

Halal Food Development in Bali: Dynamics of Muslim Beliefs, State Regulations, and Local Culture

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Abstract

Bali faces challenges in implementing halal product assurance because the majority of its population is non-Muslim, and there is an increasing demand for halal tourism. This study aims to analyze the dynamics of halal food development in Bali in the context of religion, regulation, and local culture. The method is a socio-legal approach with interview techniques, observation, and legal document analysis. The findings show that the interaction between religious norms, state policies, and local culture affects the availability of halal food. The novelty of this study lies in the contextual approach to halal governance in non-Muslim majority areas. Recommendations include increasing halal literacy, supporting MSMEs, and strengthening locally-based halal supply chains.

Keywords: halal food; local culture; Muslim faith; state regulation

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Bali menghadapi tantangan dalam penerapan jaminan produk halal karena mayoritas penduduknya non-Muslim dan meningkatnya permintaan wisata halal. Penelitian ini bertujuan menganalisis dinamika pengembangan pangan halal di Bali dalam konteks agama, regulasi, dan budaya lokal. Metode yang digunakan adalah pendekatan sosio-legal dengan teknik wawancara, observasi, dan analisis dokumen hukum. Temuan menunjukkan bahwa interaksi antara norma agama, kebijakan negara, dan budaya lokal memengaruhi ketersediaan makanan halal. Kebaruan penelitian ini terletak pada pendekatan kontekstual terhadap tata kelola halal di wilayah mayoritas non-Muslim. Rekomendasinya meliputi peningkatan literasi halal, dukungan bagi MSMEs, dan penguatan rantai pasok halal berbasis lokal.

Kata Kunci: makanan halal; budaya lokal; keyakinan Muslim; peraturan negara

Introduction

As an international tourist destination, it is renowned for its natural beauty, rich culture, and hospitality, attracting millions worldwide annually.¹ However, for Muslim travelers, one of the main challenges faced is the limitation in the provision of halal food that genuinely follows Sharia provisions. This aligns with the findings of Muchamad Zaenuri and his colleagues, who revealed that implementing Sharia-based accommodation facilities is still not optimal.² This situation urgently requires the culinary and hospitality sectors to adapt by providing more inclusive services for Muslim travelers.

On the other hand, the presence of the Muslim community in Bali, which has coexisted with the Hindu-majority population for centuries, also underscores the importance of access to halal food in their daily lives.³ While certain areas, such as Kampung Islam Kepaon and Kampung Bugis Serangan, have long been centers of Muslim communities where halal cuisine is readily available, the majority of restaurants and food stalls in Bali have yet to accommodate the demand for halal food widely.⁴ This situation presents a dilemma between the growing market need for halal food and the challenges in implementing the regulations governing it.

From a legal perspective, Indonesia has established Law No. 33 of 2014 on Halal Product Assurance (JPH Law) as the primary legal framework mandating halal certification for all products entering, circulating, and trading in Indonesia.⁵ To ensure more effective implementation, the government issued Government Regulation (PP) No. 39 of 2021 on the Implementation of Halal

¹ Diah Gayatri Sudibya et al., "Perlindungan Hukum terhadap Pura sebagai Kawasan Suci dari Komersialisasi Budaya Berdasarkan Peraturan Gubernur Propinsi Bali Nomor 25 Tahun 2020," *Jurnal Interpretasi Hukum* 5, no. 2 (2024): 1162–70, <https://doi.org/10.22225/juinhum.5.2.10674.1162-1170>.

² Muchamad Zaenuri et al., "Halal Tourism Concepts and Policies: Case in West Nusa Tenggara," in *4th International Conference on Sustainable Innovation 2020–Social, Humanity, and Education (ICoSIHESS 2020)* (Atlantis Press, 2021), <https://doi.org/10.2991/assehr.k.210120.100>.

³ I Ketut Wisarja and I Ketut Sudarsana, "Tracking the Factors Causing Harmonious Hindu-Islamic Relations in Bali," *Cogent Social Sciences* 9, no. 2 (2023): 2259470, <https://doi.org/10.1080/23311886.2023.2259470>.

⁴ Roch Aris Hidayat et al., *Jejak Islam dalam Manuskrip di Bali* (Yogyakarta: Diva Press, 2020), 54.

⁵ Ilham Abdi Prawira, "Legal Protection for Consumers Through Halal Certification Mandate of Law Number 33 of 2014 Concerning Guarantees for Halal Products," *Media Syari'ah: Wahana Kajian Hukum Islam dan Pranata Sosial* 24, no. 2 (2022): 207, <https://doi.org/10.22373/jms.v24i2.11477>.

Product Assurance (BPJPH), which explicitly regulates the procedures, obligations of business actors, and monitoring mechanisms. Under this regulation, the BPJPH is responsible for halal certification, supported by Halal Inspection Institutions (LPH) for auditing and the Indonesian Ulama Council (MUI) as the authority in issuing halal fatwas.⁶ However, a significant obstacle in implementing this policy is the lack of understanding and awareness among business actors, with many restaurant owners and food producers in Bali perceiving halal certification as relevant only to Muslim consumers.

Another important aspect is related to the limitations of halal certification, as stipulated in Article 127 of Government Regulation No. 39 of 2021, which requires that imported products obtain halal certification from foreign institutions. However, when raw materials must be imported from other regions, production costs increase, making compliance with halal certification more difficult. Therefore, strategic steps are needed, including increased socialization of the benefits of halal certification, providing incentives for MSMEs, and lengthening infrastructure in the distribution of halal goods to ensure that this policy can be implemented effectively without hampering the growth of the culinary and tourism industries, which are essential sectors in Bali's economy.

Research by M. Mannaa shows that trust in halal food is a key factor in the Muslim travel experience.⁷ Based on the Global Islamic Economy Report, Indonesia is ranked second with the largest and most significant global contribution to the halal food industry.⁸ In addition, Darmawati's research shows that the halal industry is one of the fastest-growing global business sectors, serving around 1.8 billion consumers worldwide and has an estimated market value of USD 2.1 trillion.⁹

⁶ Vivi Sylvia Purborini, "Study of Halal Certification for Food and Beverage Products Based on PP No. 39 of 2021," *Edu-Riligia: Jurnal Ilmu Pendidikan Islam dan Keagamaan* 8, no. 2 (2024), <https://doi.org/10.47006/er.v8i2.20631>.

⁷ Maryam Taha Mannaa, "Halal Food in the Tourist Destination and Its Importance for Muslim Travellers," *Current Issues in Tourism* 23, no. 17 (2020): 2195–2206, <https://doi.org/10.1080/13683500.2019.1616678>.

⁸ Indonesia Sharia Economic Festival, "SGIE Report 2022: Makanan Halal Indonesia Peringkat Dua Dunia," isef.co.id, February 2022, <https://isef.co.id/cat-artikel/sgie-report-2022-makanan-halal-indonesia-peringkat-dua-dunia/>.

⁹ Darmawati Darmawati et al, "Halal Industry: A Literature Bibliometric Review on Halal Studies," *Mazahib Jurnal Pemikiran Hukum Islam* 22, no. 1 (2023): 175–211, <https://doi.org/10.21093/mj.v22i1.5477>.

Despite various challenges, opportunities for developing the halal food industry in Bali remain widely open. A report from the Ministry of Tourism and Creative Economy of the Republic of Indonesia noted that the trend of halal tourism is experiencing consistent growth at the global level, characterized by a surge in demand for halal food, which increased from USD 177 billion in 2017 to USD 274 billion by 2023.¹⁰ Looking at the growing trend, Bali has great potential to be developed as a more inclusive and friendly halal tourism destination for Muslim travelers. Apart from challenges in certification, local perceptions of halal food also influence the development of this industry in Bali.¹¹

In the context of Bali, the discourse on halal regularly covers legal and economic aspects and touches on complex social and cultural dimensions. For some business actors, halal certification is seen as a new challenge requiring adaptation, while for Muslim communities and tourists, these regulations are a fundamental necessity that must be met.¹² With the increasing global awareness of halal certification, Bali has an excellent opportunity to build a halal culinary ecosystem that not only caters to Muslim tourists but can also increase the competitiveness of the local level.¹³

In Bali, where most of the population adheres to Hinduism, implementing the halal food system presents unique complexities due to cultural differences, consumption practices, and the local economic structure.¹⁴ Therefore, the purpose of this study is not merely to identify challenges and opportunities in implementing halal regulations but also to formulate adaptive strategies that

¹⁰ Kemenparekraf/Baparekraf RI, "Potensi Pengembangan Wisata Halal di Indonesia," [kemenparekraf.go.id](https://kemenparekraf.go.id/ragam-pariwisata/Potensi-Pengembangan-Wisata-Halal-di-Indonesia), February 2025, <https://kemenparekraf.go.id/ragam-pariwisata/Potensi-Pengembangan-Wisata-Halal-di-Indonesia>.

¹¹ Rokhmat Subagiyo and Achmad Syaichoni, "The Potential of Halal Culinary Tourism Among Non-Muslim Communities in Bali," *Al-Amwal: Jurnal Ekonomi dan Perbankan Syari'ah* 15, no. 2 (2023): 185, <https://doi.org/10.24235/amwal.v15i2.15535>.

¹² Nur Dwi Astutik, Ahmad Ahsin Kusuma Mawardi, and Agus Mahardiyanto, "Persepsi Konsumen Muslim terhadap Sertifikasi Halal pada De Dapoer Rhadana Hotel Kuta Bali," *Jurnal Al-Qardh* 6, no. 1 (2021): 67–75, <https://doi.org/10.23971/jaq.v6i1.2753>.

¹³ Rifky Setiawan and Muhammad Mirza Pahlevi, "Potensi Perkembangan Halal Food di Denpasar Bali," *Gemawisata: Jurnal Ilmiah Pariwisata* 19, no. 1 (2023): 34–39, <https://doi.org/10.56910/gemawisata.v19i1.269>.

¹⁴ Ni Luh Suastuti, "Teenage's Perception of Traditional Balinese Food in Kuta Selatan Badung Bali," in *1st NHI Tourism Forum* (SciTePress, 2019), 79–83, <https://doi.org/10.5220/0009595100790083>.

can bridge the Canadian tourists and local socio-cultural conditions.¹⁵ This research contributes significantly to developing an inclusive and sustainable halal ecosystem in a pluralistic setting like Bali by highlighting the intersection between regulation, cultural practices, and tourism dynamics.

Halal Food: From Belief to State Regulation in Indonesia

The obligation to consume halal food and beverages in Islam has a strong basis, as stated in the Quran, ḥadīth, and *ijtihād*.¹⁶ These three sources explicitly command Muslims to consume only *ḥalāl* and *ṭayyib*, as stated in Sūrah al-Baqarah (2):168, 172-173, and Sūrah al-Mā'ida (5): 88. The concept of *ḥalāl* and *ṭayyib* is a Quranic command that has an impact on economic growth, so it is necessary to ensure that when consuming goods, one must stay away from *ḥarām*, have a positive effect, and be not harmful.¹⁷ Therefore, the Quranic concept of *ḥalāl* and *ṭayyib* focuses on consuming *ḥalāl* and *ṭayyib*, with strict supervision and certification required to ensure optimal health benefits for society.¹⁸

The importance of consuming halal is further emphasized in the commentary of *Tafsīr al-Qurṭubī* on a ḥadīth which highlights the close relationship between lawful sustenance and the acceptance of worship. In the ḥadīth, the Prophet describes a traveler in distress—a condition that would typically make one's supplication more likely to be answered—but whose prayer is rejected because his food, drink, and clothing come from unlawful sources. This serves as a reminder that acts of worship, including prayer, will not be accepted if one consumes non-halal food. The message underscores that maintaining lawful consumption is not merely a matter of legal compliance in

¹⁵ Suaidi Suaidi, "Bridging Institutional and Regulatory Gaps: Enhancing Sharia Compliance in Islamic Financial Institutions in Indonesia," *El-Uqud: Jurnal Kajian Hukum Ekonomi Syariah* 3, no. 1 (2025): 23–39, <https://doi.org/10.24090/eluqud.v3i1.13288>.

¹⁶ Andi Hakim Lubis and Muazzul Muazzul, "The Concept of Halal Food Based on Islamic Law Perspective," in *Proceeding of Annual Conference on Islamic Economy and Law*, vol. 2, 2023, 32–40, <https://doi.org/10.21107/aci.v2i1.130>.

¹⁷ Taqiyah D Insani, Abdul W Al-Faizin, and Muhammad N H Ryandono, "The Impact of Halal at Thayyib and Consumption Ethics on Economic Growth: An Economic Tafsir of Al-Baqarah 168," *Journal of Islamic Monetary Economics and Finance* 5, no. 2 (2019): 459–74, <https://doi.org/10.21098/jimfv5i2.1071>.

¹⁸ Irma Fatmawati, "The Halalan Toyyibah Concept in the al-Qur'an Perspective and Its Application with Food Products in Indonesia," in *1st International Conference of Islamic Education*, vol. 1, 2019, 397–405, <https://jurnal.pancabudi.ac.id/index.php/ihce/article/view/752>.

Islamic jurisprudence but also a spiritual necessity that directly affects the validity and acceptance of a Muslim's worship before God.

This ḥadīth highlights that Allah only accepts what is reasonable and lawful, whether in acts of worship or sustenance. The Prophet reminds us that Allah has commanded the believers to consume *ḥalāl* and *ṭayyib*, just as He commanded the messengers. The Prophet then gives an example of a distressed traveler whose condition should make his supplication more likely to be accepted. However, his supplication is rejected because he consumes unlawful food and drink and wears illegal clothing. This ḥadīth teaches the importance of ensuring that one's sustenance is *halal*, as it directly impacts the acceptance of worship and supplications.

In Islamic jurisprudence, there are differing opinions regarding the consumption of food contaminated by impure substances (*najis*); the al-Shāfi'i and Ḥanbalī schools strictly prohibit it, while the Ḥanafī and Mālikī schools are more lenient, allowing it if Islamic principles carry out purification. One key concept in this context is *istiḥālah*, which refers to transforming an impure substance into a pure one through a change in its essential properties.¹⁹ According to the 2015 Ijtima Ulama resolution, *istiḥālah* is the process by which a substance and its properties change such that its legal status shifts from impure to pure.²⁰ For example, wine, forbidden initially, can be considered *halal* if it undergoes a chemical transformation into vinegar, thereby altering its essential characteristics.²¹ In the *halal* food industry, this concept is highly relevant for assessing ingredients derived from non-*halal* sources that have undergone significant transformation, such as gelatin made from the bones of non-*halal* animals, which lose their original form and function during processing.²²

¹⁹ Miam Kashim et al., "Principles Regarding the Use of Haram Sources in Modern Food Products: An Islamic Perspective," *J. Crit. Rev.* 7, no. 18 (2020): 2024–31, <http://www.jcreview.com/?mno=96789>.

²⁰ Komisi Fatwa Majelis Ulama Indonesia, "Keputusan Komisi B 2 Masail Fiqhiyah Mu'ashirah (Masalah Fikih Kontemporer) Ijtima' Ulama Komisi Fatwa Se Indonesia V Tahun 2015" (2015), <https://fatwamui.com/storage/488/KEPUTUSAN-KOMISI-B-2-ISTIHALAH.pdf>.

²¹ Asrori S Karni, "MUI Menyikapi Istihalah: Kasus AstraZeneca," Majelis Ulama Indonesia, April 2021, <https://mirror.mui.or.id/opini/29908/mui-menyikapi-istihalah-kasus-astrazeneca/>.

²² Hisam Ahyani and Memet Slamet, "Building the Values of Rahmatan Lil 'Alamin for Indonesian Economic Development at 4.0 Era from the Perspective of Philosophy and Islamic Economic Law," *Al-Ihkam: Jurnal Hukum & Pranata Sosial* 16, no. 1 (2021): 111–36, <https://doi.org/10.19105/al-ihkam.v16i1.4550>.

Understanding the concept of *istihālah* becomes crucial in implementing a Halal Assurance System (HAS) consisting of two key components: a form of halal certification and a system in the form of a guarantee of its halalness.²³ Products declared halal certified have been approved by BPJPH because all elements, in terms of products and services, including aspects of the process, have met the halal standards set through an initial audit or verification process and are valid for a specific period.²⁴ Meanwhile, the system that regulates internally is what the halal guarantee itself means. This system is continuous and must be maintained even after obtaining halal certification. Thus, while the halal certificate represents the outcome of verification, halal assurance functions as an ongoing monitoring mechanism that ensures daily adherence to halal standards.²⁵

Awareness of the importance of halal assurance in Muslim consumption has prompted governments worldwide, including Indonesia, to establish legal frameworks for halal product assurance. Indonesia enacted a specific law prioritizing the implementation of the halal assurance system, namely Law No. 33 of 2014 concerning Halal Product Assurance.²⁶ Then, the regulation became stronger after the issuance of Government Regulation No. 39 of 2021, which explains the halal certification mechanism in detail; for example, it describes the role of BPJPH, including the obligation of business actors to ensure their products comply with halal certification. Based on this regulation, everything circulated in Indonesia must be halal-certified, including food, beverages, medicines, cosmetics, and other consumer goods. The policy was established

²³ Halal Assurance System (HAS) is a management system implemented by businesses to ensure that the products produced always meet halal standards consistently. Khairunnisa Indah Safitri and Ika Dyah Kumalasari, "Implementasi Sistem Jaminan Halal Produk Livia Catering Berdasarkan HAS 23000," *Jurnal Teknologi Pertanian* 11, no. 2 (2022): 139–46, <https://doi.org/10.32520/jtp.v11i1.2196>.

²⁴ Badan Penyelenggara Jaminan Produk Halal, "Sertifikasi Halal," bpjph.halal.go.id, April 2023, <https://bpjph.halal.go.id/detail/sertifikasi-halal>.

²⁵ Hatoli Hatoli, "Halal Certification of the Indonesian Ulema Council on Electronic and Non-Consumer Products from the Maslahah Perspective," *Journal of Islamic Law* 1, no. 2 (2020): 237–55, <https://doi.org/10.24260/jil.v1i2.45>.

²⁶ Nadia Fatima, Ipah Ema Jumiaty, and Rina Yulianti, "Implementasi Undang-Undang Nomor 33 Tahun 2014 tentang Jaminan Produk Halal: Studi Penyelenggaraan Jaminan Produk Halal di Provinsi Banten," *JDKP Jurnal Desentralisasi dan Kebijakan Publik* 4, no. 1 (2023): 40–51, <https://doi.org/10.30656/jdkp.v4i1.6267>.

as a form of protection for Muslim consumers from products containing prohibited substances.²⁷

In the food and beverage industry context, halal certification regulations provide legal certainty for Muslim consumers and strengthen trust in products circulating in the market.²⁸ A halal certificate issued by an authorized body such as BPJPH signifies that a product has undergone verification under Islamic principles, thus offering a legally recognized guarantee of its halal status.²⁹ This assurance is crucial for domestic consumers and business actors seeking to expand their markets globally.

The growing export trend shows the increased competitiveness of Indonesian products in international markets.³⁰ According to a report by the National Committee for Islamic Economy and Finance (KNEKS), Indonesia's halal food and beverage exports grew by 12.5% in 2022. Furthermore, a report by National Statistics BMI, a Fitch Solutions Company, indicates that the global halal market has experienced significant growth over the past decade. Its value is projected to reach approximately US\$ 1.3 trillion by 2025, equivalent to around IDR 20,670 trillion (assuming an exchange rate of US\$1 = IDR 15,900),³¹ offering vast opportunities for halal-certified products to enter new markets, including in countries where Muslims are a minority.³² With the enactment of Law No. 33 of 2014 on Halal Product Assurance and Government

²⁷ Muhammad Adi Riswan Al Mubarak et al., "Implementasi Peraturan Pemerintah Nomor 39 Tahun 2021 tentang Penyelenggaraan Bidang Jaminan Produk Halal," *Al-Adl: Jurnal Hukum* 15, no. 1 (2023): 214–31, <https://doi.org/10.31602/al-adl.v15i1.7072>.

²⁸ Febrina Mahliza and Rahmatyas Aditantri, "Consumption Behavior of Halal Cosmetic Products: The Mediating Role of Trust on the Effect of Halal Certification on Purchase Intention," *Journal of Economics Finance and Management Studies* 5, no. 1 (2022), <https://doi.org/10.47191/jefms/v5-i1-28>.

²⁹ Badan Penyelenggara Jaminan Produk Halal, "Tentang BPJPH," bpjph.halal.go.id, 2025, <https://bpjph.halal.go.id/detail/tentang-bpjph>.

³⁰ Fatkhul Muin and Palmawati Tahir, "Legal Policy of Halal Products for the Development of Small and Micro Enterprises after the Enactment of Government Regulation in Lieu of Law No. 2 of 2022 on the Job Creation," in *Al-Risalah: Forum Kajian Hukum dan Sosial Kemasyarakatan*, vol. 23, 2023, 1–12, <https://doi.org/10.30631/alrisalah.v23i1.1323>.

³¹ Badan Penyelenggara Jaminan Produk Halal, "Pasar Halal Tembus Rp20.000 Triliun, Kepala BPJPH: Peluang Market yang Harus Kita Ambil," bpjph.halal.go.id, December 2024, <https://bpjph.halal.go.id/detail/pasar-halal-tembus-rp20-000-triliun-kepala-bpjph-peluang-market-yang-harus-kita-ambil>.

³² Siti Mujanah, "Challenges and Opportunities of Implementing Halal Certification in Nonmuslim Majority Markets," *Journal of Halal Research, Policy, and Industry* 3, no. 1 (2024): 32–38, <https://doi.org/10.33086/jhrpi.v3i1.6179>.

Regulation No. 39 of 2021 on the Implementation of Halal Product Assurance, Indonesia not only strengthens protection for Muslim consumers but also leverages this legal framework to position its halal products strategically in the global market.

The Dynamics of Halal Food Availability in Bali

As one of the major tourist attractions of global interest, Bali attracts millions of visitors annually, including from countries with large Muslim populations.³³ The demand for halal food in Bali has become an increasingly important issue, considering the rising number of Muslim tourists seeking travel experiences aligned with Sharia principles.³⁴ However, despite growing awareness, the availability of halal food in Bali still faces various challenges that need to be addressed.

As the global halal tourism trend continues to grow, many halal food-adapted destinations are becoming available to meet the needs of Muslim travelers themselves.³⁵ According to Manna, destinations that offer halal food are more attractive to Muslim tourists and have a higher level of loyalty because halal food influences their intentions, so they want to visit again and stay longer because the accommodation is satisfactory.³⁶ This finding shows that halal food's availability impacts religious aspects and directly affects the competition for desirable tourist destinations in the long term.³⁷ In the context of Bali, one of Indonesia's top tourist destinations, meeting Sharia-compliant culinary needs presents a strategic opportunity to attract more Muslim tourists, particularly from Southeast Asia and the Middle East. Bali risks losing this potential market segment without adequate halal infrastructure, whereas

³³ I Ketut Astawa et al., "Green Hotel Promotion Strategy in Bali: A Study Using SWOT Analysis," in *International Conference on Applied Science and Technology on Social Science 2021 (ICAST-SS 2021)*, 2022, <https://doi.org/10.2991/assehr.k.220301.075>.

³⁴ Aditya Mardiasuti, "Sandiaga Usul Wisata Halal di Bali, Berapa Banyak Turis dari Negara Islam?," *detiktravel*, February 2019, <https://travel.detik.com/travel-news/d-4446011/sandiaga-usul-wisata-halal-di-bali-berapa-banyak-turis-dari-negara-islam>.

³⁵ Luhung Achmad Perguna et al., "Halal for All: Geo Spatial Tourism of Halal Food Stalls in Muslim Minority Tourist Destinations," *Geojournal of Tourism and Geosites* 36, no. 2spl (2021): 715–20, <https://doi.org/10.30892/gtg.362spl20-702>.

³⁶ Manna, "Halal Food in the Tourist Destination and Its Importance for Muslim Travellers."

³⁷ Jasmine Ghina Sanniya et al., "Halal Vs. Haram: Finding a Balanced Perspective in Certification," *Journal of Islamic and Law Studies* 8, no. 1 (2024): 115–35, <https://doi.org/10.18592/jils.v8i1.12858>.

strengthening its halal food ecosystem could expand its market reach and enhance its position in the global tourism competition.

The global halal food market continues to grow significantly and is expected to reach approximately US\$1.3 trillion by 2025.³⁸ A trend showing that the worldwide demand for halal products is increasing can present a significant opportunity for tourist destinations such as Bali to develop a more inclusive and competitive halal tourism ecosystem.³⁹ As Indonesia's flagship tourism destination, Bali is strategically positioned to attract Muslim travelers, particularly following the organization of Islamic-themed events such as Muslim cultural festivals and halal food exhibitions.⁴⁰ However, this potential has yet to be fully realized. Most food stalls and restaurants in Bali have not yet comprehensively adopted halal standards, indicating a gap between global market opportunities and the readiness of local halal infrastructure.⁴¹

One of the main obstacles lies with business owners, whose awareness and understanding of halal certification's urgency and benefits are still relatively minimal.⁴² Many entrepreneurs view certification merely as an administrative burden rather than a strategic move to enhance their business competitiveness. Findings by Jia, X., & Zhang, C. emphasized that a limited understanding of the concept of halal will be an obstacle when trying to develop the halal industry in Muslim minority areas, such as Bali.⁴³ This highlights that regulation alone is insufficient; an educational and culturally sensitive approach is needed to bridge national policy with local realities. Connecting global market trends with local socio-economic dynamics is

³⁸ Badan Penyelenggara Jaminan Produk Halal, "Pasar Halal Tembus Rp20.000 Triliun, Kepala BPJPH: Peluang Market yang Harus Kita Ambil."

³⁹ Abdul Kadir Jaelani, Anila Rabbani, and Muhammad Jihadul Hayat, "Land Reform Policy in Determining Abandoned Land for Halal Tourism Destination Management Based on Fiqh Siyasa," *El-Mashlahah* 14, no. 1 (2024): 211–36, <https://doi.org/10.23971/el-mashlahah.v14i1.8051>.

⁴⁰ Balai Besar POM di Denpasar, "Festival Makanan Halal di Provinsi Bali," denpasar.pom.go.id, June 2014, <https://denpasar.pom.go.id/berita/festival-makanan-halal-di-provinsi-bali>.

⁴¹ Subagiyo and Syaichoni, "The Potential of Halal Culinary Tourism Among Non-Muslim Communities in Bali."

⁴² Muhammad Luthfi Zuhdi, Shobichatul Aminah, and Qiwanudin Qiwanudin, "Halal Aware Literacy and Halal Certification Assistance with Business Declaration Scheme (Self Declare) for Small and Micro Businesses in Tangerang District, Banten," *Abdi Dosen: Jurnal Pengabdian pada Masyarakat* 7, no. 2 (2023): 714, <https://doi.org/10.32832/abdidos.v7i2.1641>.

⁴³ Xiong Jia and Zhang Chaozhi, "Turning Impediment into Attraction: A Supplier Perspective on Halal Food in Non-Islamic Destinations," *Journal of Destination Marketing & Management* 19 (2021): 100517, <https://doi.org/10.1016/j.jdmm.2020.100517>.

therefore crucial to designing responsive and effective policies that can drive the growth of Bali's halal culinary sector amid intense global tourism competition.

From a regulatory perspective, the Indonesian government has established the JPH Law, which gives confidence that halal certification of food and beverage products applies thoroughly in Indonesia, ensuring legal certainty.⁴⁴ To support the law's implementation, the latest law elaborates well on the certification mechanism, the role of related institutions, and sanctions for business actors who do not comply with halal regulations. This regulation benefits producers and consumers by ensuring product continuity and protecting consumers from harmful ingredients.⁴⁵ However, despite the legal framework provided by this regulation, its implementation in non-Muslim-majority areas like Bali still encounters multiple challenges.

The low participation of MSMEs in halal certification in developing the halal culinary industry in Bali is a challenge. As of December 2024, 448,434 micro, small, and medium-sized enterprises (MSMEs) were operating in the previous year. However, only 147 had obtained halal certification, accounting for less than 10 percent of the total.⁴⁶ This disparity reflects the suboptimal response of business actors to the growing market potential of Muslim tourists worldwide. In this case, Bali is the main visit of international tourists; the lack of guarantee of halal products not only reduces the competitiveness of the local culinary sector but also highlights the weak integration of halal regulations into the local economic practices—especially among small business actors who still view the certification process as an administrative burden and an additional cost disproportionate to its perceived benefits.

Therefore, the government must formulate more proactive policies to alleviate the burden of halal certification for MSMEs, including the option of waiving fees as a strategic incentive. So far, small business actors are still required to pay a certification fee of IDR 300,000, which includes registration,

⁴⁴ Aditya Fajri Kurnia Pradana et al., "Legal Protection for Muslim Consumers Regarding Halal Food Certification in Law Number 33 of 2014 (Gazetted)," *Al-Amwal: Journal of Islamic Economic Law* 9, no. 1 (2024): 91–109, <https://doi.org/10.24256/alw.v9i1.4959>.

⁴⁵ Al Mubarak et al., "Implementasi Peraturan Pemerintah Nomor 39 Tahun 2021 tentang Penyelenggaraan Bidang Jaminan Produk Halal."

⁴⁶ Antara News, "Pemprov Bali Genjot Digitalisasi Pemasaran dan Keuangan UMKM," [antaranews.com](https://www.antaranews.com/berita/4799161/pemprov-bali-genjot-digitalisasi-pemasaran-dan-keuangan-umkm), April 2025, <https://www.antaranews.com/berita/4799161/pemprov-bali-genjot-digitalisasi-pemasaran-dan-keuangan-umkm>.

document review, supervision by a halal process assistant institution, incentives for halal process assistants (PPH), and the MUI fatwa session.⁴⁷ Amid limited access to information and resources, this financial and administrative burden reinforces the perception that halal certification is more troublesome than beneficial. When the Muslim market is not yet seen as a promising segment, particularly in majority non-Muslim areas such as Bali, cost and bureaucratic obstacles become the main reasons for MSMEs' low engagement. Thus, more adaptive and supportive regulatory alignment is key to increasing the inclusion of local business actors within the national halal product assurance system.

Therefore, one of the key steps to improving the availability of halal food in Bali is to build strategic collaboration between the local government, business actors, and the Muslim community. Limited information and a lack of synergy among stakeholders pose challenges in providing adequate halal food services for Muslim tourists.⁴⁸ The Thai government, for example, has successfully implemented a similar approach by partnering with ASEAN countries, the Middle East, and the global Muslim community in developing its halal industry, resulting in an annual growth rate of 20% and making a significant contribution to national income.⁴⁹ This experience is highly relevant to Bali, considering its strategic position as a world tourism destination. By adopting such a model, Bali can develop information systems such as halal tourism applications or a well-organized halal food directory to make it easier for Muslim tourists to choose a place to visit.⁵⁰ This initiative strengthens the Muslim-friendly tourism ecosystem in Bali and opens new economic opportunities for local MSMEs.

One of the strategic steps that must be encouraged so that the halal food industry develops well is to build digitalization of halal product marketing to expand the reach of information and promotion more efficiently. This

⁴⁷ Moh Khoeron, "Catat, Ini Tarif Layanan Permohonan Sertifikasi Halal," *kemenag.go.id*, 2022, <https://kemenag.go.id/pers-rilis/catat-ini-tarif-layanan-permohonan-sertifikasi-halal-pju73j>.

⁴⁸ Erike Anggareni, Gustika Nurmalia, and A Kumedi Ja'far, "Utilizing the Banking System for Digital Waqf Behavioral Approach of Millennial Muslims," *El-Usrah: Jurnal Hukum Keluarga* 7, no. 1 (2024): 390–405, <https://doi.org/10.22373/ujhk.v7i1.22562>.

⁴⁹ Chandra Purnama et al., "Diplomasi Publik Thailand Melalui Industri Halal," *Sospol* 7, no. 1 (2021): 29–46, <https://doi.org/10.22219/sospol.v7i1.13968>.

⁵⁰ Lukman Santoso, Agus Triyanta, and Jawahir Thontowi, "Halal Tourism Regulations in Indonesia: Trends and Dynamics in the Digital Era," *Ijtihad: Jurnal Wacana Hukum Islam dan Kemanusiaan* 22, no. 1 (2022): 73–94, <https://doi.org/10.18326/ijtihad.v22i1.73-94>.

digitalization enables business actors to deliver accurate and real-time product information and provides broader access for Muslim tourists to find culinary options that align with their religious needs.⁵¹ Bali can build positive energy as a Muslim-friendly tourist attraction due to the integration of modern information systems with social media, halal travel platforms, and location-based digital directories. This approach aligns with global trends and has proven successful in countries such as Thailand, where digitalization of the halal industry has become a catalyst for increasing economic contribution. For Bali, this strategy opens significant opportunities to connect local MSMEs with the global Muslim market, enhance the added value of local products, and strengthen the tourism sector's competitiveness inclusively and sustainably.

The dynamics of halal food availability in Bali indicate that despite positive developments, several challenges remain, including limited halal certification, local community perceptions, low awareness among business owners, lack of cooperation, and restricted access to halal food. Therefore, a more comprehensive strategy is needed to overcome these obstacles; for example, Bali should take strategic measures, including awareness campaigns, collaboration between local and national governments, international partnerships, and increased media access to halal food information. This approach will help expand the tourist market and strengthen Bali's position as a more inclusive and globally competitive destination.

Developing Halal Food in Bali: The Dynamics of Local Culture

Bali is widely recognized as a world-class tourist destination for its unique cultural heritage and culinary traditions. Traditional Balinese cuisine features a variety of signature dishes, many of which prominently include coconut-based dishes, chicken, and pork.⁵² *Babi guling* (Balinese-style roasted whole pig), a renowned Balinese dish, has evolved from a traditional meal into a commercially popular culinary offering while remaining integral to Hindu

⁵¹ Anne Ratnasari et al., "Management of Digital Marketing of Halal Products: Solutive Strategies for Empowering MSME Entrepreneurs," *KnE Social Sciences* 9, no. 24 (2024): 177–189, <https://doi.org/10.18502/kss.v9i24.16835>.

⁵² Ni Wayan Sukerti and Cokorda Istri Raka Marsiti, "Developing Culinary Tourism: The Role of Traditional Food as Cultural Heritage in Bali," in *2nd International Conference on Social, Applied Science, and Technology in Home Economics (ICONHOMECES 2019)* (Atlantis Press, 2020), <https://doi.org/10.2991/assehr.k.200218.029>.

religious practices in Bali.⁵³ This dish, along with other Balinese specialties, is frequently served to tourists and is influenced by factors such as dietary traditions, food consumption habits, service quality, and packaging.⁵⁴

Amidst the dominance of Hindu culture, halal food is gradually becoming a part of Bali's culinary landscape due to the increasing visits of Muslim tourists and the long-standing presence of the local Muslim community.⁵⁵ Bali is a region with a majority Hindu population; many traditional Balinese dishes contain ingredients not classified as halal according to Islamic teachings. Signature dishes such as *babi guling*,⁵⁶ *lawar*,⁵⁷ and traditional *sate lilit* include components that do not comply with halal certification.⁵⁸ However, halal food is not a new phenomenon in Bali.⁵⁹ Historically, the Muslim community has developed halal culinary options that align with local flavors while adhering to halal requirements.⁶⁰

⁵³ Anastasia Sulistyawati, "The History of Babi Guling in the Tradition of Banten to Become a Typical Balinese Culinary," in *Journey: Journal of Tourismpreneurship, Culinary, Hospitality, Convention and Event Management*, vol. 6, 2023, 11–24, <https://doi.org/10.46837/journey.v6i1.154>.

⁵⁴ I Made Sukadana, I Ketut Ardhana, and I Wayan Subrata, "Balinese Culinary Entrepreneurship Amid Globalization," *International Journal of Health Sciences* 6, no. S2 (2022), <https://doi.org/10.53730/ijhs.v6nS2.5077>.

⁵⁵ Cokorda Yudistira M Putra, "Cita Rasa Halal di Makanan Bali," *kompas.id*, 2023, <https://www.kompas.id/baca/nusantara/2023/12/29/cita-rasa-halal-di-makanan-bali>.

⁵⁶ Mochammad Mahfud, "Menyelami Aroma, Rasa, dan Simbolisme Hidangan Babi Guling" Kolom Desa, April 2023, <https://kolomdesa.com/2023/07/13/menyelami-aroma-rasa-dan-simbolisme-hidangan-babi-guling/>.

⁵⁷ Danang Lukmana, "Mengenal Lawar Bali, Kuliner Unik Khas Pulau Dewata," *Nibble.id*, April 2025, <https://www.nibble.id/lawar-bali/>.

⁵⁸ Babi guling, lawar, and sate lilit are traditional dishes from Bali, each with its own meaning and role in Balinese culture and life. Babi guling, a whole roasted pig, is often served in religious and cultural ceremonies as an offering to the gods. Lawar, made from a mix of vegetables, minced meat, and traditional Balinese spices, symbolizes harmony between humans and nature. Meanwhile, sate lilit, consisting of minced meat wrapped around lemongrass stalks, is not only a delicious dish but also a symbol of unity and togetherness within Balinese society, frequently served at religious ceremonies or family gatherings. "10 Makanan Khas Bali: Makanan Tradisional dengan Cita Rasa Mendunia-Trip.com," accessed April 30, 2025, <https://id.trip.com/guide/food/makanan-khas-bali.html>. Rama, "10 Makanan Khas Bali yang Wajib Dicoba," *id.trip.com*, April 2025, <https://id.trip.com/guide/food/makanan-khas-bali.html>.

⁵⁹ Sukerti and Marsiti, "Developing Culinary Tourism: The Role of Traditional Food as Cultural Heritage in Bali."

⁶⁰ Fathor Rahman, "Praktik Fikih Keseharian Minoritas Muslim di Bali," *Jurnal Studi Agama dan Masyarakat* 16, no. 2 (2021): 85–98, <https://doi.org/10.23971/jsam.v16i2.2152>.

State regulations play a crucial role in shaping the halal food landscape in Bali. The enactment of the JPH Law serves as a strategic instrument to strengthen monitoring mechanisms and enhance business compliance with halal standards, under the supervision of the Ministry of Religious Affairs and the MUI.⁶¹ With this regulation, restaurants and food producers are encouraged to obtain halal certification to enhance consumer trust, particularly among Muslim tourists, and expand their market reach.

In an interview with the Director of LPH LPPOM in Bali, the institution strongly supported halal food branding to elevate public awareness and trust in halal products.⁶² The Director emphasized the importance of ensuring that food products are halal and comply with Sharia standards. This involves thorough inspections by LPH and the issuance of halal fatwas by the MUI Bali Fatwa Commission. Collaborative efforts between the government and business actors are essential to ensure the halalness of products circulating in Bali.⁶³ In addition, processing a certificate on a product and then immediately providing a fatwa on its halalness is an essential task of MUI, certainly after receiving recommendations from halal auditors or facilitators who have conducted a comprehensive business audit.⁶⁴

However, one of the main challenges in this process is clearly understanding the Sharia provisions for halal certification for the public and businesses.⁶⁵ For example, not all chickens are automatically considered halal; specific criteria must be met during the slaughtering process to comply with Islamic law. Hence, it is imperative to spur continuous education and outreach to ensure stakeholders are well-informed about the nuances of halal certification. Without such understanding, efforts to promote halal certification

⁶¹ Zainul Mun'im et al., "Revisioning Official Islam in Indonesia: The Role of Women Ulama Congress in Reproducing Female Authority in Islamic Law," *Ahkam: Jurnal Ilmu Syariah* 24, no. 1 (2024): 135–52, <https://doi.org/10.15408/ajis.v24i1.34744>.

⁶² Rudy Haryanto, "Branding the Role of the District Baznas in Madura Through Online-Based Digitalization in Efforts of Community Economic Empowerment," *Iqtishadia Jurnal Ekonomi & Perbankan Syariah* 10, no. 1 (2023): 84–99, <https://doi.org/10.1905/iqtishadia.v10i1.8771>.

⁶³ Abd Rauf Muhammad Amin et al., "Between Darūrah and Halal Integrity: MUI Fatwas on Harm-Derived Vaccines and Medicines," *Samarah: Jurnal Hukum Keluarga dan Hukum Islam* 8, no. 2 (2024): 1239–56, <https://doi.org/10.22373/sjhkv8i2.8938>.

⁶⁴ Interview with Aji Pamungkas, the Director of LPH LPPOM Bali, Bali March 14, 2025.

⁶⁵ Suaidi Suaidi and Akhmad Farid Mawardi Sufyan, "Contemporary Fiqh Construction for Progressive Islamic Business Ethics in the Society 5.0 Era: Methods, Challenges, and Opportunities," *Alfiqh Islamic Law Review Journal* 2, no. 3 (2023): 135–52, <https://tamanlitera.id/ejournal/index.php/ilrj/article/view/82>.

may face resistance or be perceived as mere administrative formalities rather than essential religious compliances. Therefore, fostering a deeper understanding of the principles of halalness of a product is a success when implementing halal certification in Bali.⁶⁶

The dynamics of halal food availability in Bali are also reflected in the interactions between Muslim tourists and the local community. Muslim visitors often rely on recommendations from the local Muslim community or halal tourism applications to find halal-certified restaurants, highlighting the increasing demand for halal food as an integral part of Bali's tourism ecosystem.⁶⁷ In addition, PP No. 39 of 2021 regulates the certification process for micro and small businesses by eliminating complex audit procedures and encouraging more food businesses in Bali to align with halal certification.⁶⁸

Beyond catering to Muslim tourists' needs, halal food availability in Bali aligns with the growing global trend toward healthy lifestyles, gaining popularity among tourists from diverse backgrounds.⁶⁹ Halal food, which is processed under strict hygiene and quality standards, is increasingly perceived as a healthier and more hygienic choice.⁷⁰ Consequently, many restaurants in Bali view halal certification not only as regulatory compliance but also as a culinary diversification strategy to attract a broader customer base, including non-Muslim tourists seeking high-quality food.⁷¹ With stricter regulations and heightened awareness, halal food in Bali has significant potential to thrive as part of a more inclusive culinary and tourism industry.

⁶⁶ Interview with Aji Pamungkas, the Director of LPH LPPOM Bali, Bali March 14, 2025.

⁶⁷ Ranti Wiiasih and M Alfin Zamany, "Persepsi Wisatawan Terhadap Pulau Bali sebagai Destinasi Wisata Ramah Muslim," *Jurnal Syarikah: Jurnal Ekonomi Islam* 9, no. 1 (2023): 124–30, <https://doi.org/10.30997/jsei.v9i1.7783>.

⁶⁸ Musataklima Musataklima, "Self-Declare Halal Products for Small and Micro Enterprises Between Ease of Doing Business and Assurance of Consumer Spiritual Rights/Self Declare Produk Halal Usaha Kecil Mikro antara Kemudahan Berusaha dan Jaminan Hak Spiritual Konsumen," *De Jure: Jurnal Hukum dan Syar'iah* 13, no. 1 (2021): 32–52, <https://doi.org/10.18860/j-fsh.v13i1.11308>.

⁶⁹ I G P B Sasrawan Mananda and Yohanes Kristanto, "Entrepreneurship-Based Potential Wellness Tourism di Bali," *Jurnal Aisyah: Jurnal Ilmu Kesehatan* 8, no. 3 (2023): 1277–82, <https://doi.org/10.30604/jika.v8i3.2512>.

⁷⁰ Yolanda Masnita and Pipie Puspitasari, "Halal Cluster Design Interaction: Is It Important for Enhancing Product Quality Perception?," *International Journal of Halal Research* 3, no. 2 (2021): 113–24, <https://doi.org/10.18517/ijhr.3.2.113-124.2021>.

⁷¹ Subagiyo and Syaichoni, "The Potential of Halal Culinary Tourism Among Non-Muslim Communities in Bali."

The importance of halal food in Bali extends beyond religious considerations, showcasing how the culinary industry can evolve inclusively without losing its cultural identity. The development of halal cuisine in Bali can continue by embracing local traditions while ensuring adherence to halal certification for Muslim tourists. With the increasing number of Muslim visitors to Bali, halal food is essential to inclusive tourism development. The presence of halal food not only benefits Muslim tourists but also creates business opportunities for culinary entrepreneurs in Bali.

The integration of halal food into Bali's local cultural dynamics illustrates that adapting to the needs of Muslim tourists can be achieved without compromising traditional culinary heritage. With the right approach, halal food can serve as a form of culinary innovation that enhances the overall travel experience in Bali. In addition, with the widespread appeal of halal products in Bali, local Muslims are expected to participate actively in the tourism industry. As demand for halal food continues to rise, the Muslim community can expand its business networks in the culinary and catering sectors, ultimately contributing to their economic well-being.

Expanding halal food availability in Bali can also serve as a model for sustainable tourism development that respects cultural diversity and tourist needs. Through the collaboration of policymakers with businesses, including local communities, halal food consumption can continue to grow as an inclusive and sustainable tourism attraction in Bali. By combining culinary traditions, halal regulations, and market adaptation, halal food can become a key element in making Bali a more inclusive and globally competitive tourism destination.

Challenges, Opportunities, and Strategies for Developing Halal Food in Bali

Studies on the dynamics of halal food in Bali indicate that its implementation still faces significant obstacles, particularly concerning the readiness of business actors, infrastructure support, and community acceptance of existing policies. Although Law No. 33 of 2014 and Government Regulation No. 39 of 2021 have provided a clear legal framework, their practical application remains suboptimal.⁷² As an international tourist

⁷² Hasanudin, Kamsi, and Ahmad Yani Anshori, "The Contestation of Legal Foundations in the Resolution of Islamic Economic Disputes in Religious Courts," *Al-Manahij: Jurnal Kajian Hukum Islam* 18, no. 2 (2024): 271–88, <https://doi.org/10.24090/mnh.v18i2.11934>.

destination with a predominantly non-Muslim population, Bali encounters challenges in establishing a sustainable halal supply, ensuring business compliance, and addressing cultural resistance to the halal certification system. A concrete example can be found in the agricultural practices of Pegayaman Village, where the community employs the *Subak* system as a form of cultural integration between Balinese and Islamic traditions.⁷³ However, the water management aspect of this system requires further examination to determine its compliance with halal certification, especially when agricultural products enter the halal food distribution centers.

The low awareness and lack of understanding of business stakeholders regarding the importance of halal certification are significant challenges.⁷⁴ Many restaurant owners and food producers in Bali perceive halal regulations as policies relevant only to Muslim-majority areas. As a result, participation in halal certification programs remains low. This assertion is reinforced by N. Astutik et al., who said that products can be reliably consumed by the Muslim community when the availability of the food has been confirmed to be certified.⁷⁵ This aligns with Article 127 of PP No. 39 of 2021, which states that imported products must be certified halal by foreign certification bodies. However, in practice, Bali's reliance on external raw materials complicates the implementation of these regulations. Importing ingredients from outside the region increases production costs, making it more challenging for businesses to comply with halal certification consistently.

Another critical challenge is the lack of halal infrastructure, including a limited number of halal auditors, insufficient raw material distribution centers, and slow halal certification processes. In this context, the role of halal auditors is crucial, as regulated in Articles 39-45 of PP No. 39 of 2021, which mandates that BPJPH and the Halal Examining Agency carry out the halal audit, verification, and certification process. However, the limited number of halal auditors in Bali slows down the certification process, ultimately impacting businesses seeking halal certification due to the lengthy processing time and

⁷³ Made Wijaya and Eka Agus, "Nama Wayan hingga Ketut di Kampung Islam Pegayaman," *detik.com*, April 2025, <https://www.detik.com/bali/budaya/d-7287411/nama-wayan-hingga-ketut-di-kampung-islam-pegayaman>.

⁷⁴ Khusniati Rofiah et al., "Legal Awareness of Halal Products Certification among East Java Business Operators and Society," *JURIS (Jurnal Ilmiah Syariah)* 23, no. 1 (2024): 55–65, <https://doi.org/10.31958/juris.v23i1.10467>.

⁷⁵ Astutik, Mawardi, and Mahardiyanto, "Persepsi Konsumen Muslim terhadap Sertifikasi Halal pada De Dapoer Rhadana Hotel Kuta Bali."

high costs. As Komang Risna Triana et al. said, although the latest regulations introduce a self-declared halal certification scheme, its effectiveness is still debated. This is because not all business owners possess sufficient knowledge of halal certification and the required procedures. Without strict supervision and audits, the halal certification granted through this scheme may lack credibility.⁷⁶ Therefore, to ensure the accuracy and reliability of halal certification in Bali, an increase in the number of halal auditors and a faster certification process is needed, particularly for micro, small, and medium enterprises (MSMEs),⁷⁷ which often face administrative and financial barriers to obtaining halal certification.⁷⁸

Beyond administrative and infrastructural challenges, cultural resistance remains a significant barrier. Some business owners fear that strict halal regulations could alter the characteristics of Balinese cuisine, which has long been a major tourist attraction. Traditional dishes such as babi guling, lawar, and sate lilit are integral to Bali's culinary identity, and some stakeholders view halal regulations as a threat to the sustainability of this culinary heritage.⁷⁹ Additionally, cultural communities and traditional leaders in Bali express concerns that the widespread implementation of halal regulations could disrupt the existing social and cultural harmony between Muslim and non-Muslim communities in Bali.

⁷⁶ Komang Risna Triana, I Ketut Yudana Adi, and Gde Herry Sugiarto Asana, "Pengaruh Independensi Auditor, Profesionalisme, dan Pemahaman Good Governance terhadap Kinerja Auditor pada Kantor Akuntan Publik di Bali," *Journal Research of Accounting* 5, no. 2 (2024): 333–42, <https://doi.org/10.51713/jarac.2024.5215>.

⁷⁷ Micro, Small, and Medium Enterprises (MSMEs) — commonly referred to in Indonesia as UMKM (Usaha Mikro, Kecil, dan Menengah) — represent a category of businesses classified based on specific criteria, including annual turnover, number of employees, and total assets. In Indonesia, the definition and regulation of MSMEs are formally outlined in Law No. 20 of 2008 concerning Micro, Small, and Medium Enterprises. This legal framework serves as a foundation for identifying business scale and provides guidelines for government support, development strategies, and policy implementation related to MSMEs across the country. Taufik Hidayat et al., "Implementation of Law Number 21 of 2008 Concerning Sharia Banking Against Sharia Financial Institutions," *KnE Social Sciences*, 2024, <https://doi.org/10.18502/kss.v9i2.15002>.

⁷⁸ Endeh Suhartini et al., "Analysis of Halal Certification for Micro and Small Business Actors from the Perspective of Masalah Principles and Legal Certainty," *Al-Adalah* 21, no. 2 (2024): 401–26, <https://doi.org/10.24042/adalah.v21i2.23442>.

⁷⁹ Anastasia Sulistyawati, "The History of Babi Guling in the Tradition of Banten to Become a Typical Balinese Culinary," in *Journey: Journal of Tourismpreneurship, Culinary, Hospitality, Convention and Event Management*, vol. 6, 2023, 11–24, <https://doi.org/10.46837/journey.v6i1.154>.

Although problems continue to arise in Bali, significant opportunities exist to develop the halal food industry. The Global Muslim Travel Index (2023) highlighted that Muslim travelers represent the rapid growth of the global tourism industry.⁸⁰ If Bali can develop a more inclusive halal food ecosystem, its competitiveness as a halal tourism destination will increase. Additionally, the rising healthy lifestyle trend among travelers of various backgrounds allows halal food to be positioned as part of hygiene and health standards in the culinary industry.

Vigorous regulatory enforcement and more effective socialization strategies are required to optimize these opportunities. One approach is to increase education and awareness regarding the benefits of halal certification for business owners. In collaboration with BPJPH, local governments can organize training sessions and mentoring programs for MSMEs to help them understand the importance of halal certification in the culinary business. Alan Yati's study confirms that increased education and awareness of Islamic financial management significantly influence public interest in Sharia-based services.⁸¹ Additionally, providing incentives for small businesses seeking halal certification could boost participation in the program.

Developing adequate supporting infrastructure is another challenge in Bali, including the availability of certified halal raw materials. Many restaurants and hotels in Bali face difficulties in obtaining halal food ingredients due to limited local supply and reliance on products from other regions. To address this issue, establishing *local halal hubs* or halal-certified raw material distribution centers in strategic areas of Bali is a crucial solution. Such distribution centers strengthen halal supply stability, improve business access to halal products, reduce logistical costs, and accelerate certification. This strategy also supports a sustainable and adaptive halal ecosystem that aligns with the needs of tourism in a predominantly non-Muslim region.⁸²

⁸⁰ Dede Al Mustaqim, "Strategi Pengembangan Pariwisata Halal sebagai Pendorong Ekonomi Berkelanjutan Berbasis Maqashid Syariah," *AB-JOIEC: Al-Bahjah Journal of Islamic Economics* 1, no. 1 (2023): 26–43, <https://doi.org/10.61553/abjoiec.v1i1.20>.

⁸¹ Ray, "Kebijakan Sertifikasi Halal, Klarifikasi dan Kepastian bagi Pelaku Pariwisata Bali," *balisatuberita.com*, 2024, <https://balisatuberita.com/kebijakan-sertifikasi-halal-klarifikasi-dan-kepastian-bagi-pelaku-pariwisata-bali>.

⁸² Devi Urianty Miftahul Rohmah, Muhammad Nur Kholis, and Abdillah Hafidz, "Analisis Halal Supply Chain Management pada Produk Frozen Food Sosis (Studi Kasus di Pawone Bu Wuni Ponorogo)," *Agroindustrial Technology Journal* 6, no. 1 (2022): 68, <https://doi.org/10.21111/atj.v6i1.6874>.

Digital technology also offers a solution to improving access to halal information and enhancing halal traceability.⁸³ Developing halal restaurant directories, digital verification systems for halal claims, and integrating halal information into tourism platforms can help Muslim travelers find suitable dining options. Japan and South Korea have successfully implemented these strategies to attract Muslim tourists, and a similar approach could be applied in Bali to improve access to halal restaurant information.⁸⁴

The promotion of halal tourism in Bali requires a strategic and sustainable approach. Lombok, Aceh, and West Sumatra have succeeded in establishing themselves as leading halal tourism destinations, which shows the industry's significant potential if managed effectively.⁸⁵ However, replicating their model in Bali is not straightforward due to distinct social and cultural dynamics. Rather than direct adoption, Bali must develop its formula, balancing the needs of Muslim travelers while preserving its local wisdom, which has long been its main tourism attraction.

Local governments are essential in ensuring that halal regulations are accepted as part of the tourism development strategy, not just imposed rules. Policies without inclusive communication can lead to resistance, so the involvement of local businesses and cultural leaders is needed in planning and socialization. As stated by BPJPH Bali, this approach is not only about compliance but also about building awareness that halal tourism can provide economic benefits for all parties. In Bali, the availability of halal food is an urgent need for local Muslims and visiting Muslim tourists. Many hesitate to choose food without clear halal certification, creating a grey zone that hampers consumer confidence. Therefore, strict and transparent halal assurance is needed so that the Muslim community, both locals and tourists, can consume food peacefully and without hesitation.⁸⁶

⁸³ Hari Wisnu Murti, "Transformasi Digital dalam Rangka Mendukung Penerapan Sistem Jaminan Halal Berdasarkan Pernyataan Pelaku Usaha (Studi Kasus di IKM Es Krim XYZ)," *Manajemen IKM: Jurnal Manajemen Pengembangan Industri Kecil Menengah* 17, no. 1 (2023): 6–14, <https://doi.org/10.29244/mikm.17.1.6-14>.

⁸⁴ Amini Amir Abdullah, Mohd Daud Awang, and Norsazali Abdullah, "Islamic Tourism: The Characteristics, Concept and Principles," *KnE Social Sciences* 4, no. 9 (2020): 196–215, <https://doi.org/10.18502/kss.v4i9.7326>.

⁸⁵ Awafi Ridho Subarkah, Junita Budi Rachman, and Akim, "Destination Branding Indonesia Sebagai Destinasi Wisata Halal," *Jurnal Kepariwisata: Destinasi, Hospitalitas dan Perjalanan* 4, no. 2 (2020): 84–97, <https://doi.org/10.34013/jk.v4i2.53>.

⁸⁶ Interview with Budiastuti Arieswati, the Secretary of BPJPH Bali, Bali, March 16, 2025

From an economic perspective, the growing halal food industry is necessary in international conversation and an opportunity for local businesses to expand their market reach. Muslim travelers prefer destinations that offer halal-certified products, making this a competitive advantage for Bali. However, without adequate policy support, this potential may be underutilized. The government should introduce incentives to encourage businesses to participate in the halal ecosystem, such as subsidies for halal certification, easier access to halal raw materials, and Islamic financial support for culinary businesses transitioning to halal operations.

Investment in halal infrastructure, particularly local halal supply, should also be prioritized. One major challenge in Bali's halal food industry is limited access to certified halal raw materials, with many products needing to be imported from other regions. Collaboration between the government and the private sector to establish local halal distribution centers would reduce production costs and improve business accessibility. This initiative would benefit the halal food sector and create opportunities for local farmers and producers to enter the market.

Digital technology is essential in developing the halal industry. Digital platforms can enhance fair and transparent marketing, certification, and monitoring processes,⁸⁷ ensuring an efficient halal assurance system while expanding travelers' access to halal-related information. Developing applications that provide halal restaurant directories, Muslim-friendly hotels, and other supporting services would strengthen Muslim travelers' confidence in Bali. Countries like Japan and South Korea have successfully implemented such strategies, and Bali should not lag in leveraging technology to boost its competitiveness in halal tourism.

Halal tourism should not be seen as a threat to Bali's cultural identity but rather as an opportunity to diversify and enrich the tourism sector without losing the distinctiveness and uniqueness of local culture. This can be achieved through culturally integrated halal tourism initiatives, such as halal culinary festivals with regional influences, Islamic heritage tours, and educational programs on the coexistence of Muslim and Hindu communities in Bali. Such approaches ensure that halal integration aligns with deeply rooted cultural values while broadening tourism appeal.

⁸⁷ Suaidi Suaidi, Ali Sodikin, and Abdur Rozaki, "A Critique of Contemporary Economic Justice and Sharia Economic Law on The Tompangan Tradition," *Jurnal Hukum Islam* 22, no. 2 (2024): 60–69, <https://doi.org/10.28918/jhi.v22i2.01>.

To successfully develop halal tourism, strong collaboration between stakeholders is essential. The government cannot work alone without private and local community involvement. A dialogue-based approach is necessary, bringing together government representatives, business owners, and Muslim communities to create inclusive and sustainable strategies. A mutual understanding between these parties would facilitate smoother implementation of halal regulations while ensuring broad acceptance within Bali's tourism industry.

Ultimately, halal tourism is not merely an economic initiative but a reflection of how a destination adapts to global trends while preserving its cultural identity. Bali holds great potential to become a more inclusive destination for Muslim travelers without compromising its unique heritage. With an adaptive approach, flexible regulations, and technology-driven marketing, Bali's halal food industry can thrive while maintaining the local characteristics that have made it a world-class tourism destination.

Conclusion

This study concludes that a complex interplay between Muslim religious beliefs, national regulations, and local cultural dynamics shapes the availability of halal food in Bali. While the enactment of Law No. 33/2014 on Halal Product Assurance and Government Regulation No. 39/2021 provides a formal legal framework, their practical implementation in Bali remains limited. Challenges include a lack of awareness among business owners, insufficient halal-supporting infrastructure, and cultural resistance to formal halal certification. Despite these barriers, the study highlights a significant opportunity arising from the global growth of halal tourism. The novelty of this research lies in its contextual exploration of halal governance within a culturally distinct, non-Muslim majority tourism hub, offering new insights into how halal systems interact with local socio-cultural norms.

A multi-stakeholder approach is recommended to address these challenges and harness the potential of halal tourism. The government should intensify outreach and education regarding halal regulations while offering tangible incentives for MSMEs to pursue certification. Investment in halal supply chains and infrastructure is necessary to support the industry's growth. Simultaneously, efforts must be sensitive to local values to ensure that halal integration does not compromise Bali's cultural identity. Building a collaborative ecosystem involving state actors, the private sector, and the

Muslim community will be essential in positioning Bali as an inclusive destination that embraces religious diversity and cultural heritage.[a]

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Author Contribution Statement

Suaidi Suaidi: Conceptualization; Data Curation; Funding Acquisition; Investigation; Writing Original Draft.

Rehana Anjum: Methodology.

Muhamad Nasrudin: Formal analysis; Validation; Writing, Review & Editing.

Maksum Maksum: Project Administration; Resources.

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