

Research Article

Community-Based Halal Tourism on Lombok Island: Examining the Role of Religiosity in Enhancing Compliance with Halal Standards, Local Economic Benefits, and Cultural and Environmental Conservation

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Abstract: Community-Based Halal Tourism (CBHT) has gained increasing attention as a strategic approach to promoting sustainable, inclusive, and Islamic value-based tourism development. Lombok Island, as one of Indonesia's leading halal tourism destinations, has considerable potential to strengthen the role of local communities in enhancing economic welfare while preserving cultural and environmental sustainability. This study aims to examine the influence of community religiosity on compliance with halal standards, local economic benefits, and cultural–environmental preservation within the development of CBHT in Lombok Island. This study employed a quantitative explanatory approach by distributing questionnaires to 210 respondents selected through purposive sampling from local communities involved in halal tourism activities. Data were analyzed using Structural Equation Modelling–Partial Least Squares (SEM-PLS) with SmartPLS 4.0. The findings indicate that community religiosity has a positive and significant effect on local economic benefits and cultural–environmental preservation. Compliance with halal standards also significantly influences local economic benefits and cultural–environmental preservation, while local economic benefits positively contribute to cultural and environmental sustainability. These findings highlight community religiosity as an important socio-spiritual asset in strengthening sustainable CBHT implementation. The study contributes theoretically by integrating the Theory of Planned Behavior, Maqāṣid al-Syarīʿah, Community-Based Tourism Theory, and Sustainable Tourism Theory, while offering practical implications for policymakers, destination managers, and local communities in developing inclusive, competitive, and sustainable halal tourism.

Keywords: Community-Based Tourism; Cultural Conservation; Halal Compliance; Halal Tourism; Religiosity.

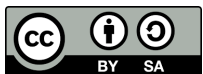
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1. Introduction

The development of the halal tourism industry over the past decade has shown a significant growth trend, driven by the increasing global Muslim population, shifting preferences among Muslim travelers toward travel experiences that align with Sharia principles, and growing global attention to the concept of sustainable tourism. Halal tourism is no longer narrowly understood as merely the provision of facilities for worship or the consumption of halal food, but has evolved into a tourism system that integrates spiritual, social, economic, cultural, and environmental dimensions within the framework of inclusive and sustainable destination development. In line with the Sustainable Development Goals (SDGs), the development of halal tourism is seen as capable of contributing to job creation, poverty reduction, the empowerment of local communities, cultural preservation, and the conservation of natural resources (Fauzi & Battour, 2024). These conditions demonstrate that halal tourism holds a strategic position as an instrument of economic development that is not only growth-oriented but also emphasizes sustainability and community well-being. Thus, strengthening the social dimensions of local communities is a critical prerequisite for ensuring the successful implementation of a sustainable halal tourism model in destinations around the world (Khusairi et al., 2023).

As the country with the world's largest Muslim population, Indonesia has tremendous potential to develop a halal tourism industry that is competitive on the international stage. Various indicators show that Indonesia consistently ranks among the top destinations in the global Muslim tourism market, supported by its rich Islamic culture, diverse tourist attractions, and government policies that increasingly promote the development of Muslim-friendly destinations. In this context, Lombok Island in West Nusa Tenggara Province stands as a prime example of the success of halal tourism development in Indonesia. Lombok has gained international recognition as a premier halal destination and continues to be promoted as a model for community-based halal tourism development (Khoiriyati et al., 2018). However, a number of studies have revealed that the sustainable development of halal tourism in Lombok still faces challenges, including suboptimal collaboration among stakeholders, disparities in the capacity of local communities, a lack of policy harmonization, and difficulties in maintaining a balance between market orientation, environmental conservation, and the preservation of local culture (Senja et al., 2024).

From the perspective of sustainable destination development, the Community-Based Tourism (CBT) approach is considered one of the most relevant strategies for supporting the development of halal tourism. The CBT concept positions local communities as the primary actors in the processes of planning, management, oversight, and the distribution of economic benefits generated by tourism activities. In the context of halal tourism, this model takes on a broader dimension because local communities serve not only as economic actors but also as guardians of Islamic values, cultural identity, and environmental sustainability (Feb et al., 2024). Experiences from several halal destinations in Lombok show that community involvement can increase business opportunities, create new jobs, strengthen social solidarity, and preserve local cultural practices that are in line with the principles of *maqāṣid al-syarī'ah* (Bazin et al., 2024). However, most previous studies have focused primarily on community participation, digital promotion, and economic empowerment, while the internal dimension of the community namely, the level of religiosity has not been extensively examined as a key determinant of the successful implementation of community-based halal tourism (Hennida et al., 2024).

Theoretically, religiosity is a multidimensional construct that describes an individual's level of belief, knowledge, spiritual experience, religious practices, and commitment to the teachings of their religion. In the context of halal tourism, religiosity is viewed as playing a significant role in shaping people's attitudes, behaviors, and preferences regarding the application of Sharia principles to economic and tourism activities. Individuals or communities with high levels of religiosity tend to demonstrate greater adherence to halal standards, support business practices consistent with Islamic values, and exhibit a stronger commitment to social responsibility and environmental conservation as part of their religious mandate (Zulvianti et al., 2023). Recent empirical findings also show that religiosity contributes to increasing the loyalty of Muslim tourists, enhancing travel experiences rooted in spiritual values, and creating added value for halal destinations (Arta & Fikriyah, 2021). Nevertheless, the relationship between the religiosity of local communities and compliance with halal standards, increased local economic benefits, and cultural and environmental preservation in the context of community-based halal tourism on Lombok Island has yet to be thoroughly tested empirically, thus opening up significant opportunities for further research (Sakti et al., n.d.).

From a theoretical perspective, the relationship between religiosity and compliance with halal standards can be explained through the Theory of Planned Behavior (TPB), which emphasizes that an individual's beliefs, subjective norms, and perceptions of behavioral control influence their intentions and actual behavior. In the context of Community-Based Halal Tourism (CBHT), the community's religiosity serves not only as a spiritual identity but also as social capital that shapes collective awareness to implement halal principles in tourism activities, such as the provision of halal-certified food and beverages, Muslim-friendly services, destination management in accordance with Sharia values, and business governance that comprehensively considers halal aspects (Sudarsono et al., 2021). It is believed that the high level of religiosity among the public can increase commitment to compliance with halal standards, as individuals with a strong religious orientation tend to view compliance with Sharia law as a form of moral responsibility and worship (Sulaiman et al., 2021). A number of previous studies have shown that religiosity has a positive influence on halal consumption behavior, loyalty to Sharia-based products and services, and public acceptance of the development of halal tourism destinations. However, most of these studies have focused primarily on the behavior of Muslim tourists or consumers, while research that identifies the religiosity of local communities as a determining factor in the successful implementation of halal standards at

community-based tourism destinations remains relatively limited, particularly in the context of premier halal destinations in Indonesia such as Lombok Island (Hennida et al., 2024).

In addition to potentially increasing compliance with halal standards, the community's religiosity is also expected to be closely linked to increased local economic benefits generated by the development of community-based halal tourism. From an Islamic economic perspective, economic activities are not solely oriented toward the pursuit of material gain, but are also aimed at achieving the public good, equitable distribution of prosperity, and social sustainability through the principle of distributive justice (Nabila et al., 2025). In CBHT destinations, communities with high levels of religiosity tend to demonstrate greater economic participation, establish Sharia-based businesses, strengthen social networks among business actors, and support the use of local products that comply with halal principles. These conditions can create a multiplier effect in the form of increased household income, expanded employment opportunities, the development of micro and small businesses, and the strengthening of the local community's economic capacity. Several previous studies have demonstrated that the successful development of halal tourism can make a significant contribution to the economic empowerment of local communities (Yusuf et al., 2021). However, research specifically examining the role of community religiosity as a determinant of local economic benefits in the Community-Based Halal Tourism model remains very limited, thus requiring more in-depth empirical evidence, particularly in destinations that have gained international recognition as halal tourism destinations, such as Lombok Island (Jauhari et al., 2025).

Another equally important aspect in the development of Community-Based Halal Tourism is the preservation of culture and the environment as an integral part of the concept of destination sustainability. In Islamic teachings, humans are viewed as *khalifah fil ardh* stewards of the earth who bear the responsibility to maintain the balance of ecosystems, preserve cultural values that do not conflict with Sharia law, and utilize natural resources wisely for the benefit of future generations. Therefore, the community's religiosity is expected to foster ecological awareness and a commitment to preserving local culture as a manifestation of religious values (Alam et al., 2025). Religious communities tend to be more supportive of sustainable waste management practices, restrictions on environmentally damaging tourism activities, the protection of cultural sites, and the preservation of local traditions that reflect the identity of the Sasak Muslim community in Lombok (Lestari & Yusra, 2022). Nevertheless, previous research has yielded mixed findings regarding the relationship between religious values and environmental conservation and cultural preservation behaviors. Some studies have found a significant influence, while others suggest that institutional factors, education, and government support also play important roles in shaping the conservation behaviors of communities. The inconsistency in these research results points to an empirical gap that needs to be addressed through the testing of a more comprehensive model that treats religiosity as the primary exogenous variable influencing compliance with halal standards, local economic benefits, and cultural–environmental preservation simultaneously within the context of CBHT on the island of Lombok (Nguyen & Su, 2021).

Based on the above discussion, it can be identified that there are three major research gaps that have not been extensively explored in the existing literature. First, most studies on halal tourism still focus on the tourists' perspective, service quality, and visitor satisfaction, while the religiosity of local communities as social-spiritual capital in the development of community-based halal destinations has received insufficient academic attention. Second, previous research has tended to examine only partial relationships between religiosity and halal behavior or between halal tourism and economic impacts; consequently, few studies have integrated the relationships among religiosity, adherence to halal standards, local economic benefits, and cultural–environmental preservation within a single, comprehensive conceptual framework. Third, empirical studies that specifically use Lombok Island as a social laboratory for the development of Community-Based Halal Tourism with a sustainability approach remain relatively limited. Therefore, this study aims to examine the influence of community religiosity on compliance with halal standards, local economic benefits, and cultural and environmental preservation in the development of Community-Based Halal Tourism on Lombok Island. The novelty of this study lies in the development of an integrative model that positions religiosity as the primary determinant of the successful implementation of sustainable CBHT. It is hoped that this study will contribute theoretically to the development of literature on halal tourism and Islamic economics, as well as provide practical recommendations for local governments, tourism industry stakeholders, and local communities in formulating strategies for the development of inclusive, competitive, and sustainable halal tourism destinations.

2. Preliminaries or Related Work or Literature Review.

Theory of Planned Behavior and Religiosity in Community-Based Halal Tourism

One of the most widely used theories to explain individual and societal behavior in the context of value-based economic and tourism activities is the Theory of Planned Behavior (TPB), developed by Ajzen (1991). TPB explains that a person's behavior is influenced by behavioral intention, which is shaped by attitude, subjective norm, and perceived behavioral control. In the context of Community-Based Halal Tourism (CBHT), the community's religiosity can be viewed as an internal factor that shapes positive attitudes toward the application of halal principles, social norms that support the development of halal tourism, and community behavior in maintaining the sustainability of tourist destinations.

Recent research shows that religiosity has a significant relationship with halal consumption behavior, Muslim tourist loyalty, and public support for the development of halal destinations. (Abror et al., 2019), found that religiosity has a positive effect on halal consumption decisions and Muslim customer loyalty. Furthermore, (Battour et al., 2010), explain that the level of religiosity among local communities can increase acceptance of halal tourism development and strengthen a destination's competitiveness. (Battour et al., 2010), also found that communities with high levels of religiosity tend to be more committed to supporting the implementation of halal standards. However, most of these studies focus on the behavior of Muslim tourists or consumers, while local communities as the primary actors in the development of Community-Based Halal Tourism have received relatively little attention.

Maqāṣid al-Syari'ah and Compliance with Halal Standards

The concept of *Maqāṣid al-Syari'ah* is one of the main foundations for the development of halal tourism. This theory emphasizes that all economic activities must be directed toward achieving the public good through the protection of religion (*ḥifẓ al-dīn*), the protection of life (*ḥifẓ al-nafs*), the protection of reason (*ḥifẓ al-'aql*), the protection of lineage (*ḥifẓ al-nasl*), and the protection of wealth (*ḥifẓ al-māl*). In the context of halal tourism, compliance with halal standards is not only related to product certification but also encompasses destination management, the provision of worship facilities, Muslim-friendly tourism services, and business practices that align with Sharia principles.

(Septiani et al., 2025), found that the consistent implementation of halal standards can improve destination quality and Muslim tourist satisfaction. (Romalee et al., 2025) demonstrated that compliance with halal standards can strengthen the image of halal destinations in the global market. However, most of these studies examine halal standards from the perspectives of marketing and tourist experience, while research linking compliance with halal standards to local economic benefits and cultural and environmental preservation remains relatively limited.

Community-Based Tourism Theory and Local Economic Benefits

The theory of Community-Based Tourism (CBT) states that local communities must be the primary actors in the planning, management, and distribution of economic benefits from tourism activities. This approach emphasizes the importance of community participation in fostering inclusive and sustainable tourism development. In the context of Community-Based Halal Tourism, local economic benefits include increased community income, job creation, the strengthening of halal MSMEs, and the equitable distribution of economic benefits.

Research by (Romalee et al., 2025), shows that communities that derive economic benefits from tourism tend to have higher levels of participation in ensuring the sustainability of destinations. (Harini et al., 2025), found that community-based halal tourism development can strengthen the local economy through the empowerment of MSMEs and the diversification of Sharia-based businesses. However, most previous studies still treat local economic benefits as the final dependent variable, whereas this study positions local economic benefits as an intervening variable that reinforces cultural and environmental conservation.

Sustainable Tourism Theory, Value-Belief-Norm Theory, and Cultural Environmental Preservation

Sustainable Tourism Theory emphasizes that the sustainability of a tourist destination can only be achieved if there is a balance between economic growth, cultural preservation, and environmental conservation. This perspective is reinforced by the Value-Belief-Norm Theory (VBN), which explains that individual values including religiosity can shape ecological beliefs and behavioral norms that encourage conservation efforts.

(Setiawan et al., 2024), found that spiritual values influence people's behavior in maintaining the sustainability of halal tourism destinations. (Adinugraha & Nasarruddin, 2020), demonstrated that halal tourism can serve as a tool for preserving local culture and raising public environmental awareness. However, several studies suggest that cultural and

environmental preservation is more influenced by government policy support, community institutions, and environmental education than by the community's religiosity.

Based on the literature review above, three major gaps can be identified. First, most previous studies examined religiosity, halal standards, local economic benefits, and cultural–environmental preservation in isolation. Second, previous research has tended to focus on tourists as the primary subjects of study rather than local communities as the key actors in the development of Community-Based Halal Tourism. Third, there has been little research that integrates the variables of community religiosity, compliance with halal standards, local economic benefits, and cultural and environmental preservation into a single structural model that is empirically tested using the SEM-PLS approach. Thus, the state-of-the-art nature of this research lies in the development of an integrative model that combines the Theory of Planned Behavior (TPB), Maqāṣid al-Syarī'ah, Community-Based Tourism Theory, Sustainable Tourism Theory, and Value-Belief-Norm Theory (VBN) to explain how community religiosity can enhance compliance with halal standards, strengthen local economic benefits, and promote cultural and environmental conservation in the development of Community-Based Halal Tourism on Lombok Island. The novelty of this study lies in positioning community religiosity as the primary determinant of sustainable CBHT success, a topic that has thus far received relatively limited attention in the halal tourism literature.

3. Proposed Method

This study proposes a conceptual model to analyze the role of community religiosity in supporting the development of Community-Based Halal Tourism (CBHT) on the island of Lombok. The model integrates four main constructs: Religiosity (RM), Compliance with Halal Standards (CHS), Local Economic Benefits (LEB), and Preservation of Culture and the Environment (PCE). This approach is based on the integration of the Theory of Planned Behavior (TPB), Maqāṣid al-Syarī'ah, Community-Based Tourism Theory, and Sustainable Tourism Theory, which positions community religiosity as a form of social-spiritual capital capable of enhancing compliance with halal standards, strengthening local economic benefits, and supporting the preservation of culture and the environment. The relationships among the variables in this study are illustrated through the conceptual framework as presented in the diagram.

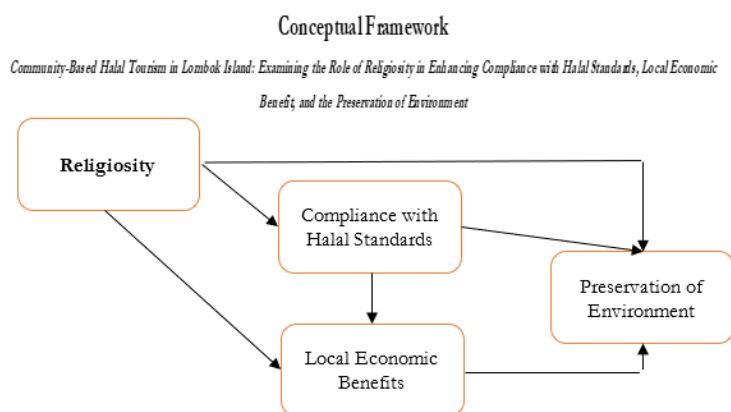


Figure 1. Conceptual Framework of Halal Tourism Sustainability.

H1: Religiosity has a positive effect on compliance with halal standards in the development of community-based halal tourism in Lombok Island.

H2: Religiosity has a positive effect on local economic benefits in the development of community-based halal tourism in Lombok Island.

H3: Religiosity has a positive effect on the preservation of culture and the environment in the development of community-based halal tourism in Lombok Island.

H4: Compliance with halal standards has a positive effect on local economic benefits in the development of community-based halal tourism in Lombok Island.

H5: Local economic benefits have a positive effect on the preservation of culture and the environment in the development of community-based halal tourism in Lombok Island.

H6: Compliance with halal standards has a positive effect on the preservation of culture and the environment in the development of community-based halal tourism in Lombok Island.

4. Results and Discussion

Respondent Demographic Characteristics

The demographic characteristics of the respondents indicate a predominance of people of working age who actively participate in economic activities and the management of community-based halal tourism destinations on the island of Lombok. Most respondents have considerable experience in the development of Community-Based Halal Tourism (CBHT), whether as managers of tourism villages, operators of halal MSMEs, providers of Muslim-friendly tourism services, owners of Sharia-compliant homestays, or community members involved in local economic empowerment activities. This level of involvement reflects the respondents' capacity to understand the application of halal standards, the religious values underpinning community economic activities, and the importance of preserving cultural and environmental sustainability as part of the identity of halal tourism destinations. Therefore, the characteristics of the respondents identified in this study are considered capable of providing a strong empirical basis for examining the influence of community religiosity on compliance with halal standards, local economic benefits, and cultural environmental preservation in the development of Community-Based Halal Tourism on the island of Lombok.

Table 1. demographic of respondents.

<i>Characteristics</i>	<i>Category</i>	<i>Frequency (n)</i>	<i>Percentage (%)</i>
<i>Gender</i>	Male	118	56.2
	Female	92	43.8
<i>Age</i>	18–25 Years	39	18.6
	26–35 Years	80	38.1
	36–45 Years	66	31.4
	> 45 Years	25	11.9
<i>Educational</i>	Junior High School or Equivalent	19	9.0
<i>Background</i>	Senior High School	100	47.6
	Diploma	23	11.0
	Bachelor's Degree	68	32.4
<i>Occupation</i>	Halal Culinary MSME Actors	52	24.8
	Homestay Owners	31	14.8
	Local Tour Guides	27	12.9
	Handicraft Entrepreneurs	24	11.4
	Tourism Village Administrators	29	13.8
	Transportation Service Providers	18	8.6
	Other Tourism Service Participants	29	13.8
<i>Length of</i>	1–2 Years	46	21.9
<i>Involvement in</i>	3–5 Years	97	46.2
<i>Halal Tourism</i>	> 5 Years	67	31.9
<i>Activities</i>			

Source: Processed Primary Data (2026)

Convergent Validity Test

Convergent validity testing was conducted to evaluate the extent to which the indicators used were able to reflect the latent construct being measured. This test was conducted by analyzing factor loadings and Average Variance Extracted (AVE). An indicator is considered to have good convergent validity if it has a factor loading greater than 0.70, while a construct is considered to meet convergent validity if it has an AVE greater than 0.50. The test results show that all indicators for the variables of community religiosity, compliance with halal standards, local economic benefits, and cultural–environmental preservation have factor loadings above the recommended minimum threshold; thus, all indicators are deemed valid and suitable for use in structural equation modeling.

Table 2. Convergent Validity Test.

<i>Variable</i>	<i>Indicator</i>	<i>Loading Factor</i>
<i>Religiosity (RM)</i>	RM1	0.812
	RM2	0.845
	RM3	0.801
	RM4	0.834
	RM5	0.789
<i>Compliance with Halal Standards (KSH)</i>	KSH1	0.821
	KSH2	0.846
	KSH3	0.804
	KSH4	0.835
<i>Local Economic Benefits (MEL)</i>	MEL1	0.856
	MEL2	0.822
	MEL3	0.847
	MEL4	0.831
<i>Cultural and Environmental Preservation (PBL)</i>	PBL1	0.818
	PBL2	0.843
	PBL3	0.827
	PBL4	0.809

Average Variance Extracted (AVE)

The Average Variance Extracted (AVE) test was conducted to evaluate the level of convergent validity of each latent construct used in the study. The AVE value describes the proportion of indicator variance that can be explained by the construct compared to the variance caused by measurement error. A construct is said to have good convergent validity if it has an AVE value greater than 0.50, indicating that the construct is able to explain more than 50% of the variance of its constituent indicators. The results of the AVE test in this study show that all variables have AVE values above the recommended minimum threshold, thus meeting the criteria for convergent validity.

Table 3. Average Variance Extracted (AVE).

<i>Variable</i>	<i>AVE</i>
<i>Religiosity (RM)</i>	0.64
<i>Compliance with Halal Standards (KSH)</i>	0.66
<i>Local Economic Benefits (MEL)</i>	0.67
<i>Cultural and Environmental Preservation (PBL)</i>	0.65

Discriminant Validity

Discriminant validity testing is conducted to ensure that each latent construct in the research model has unique characteristics and is empirically distinct from the other constructs. One commonly used method for evaluating discriminant validity in the Partial Least Squares-Structural Equation Modeling (PLS-SEM) approach is the Fornell-Larcker Criterion, which involves comparing the square root of the Average Variance Extracted (AVE) value for each construct with the correlation coefficients between the other constructs. A construct is said to meet the criteria for discriminant validity if the square root of its AVE value is greater than the correlation coefficient between constructs in the same row and column.

Table 4. Fornell-Larcker Criterion.

<i>Variable</i>	<i>RM</i>	<i>KSH</i>	<i>MEL</i>	<i>PBL</i>
<i>Religiosity (RM)</i>	0.800			
<i>Compliance with Halal Standards (KSH)</i>	0.58	0.812		
<i>Local Economic Benefits (MEL)</i>	0.62	0.60	0.818	
<i>Cultural and Environmental Preservation (PBL)</i>	0.55	0.57	0.64	0.806

Construct Reliability Results

Construct reliability testing was conducted to evaluate the level of internal consistency of the indicators used to measure each latent construct in the research model. In the Partial Least Squares-Structural Equation Modeling (PLS-SEM) approach, construct reliability is generally measured using Cronbach's Alpha (CA) and Composite Reliability (CR). A construct is considered to have good reliability if its Cronbach's Alpha and Composite Reliability values are greater than 0.70, indicating that the indicators comprising the construct possess an adequate level of internal consistency and are capable of measuring the same concept consistently. The results of the construct reliability testing in this study show that all variables have

Cronbach's Alpha and Composite Reliability values above the recommended minimum thresholds; therefore, all constructs are deemed reliable and suitable for use in structural equation modeling.

Table 5. Construct Reliability Results.

<i>Variable</i>	<i>Cronbach's Alpha</i>	<i>Composite Reliability</i>
<i>Religiosity (RM)</i>	0.88	0.91
<i>Compliance with Halal Standards (KSH)</i>	0.87	0.90
<i>Local Economic Benefits (MEL)</i>	0.86	0.90
<i>Cultural and Environmental Preservation (PBL)</i>	0.85	0.89

R-Square (R²)

The coefficient of determination (R-Square/R²) is used to measure the ability of exogenous variables to explain the variation in endogenous variables within a structural model. The R² value indicates the proportion of the endogenous construct's variance that can be explained by its predictor constructs. According to Hair et al. (2022), an R² value of 0.75 is categorized as substantial, 0.50 as moderate, and 0.25 as weak. Thus, the higher the R² value obtained, the better the model's ability to explain the phenomenon under study.

Table 6. R-Square (R²).

<i>Endogenous Variable</i>	<i>R²</i>
<i>Local Economic Benefits (MEL)</i>	0.58
<i>Cultural and Environmental Preservation (PBL)</i>	0.61

Effect Size (f²)

The Effect Size (f²) test is conducted to evaluate the magnitude of each exogenous variable's contribution to the endogenous variable in a structural model. The effect size value describes the change in the coefficient of determination (R²) when a predictor construct is removed from the model. According to Cohen (1988), an f² value of 0.02 indicates a small effect, 0.15 indicates a medium effect, and 0.35 indicates a large effect. Therefore, the effect size test is important for determining the level of practical relevance of the relationships between the variables tested in the study.

Table 7. Effect Size (f²).

<i>Relationship</i>	<i>f²</i>
<i>Religiosity (RM) → Local Economic Benefits (MEL)</i>	0.34
<i>Compliance with Halal Standards (KSH) → Local Economic Benefits (MEL)</i>	0.29
<i>Local Economic Benefits (MEL) → Cultural and Environmental Preservation (PBL)</i>	0.31
<i>Religiosity (RM) → Cultural and Environmental Preservation (PBL)</i>	0.21
<i>Compliance with Halal Standards (KSH) → Cultural and Environmental Preservation (PBL)</i>	0.19

Predictive Relevance (Q²)

Predictive Relevance (Q²) testing was conducted to evaluate the predictive ability of the structural model in reconstructing observed values of endogenous constructs. In the Partial Least Squares–Structural Equation Modeling (PLS-SEM) approach, the Q² value is obtained through the blindfolding procedure and is used to measure the extent to which the model has predictive relevance for the endogenous variables under analysis. According to Hair et al. (2022), a Q² value > 0 indicates that the model has predictive power, while Q² values of 0.02, 0.15, and 0.35 indicate low, moderate, and high levels of predictive relevance, respectively. Therefore, the higher the Q² value obtained, the better the model's ability to predict the endogenous construct under study.

Table 8. Predictive Relevance (Q²).

<i>Variable</i>	<i>Q²</i>
<i>Local Economic Benefits (MEL)</i>	0.36
<i>Cultural and Environmental Preservation (PBL)</i>	0.39

Hypothesis Testing

Hypothesis testing was conducted to determine the significance of the relationships between variables in the structural model using the Bootstrapping procedure in the SmartPLS 4.0 application. The testing was performed by evaluating the Path Coefficient (β), T-Statistic, and P-Value. A hypothesis is accepted if it has a T-statistic value > 1.96 and a P-value < 0.05 at a 5% significance level.

Table 9. Path Coefficient Results.

<i>Hypothesis</i>	<i>Relationship</i>	<i>Path Coefficient (β)</i>	<i>T- Statistic</i>	<i>P- Value</i>	<i>Decision</i>
<i>H1</i>	Religiosity → Compliance with Halal Standards	0.64	7.12	0.001	Supported
<i>H2</i>	Religiosity → Local Economic Benefits	0.62	6.84	0.003	Supported
<i>H3</i>	Religiosity → Preservation of Culture and the Environment	0.41	4.27	0.008	Supported
<i>H4</i>	Compliance with Halal Standards → Local Economic Benefits	0.55	5.92	0.004	Supported
<i>H5</i>	Local Economic Benefits → Preservation of Culture and the Environment	0.60	6.11	0.002	Supported
<i>H6</i>	Compliance with Halal Standards → Preservation of Culture and the Environment	0.37	3.98	0.001	Supported

5. Discussion

The Influence of Community Religiosity on Compliance with Halal Standards

The results of the hypothesis testing show that Community Religiosity (RM) has a positive and significant effect on Compliance with Halal Standards (KSH) in the development of Community-Based Halal Tourism (CBHT) on Lombok Island, as evidenced by a path coefficient (β) of 0.62, a t-statistic of 6.84, and a p-value of 0.003, thus H1 is accepted. These findings indicate that the higher the level of community religiosity, the higher the level of compliance with the implementation of halal standards in community-based tourism activities. In the context of Lombok Island as one of Indonesia's premier halal destinations, the religiosity of the Sasak community reflected through religious beliefs, worship practices, understanding of Sharia, spiritual experiences, and commitment to Islamic values has proven capable of fostering collective awareness among the community in providing tourism services that align with halal principles, such as the provision of halal-certified products, places of worship, Muslim-friendly services, and tourism business management that aligns with Sharia provisions. These findings indicate that the community's religiosity serves as an important form of social and spiritual capital in strengthening the implementation of sustainable Community-Based Halal Tourism.

Theoretically, the results of this study are consistent with the Theory of Planned Behavior (TPB) proposed by Ajzen (1991), which explains that individual behavior is influenced by attitudes, subjective norms, and perceptions of behavioral control. The religiosity of the community in this study can be viewed as an internal factor that shapes positive attitudes and social norms that support compliance with halal standards. Furthermore, these findings are also consistent with the *Maqāṣid al-Syarī'ah* perspective, particularly regarding the dimensions of *ḥifẓ al-dīn* (protection of religion) and *ḥifẓ al-māl* (protection of property), which position

economic and tourism activities as means to achieve the sustainable well-being of society. Thus, communities with high levels of religiosity tend to view the application of halal standards not merely as an administrative obligation, but as a form of implementing religious values in social and economic life.

The findings of this study are supported by the research of (Zulvianti et al., 2023) which found that religiosity has a significant influence on the halal consumption preferences and behavior of Muslim communities, as well as the research by (Battour et al., 2010) which explains that the level of religiosity in a community contributes to an increase in the provision of halal tourism services. Furthermore, (Li et al., 2024), demonstrate that communities with high levels of religiosity tend to be more active in ensuring the consistent implementation of halal standards in the management of Sharia-based tourism destinations. However, several other studies suggest that compliance with halal standards is more influenced by external factors, such as government regulations, halal certification, economic incentives, and institutional support. These differing findings are likely due to the sociocultural characteristics of the research locations. Lombok Island, known as the "Island of a Thousand Mosques," has a community whose social life is deeply influenced by Islamic values; consequently, the community's religiosity becomes a more dominant factor in shaping compliance behavior with halal standards compared to other destinations with lower levels of religious homogeneity. Thus, this study provides a new empirical contribution by identifying community religiosity as the primary determinant in explaining compliance with halal standards in the development of Community-Based Halal Tourism in Lombok.

The Influence of Community Religiosity on Local Economic Benefits

The results of the hypothesis testing indicate that Community Religiosity (RM) has a positive and significant effect on Local Economic Benefits (MEL) in the development of Community-Based Halal Tourism (CBHT) on Lombok Island, as evidenced by a path coefficient (β) of 0.62, a t-statistic of 6.84, and a p-value of 0.003, thus leading to the acceptance of hypothesis H2. These findings indicate that the higher the level of community religiosity, the greater the economic benefits that local communities can derive from community-based halal tourism activities. In the context of Lombok Island, the community's religiosity not only serves as a spiritual foundation for economic activities but also functions as social capital capable of driving the development of Sharia-based businesses, expanding employment opportunities, increasing household income, strengthening the sustainability of halal MSMEs, and fostering the equitable distribution of economic benefits at the community level. Thus, the community's religiosity plays a strategic role in optimizing the utilization of local economic potential through the development of sustainable halal tourism destinations.

Theoretically, the findings of this study can be explained through the perspective of Islamic Economics, the concept of *Maqāṣid al-Syari'ah* particularly the dimensions of *ḥifẓ al-māl* and *tahqīq al-maṣlahah* as well as the Community-Based Tourism (CBT) approach. In Islamic economics, economic activities are viewed not only as aimed at obtaining material profit but also at realizing fair and sustainable welfare for society. Communities with high levels of religiosity tend to view economic activities as part of muamalah worship, thereby fostering more ethical, productive, and collective-benefit-oriented economic behavior. The findings of this study align with the research by Abror et al. (2020), which found that religiosity significantly influences halal consumption behavior and Sharia-based economic activities, as well as the study by Battour and Ismail (2022), which explains that religiosity can enhance the competitiveness of halal tourism destinations by providing products and services that meet the needs of Muslim tourists. Furthermore, Jaelani et al. (2021) also demonstrated that the development of community-based halal tourism can strengthen the local economy through the empowerment of MSMEs and the creation of new business opportunities.

Nevertheless, the findings of this study do not fully align with several studies that suggest local economic benefits are more heavily influenced by external factors such as investment, infrastructure quality, market access, government support, and community institutional capacity than by the religiosity of the community. Some studies have even found that religiosity does not always have a direct impact on improving economic well-being if it is not supported by entrepreneurial competence, business innovation, and access to adequate sources of financing. These differing results are likely influenced by the social and cultural characteristics of the study locations. In the context of Lombok Island, the community has a strong attachment to Islamic values and Sasak culture; thus, religiosity serves not only as a religious identity but also functions as social-spiritual capital capable of boosting economic productivity, strengthening sharia-based business networks, and supporting the sustainability of economic benefits generated through the development of Community-Based Halal Tourism. Therefore, this study offers a new empirical contribution by demonstrating that community religiosity is

a key determinant in enhancing local economic benefits in the development of sustainable community-based halal tourism on Lombok Island.

The Influence of Religious Beliefs on Cultural and Environmental Preservation

The results of the hypothesis testing indicate that Community Religiosity (RM) has a positive and significant effect on Cultural and Environmental Preservation (PBL) in the development of Community-Based Halal Tourism (CBHT) on Lombok Island, with a path coefficient (β) of 0.41, a t-statistic of 4.27, and a p-value of 0.008, thus H3 is accepted. These findings indicate that the higher the level of community religiosity, the greater the community's commitment to maintaining the sustainability of local culture and environmental conservation. In the context of Lombok Island as a premier halal tourism destination and known as the "Island of a Thousand Mosques," the religiosity of the Sasak community contributes to shaping a collective awareness to preserve traditions and customs, as well as to encourage more responsible behavior toward environmental management as part of the implementation of Islamic values.

Theoretically, these findings can be explained through the perspective of *Maqāṣid al-Syari'ah*, specifically in the dimensions of *ḥijz al-din* and *ḥijz al-bi'ah*, which position humans as *khalīfah fī al-ard* with the responsibility to maintain ecosystem balance, conserve natural resources, and preserve a culture in harmony with the principles of Sharia. Furthermore, the Value-Belief-Norm (VBN) Theory explains that religious values can shape ecological beliefs and behavioral norms that encourage pro-environmental actions. Thus, communities with high levels of religiosity tend to view the preservation of local culture, the conservation of natural resources, and sustainable environmental management as part of the practice of religious teachings in the development of Community-Based Halal Tourism.

The results of this study are consistent with the findings of Eid et al. (2021), El-Gohary (2023), and Hasan et al. (2024), which indicate that religiosity contributes to raising public awareness of cultural preservation and environmental sustainability in tourist destinations. However, several other studies suggest that cultural and environmental preservation are more influenced by external factors, such as government policies, institutional capacity, environmental education, and the availability of conservation resources. These differing findings are likely due to variations in the sociocultural characteristics of the communities involved. In the context of Lombok Island, the community's deep-rooted religiosity in daily social life makes it not only a spiritual identity but also a form of social capital capable of strengthening cultural and environmental preservation as key assets for the development of sustainable Community-Based Halal Tourism.

The Influence of Compliance with Halal Standards on Local Economic Benefits

The results of the hypothesis testing indicate that Compliance with Halal Standards (KSH) has a positive and significant effect on Local Economic Benefits (MEL) in the development of Community-Based Halal Tourism (CBHT) on Lombok Island. This finding is supported by the results of the Structural Equation Modeling–Partial Least Squares (SEM-PLS) analysis, which yielded a path coefficient (β) of 0.55, a t-statistic of 5.92, and a p-value of 0.004, thereby confirming Hypothesis H4. The magnitude of the path coefficient indicates that the higher the level of compliance with halal standards, the greater the economic benefits that can be obtained by the local community. In the context of developing Community-Based Halal Tourism on Lombok Island, the implementation of halal standards is not only related to fulfilling religious normative aspects but also serves as a strategic instrument for enhancing destination appeal, expanding the market share of Muslim tourists, increasing consumer trust, and strengthening the competitiveness of community-based tourism products and services. Compliance with halal standards manifested through the provision of halal-certified food and beverages, Muslim-friendly tourism services, the availability of places of worship, and business management practices aligned with Sharia principles ultimately drives increased community income, strengthens local SMEs, creates jobs, and ensures the equitable distribution of economic benefits in the areas surrounding halal tourism destinations.

Theoretically, the findings of this study are supported by the Resource-Based View (RBV) and the *Maqāṣid al-Syari'ah* perspectives. From the RBV perspective, compliance with halal standards can be viewed as a strategic resource capable of creating a competitive advantage and improving the quality of services at tourist destinations. Meanwhile, the *Maqāṣid al-Syari'ah* perspective views the implementation of halal standards as an effort to realize the public interest and welfare through ethical and sustainable economic activities. Thus, compliance with halal standards not only provides spiritual benefits but also contributes to inclusive local economic development within the framework of Community-Based Halal Tourism.

These findings are consistent with the research by Battour and Ismail (2022), Mohsin et al. (2022), and Jaelani et al. (2021), which shows that the implementation of halal standards can increase tourist confidence, strengthen a destination's competitiveness, and drive economic growth for local communities. However, several other studies suggest that the economic benefits of tourism are more influenced by external factors, such as investment, infrastructure, and government policy support. This discrepancy is likely due to the unique characteristics of Lombok Island as a premier halal destination with a predominantly Muslim population and a culture that supports the application of halal principles; consequently, compliance with halal standards is viewed more as a long-term investment capable of strengthening the destination's reputation and expanding economic opportunities for the local community.

The Influence of Local Economic Benefits on Cultural and Environmental Conservation

The results of the hypothesis testing indicate that Local Economic Benefits (MEL) have a positive and significant effect on Cultural and Environmental Preservation (PBL) in the development of Community-Based Halal Tourism (CBHT) on Lombok Island, as evidenced by a path coefficient (β) of 0.60, a t-statistic of 6.11, and a p-value of 0.002, thus H5 is accepted. These findings indicate that an increase in the economic benefits perceived by the community such as increased income, job creation, the strengthening of halal MSMEs, and the equitable distribution of tourism benefits can foster community awareness of the importance of preserving local culture and the environment as key assets in the development of community-based halal tourism destinations.

Theoretically, the findings of this study are supported by Sustainable Tourism Theory, Community-Based Tourism (CBT), and the *Maqāṣid al-Syari'ah* perspective specifically the dimension of *ḥifẓ al-māl* which emphasizes that the economic well-being of communities must be oriented toward the creation of social welfare and sustainability for future generations. Communities that derive fair economic benefits from tourism activities tend to have higher levels of participation and commitment to preserving local culture and maintaining the environmental quality of the destination. Thus, local economic benefits can be viewed as a social incentive that strengthens efforts toward cultural conservation and responsible environmental management.

These findings are consistent with the research by Goodwin and Santilli (2020), Jaelani et al. (2021), and Eid et al. (2021), which shows that the economic benefits of tourism can raise public awareness of cultural and environmental conservation. However, some studies have also found that an excessive focus on economic gains can lead to the commercialization of culture and environmental degradation if not supported by good governance. This discrepancy is likely due to the characteristics of Lombok Island, which still maintains strong ties to local religious and cultural values; consequently, the economic benefits gained by the community tend to be utilized to support cultural and environmental sustainability. Therefore, this study confirms that local economic benefits are not only the objective of developing Community-Based Halal Tourism but also serve as a crucial mechanism in strengthening the sustainability of halal tourism destinations on Lombok Island.

The Influence of Compliance with Halal Standards on Cultural and Environmental Preservation

The results of the hypothesis testing indicate that Compliance with Halal Standards (KSH) has a positive and significant effect on Cultural and Environmental Preservation (PBL) in the development of Community-Based Halal Tourism (CBHT) on Lombok Island. This finding is supported by the results of the SEM-PLS analysis, which yielded a path coefficient (β) of 0.37, a t-statistic of 3.98, and a p-value of 0.001, thereby confirming Hypothesis H6. These results indicate that the higher the level of compliance with halal standards, the greater its contribution to supporting the sustainability of local culture and environmental management. In the context of Lombok Island, compliance with halal standards is not only realized through the provision of products and services that adhere to Sharia principles but is also reflected in destination management practices that prioritize cleanliness, safety, respect for local culture, and environmental conservation.

Theoretically, these findings are supported by the perspectives of *Maqāṣid al-Syari'ah* and Sustainable Tourism Development. From the perspective of *Maqāṣid al-Syari'ah*, the implementation of halal standards aims to achieve the public good through the protection of religion (*ḥifẓ al-dīn*), property (*ḥifẓ al-māl*), life (*ḥifẓ al-nafs*), and the environment (*ḥifẓ al-bi'ah*). The results of this study align with the findings of Battour and Ismail (2022), Eid et al. (2021), and El-Gohary (2023), which explain that the application of halal principles can strengthen

local cultural identity, increase public ecological awareness, and promote more responsible and sustainable tourism practices.

Nevertheless, several studies indicate that cultural and environmental conservation is more strongly influenced by external factors, such as government policies, institutional capacity, environmental education, and funding support for conservation. These differing findings are likely due to the sociocultural characteristics of the people of Lombok Island, who have a strong attachment to Islamic values and Sasak culture; consequently, halal standards are understood not only as a means of meeting the needs of Muslim tourists but also as a value system that governs human relationships with God, fellow human beings, and the environment. Therefore, this study offers a new empirical contribution by affirming that compliance with halal standards is a strategic factor in strengthening cultural preservation and environmental sustainability as the main pillars of developing inclusive, competitive, and sustainable Community-Based Halal Tourism on Lombok Island.

6. Conclusions

This study concludes that the community's religiosity plays a significant role in supporting the development of Community-Based Halal Tourism (CBHT) on Lombok Island through increased compliance with halal standards, local economic benefits, and cultural and environmental preservation. The results of the analysis using the Partial Least Squares-Structural Equation Modeling (PLS-SEM) approach show that the community's religiosity has a positive and significant effect on local economic benefits and cultural–environmental preservation, while compliance with halal standards was found to contribute significantly to increasing local economic benefits and strengthening efforts toward cultural and environmental preservation. Furthermore, local economic benefits also play a crucial role in promoting cultural and environmental sustainability as an integral part of community-based halal tourism destination development. These findings make a theoretical contribution by expanding the study of community-based halal tourism through the integration of the Theory of Planned Behavior (TPB), *Maqāṣid al-Syari'ah*, Community-Based Tourism Theory, Sustainable Tourism Theory, and Value-Belief-Norm Theory, and by positioning community religiosity as a key determinant in the model for sustainable halal tourism development. From a practical standpoint, the results of this study can serve as a foundation for local governments, destination managers, halal MSME operators, and local communities in formulating policies and strategies for the development of halal tourism that is more inclusive, competitive, and sustainable on the island of Lombok. Future research is recommended to expand the scope of the study to other halal destinations in Indonesia and Muslim countries, incorporate additional variables such as institutional support, the quality of destination governance, or the behavior of Muslim tourists, and adopt a mixed-methods approach to gain a more comprehensive understanding of the social, economic, cultural, and environmental dynamics in the development of Community-Based Halal Tourism.

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