural wisdom in harmony (Harimurti, 2019). Although Islam has historically been an integral part of culture in various regions, its implementation in the context of modern tourism still faces significant challenges. The global tourism industry is currently faced with a gap between the standardization of halal facilities and the need to maintain the authenticity of local culture. This is exacerbated by the lack of a comprehensive understanding of how to integrate these two elements in the development of tourist destinations (Mursid, 2022). Various developed halal tourist destinations tend to be

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trapped in approaches that are too technical and procedural, ignoring aspects of cultural values that can actually be a differentiator and added value to destinations (Suhartanto, 2021). This challenge becomes even more complex in the Southeast Asian region, especially Indonesia, where Islam and local culture have undergone a long process of acculturation for centuries. This situation requires a more holistic and contextual approach to the development of halal tourism (Izudin, 2022).

South Lampung, with its rich Malay culture, represents the complexity and potential in developing culture-based halal tourism. Data from the tourism office of South Lampung shows a 15% increase in Muslim tourist arrivals since 2020, reflecting the huge potential in the development of this sector (Badan Pusat Statistik, 2024). Destinations such as Muara Indah Beach, white sand, and bomb pier culinary tourism have begun to adopt the concept of halal tourism but have not been optimal in integrating the values of Malay culture as the main attraction. The acculturation process between Islam and Malay culture that has been going on since the 16th century in this region should be a strong capital in the development of authentic halal tourism (Kho et al., 2023). Henderson (2016) and Battour (2016), in their research, emphasized that the successful development of halal tourism depends not only on the fulfilment of Sharia standards but also on the ability to integrate Islamic values with the local cultural context. Said (2022) further revealed that the synthesis between Islamic values and Malay culture has created unique characteristics that have the potential to become a distinctive tourist attraction.

Although previous studies provide a strong theoretical foundation on the importance of the integration of Islamic values and culture in the development of halal tourism, there are some gaps that need to be further analyzed in the context of South Lampung. Kho et al. (2023) emphasized Islamic-Malay acculturation since the 16th century as an asset for the development of authentic halal tourism but have not explained how this historical process specifically affects the perceptions and preferences of contemporary Muslim tourists in South Lampung. While Henderson (2016) highlights the importance of integrating Islamic values with the local cultural context, his study has not explored the practical challenges of implementing such integration in destinations with characteristics such as South Lampung, where modernization and globalization have also influenced local cultural dynamics. Said's (2022) findings on the potential of Islamic-Malay value synthesis as a tourist attraction provide an interesting perspective, but further empirical testing in the context of South Lampung is needed to understand how these unique characteristics can be operationalized in the development of competitive halal tourism products and services.

The study of South Lampung fills this research gap by analyzing how the integration process of Islamic-Malay values is translated into the management practices of contemporary halal tourism destinations. In contrast to Kho et al.'s (2023) study, which emphasizes historical aspects, this study explores contemporary manifestations of acculturation in the context of modern tourism. This research also extends Henderson's (2016) theoretical framework by identifying key factors that influence the success of Islamic-cultural value integration in the local context of South Lampung. Furthermore, this study empirically tests Said's (2022) argument about the potential of Islamic-Malay synthesis as a tourist attraction, by providing concrete evidence from the experience of developing halal tourism destinations in South Lampung. Based on these phenomena and research gaps, this study will reveal how the integration model of Islamic values and Malay culture can be implemented in the development of halal tourist destinations in South Lampung to create an authentic and sustainable tourist attraction. This is important to answer given the urgent need for a halal tourism development model that not only meets Sharia standards but is also able to accommodate and strengthen local cultural identity. Through the study of this problem formulation, it is expected to find an effective integration pattern between Islamic values and Malay cultural wisdom can be implemented in the development of halal tourist destinations in South

Lampung.

This research seeks to examine and analyze the form of integration of Islamic values and Malay culture in the development of halal tourism in South Lampung through a religious ethnographic approach. Specifically, this study aims to identify the characteristics of existing halal tourism, analyze the potential and challenges in integrating Islamic values and Malay culture, and formulate a holistic development model that harmoniously integrates the two values. The significance of this research lies in its contribution in developing a local culture-based halal tourism model, which not only meets sharia standards but also preserves and strengthens Malay cultural identity. Through a religious ethnographic approach, this research is expected to reveal existing patterns of integration and their development potential, while making a real contribution to the development of inclusive and sustainable halal tourism. In line with global tourism trends that lead to authentic and transformative tourism experiences, the results of this study are expected to be a pilot model for the development of culture-based halal tourism in various destinations.

Theoretically, this research enriches the study of the integration of religious and cultural values in tourism development. Practically, the research findings can be a reference for stakeholders in developing halal tourist destinations that pay attention to aspects of local cultural authenticity. The integration of Islamic values and Malay culture in the development of halal tourism not only has the potential to increase the attractiveness of destinations, but can also be a model for sustainable cultural preservation. The resulting development model can be a reference for other destinations that have similar characteristics, while encouraging the development of more inclusive and meaningful tourism. In a broader context, this research responds to the need for tourism development that respects religious values while preserving local cultural wealth, creating unique and transformative tourism products.

LITERATURE REVIEW

Halal Tourism Concept

Halal tourism is a growing concept in the global tourism industry as a form of accommodation for the needs of Muslim travellers. This concept was first introduced in 2000 at the Organization of Islamic Cooperation (OIC) meeting as a response to the growth of the global Muslim tourism market (Jia, 2020). In its development, halal tourism not only includes aspects of halal food, but also includes accommodation, transportation, and other supporting facilities in accordance with sharia principles. The development of halal tourism destinations requires standardization and certification to ensure compliance with Islamic values. This concept is increasingly gaining attention along with the increasing awareness of the Muslim community of the importance of living a lifestyle that complies with Islamic sharia in every aspect of life, including in traveling.

The implementation of halal tourism requires an in-depth understanding of the basic principles on which its development is based. The first principle is the provision of halal food and beverages, which means that all culinary products must be free from ingredients that are forbidden in Islam such as alcohol and pork. Second, the availability of adequate worship facilities such as musholla or mosque with purification equipment. Third, separate services and facilities for men and women, especially in water recreation and spa areas. Fourth, an atmosphere conducive to worship, such as prayer time reminders and Qibla direction in hotel rooms. Fifth, entertainment activities that are in accordance with Islamic values, without any elements of immorality, gambling, or pornography. Sixth, staff clothing that is polite and covers the aurat. Seventh, destination financial management in accordance with sharia principles. All of these principles must be implemented in a comprehensive and integrated manner (George, 2021).

Halal standards and certification are important components in the development of halal tourist destinations. In Indonesia, the Indonesian Ulema Council (MUI) through LPPOM MUI acts as

an institution authorized to issue halal certification. The certification process involves a thorough audit of various aspects, from raw materials, processing, storage, to serving for food and beverage products. For accommodation, standards include the availability of purification equipment, Qibla direction marking, Al-Qur'an in the room, halal food menu, and facilities that separate male and female areas. Transportation must also meet standards such as the availability of prayer spaces and halal food during travel. This certification is important to assure Muslim travelers that the products and services they use are shariah-compliant (Hakim, 2017).

The development of global halal tourism has shown a very positive trend in the last two decades. According to the State of Global Islamic Economy Report, the value of the global halal tourism market reached USD 189 billion in 2020 and is projected to reach USD 311 billion by 2025. This growth is driven by the increasing global Muslim population of 1.8 billion, rising Muslim middle-class incomes, and awareness of halal lifestyles (DinarStandard, 2020). Countries such as Malaysia, Turkey, and Indonesia are major players in the global halal tourism industry. Malaysia consistently tops the Global Muslim Travel Index (GMTI) due to its success in developing a comprehensive halal tourism ecosystem, from infrastructure to supportive regulations (Ahyani, 2021).

In the development of halal tourism, the integration of Islamic values needs to be focused specifically on aspects directly related to tourism operations, not just general Islamic principles. Indonesia, with the world's largest Muslim population, has demonstrated a commitment to developing halal tourism by establishing 10 leading halal tourism destinations (Pranandari et al., 2023). This includes standardization of worship facilities, halal certification for food and beverages, and gender segregation of facilities in recreational areas. Case studies in various Indonesian halal tourism destinations show that successful implementation depends not only on meeting sharia standards, but also on harmonious integration with local culture. The application of sharia muamalah in the halal tourism industry is not limited to aspects of financial transactions, but also includes human resource management and relationships with local communities. For example, Lombok as the best halal tourism destination in Indonesia has successfully integrated Islamic values with local wisdom through the concept of "Halal Tourism with Local Wisdom", which is proven to increase Muslim tourist visits by 50% in the 2019-2020 period (Prawiro, 2022). This experience provides valuable lessons on the importance of a holistic approach in developing halal tourism that takes into account spiritual, social, and cultural aspects in an integrated manner.

Islamic Values in Tourism

Islamic values in tourism are based on the Quran and Hadith as the main guidelines that govern all aspects of Muslim life. Islam views tourism as a permissible activity (*mubah*) as long as it does not contradict the Sharia, even in some contexts such as religious tourism for pilgrimage or Umrah, tourism can be worth worship. The Quran mentions the concept of travel (*rihlah*) in various verses, such as in Surah Al-Mulk verse 15 which invites humans to travel on earth and contemplate the greatness of Allah SWT. The basic principles of tourism in Islam also include aspects of blessing (*barakah*), which means that every tourist activity must provide spiritual and material benefits for tourists and local communities. Islamic values in tourism also emphasize the importance of balance between the fulfillment of physical and spiritual needs (Manan, 2023).

In the context of worship, Islamic tourism has a strong spiritual dimension through the concept of rihlah and pilgrimage. Travel can be a means to increase faith and piety through contemplation of the greatness of Allah SWT manifested in natural beauty and cultural diversity. Islam teaches that every trip should be intended to get closer to Allah SWT, not just looking for worldly pleasure. The concept of safar in Islam also regulates travel manners, such as reciting safar prayers, keeping prayers on time during travel, and paying attention to sharia restrictions in

interacting with non-mahrams. Tourism in Islam can also be a medium for da'wah and Islamic propagation through the introduction of Islamic values to non-Muslim tourists (Slamet et al., 2022). Worship in the context of tourism also includes social aspects such as establishing friendship and sharing benefits with local communities.

The muamalah aspect in Islamic tourism regulates the economic interactions and transactions that occur in tourism activities. The main principle of muamalah is to avoid practices that are prohibited in Islam such as usury, *gharar* (uncertainty), and *maysir* (gambling). The management of tourist destinations must apply the principles of honesty and transparency in every transaction, including in pricing and providing information to tourists. Islam also regulates ethics in business such as maintaining commitments (contracts), providing the best service (*ihsan*), and paying attention to aspects of cleanliness and halalness in the provision of food and beverages. Financial management of tourist destinations must also be in accordance with sharia principles, including in terms of financing destination development and managing business profits. The muamalah aspect also includes the protection of the rights of workers and local communities in the development of tourist destinations (Junaidi, 2020).

The application of Islamic values in tourism facilities and services includes various physical and non-physical aspects. In terms of physical aspects, tourist destinations must provide adequate worship facilities such as clean and comfortable mosques or musholla, with complete purification and clear Qibla directions. Accommodation should pay attention to guest privacy by separating male and female areas in public facilities such as swimming pools and spas. Restaurants and culinary areas must guarantee the halalness of food and beverages through halal certification and the use of sharia-compliant ingredients. Non-physical aspects include friendly and courteous service according to Islamic ethics, the implementation of an aurat- covering dress code for employees, and the provision of information about prayer times and the location of the nearest mosque. Tourism destinations must also be free from activities that contradict sharia such as gambling, alcohol, and un-Islamic nightlife.

In developing halal tourism destinations, Islamic values must be integrated holistically into every aspect of operations and management. This includes strategic planning that considers the principles of *maqashid sharia* (sharia objectives), namely the protection of religion, soul, mind, offspring, and property. Destination managers must ensure that every tourism program and activity provides positive benefits to the community and does not cause harm (Rhama, 2022). Sustainability aspects are also an important concern in the development of halal tourism, where the utilization of natural and cultural resources must pay attention to ecological balance and preservation of local values. Empowerment of local communities through economic opportunities and capacity building is also an integral part of the application of Islamic values in the development of tourist destinations. Periodic evaluation of the suitability of tourism practices with Islamic values needs to be carried out to ensure consistency and continuous improvement.

RESEARCH METHOD

This research uses a qualitative approach with a religious ethnography design to examine the integration of Islamic values and Malay culture in the development of halal tourism in South Lampung. The choice of religious ethnography approach is based on the need to understand deeply how religious and cultural values interact in the context of tourism development (Wijaya, 2015a). The research was conducted for one month, in three major tourist destinations in South Lampung that have developed the concept of halal tourism based on Malay culture. The presence of researchers in the field became the main instrument in data collection. Researchers were directly involved in various tourism activities and cultural rituals to gain a deep understanding of the phenomenon under study. Intensive interaction with local communities is carried out through

involvement in daily activities, cultural festivals, and religious events relevant to the development of halal tourism. The position of the researcher as a participant observer allows the creation of good rapport with informants, so as to explore more authentic and in-depth data.

The selection of informants was carried out by purposive sampling by considering the representation of various stakeholders in the development of halal tourism (Lenaini, 2021). Key informants consisted of 2 Malay traditional leaders, 1 religious leader, 2 tourist destination managers, 4 halal tourism businesses, and 1 representative of the tourism office. In addition, the study also involved 10 Muslim tourists as supporting informants to obtain the perspective of halal tourism service users. The criteria for selecting informants include active involvement in the development of halal tourism, a deep understanding of Malay culture, and a minimum of three years of experience in the relevant field. Data collection was conducted through triangulation of methods including participatory observation, in-depth interviews, and documentation studies (Moelong, 2014). Participatory observation is carried out by observing and being directly involved in halal tourism activities, cultural rituals, and community social interactions. Detailed field notes were made to record observations, including physical settings, activities, and relevant social interactions. In-depth interviews were conducted using a semi-structured interview guide developed based on the literature review and initial observations. Each interview was digitally recorded and transcribed verbatim for further analysis. Documentation studies included reviewing halal tourism policy documents, Malay cultural archives, and tourist destination development documentation. Specifically, the documents reviewed included the South Lampung Halal Tourism Regulation, destination development master plan, destination manager annual reports, and Malay traditional ritual archives.

The research instruments were developed through an iterative process involving literature review, expert validation, and field trials (Wijaya, 2015a). The observation guide includes key aspects in the development of halal tourism and manifestations of Malay culture. The interview guide was prepared by considering the variation of informants' backgrounds and the research focus on the integration of Islamic values and Malay culture. The research instruments were validated by experts in the field of halal tourism and Malay cultural ethnography before being used in the field. Data analysis uses an ethnographic approach developed by Spradley, including domain analysis, taxonomy, componential, and cultural themes (Wijaya, 2015b). The analysis process was conducted simultaneously with data collection, allowing researchers to adjust the research focus based on initial findings. The collected data were thematically coded to facilitate the organization and analysis of complex data. NVivo 12 software was used to organize and analyze qualitative data, assisting in the process of thematic coding and identification of patterns of integration of Islamic-cultural values.

The results of the coding were then analyzed to identify patterns of integration of Islamic values and Malay culture in the development of halal tourism. Data validity is guaranteed through several strategies. First, triangulation of sources and methods to verify the consistency of findings from various perspectives and data collection techniques. Second, member checking by discussing the results of the initial analysis with key informants to ensure interpretation accuracy. Third, peer debriefing through discussion of research results with other researchers who have expertise in halal tourism and Malay culture. Fourth, an audit trail that documents in detail the process of data collection and analysis to ensure research transparency (Mekarisce & Jambi, 2020).

FINDINGS AND DISCUSSION

Characteristics of Halal Tourism in South Lampung

An exploration of the characteristics of halal tourism in South Lampung reveals a significant transformation in the management of tourist destinations that integrate sharia principles with local

wisdom values. Based on in-depth observations in three main destinations, namely Muara Indah Beach, White Sand Beach, and Bomb Pier culinary tourism, a unique halal tourism development pattern was identified, where aspects of sharia compliance are not only manifested in the provision of worship facilities and halal food, but also organically integrated with Malay culture which is the identity of the local community. This phenomenon confirms that the characteristics of halal tourism in South Lampung have gone beyond the conventional conception of halal tourism which is often limited to meeting the basic needs of Muslim tourists, towards a more comprehensive paradigm in integrating Islamic values with local wisdom.

Muara Indah Beach, as a leading destination, demonstrates the most progressive implementation of the halal tourism concept. Observations revealed that destination managers have developed zoning of tourist areas that consider aspects of privacy and comfort of Muslim tourists, such as the separation of swimming areas by gender and the provision of changing facilities that meet sharia standards. This finding confirms [Battour's \(2016\)](#) theory on the importance of spatial arrangement in the development of halal tourist destinations. Furthermore, interviews with managers revealed that the decision to implement gender-based zoning was not solely driven by sharia compliance, but also a manifestation of the long- entrenched values of modesty in Malay culture. This integration creates a more contextualized and sustainable halal tourism development model.

As with white sand beaches, the characteristics of halal tourism are more subtle but no less substantial. This destination has successfully developed a halal tourism model that emphasizes the harmonization between natural beauty, religious values, and Malay traditions. Observations show that destination managers have integrated elements of Malay culture in the architecture of tourist facilities, such as the use of traditional motifs in beach prayer rooms and rest areas designed by considering the values of modesty in Islam and Malay culture. This finding reinforces [Said's \(2022\)](#) argumentation on the potential synthesis between Islamic values and Malay culture in creating a unique tourist attraction. Interviews with Muslim tourists revealed that this approach enhanced their tourism experience, not only in terms of fulfilling their religious needs but also in terms of appreciating local wisdom.

Meanwhile, Dermaga Bom Culinary tourism offers a unique perspective on the implementation of the concept of halal tourism in the context of culinary tourism. The results showed that this destination has succeeded in developing a halal culinary ecosystem that not only guarantees the halalness of the product, but also preserves the Malay culinary heritage. Analysis of culinary tourism management practices in this destination reveals the existence of a halal certification system that is integrated with efforts to preserve traditional Malay recipes. This finding makes a significant contribution to the development of theories about halal tourism by demonstrating how halal aspects can be integrated with the preservation of local culinary heritage without sacrificing one of them ([Kasdi, 2021](#)).

Furthermore, analysis of the interaction patterns between destination managers, business actors, and tourists in the three locations revealed interesting dynamics in the negotiation process between the demands of modernity and the preservation of traditional values. These findings enrich the understanding of the characteristics of halal tourism as a phenomenon that is not static, but continues to evolve through dynamic interactions between various stakeholders. [Henderson \(2016\)](#) has previously identified the importance of adaptability in the development of halal tourism, but the findings of this study add a new dimension by showing how such adaptability can be achieved without compromising the authenticity of local culture. The characteristics of halal tourism in South Lampung, as revealed in this study, challenge conventional assumptions about the dichotomy between modernity and tradition in tourism development. The three destinations studied demonstrate how Islamic values and Malay culture can be synergized to create a unique

value proposition in the tourism industry. The findings contribute to the development of theories on halal tourism by highlighting the importance of local contextualization in the implementation of the concept of halal tourism, while providing a practical model of how such integration can be achieved harmoniously and sustainably (Muhamad et al., 2019).

Integration of Islamic Values and Malay Culture

Ethnographic exploration of the people of South Lampung revealed an interesting phenomenon about the strategic position of the Lampung tribe as part of the Proto Malay or Old Malay family that has experienced long acculturation with Islamic values. Based on the anthropological study conducted by Van der Hoop, Lampung people are part of the Proto Malayan migration wave which brings with it a belief system and cultural values which are then assimilated with Islam (Kho et al., 2023). The findings in the field show that the integration of Islamic values with Malay culture in South Lampung is not only superficial, but has taken root in various aspects of life, including in the development of tourist destinations. This is reflected in the philosophy of life of Lampung people known as *Piil Pesenggiri* (self-respect), *Juluk Adok* (customary titles), *Nemui Nyimah* (hospitality), *Nengah Nyappur* (community life), and *Sakai Sambayan* (mutual cooperation) which are fundamentally in line with Islamic values of honor, identity, hospitality, and communal cooperation (Ruslan, 2022).

Piil Pesenggiri is a philosophy of life or a view of life for the Lampung people, who guide their daily lives. This concept contains noble values that reflect self-esteem and honour that must be maintained by every member of Lampung society (Mustika, 2023). In its implementation, *Piil Pesenggiri* not only talks about individual pride but also includes social and moral responsibility towards family and the wider community. This principle teaches that one must have high human values, such as honesty, justice, and wisdom in action. For the people of Lampung, *Piil Pesenggiri* is also a motivation to continuously improve themselves through education, economic achievement, and good social status. In the modern context, this value encourages Lampung's young generation to excel and contribute positively to the progress of their region, while still maintaining the traditions and customs that their ancestors have passed down.

Juluk Adok is a traditional title given to a person in Lampung society as a form of recognition of their status and social role. The awarding of this title is not arbitrary, but through a sacred traditional procession and has a deep meaning for the recipient. In Lampung tradition, *Juluk* is a nickname given when a person is young, while *Adok* is a title given after a person is married. This traditional title system reflects the organized social structure in Lampung society, where each individual has a clear position and responsibility. For the people of Lampung, having a *Juluk Adok* is not just a matter of pride, but also carries moral consequences to act in accordance with the title. In the context of modern life, this customary title system is still preserved as a form of respect for the cultural heritage and cultural identity of the Lampung people (Assidiqi, 2023).

"The traditional title that we have brings consequences to maintain the quality of halal tourism services according to sharia standards. This is part of maintaining the honor of the title." – Mr. Ismail, Destination Manager

Furthermore, *nemui nyimah* is the principle of openness and hospitality that characterizes Lampung people in receiving guests or migrants. This value teaches the importance of entertaining guests as well as possible as a form of respect and appreciation for fellow human beings. In practice, *Nemui Nyimah* is not only limited to the activity of receiving guests, but also includes an open attitude towards new ideas and positive changes. This concept also contains deep social values, such as concern for others, generosity, and a tolerant attitude towards differences (Riadi, 2023).

For the people of Lampung, *Nemui Nyimah* is the foundation in building harmonious social relations with various ethnic groups living in the Lampung region. This principle also plays an important role in supporting the development of the tourism sector in Lampung, because it creates a comfortable and welcoming atmosphere for tourists.

Nengah Nyappur means the ability and willingness to live in society and socialize with anyone without discriminating against social, cultural, or religious backgrounds. This principle encourages Lampung people to actively participate in social life and not isolate themselves from associations with other communities (Eko, 2021). In the modern context, *Nengah Nyappur* is becoming increasingly relevant as a value that supports the creation of an inclusive and multicultural society. This value also encourages Lampung people to develop the ability to communicate and negotiate in various social situations. For the young generation of Lampung, *Nengah Nyappur* is a guide in building a wide and productive social network. The implementation of this value can be seen from the openness of Lampung people in accepting positive influences from outside, while still maintaining their cultural identity.

Lastly, *Sakai Sambayan* is the principle of mutual cooperation and helping each other which is a strong foundation in the social life in Lampung. This value reflects the spirit of togetherness and high social solidarity in facing various life challenges (Riadi, 2023). In practice, *Sakai Sambayan* is not only limited to physical activities such as building houses or working on agricultural land, but also includes cooperation in various aspects of social, economic and cultural life. This principle teaches that community success and welfare can only be achieved through cooperation and mutual support between community members. In the modern era, the value of *Sakai Sambayan* remains relevant as social capital in the development of a more advanced and prosperous Lampung community. The implementation of this value can be seen in various community empowerment programs and local economic development based on mutual cooperation.

In its implementation, this integration model adopts a layered approach that considers both physical and non-physical aspects of tourism development. First, integration is carried out at the level of infrastructure and tourist facilities. This includes the development of worship facilities that are integrated with Malay architecture, spatial arrangements that consider privacy according to sharia but still maintain traditional spatial patterns, as well as the development of supporting facilities that accommodate the needs of Muslim tourists without compromising local aesthetics. Second, this integration model focuses on service and hospitality aspects (Razak, 2019). Here, the value of *Nemui Nyimah* is translated into service standards that combine Malay hospitality with Shariah principles. Tourism managers and staff are trained to understand and implement service concepts that integrate both values, creating a unique tourism experience for visitors.

In the third layer, the integration model covers aspects of tourist activities and attractions. Traditional performing arts, local cuisine and other tourist activities are carefully modified to meet sharia standards without losing the essence of Malay culture. This modification process is done through intensive consultations with local traditional leaders and scholars to ensure a balance between cultural preservation and sharia compliance. Furthermore, finally, the integration model relates to destination governance and management. The tourism management system was developed by adopting the principle of deliberation which is an important element in Malay and Islamic traditions. Decision-making forums involve various stakeholders, including traditional leaders, religious leaders, and tourism actors, creating a participatory and inclusive governance mechanism (Rusli, 2018).

Interestingly, this integration model is not static but dynamic and adaptive. There is a continuous evaluation and adjustment mechanism that allows this model to adapt to the changing needs of tourists and the development of the global halal tourism industry. This flexibility is the key to the success of the integration model in creating halal tourism destinations that not only meet

sharia standards but also enrich the tourist experience through exposure to the richness of Lampung Malay culture. The integration model developed in South Lampung provides a clear example of how Islamic values and local traditions can be harmoniously combined in the context of modern tourism development.

Furthermore, in Muara Indah Beach, the integration of Islamic values and Malay culture is manifested through the implementation of the concept of *Nemui Nyimah* in tourism services. In-depth observations reveal how the value of Malay hospitality reflected in this philosophy is combined with the concept of Islamic hospitality in the management of tourist destinations. Tourism managers and business actors consistently apply service principles that prioritize warmth and hospitality typical of Malay, while still paying attention to sharia restrictions. This practice is seen in the provision of social spaces designed by considering the principle of *Nengah Nyappur*, where social interaction is facilitated within the frame of Islamic values and Malay traditions (Ruslan, 2022).

While at Pasir Putih Beach, the integration of these values is realized through the implementation of traditional Lampung performing arts such as *Sigeh Penguten* (welcoming dance) and *Melinting* (Lampung classical dance) that have been adapted for the context of halal tourism. An analysis of these performances reveals that modifications have been carefully made to ensure compliance with shariah principles without compromising the essence of Lampung Malay culture. The use of traditional clothing modified to meet Islamic modesty standards, as well as the selection of music and dance movements that are in line with sharia values, demonstrates creativity in integrating both values (Rosa, 2020).

Furthermore, in the culinary tourism of the bomb dock, the integration of Islamic values and Malay culture is most evident in the preservation and adaptation of traditional Lampung cuisine. The research reveals how classic dishes such as *seruit* (grilled fish dish with chili paste), *pindang* (fish soup), and *gulai taboh* (jackfruit curry) have undergone the halal certification process without losing the authenticity of their traditional recipes. The food production process not only pays attention to the halal aspects of ingredients and processes, but also preserves the value of *Sakai Sambayan* through the involvement of local communities in the raw material supply chain and production. These findings provide a new perspective on the integration of Islamic values in culinary tourism, by adding the dimension of preserving local culinary heritage as an integral part of halal tourism development.

Finally, this study reveals that the process of integrating Islamic values and Malay culture in the three tourist destinations has created a unique and sustainable halal tourism development model. This model not only meets the needs of contemporary Muslim tourists but also successfully preserves and revitalizes Lampung Malay cultural heritage. This finding challenges the conventional view that often positions the modernization of halal tourism and the preservation of traditional culture as two polar opposites. Instead, the case of South Lampung demonstrates how both aspects can synergize in creating a unique value proposition in the global halal tourism industry.

Development Challenges and Strategies

The identification of obstacles in the development of culture-based halal tourism in South Lampung reveals several crucial challenges that require serious attention from various stakeholders. In-depth observations and interviews with tourism actors indicate that the main obstacle lies in the limited comprehensive understanding of the concept of halal tourism among managers and local communities, which often reduces this concept only to aspects of food halalness and the availability of worship facilities (Poquita & Nabe, 2023). This situation is complicated by the gap in supporting infrastructure, especially in terms of standardization of facilities that meet

sharia criteria, as well as limited human resources who have the competence in integrating Islamic values with the preservation of Malay culture in the context of tourism development.

Furthermore, structural barriers also arise in the form of suboptimal cross-sector coordination between tourism actors, traditional leaders, religious leaders, and local governments, resulting in inconsistencies in the implementation of halal tourism development standards and programs. Another challenge that is no less important is the resistance of some community groups who are concerned that the development of halal tourism will limit creativity and hinder the preservation of certain traditional art forms that are considered not in accordance with sharia standards, although in fact this is more due to a misunderstanding of the concept of halal tourism itself.

In an effort to optimize the potential of culture-based halal tourism, a number of innovative strategies have been formulated and implemented by considering the unique characteristics of tourist destinations in South Lampung. A comprehensive capacity building program has been launched to improve the understanding and skills of tourism actors in integrating Islamic values with local wisdom, involving active collaboration between academics, halal industry practitioners, and cultural figures. This strategy is reinforced by a community-based tourism approach that emphasizes the empowerment of local communities as key agents in destination development, ensuring that Malay cultural values are maintained in the process of modernizing tourist facilities and services (Boğan, 2019). Digitalization initiatives are also carried out to increase the visibility and accessibility of South Lampung halal tourism destinations, including the development of digital platforms that not only function as promotional media but also as a means of education about the integration of Islamic values and Malay culture in the context of tourism (Ardiansyah et al., 2023).

In terms of governance, establishing a multi-stakeholder coordination forum involving representation from various community elements has helped create a more inclusive and effective decision-making mechanism in destination management (Ryan, 2016). This forum plays an important role in facilitating constructive dialogue between various stakeholders, helping to align the interests of halal tourism development with the preservation of local cultural heritage. Furthermore, the development of thematic tour packages that combine authentic cultural experiences with sharia compliance has helped to create a unique value proposition for South Lampung's halal tourism destination, attracting not only Muslim tourists but also those interested in exploring the richness of Malay culture.

Another crucial aspect of the optimization strategy is the development of certification and standardization systems that accommodate local distinctiveness while still meeting the global criteria for halal tourism (Hasan et al., 2023). This adaptive approach allows tourist destinations to maintain their unique characteristics while ensuring compliance with international standards, creating a sustainable halal tourism development model that can be replicated in other destinations with similar cultural contexts. Intensive assistance programs for tourism businesses in the halal certification process, equipped with incentives and technical support, have helped accelerate the transformation of conventional destinations into halal tourist destinations that retain their local cultural wealth. The successful implementation of these strategies has led South Lampung to become a model for developing culture-based halal tourism that has received national recognition and has begun attracting international attention.

CONCLUSIONS

The synthesis of the main findings reveals that the development of halal tourism in South Lampung has succeeded in creating a unique integration model between Islamic values and Malay culture. This success is reflected in three fundamental aspects: first, the implementation of the *Piil Pesenggiri* philosophy that harmoniously blends with sharia principles in the development of

tourist destinations; second, the creative adaptation of traditional performing and culinary arts that meet halal standards without sacrificing cultural authenticity; and third, the development of a tourism governance system that adopts the value of *Sakai Sambayan* within the framework of modern halal tourist destination management. This development model not only successfully meets the needs of contemporary Muslim tourists but also contributes to the preservation and revitalization of Lampung Malay cultural heritage.

The theoretical implications of this research make a significant contribution to the discourse of halal tourism development and cultural heritage management. The research findings challenge conventional paradigms that often position the modernization of halal tourism and the preservation of traditional culture as two polar opposites. This study proves that the integration of Islamic values with local culture can create synergies that enrich, rather than diminish, the value of both. Furthermore, this study expands the theoretical understanding of the concept of Islamic hospitality by adding the dimension of local wisdom as an integral element in the development of halal tourism. The integration model found in South Lampung provides a new conceptual framework for understanding how Islamic values can be harmonized with local traditions in the context of modern tourism development.

LIMITATION & FURTHER RESEARCH

Research on the integration of Islamic values and Malay culture in the management of halal tourist destinations in South Lampung faces several significant limitations that need to be acknowledged, such as geographical coverage which is limited to the South Lampung region so that it cannot be generalized to all halal tourist destinations in Indonesia, a qualitative approach that limits the generalization of research findings, a relatively short research time that limits in-depth observations and the economic contribution of the halal tourism sector which causes some aspects of the analysis to still be descriptive.

Based on these limitations, several directions of further research need to be developed to enrich understanding of this topic, such as the development of a more systematic and measurable model of integration of Islamic-cultural values including standardization of management of halal tourist destinations based on local culture, comparative studies with halal tourist destinations in other regions to provide a broader perspective on best practices, study of economic and social aspects of halal tourism development including its impact on local communities and socio-cultural changes that occur, analysis of the effectiveness of halal tourism regulations at the regional level and synergies between stakeholders in destination development, as well as a study of the perception and satisfaction of Muslim tourists on culture-based halal tourist destinations that can provide valuable input for the development of tourism products that are more in line with market needs.

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