



DEVELOPMENT OF COMMUNITY-BASED HALAL TOURISM IN THE INDONESIA-MALAYSIA BORDER REGION

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ABSTRACT

This article examines the development of community-based halal tourism in Temajuk Village, Paloh District, Sambas Regency, as an Indonesia-Malaysia border destination. The study is relevant because Temajuk possesses strong natural, cultural, and Islamic identity assets, whilst still facing limitations in accessibility, amenities, communication networks, destination governance, and tourism regulation. This study employs a descriptive qualitative approach, which includes in-depth interviews, observation, focus group discussions, and source triangulation. The findings show that local communities play a central role in shaping halal tourism experiences through social hospitality, the cultural practice of jerampah, homestay management, local products, tourism awareness groups, festivals, and social media promotion. However, community initiatives remain limited when they are not supported by a master plan, halal service standards, visitor data, banking access, electricity, internet, and multi-stakeholder partnerships. This article proposes the Border Community Five-Capital Model, comprising natural-cultural capital, social capital, symbolic capital, economic capital, and institutional-digital capital. The model can serve as a practical framework for strengthening the competitiveness of halal tourism destinations that are inclusive, sustainable, and oriented towards local community welfare.

1. INTRODUCTION

The development of tourism destinations in border regions requires a different approach to that of tourist destinations in major cities or economic growth centres. Border regions often possess strong natural and cultural attractions, but do not always have road access, internet connectivity, supporting facilities, data management, or well-established destination management structures. In this context, local communities cannot be viewed merely as those affected by the development. Instead, they are key actors in preserving the area's appeal, shaping the visitor experience, managing day-to-day services, and ensuring that the economic benefits of tourism are genuinely returned to the local community.

The village of Temajuk in Paloh Sub-district, Sambas Regency, serves as a key case study for understanding this issue. This area lies on the Indonesia-Malaysia border and is known as a tourist village offering maritime attractions, coastal landscapes, mangrove forests, waterfalls, local culture, and a strong Malay-Islamic identity. The findings of Akmadani's (2025) research indicate that the development of halal tourism in Temajuk relies not only on natural beauty but also on community networks, local businesses, community groups, and support from the local government. Temajuk possesses potential in the form of beaches, mangrove forests, hills, zikir (devotional chanting), dances, festivals, local accommodation, and the symbolic label of being "a slice of paradise at the tail of Kalimantan", which reinforces the destination's identity (Akmadani, 2025).

In this article, halal tourism is understood as the development of tourism services that cater to the needs of Muslim travellers without restricting access for non-Muslim travellers. This framework is consistent with the view of Battour and Ismail (2016), who define halal tourism as a service ecosystem encompassing halal food, places of worship, an environment aligned with Islamic values, and safe and ethical travel experiences. El-Gohary (2016) also emphasises that the concept of halal tourism should not be limited to the halal label, but must be reflected in business practices, governance, service, and the

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credibility of the destination. In Indonesia, the principles of organising tourism based on Sharia law are also referenced in DSN-MUI Fatwa No. 108/DSN-MUI/X/2016.

In tourism studies, the community-based tourism (CBT) approach emphasises community participation in planning, management, the distribution of benefits, and the protection of local resources. Murphy (1985) asserted from the outset that tourism is an activity rooted in the community, as destinations are always situated within the living spaces of communities. Timothy (1999) subsequently explained that community participation must be present in decision-making and the distribution of benefits. Tosun (2000) points out that participation is often hindered by power structures, resource constraints, weak capacity, and the dominance of external actors. Therefore, the development of community-based halal tourism needs to assess the extent to which communities have real scope to manage destinations, rather than merely being involved in tourism events or ceremonies.

Previous studies on Temajuk have touched upon community empowerment, Pokdarwis, training in seafood processing, the branding of tourist villages, and the community's readiness to host tourists (Ihsaniyati & Handono, 2017). However, there is still a need for an article that specifically formulates a framework for community-based halal tourism in border areas. This gap is significant because halal tourism in border areas is not only related to places of worship or halal food, but also to social governance, cultural capital, networks of local stakeholders, community digital promotion, and the destination's ability to thrive despite infrastructure limitations. This article aims to analyse the development of community-based halal tourism in Temajuk Village and formulate a more operational destination strengthening model for academic and regional policy purposes.

2. RESEARCH METHODS

This study employs a descriptive qualitative approach. The primary sources of the study comprise field data obtained through in-depth interviews, observation, focus group discussions, and triangulation of sources. The subject of the study is Temajuk Village, Paloh Sub-district, Sambas Regency. The units of analysis in this article include the local community, the Tourism Awareness Group (Pokdarwis), tourism business operators, homestay managers, cultural products, festivals, community promotion, supporting facilities, and the relationship between the government and the community. The data were classified into five themes: community potential, socio-cultural capital, halal service practices, structural barriers, and strategies for strengthening destination competitiveness. The use of these themes refers to the CBT approach, which emphasises participation, empowerment, benefit distribution, and local control (Goodwin & Santilli, 2009). The analysis was conducted in three stages. The first stage involved data reduction by selecting information relevant to community-based halal tourism. The second stage involved presenting the data in thematic tables to clarify the relationship between field findings, the concept of halal tourism, and CBT. The third stage involved conceptual interpretation using theories of participation, social capital, and destination governance. The framework of community capital was interpreted through Bourdieu (1986), whilst destination governance was examined through stakeholder analysis and collaborative governance in tourism (Bramwell & Lane, 2011; Byrd, 2007). The validity of the article is strengthened through conceptual triangulation. The findings of the dissertation are not merely summarised but compared with the literature on halal tourism, CBT, destination competitiveness, and destination marketing.

3. RESULTS AND DISCUSSION

3.1. Analysis of Community-Based Halal Tourism Components

This results and discussion section is structured in accordance with the destination component analysis framework outlined in the article by Prakoso and Pravita (2018), namely analysing a destination through its attractions, accessibility, amenities, supporting facilities, institutional framework, strategic issues, the 3L principles, and a development model framework. This framework is relevant to Temajuk because this destination is not merely understood as a marine tourism space, but rather as a living space for a border community possessing natural, cultural, and local economic potential, as well as halal values. The principle of community-based tourism positions the community as the owners of resources, managers of the tourism experience, and the primary beneficiaries (Prakoso & Pravita, 2018).

Attraction

Temajuk's attractions can be divided into physical and non-physical attractions. Physical attractions include Tanjung Bendera Beach, Tanjung Kemuning Beach, Tanjung Bayuan Beach, Camar Bulan Beach, Asam Jawe Jetty, Teluk Atong Bahari Beach, Tanjung Datuk Tropical Rainforest, Gunung Pangi Waterfall, Dua Kelapa Island, or Batu Nenek, Maludin Mangrove Forest, and Batu Bajulang. This variety of attractions demonstrates that Temajuk possesses a landscape of marine environments, forests, beaches, and waterfalls that can be developed as a single nature-based halal tourism experience. From a CBT perspective, natural attractions must not be separated from the lives of the local community, as the tourism experience becomes all the more powerful when visitors can understand the way of life of coastal and border communities (Murphy, 1985; Scheyvens, 1999).

The non-physical attractions of Temajuk include the Ubur-Ubur Dance, zikir performances, the Malay Zapin Dance, seafood processing, the jellyfish season, the Paloh Coastal Festival, and the Wonderful Indonesia Festival. Data from the dissertation indicates that the Ubur-Ubur Dance evolved from the daily activities of residents during the jellyfish season, whilst zikir art continues to be preserved as part of the Sambas Malay culture (Akmadani, 2025). This finding is significant because community-based halal tourism requires not only Muslim-friendly facilities but also authentic, respectful cultural narratives that are closely aligned with local community values (Battour & Ismail, 2016; Henderson, 2016).

Accessibility

Accessibility remains Temajuk's main weakness. The village's location, far from the provincial centre, reinforces its frontier character, but the distance and road conditions increase travel costs for tourists. Data from a doctoral thesis indicates that Temajuk Village is approximately 55 km from the sub-district centre, 109 km from the regency capital, and 335 km from Pontianak. The main limiting factor is the road access, which is not yet fully adequate, whether on national, provincial, regency, or village roads (Akmadani, 2025). In a community-based tourism model, accessibility is understood not merely as the route to the destination, but as a prerequisite for economic benefits to flow into the local community.

This situation differs from that of many beach destinations located close to city centres. Temajuk requires an access strategy tailored to its border context. The provision of transport to and from Temajuk, improvements to village roads, tourist signage, route information and integration with Google Maps need to be included in the development agenda. Inskeep (1991) emphasises that accessibility is part of the destination system that determines length of stay, perceptions of comfort, and decisions to revisit. For halal tourism, good access is also linked to a sense of family safety, particularly for travellers with children, the elderly, or community groups.

Amenities

Temajuk's amenities have developed through homestays, accommodation, local cuisine, places of worship, basic facilities and souvenir products. The dissertation notes the presence of homestays and private villas, including Homestay Bang Mex and Abah House, with rates of around Rp150,000 to Rp200,000 per night (Akmadani, 2025). Homestays are important because they facilitate direct interaction between tourists and local residents. In CBT, homestays are not merely a place to sleep, but a medium for the exchange of social experiences that can boost local household income (Ashley et al., 2001; Moscardo, 2008).

However, the amenities in Temajuk still require standardisation. Areas requiring improvement include the registration of homestays, room rate standards, room cleanliness, information on places of worship, the availability of clean water, the management of halal food, and family-friendly services. These standards can be established gradually at village level before all business operators enter the formal certification process. This approach is more realistic for border areas, as local businesses do not always have strong administrative capacity. With simple standards, tourists are assured of service quality, whilst the community can continue to manage their businesses in line with local capabilities.

Ancillary Services

Temajuk's supporting facilities include electricity, telecommunications networks, banking facilities, digital promotion, an information centre, a souvenir centre, and visitor data. The most prominent obstacles are the lack of banking facilities, poor communication and internet access, and the fact that the electricity supply is not yet available 24 hours a day. The dissertation notes that electricity is still available for around

14 hours, the internet connection is only stable at a few points, and the available base transceiver stations (BTS) are not yet capable of adequately meeting tourists’ communication needs (Akmadani, 2025).

The limitations of ancillary services should not be regarded as a secondary matter. In modern destinations, tourists require communication, payment options, information and a sense of security. Poor internet connectivity can hinder real-time promotion, digital transactions, tourist reviews, room bookings and social media content management. Research findings indicate that digital promotion is beginning to take shape through the Temajuk Informasi fan page, the Sambas tourism account, Instagram posts, and support from digital communities such as GenPI Sambas (Akmadani, 2025). However, community-based digital promotion will struggle to reach its full potential if the internet network and the destination’s information systems remain unstable.

Institutions

The Temajuk initiative relies on the village government, the Pokdarwis, local businesses, arts groups, the fishing community, farmers, young people, and support from the local government. In the dissertation, Pokdarwis is noted as playing a key role in promotion, tourism information, and the development of local culture. This is evident from the statement by the Chair of Pokdarwis regarding the use of the #Temajuk hashtag and the @genpiSambas gallery to showcase the charm of Temajuk (Akmadani, 2025). This local institution serves as social capital that connects tourism stakeholders with the market, the government, and the digital community.

Nevertheless, institutional structures still need to be consolidated. Strengthening Pokdarwis requires more than simply establishing an organisation; it necessitates a clear division of labour, management training, visitor data management, pricing standards, a code of conduct for service provision, and regular forums with homestay operators, culinary businesses, fishermen, young people and arts groups. In the 3L concept, institutional framework is the core of ‘locally organised’ as the community must have the space to plan, manage, and evaluate tourism activities (Prakoso & Pravita, 2018).

Table 2. Components of a Community-Based Halal Tourism Destination in Temajuk

| Component | Key Findings | Key Issues | Areas for Improvement |
|------------------|--|---|--|
| Attractions | Beaches, mangroves, waterfalls, forests, jellyfish season, Jellyfish Dance, zikir, festivals | Cultural attractions are not yet scheduled and have not been fully packaged as tourist packages | Halal tourism packages based on nature, culture and coastal life |
| Accessibility | The distance from the provincial capital and road access remain obstacles | Public transport, signage and road quality are inadequate | Improvements to village roads, tourist signage, route information, and local transport |
| Amenities | Homestays, private villas, local cuisine, potential for souvenirs | Homestay registration and pricing standards are not yet robust | Village-level halal service standards and hospitality training |
| Ancillary | Digital promotion, BTS, electricity, banking needs, information centre | Limited internet access, electricity supply not yet fully restored, no banks | Establishment of additional BTS, information systems, QRIS, and a tourism information centre |
| Institutional | Village government, Pokdarwis, business operators, youth, arts groups | Coordination and management capacity still need to be strengthened | Destination forums, division of labour, visitor data, and cross-stakeholder partnerships |

Source: Processed data, 2026

Review of Government Policy

The development of community-based halal tourism in Temajuk is underpinned by a fairly open policy framework, although there are as yet no specific local regulations on halal tourism. Sambas Regent Regulation No. 51 of 2020 on Tourism Villages serves as a key foundation, as it sets out the principles governing the operation of tourism villages, their development, designation, establishment, management organisation, and promotion. In the dissertation, this regulation is assessed as providing scope for the

development of destinations based on local wisdom, the provision of facilities, tourism services, promotion, and the strengthening of community institutions (Akmadani, 2025).

At the national level, the development of halal tourism is also linked to DSN-MUI Fatwa No. 108/DSN-MUI/X/2016 on guidelines for the organisation of tourism based on Sharia principles and Law No. 33 of 2014 on Halal Product Guarantee. However, Temajuk's position as a border destination requires more operational policies. Local authorities need to translate the framework for tourism villages into halal service standards that are easily understood by local stakeholders. These standards may include halal food and drink, hygiene, prayer facilities, service etiquette, price information, security, and environmental management.

Government policy must not stop at designating a village as a tourist destination. The government needs to carry out functions such as guidance, support, infrastructure development, facilitating certification, cross-regional promotion, and the protection of local cultural assets. The model outlined in the article by Prakoso and Pravita (2018) shows that the government acts as both a regulator and a community partner. In the context of Temajuk, this role becomes even more crucial as the local community cannot, on its own, repair roads, build mobile phone masts, establish a bank, draft halal regulations, or create a visitor data system.

Analysis of Strategic Issues in Community-Based Halal Tourism Development

Internal Strategic Issues

- a. Temajuk's natural attractions are very strong, but some of them are still used solely for sightseeing and have not yet been integrated into community-based halal tourism packages.
- b. Cultural attractions such as the Ubur-Ubur Dance, zikir, and Zapin Melayu already possess local value, but rehearsals, performance schedules, training centres, and succession planning are not yet consistently managed.
- c. Homestays and accommodation are available, but data collection, pricing standards, cleanliness, information on halal services, and the quality of hospitality still need to be improved.
- d. The Tourism Awareness Group (Pokdarwis) and local youth play a vital role in promotion and management, but capacity in destination management, visitor data, and coordination among stakeholders remains unstable.
- e. The community has economic opportunities through the food and drink sector, souvenirs, homestays, transport services, festivals and seafood processing, but the distribution of benefits requires clearer governance.

External Strategic Issues

- a. Trends in halal tourism, special-interest tourism, ecotourism, and experiential tourism present significant opportunities for Temajuk as an authentic border destination.
- b. Limitations in road access, electricity, internet, and banking facilities can reduce visitor comfort and weaken the destination's competitiveness.
- c. Digital promotion opens up vast market opportunities, but requires an internet connection, consistent content, an events calendar, and a unified destination narrative.
- d. Changes to the coastal environment, disaster risks, tourist litter and pressure on sea turtle habitats need to be managed to ensure that tourism does not damage natural capital.
- e. The absence of local-level regulations for halal tourism could lead to varying service standards among businesses and undermine tourist confidence.

These internal and external issues indicate that Temajuk is at an interesting juncture. On the one hand, the community already possesses natural, cultural and social capital. On the other hand, its institutional capacity, infrastructure and policies are not yet sufficiently robust. In CBT studies, such conditions require a phased approach. The community is given the space to act as the primary manager, whilst the government and the private sector address shortcomings in infrastructure, training, promotion, market access, and financing (Dangi & Jamal, 2016).

Analysis of the Principles of Community-Based Tourism

Locally Sourced

Temajuk's local resources consist of natural capital, the Sambas Malay culture, Islamic values, the activities of fishermen and farmers, seafood processing, festivals, and border narratives. These resources

possess characteristics that are not easily replicated by other destinations. However, not all of these resources have been optimally managed and packaged by the community. Some attractions remain in their natural state and have not yet been organised into tourism products with a structured itinerary, guides, narratives, pricing, safety standards, and halal information. In accordance with the ‘locally resource’ principle, local resources should form the core of product development, rather than merely serving as a visual backdrop for tourists (Prakoso & Pravita, 2018).

Local Benefits

Tourism activities in Temajuk have the potential to benefit the local community through homestays, culinary experiences, transport services, the sale of local products, festivals, promotion, and seasonal employment such as jellyfish processing. Data from a dissertation indicates that during the jellyfish season, local people, including women, are involved in transport and processing activities, meaning these economic activities can be introduced as educational tourism experiences (Akmadani, 2025). However, local benefits need to be regulated so that they are not concentrated solely on certain stakeholders. The principle of ‘locally benefit’ demands a fair, transparent distribution of benefits that is felt by the wider community (Goodwin & Santilli, 2009; Scheyvens, 1999).

Locally Organised

Institutionally, Temajuk has a village government, a tourism development group (Pokdarwis), a youth group, homestay operators, culinary businesses, arts groups, fishermen, and support from the district government. This indicates the presence of initial capital for local organisation. However, local organisation still needs to be made more systematic. A village-level destination forum could serve as a platform to discuss the events calendar, pricing standards, waste management, tour packages, visitor data, promotion, and the resolution of conflicts between stakeholders. ‘Locally organised’ does not merely mean that the community works in the tourism sector, but that the community helps determine the direction, the rules of the game, and the distribution of tourism benefits (Okazaki, 2008; Tasci et al., 2013).

Table 3. Analysis of the 3L Principles in Community-Based Halal Tourism in Temajuk

| The 3L Principle | The Condition of Temajuk | Apparent Weaknesses | Recommendations |
|-------------------------|--|--|---|
| Local resources | Beaches, mangroves, waterfalls, Malay culture, zikir, jellyfish season, festivals, homestays | Not all potential has been incorporated into community-based halal tourism packages | Inventory of potential and thematic tour packages based on nature, culture, and local experiences |
| Local benefits | Economic benefits arise through homestays, cuisine, local services, seafood products, and festivals | Benefit distribution remains unmeasured as visitor and transaction data is not yet robust | Data collection on operators, pricing standards, visitor records, and community benefit-sharing schemes |
| Local organisation | Village government, Pokdarwis, youth, business operators, arts groups, and support from the local government | Coordination, human resource capacity, and management authority still need to be clarified | Village destination forums, management training, halal service SOPs, and formal partnerships |

Source: Processed Data, 2026

Analysis of Stakeholder Roles in the 3Ls as the Basis for the Model

The development of community-based halal tourism in Temajuk requires a partnership model involving the community, the government, the private sector and tourists. The community acts as the custodian of local resources, hospitality providers, homestay operators, cultural guardians, food providers, local guides and creators of tourism experiences. The government acts as a regulator, facilitator, mentor, infrastructure provider, institutional enabler, and link to wider markets. The private sector can play a role in investing in amenities, business training, promotion, payment systems, and strengthening the supply chain for local products. Tourists act as spending contributors who provide direct income through

accommodation, food, services, and local products, as well as indirect promoters through digital reviews and social media posts.

Such partnership models need to be developed in a balanced manner. The government must not take over the entire scope of community management, whilst the community must not be left to bear the burden of development alone. The private sector needs to be involved through a partnership principle that protects local ownership. Within the 3L framework, the community should remain at the centre of 'locally resource' and 'locally organise', whilst the government and the private sector support the expansion of 'locally benefit'. With this model, halal tourism does not become an external project, but remains a strategy for the welfare of border communities.

Analysis of Tourism Product Development Components

The development of tourism products in Temajuk should focus on local potential and the community, rather than solely on physical infrastructure. The direction of development can be outlined as follows.

Attractions

- a. Develop halal marine tourism packages that link beaches, mangroves, waterfalls, jetties, and coastal community activities.
- b. Scheduling cultural attractions such as the Ubur-Ubur Dance, zikir, Zapin Melayu, and demonstrations of seafood processing on a regular basis.
- c. Developing educational tourism during jellyfish season whilst prioritising safety, community work ethics, and halal values.
- d. Strengthening the conservation of sea turtles, mangrove forests, and beach cleanliness as part of the image of sustainable halal tourism.
- e. Promoting locally-sourced souvenirs and gifts, such as seafood products, handicrafts and creative products with a Temajuk theme.

Accessibility

- a. Gradually improving village roads and access points to major tourist attractions.
- b. Providing route information, tourist signage, estimated travel times, and emergency service points.
- c. Developing local transport from the sub-district centre or transit points to Temajuk.
- d. Promoting community-based travel packages that combine local transport, guides, homestays, and local cuisine.

Amenities

- a. Conducting an official census of homestays and accommodation at village level.
- b. Establishing standards for room rates, cleanliness, prayer facilities, information on the direction of the Qibla, and service etiquette.
- c. Developing a halal food centre that prioritises local ingredients and hygienic food preparation.
- d. Establishing a souvenir centre and community product display with a simple curation system.
- e. Strengthening the 'Tourism Awareness Movement' so that the values of safety, order, cleanliness, comfort, beauty, friendliness, and memorable experiences become daily practice.

Ancillary Services or Supporting Facilities

- a. Encouraging the addition of base transceiver stations (BTS) and improvements to the internet network to ensure smoother promotion, transactions, and communication for tourists.
- b. Advocating for a more stable electricity supply to support homestays, culinary offerings, and night-time tourism activities.
- c. Developing digital payment systems and access to banking services through partnerships with banks or Laku Pandai agents.
- d. Creating an official website or page for the destination containing information on attractions, homestays, prices, contact details, maps, festival schedules, and halal services.
- e. Establishing a tourism information centre managed by the Pokdarwis and local youth.

Institutions

- a. Establishing a village destination forum involving the village government, Pokdarwis, homestay operators, culinary businesses, young people, arts groups, fishermen, and community leaders.
- b. Enhance human resource capacity through training in halal hospitality, digital promotion, visitor record-keeping, waste management, and tourism safety.

- c. Developing simple village-level SOPs for halal tourism services that can be implemented by local operators.
- d. Strengthen partnerships with tourism agencies, universities, the media, digital communities and tourism industry stakeholders.
- e. Establishing an annual evaluation mechanism to ensure that the development of destinations can be measured transparently.

Development Model Scheme

Based on the above analysis, the community-based halal tourism development model in Temajuk can be formulated as the 3L Border Partnership Model. This model places tourists, the community, the government and the private sector in a mutually beneficial relationship. Tourists act as spending contributors through their expenditure on accommodation, food and drink, transport, local products and tourism services. Tourists also become digital contributors when they share their experiences via social media, reviews, photos, videos, and personal recommendations. In the context of Temajuk, which is beginning to gain recognition through digital content, tourists’ digital contributions can rapidly strengthen community promotion (Akmadani, 2025; Hays et al., 2013; Litvin et al., 2008).

The community acts as the custodian of culture and services. They safeguard natural resources, manage homestays, serve halal cuisine, promote local culture, maintain cleanliness, provide local information, and foster a tourist-friendly atmosphere. The government acts as a policy and infrastructure enabler through regulations, roads, electricity, mobile phone masts, official promotion, guidance for local tourism groups, staff training, and facilitation of halal certification. The private sector acts as a market and capacity partner through support for ethical investment, promotion, payment systems, business training, and partnerships for local products.

This model emphasises that community-based halal tourism must not be reduced to the provision of halal certification. In Temajuk, ‘halal’ must be understood as destination management that is clean, safe, honest, family-friendly, culturally respectful, and provides economic benefits to the local community. Under this model, destination development proceeds from the bottom up—that is, from the community, the Pokdarwis, the village government, the local government, industry stakeholders, and up to the national promotional network. This direction is in line with the principles of CBT, which require resources to originate locally, benefits to return to the local area, and management organisations to be rooted in the community (Prakoso & Pravita, 2018; Scheyvens, 1999).

Table 4. Diagram of the 3L Border Partnership Model for Halal Tourism in Temajuk

| Actor | Key Role | Contribution to 3L | Expected Outcomes |
|--------------------------------------|---|---------------------------------------|---|
| Local community | Cultural custodians, homestay operators, culinary providers, guides, environmental stewards | Locally sourced and locally organised | Authentic halal tourism experiences and economic benefits for households |
| Tourism Development Groups and youth | Attraction coordinators, digital promotion, information centres, visitor data | Locally organised | Destinations are better coordinated and information is more easily accessible |
| Village and local government | Regulations, guidance, infrastructure, official promotion, facilitation of certification | Enhancers of local benefits | Service standards and systemic support for communities |
| Private sector and partners | Ethical investment, training, payment systems, market access, promotion | Supporters of local benefits | Local businesses scale up without losing community ownership |

| | | | |
|----------|---|------------------------------|--|
| Tourists | Local shopping, reviews, digital promotion, participation in cultural experiences | Drivers of economic benefits | Direct revenue, eWOM, and enhanced destination image |
|----------|---|------------------------------|--|

Source: Author's synthesis of Prakoso and Pravita (2018), Goodwin and Santilli (2009), and destination management literature.

4. CONCLUSION

The development of community-based halal tourism in Temajuk Village demonstrates that the local community is at the heart of a destination's competitiveness. The potential of the beaches, mangroves, waterfalls, jellyfish season, zikir performances, the Ubur-Ubur Dance, homestays, festivals, and the community's digital promotion can become key strengths if managed according to the principles of 'locally sourced, locally benefited, and locally organised'. The findings indicate that Temajuk's challenges lie not only in the availability of attractions, but also in accessibility, amenities, ancillary services, institutional frameworks, and regulations. Roads, electricity, internet, mobile network coverage, banking facilities, homestay registration, standardised pricing, a tourist information centre, and visitor data are prerequisites for the community to manage halal tourism more professionally. This article formulates the 3L Border Partnership Model, which positions the community as the owners of resources and managers of the tourism experience, Pokdarwis as the organisational hub, the government as the enabler of policy and infrastructure, the private sector as a partner for capacity and market access, and tourists as contributors to the economy and digital promotion. This model can serve as the foundation for the development of a more equitable, sustainable, and community-oriented halal tourism sector in Temajuk.

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