



Integrating an Understanding of Islamic Economics into Service Quality and the Sustainability of Halal Tourism

Sulistiara Putri¹⁾; Nur Fitri Hidayanti^{2)*}; Sahman Z³⁾, Ali Dalha Haruna⁴⁾
E-mail Korespondensi : nurfitri.hidayanti90@gmail.com

Sharia Economic, Muhammadiyah University of Mataram, Mataram, Indonesia^{1,2,3)}
Department of Banking and Finance, Modibbo Adama University, Nigeria⁴⁾

INFO ARTIKEL

Proses Artikel

Dikirim : 02/03/2026

Diterima: 18/04/2026

Dipublikasikan: 29/04/2026

Akreditasi oleh
Kemenristekdikti
No.79/E/KPT/2023

ABSTRACT

This study aims to examine the effect of Islamic economic understanding on service quality and the sustainability of halal tourism in West Nusa Tenggara Province. This research employs a quantitative approach using linear regression analysis with a sample of 108 respondents consisting of halal tourism service providers and users. The study proposes three hypotheses: (H1) An understanding of Islamic economics is predicted to have a positive and significant impact on the quality of halal tourism services; (H2) Service quality is assumed to have a positive and significant impact on the sustainability of halal tourism; and (H3) This study examines whether an understanding of Islamic economics directly contributes positively and significantly to the long-term sustainability of halal tourism. The results indicate that Islamic economic understanding has a positive and significant effect on both service quality and halal tourism sustainability. The regression analysis shows that the independent variable significantly contributes to the model, with a coefficient of 0.488 ($t = 5.813, p < 0.001$) for service quality and 0.427 ($t = 6.132, p < 0.001$) for sustainability. The model explains 24.2% of the variance in service quality and 26.2% in halal tourism sustainability, indicating moderate explanatory power. These findings suggest that a higher level of Islamic economic understanding among tourism stakeholders leads to improved service quality and strengthens the sustainability of halal tourism destinations. Therefore, this study recommends enhancing Islamic economic literacy and implementing structured training programs for industry players to ensure the consistent application of Sharia principles in service practices and destination management.

Keywords:

Islamic economics; service quality; sustainability; halal tourism; Islamic literacy.

Abstrak

Penelitian ini bertujuan untuk mengkaji pengaruh pemahaman ekonomi Islam terhadap kualitas layanan dan keberlanjutan pariwisata halal di Provinsi Nusa Tenggara Barat. Penelitian ini menggunakan pendekatan kuantitatif dengan analisis regresi linier, yang melibatkan 108 responden yang terdiri dari penyedia dan pengguna layanan pariwisata halal. Penelitian ini mengajukan tiga hipotesis: (H1) pemahaman ekonomi Islam diprediksi memiliki pengaruh positif dan signifikan terhadap kualitas pelayanan pariwisata halal; (H2) kualitas pelayanan diasumsikan berpengaruh positif dan signifikan terhadap keberlanjutan pariwisata halal; dan (H3) penelitian ini menguji apakah pemahaman ekonomi Islam secara langsung memberikan kontribusi positif dan signifikan terhadap keberlanjutan pariwisata halal dalam jangka panjang. Hasil penelitian menunjukkan bahwa pemahaman ekonomi Islam memiliki pengaruh positif dan signifikan terhadap kualitas layanan dan keberlanjutan pariwisata halal. Analisis regresi menunjukkan bahwa variabel independen berkontribusi secara signifikan terhadap model, dengan koefisien sebesar 0,488 ($t = 5,813$, $p < 0,001$) untuk kualitas layanan dan 0,427 ($t = 6,132$, $p < 0,001$) untuk keberlanjutan. Model ini menjelaskan 24,2% varians dalam kualitas layanan dan 26,2% dalam keberlanjutan pariwisata halal, yang menunjukkan daya penjelas yang moderat. Temuan ini menunjukkan bahwa tingkat pemahaman ekonomi Islam yang lebih tinggi di kalangan pemangku kepentingan pariwisata berkontribusi pada peningkatan kualitas layanan dan memperkuat keberlanjutan destinasi pariwisata halal. Oleh karena itu, penelitian ini merekomendasikan untuk meningkatkan literasi ekonomi Islam serta melaksanakan program pelatihan terstruktur bagi para pelaku industri guna memastikan penerapan prinsip-prinsip syariah secara konsisten dalam praktik layanan dan pengelolaan destinasi.

Kata Kunci:

Ekonomi Islam; kualitas layanan; keberlanjutan; pariwisata halal; literasi Islam.



This work is licensed under a [Creative Commons Attribution 4.0 International License](https://creativecommons.org/licenses/by/4.0/).

INTRODUCTION

The integration of ethical values into the service sector has transformed halal tourism from a mere niche market into a fundamental pillar of the global service industry. West Nusa Tenggara (NTB) Province, as one of the world's epicenters for halal tourism, faces a crucial challenge in aligning service quality standards with substantive Sharia principles. This phenomenon requires in-depth analysis, given the frequent disconnect between service formalities and the implementation of authentic Islamic economic values in the field. As emphasized by Wahidillah et al. (2025), public service from an Islamic perspective must be based on the principles of trust and professionalism that transcend mere material standards in order to achieve sustainable public welfare.

Although the discourse on halal tourism has been extensively explored from the perspective of consumer satisfaction, the current literature still leaves a significant gap in understanding how the

internalization of Islamic economic principles by industry stakeholders can mitigate the risk of service degradation. This aligns with the Theory of Planned Behavior framework developed by Sartika. (2020), in which knowledge and attitudes are the primary determinants of an individual's behavioral intent. The urgency of this research is increasingly evident given that the development of the halal tourism ecosystem cannot be separated from facility innovations and stakeholder collaboration grounded in holistic Sharia values (Wicaksono, 2024).

Methodologically, this study was designed as a quantitative survey study aimed at filling this gap in the literature. Unlike previous studies, which tended to be descriptive, this article offers a specific empirical contribution by demonstrating the predictive power of Islamic economic understanding as a variable regarding service dynamics in the field. By focusing the analysis on service providers and users in NTB, this study seeks to validate whether strong Islamic economic literacy can serve as a catalyst for the creation of superior and competitive service standards on the international stage.

The significance of this study lies in its ability to reveal that an understanding of Islamic economics contributes significantly to 24.2% of the variance in service quality and influences the sustainability of the tourism sector by 26.2%. These findings confirm that spiritual and doctrinal competencies are key determinants in creating a resilient tourism ecosystem. Through the optimization of Islamic economic instruments, as examined by Wibowo & Fatwa (2024), the future sustainability of halal tourism is expected to depend not only on visual appeal but also on the integrity of economic ethics consistently applied by all service providers.

Based on the problem formulation and literature review, this study proposes three main hypotheses. First, an understanding of Islamic economics is predicted to have a positive and significant influence on the quality of halal tourism services (H1). Second, service quality is assumed to have a positive and significant influence on the sustainability of halal tourism (H2). Finally, this study examines whether an understanding of Islamic economics directly contributes positively and significantly to the long-term sustainability of halal tourism (H3).

LITERATURE REVIEW

Conceptualizing Islamic Economic Understanding

In the theoretical realm, Islamic economic understanding represents the level of cognition, awareness, and internalization of Sharia principles in every economic activity. This framework is rooted in fundamental values such as tawhid (monotheism), 'adl (justice), amanah (integrity), and maslahah (public interest), which collectively form the ethical foundation for economic behavior (Awara et al., 2025). This paradigm guides both individuals and institutions to deconstruct profit-oriented economic motives by integrating social responsibility aligned with divine values (Khaerul, 2025). The internalization of these values acts as an ethical imperative that recalibrates standards of professionalism and integrity in every economic interaction within the service sector.

Service Quality within the Sharia Framework

Service quality is a crucial determinant in influencing tourist loyalty. In the halal tourism ecosystem, the dimension of quality goes beyond conventional aspects and encompasses strict theological compliance with Sharia principles (Fatimah & Sugianto, 2024). This includes tangible attributes such as the availability of worship facilities and halal-certified products, as well as intangible attributes that encompass service ethics (ihsan), honesty, and hospitality. The integration of the values of amanah and ta'awun into the service process is believed to enhance the holistic spiritual experience of Muslim tourists. Various empirical evidences indicate that operational excellence combined with ethical values can strengthen a destination's competitiveness in the global market (Sutrisno & Kadri, 2026).

Multi-dimensional Sustainability in Halal Tourism

Sustainability in this context is viewed as the integration of economic, social, environmental, and spiritual aspects. Unlike secular concepts of sustainability, halal tourism places Islamic values at the core of maintaining balance (*mizan*) and preventing harm (*mufسادah*) (Azwar et al., 2025). The Islamic perspective views sustainability as a form of human responsibility as stewards of the earth, which demands the wise management of resources for the well-being of future generations. True sustainability is achieved when tourism activities are able to distribute economic benefits fairly while enhancing the spiritual well-being of local communities (Mustaqim, 2023).

Hypothesis Development

The Nexus between Islamic Economic Understanding and Service Quality Theoretically, mastery of Islamic economic principles influences service quality through the internalization of Sharia ethical codes. Practitioners with a solid doctrinal understanding tend to demonstrate consistent professional and responsible behavior (Sugito, 2025). Evidence from the Islamic finance sector indicates that Islamic business ethics contribute significantly to service efficiency, providing a strong precedent that similar dynamics also apply in the halal tourism industry (Fadhil & Gani, 2026; Mustaqim, 2023).

H1: An understanding of Islamic economics has a positive effect on service quality.

The Impact of Service Quality on Strategic Sustainability Service quality plays a strategic role in ensuring the long-term resilience of tourism destinations. The satisfaction derived from excellent service encourages repeat visits, which directly strengthens the destination's economic stability (Mustaqim, 2023). In this specific context, service quality also reinforces the destination's image as a Muslim-friendly area, thereby enhancing its competitive edge on the international stage (Fatimah & Sugianto, 2024).

H2: Service quality has a positive impact on the sustainability of halal tourism.

Internalized Values and Long-term Sustainability The internalization of Islamic economic values impacts not only service delivery but also the vision for long-term sustainability. The adoption of the principles of *maslahah* and *'adl* fosters more ethical and community-oriented business practices, which are the cornerstones of a balanced tourism system (Fajriyati et al., 2025). This creates a foundation for business models that are resilient to global market fluctuations (Mustaqim, 2023).

H3: An understanding of Islamic economics has a positive effect on the sustainability of halal tourism.

Theoretical Framework

Based on this literature review, this study develops a theoretical framework that integrates the three main variables. An understanding of Islamic economics is positioned as the independent variable that drives improvements in service quality and ensures the sustainability of halal tourism. In this model, service quality acts as a mediating variable that strengthens the relationship between the mastery of Sharia values and the long-term resilience of the tourism sector.

METHODOLOGY

This study employs a quantitative survey approach with an associative design aimed at analyzing the influence of Islamic economic understanding on service quality and the sustainability of halal tourism in West Nusa Tenggara Province (NTB). This design was chosen for its ability to objectively explain causal relationships between variables through the collection of numerical data and rigorous statistical hypothesis testing (Pandiangan & Meyniar, 2025). Within its operational framework, the independent variable understanding of Islamic economics is measured through nine statement instruments that integrate cognitive, awareness, and internalization

dimensions of fundamental values such as tawhid, ‘adl (justice), amanah (integrity), and maslahah. Meanwhile, the first dependent variable service quality is mapped through seven indicators of professionalism and empathy, while the variable of halal tourism sustainability is measured through nine statements reflecting social, economic, and environmental dimensions based on Sharia principles. The primary data collection process was conducted by distributing questionnaires to 108 respondents selected through purposive sampling from among halal tourism industry stakeholders in NTB, including destination managers and travel service providers. The use of a Likert scale in this instrument ensured that respondents’ perceptions could be precisely quantified for statistical analysis. All collected data were then processed using JASP software (Version 0.18.3), which encompasses a series of analytical procedures ranging from descriptive statistics to map data characteristics, to classical assumption tests involving normality checks via the Shapiro-Wilk test as well as analyses of skewness and kurtosis. The final stage of this methodology involves linear regression analysis to evaluate the significance of the influence both simultaneously and partially of the variable “understanding of Islamic economics” on service quality and tourism sustainability. The entire research workflow, beginning with problem identification, instrument development, and extending to the interpretation of results, is systematically structured to ensure the validity and reliability of the findings. This integration of conceptual foundations and empirical analysis is expected to reveal the crucial role of Islamic economic literacy in strengthening a resilient tourism ecosystem on the international stage. These methodological procedures are also visually represented in a research model that illustrates the flow of relationships between variables without using conventional mathematical symbols to maintain the narrative aesthetics of the article. The procedures and stages of data collection are systematically visualized in Figure 1.

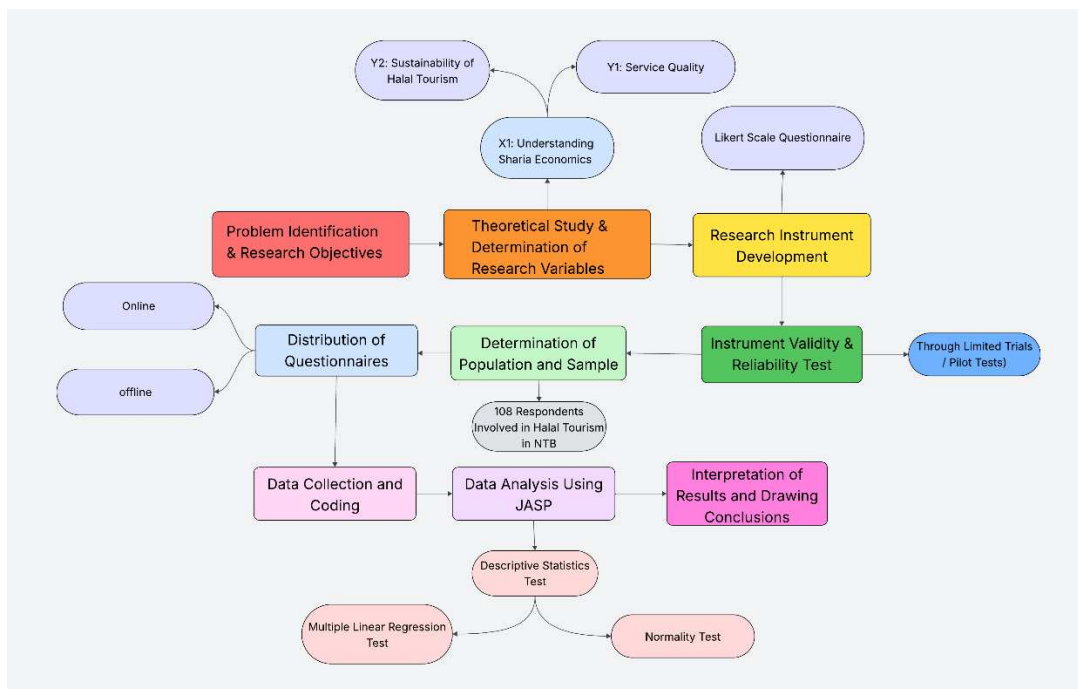


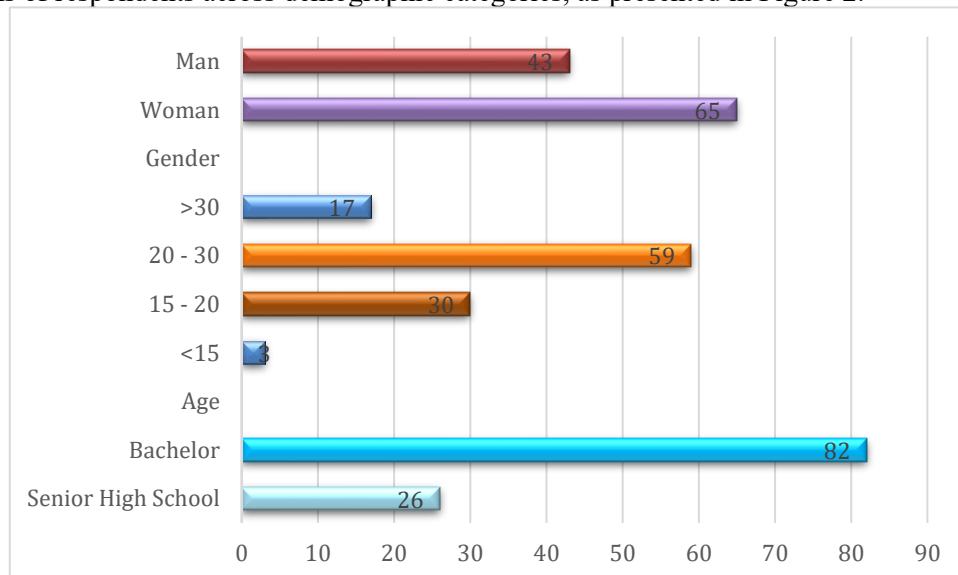
Figure 1. Data Collection Procedures and Stages (2025)

Figure 1 shows the initial steps of the research, starting with problem identification and formulation of research objectives, which serve as the basis for determining the direction, focus, and relevance of the topic being studied. The next stage involves a theoretical review and the establishment of research variables, which aim to build a conceptual framework and causal relationships between the variables being studied, particularly the relationship between the level of understanding of Islamic economic principles and improvements in service quality and the

sustainability of the halal tourism sector. Next, the researchers developed a research instrument in the form of a Likert scale questionnaire, which was used to measure respondents' perceptions and level of understanding objectively and measurably. The instrument was then tested for validity and reliability, both theoretically and through a pilot test, to ensure that it had an adequate level of reliability and consistency. After this stage, the research population and sample were determined, with a total of 108 respondents who were halal tourism practitioners in the NTB region and were selected representatively. The data collection process was carried out through the distribution of questionnaires both offline and online in order to reach a wide range of respondents and increase time and cost efficiency. The data obtained was then coded and analyzed using JASP software, with the analysis stages including descriptive statistical analysis, normality tests, and multiple linear regression tests to identify the relationship and influence between independent and dependent variables. The final stage of the research was the interpretation of results and drawing of conclusions, in which the researchers interpreted the empirical findings to test the validity of the hypothesis and provide theoretical and practical implications for the development of halal tourism based on the principles of Islamic economics. Overall, Figure 1 represents the systematic integration of conceptual foundations, methodological approaches, and empirical analysis in an effort to reveal the role of understanding Islamic economics in improving service quality and the sustainability of halal tourism.

RESULTS AND DISCUSSION

Based on the analysis results, the characteristics of the respondents in this study reflect a diverse demographic profile, including education level, age group, and gender. The population of this study consists of halal tourism stakeholders in West Nusa Tenggara (NTB), including service providers and users. A simple random sampling technique was employed to ensure that each member of the population had an equal probability of being selected, thereby minimizing selection bias and enhancing the representativeness of the sample. A total of 108 respondents were included, which is considered adequate for statistical analysis in explanatory quantitative studies. Visualization through bar charts facilitates a clearer understanding of the distribution patterns of respondents across demographic categories, as presented in Figure 2.



Source: Data, 2025

Figure 2. Demographic Characteristics of Respondents

Figure 2 illustrates the distribution of respondents based on education level, age group, and gender. In terms of education, the majority of respondents held a bachelor's degree (82 respondents), while the remaining 26 respondents had a high school education. Regarding age distribution, most respondents were in the 20–30 age group (59 respondents), followed by those aged 15–20 (30 respondents), over 30 years old (17 respondents), and under 15 years old (3 respondents). In terms of gender, female respondents (65) outnumbered male respondents (43). Overall, this composition indicates that the sample is dominated by individuals of productive age with relatively high educational attainment. This demographic profile supports the assumption that respondents possess sufficient knowledge and awareness to provide reliable assessments regarding Islamic economic understanding, service quality, and halal tourism sustainability in NTB. Therefore, the sample can be considered reasonably representative of the study population (Rahmawati et al., 2018). The results of the descriptive statistical test are shown in Table 1.

Table 1. Descriptive Statistics Test

	X1	Y1	Y2
Valid	108	108	108
Missing	0	0	0
Mean	77.14	80.76	75.27
Std. Deviation	12.02	11.93	10.04
Variance	144.6	142.3	100.7
Skewness	0.003	-0.276	0.446
Std. Error of Skewness	0.233	0.233	0.233
Kurtosis	-0.348	-0.515	0.028
Std. Error of Kurtosis	0.461	0.461	0.461
Shapiro-Wilk	0.982	0.965	0.975
P-value of Shapiro-Wilk	.139	.006	.037
Minimum	44.44	51.67	53.33
Maximum	100.0	100.0	100.0

Source: Processed data, 2025

Table 1 shows that the mean value of service quality (Y1) is the highest (80.76), followed by Islamic economic understanding (X) at 77.14 and halal tourism sustainability (Y2) at 75.27. The standard deviation values, ranging from 10.04 to 12.02, indicate a moderate level of variability across the variables. The skewness values (−0.276 to 0.446) suggest that the data are approximately symmetric, while kurtosis values close to zero indicate a distribution that is not excessively peaked or flat. The Shapiro–Wilk test results show that the independent variable (X) satisfies the normality assumption ($p = 0.139 > 0.05$), whereas the dependent variables Y1 ($p = 0.006 < 0.05$) and Y2 ($p = 0.037 < 0.05$) indicate deviations from normality. However, this study proceeds with Ordinary Least Squares (OLS) regression for several reasons. First, the sample size ($n = 108$) is sufficiently large to invoke the Central Limit Theorem, which states that the sampling distribution of the estimates tends to be normally distributed regardless of the underlying data distribution. Second, OLS regression primarily requires the normality of residuals rather than the raw dependent variables; thus, minor deviations in the observed variables do not necessarily invalidate the model. Third, the skewness and kurtosis values remain within acceptable thresholds, indicating that the deviations from normality are not severe. The reliability test results are presented in Table 2.

Tabel 2. Unidimensional Reliability Test

Frequentist Scale Reliability Statistics

Coefficient	Estimate	Std. Error	95% CI	
			Lower	Upper
Coefficient ω	0.775	0.038	0.702	0.849
Coefficient α	0.773	0.038	0.698	0.847

Frequentist Individual Item Reliability Statistics

Item	Coefficient ω (if item dropped)		Coefficient α (if item dropped)		Item-rest correlation
	Estimate	Lower 95% CI	Estimate	Lower 95% CI	
	Upper 95% CI	Upper 95% CI	Upper 95% CI	Upper 95% CI	
X 1			0.761	0.672	0.551
Y 1			0.664	0.539	0.634
Y 2			0.658	0.528	0.653

Note. Omega item dropped statistics with CFA failed.

Source: Processed data, 2025

Table 2 shows the results of the unidimensional reliability test using a frequentist approach, where the ω coefficient of 0.775 and the α coefficient of 0.773 indicate that the research instrument has a good level of reliability (above the minimum threshold of 0.70). The 95% confidence intervals for both coefficients also fall within a relatively narrow range (ω : 0.702–0.849; α : 0.698–0.847), indicating stable internal consistency. In the analysis of individual item reliability, it was observed that the coefficient alpha if item dropped for each item (X1, Y1, and Y2) did not show a significant increase compared to the overall value, so all items were deemed suitable for retention. Furthermore, the item-rest correlations fell within the moderate to strong range (0.551–0.653), indicating that each item made a sufficiently good contribution to measuring the same construct, although it should be noted that the omega calculations for the deleted items were unavailable due to the failure of the CFA model. The multiple linear regression test is shown in Table 3.

Table 3. Model Summary Test*Model Summary - Y1*

Model	R	R ²	Adjusted R ²	RMSE
M ₀	0.000	0.000	0.000	11.93
M ₁	0.492	0.242	0.235	10.44

Note. M₁ includes X

Model Summary - Y2

Model	R	R ²	Adjusted R ²	RMSE
M ₀	0.000	0.000	0.000	10.035
M ₁	0.512	0.262	0.255	8.663

Note. M₁ includes X

Source: Processed data, 2025

Table 3 presents the model summary for both regression models. For service quality (Y1), the R value increases to 0.492 after the inclusion of Islamic economic understanding (X), indicating a moderate relationship between the variables. The R² value of 0.242 suggests that 24.2% of the variation in service quality can be explained by Islamic economic understanding, while the remaining 75.8% is influenced by other factors not included in the model. The reduction in RMSE from 11.93 to 10.44 further indicates an improvement in the model's predictive accuracy. A similar pattern is observed for halal tourism sustainability (Y2), where the R value increases to 0.512 and the R² value reaches 0.262. This indicates that Islamic economic understanding explains 26.2% of the variation in sustainability, while approximately 73.8% is attributable to other unobserved variables. The decrease in RMSE from 10.035 to 8.663 confirms that the inclusion of X improves the model's predictive performance.

Although the R² values can be considered moderate, they are acceptable within the context of social science research, where human behavior is influenced by multiple complex factors. These findings indicate that while Islamic economic understanding plays a significant role, it is not the sole determinant of service quality and halal tourism sustainability. The remaining unexplained variance suggests the presence of additional influential variables. In the context of service quality, factors such as employee competence, organizational culture, service innovation, customer orientation, and managerial support may contribute significantly. Meanwhile, for halal tourism sustainability, variables such as government policy support, infrastructure quality, stakeholder collaboration, environmental management practices, and tourist satisfaction are likely to play important roles. The results of the ANOVA test are shown in Table 4.

Table 4. ANOVA Test

Model		Sum of Squares	df	Mean Square	F	p
M ₁	Regression	3679	1	3679.5	33.79	< .001
	Residual	11543	106	108.9		
	Total	15222	107			

Note. M₁ includes X

Note. The intercept model is omitted, as no meaningful information can be shown.

Model		Sum of Squares	df	Mean Square	F	p
M ₁	Regression	2822	1	2821.79	37.60	< .001
	Residual	7954	106	75.04		
	Total	10776	107			

Note. M₁ includes X

Note. The intercept model is omitted, as no meaningful information can be shown.

Source: Processed data, 2025

Table 4 presents the results of the ANOVA test on the first model (Y1), with a regression sum of squares of 3.679 with 1 degree of freedom, resulting in a mean square of 3.679.5 and an F value of 33.79 with a significance level of < .001. These findings indicate that the X variable contributes significantly to explaining the variation in Y1, so that the regression model used has strong predictive power. Meanwhile, the Residual Sum of Squares value of 11.543 with 106 degrees of freedom indicates that there is still a portion of the variation in Y1 that cannot be explained by the model, even though overall the model remains statistically significant.

In the second model (Y2), the regression Sum of Squares is 2.822 with a Mean Square of 2.821.79, producing an F value of 37.60 with p < .001, which indicates that variable X also has a significant effect on Y2. The Residual Sum of Squares value of 7.954 indicates that there is variation that is not fully predicted by the model, but the model still shows substantial statistical power. Overall, Table 3 illustrates that the addition of variable X significantly improves the model's ability to explain the variation in Y1 and Y2, as reflected in the high F value and very strong significance level. The results of the coefficient test are shown in Table 5.

Table 5. Coefficient Test

Model		Unstandardized	Standard Error	Standardized	t	p
M ₀	(Intercept)	80.756	1.148		70.363	< .001
M ₁	(Intercept)	43.132	6.550		6.585	< .001
	X	0.488	0.084	0.492	5.813	< .001

Model		Unstandardized	Standard Error	Standardized	t	p
M ₀	(Intercept)	75.267	0.966		77.944	< .001
M ₁	(Intercept)	42.319	5.437		7.783	< .001
	X	0.427	0.070	0.512	6.132	< .001

Source: Processed data, 2025

Table 5 presents the results for the model without predictors (M₀). The intercept of 80.756 represents the average value of Y1 when no independent variables are included in the analysis, so that the basic equation can be written as:

$$\hat{Y}_i = 80.756.$$

After variable X is included in the model (M_1), the intercept value decreases to 43.132, while the coefficient of X is 0.488 with $t = 5.813$ and $p < 0.001$, indicating that X has a positive and significant effect on Y1. Thus, the regression equation for M_1 is:

$$\hat{Y}_1 = 43.132 + 0.488X.$$

The standardized coefficient value of 0.492 indicates that variable X has a fairly strong influence on Y1.

In the second model (Y2), the intercept in M_0 is 75.267, which indicates the value of Y2 when there are no predictors in the model, so the regression equation is:

$$\hat{Y}_2 = 75.267.$$

When X is included in M_1 , the intercept changes to 42.319 and the coefficient of X is 0.427 with $t = 6.132$ and $p < 0.001$, indicating that X has a positive and significant effect on Y2. Therefore, the regression equation of model M_1 for Y2 is:

$$\hat{Y}_2 = 42.319 + 0.427X.$$

The standardized coefficient value of 0.512 shows that X has a relatively strong effect on Y2. Overall, the findings in Table 4 confirm that the X variable is a significant predictor for both dependent variables, with a consistent positive effect pattern in both regression models.

Discussion

The results of the study indicate that the average values of the three variables indicate a relatively high level of achievement in the context of halal tourism in NTB. The Sharia Economic Understanding variable (X) obtained an average score of 77.14, which indicates that the community and industry players have a good level of knowledge about the principles of sharia economics, including the concepts of muamalah, justice, transparency, halal services, and business ethics in accordance with sharia guidance (Ruwaidah, 2020). Meanwhile, the Service Quality (Y1) variable showed the highest average value, namely 80.76, reflecting that halal tourism service providers have been able to provide adequate services, both in terms of facilities, staff attitude, speed of service, and service compliance with halal principles (Fatimah & Sugianto, 2024a). Meanwhile, Halal Tourism Sustainability (Y2) obtained an average score of 75.27, indicating that sustainability efforts have been running quite well, although strengthening is still needed in the dimensions of environmental, social, and sharia-based governance sustainability to ensure long-term sustainability.

The relationship between these three variables shows that an increase in understanding of Islamic economics has the potential to drive an improvement in service quality, because a good understanding of Islamic principles will influence more ethical, professional, and Muslim tourist satisfaction-oriented service behavior (Hidayati et al., 2024). Better service quality ultimately has a positive impact on the sustainability of halal tourism, particularly in terms of increasing tourist confidence, strengthening the image of the destination, and creating loyalty and repeat visits (Safitri et al., 2025).

In this framework, sharia economic literacy acts as a reinforcing factor that deepens the influence of sharia economic understanding on service quality and the sustainability of halal tourism (Anggela et al., 2024). A better level of literacy not only helps tourism practitioners understand sharia concepts theoretically, but also facilitates the consistent implementation of sharia values in daily services. Strong literacy can strengthen the integration of sharia principles in tourism operations, improve service professionalism, and encourage innovation based on the needs of Muslim tourists (Lahuri & Purnamasari, 2024). Thus, Islamic economic literacy becomes a

catalyst that strengthens the effectiveness of sharia implementation in improving the quality and sustainability of halal tourism in NTB.

Overall, the findings of this study confirm that understanding Islamic economics has significant potential in promoting the quality of services and sustainability of halal tourism, especially when supported by an adequate level of literacy. Therefore, increasing Islamic economic literacy among tourism industry players and the community is a strategic step to ensure that the development of halal tourism in NTB is competitive and sustainable in accordance with Islamic principles.

CONCLUSION

Based on the results of quantitative analysis, this study confirms that Islamic economic understanding has a significant and positive effect on service quality and the sustainability of halal tourism in West Nusa Tenggara Province. Empirical evidence is reflected in the increase in R and R² values and the decrease in RMSE after the inclusion of variable X in the regression model. These results are further supported by the ANOVA and coefficient tests, which indicate that Islamic economic understanding is a significant predictor of both dependent variables. These findings suggest that a higher level of understanding of Islamic economic principles among tourism industry stakeholders leads to improved service quality and stronger efforts toward achieving sustainable halal tourism. Practically, this study highlights the importance of enhancing Islamic economic education and capacity-building programs for tourism stakeholders to strengthen service ethics, professionalism, and the consistent implementation of Islamic values in service operations. In addition, local governments and policymakers are encouraged to incorporate these findings into the development of more focused, competitive, and sustainable halal tourism strategies aligned with Sharia principles.

Regarding future research directions, several recommendations can be proposed. First, future studies should expand the scope of independent variables by incorporating moderating or mediating variables such as Islamic economic literacy, organizational commitment, or Islamic compliance motivation, in order to better understand the underlying mechanisms of the relationships examined. Second, future research is recommended to employ a quantitative survey approach with a larger and more diverse sample size to improve the generalizability and robustness of the findings. Third, expanding the research area to other provinces with developing halal tourism sectors would allow for broader comparisons and stronger external validity. Finally, longitudinal studies are recommended to examine the dynamic changes in Islamic economic understanding and its long-term impact on service quality and halal tourism sustainability.

REFERENCES

- Anggela, C., Wahidah, F., & Putri, N. A. (2024). Kontribusi ekonomi syariah terhadap pembangunan berkelanjutan di Indonesia: Perspektif 2023-2024. *Journal of Sharia Economics*, 6(2), 168–177. <https://doi.org/10.35896/jse.v6i2.945>
- Awara, G. P., Ali, K. S., Pradana, M. F. N., & Nurhasanah, Y. I. (2025). Filsafat ilmu Islam: implementasi nilai tauhid dalam aktivitas ekonomi Islam. *Media Riset Bisnis Ekonomi Sains dan Terapan*, 4(2), 91–100. <https://doi.org/10.71312/mrbest.v4i2.754>
- Azwar, A., Wawan, M. A., & Siradjuddin, S. (2025). *Al-Qiblah: Jurnal Studi Islam dan Bahasa Arab*, 4(6), 782–811. <https://doi.org/10.36701/qiblah.v4i6.2668>
- Fadhil, A. S., & Gani, I. (2026). Analisis pengaruh manajemen syariah terhadap kinerja organisasi. *Ekonomipedia Jurnal Ekonomi Manajemen dan Bisnis*, 4(1), 24–35. <https://doi.org/10.55043/ekonomipedia>
- Fajriyati, D. N., Rahmatika, A. N., & Widyaningsih, B. (2025). Integrasi nilai-nilai syariah dalam manajemen sumber daya manusia konteks ekonomi Islam. *QOSIM : Jurnal Pendidikan, Sosial & Humaniora*, 3(3), 1261–1273. <https://doi.org/10.61104/jq.v3i3.1973>
- Fatimah, S., & Sugianto, S. (2024). Pengaruh religius, kualitas layanan, citra destinasi, dan wisata

- halal terhadap minat wisatawan Muslim. *Abdurrauf Social Science*, 1(2), 182–200. <https://doi.org/10.70742/arsos.v1i2.52>
- Hidayati, D., Fasa, M. I., & Susanto, I. (2024). Pengaruh pemasaran syariah terhadap kepercayaan konsumen di bank syariah. *JICN: Jurnal Intelek dan Cendekiawan Nusantara*, 1(5), 7545–7558. <https://ciptakind-publisher.com/jumati/index.php/ojs/article/view/198>
- Khaerul, K. (2025). Etika bisnis dalam Islam: analisis perbandingan antara prinsip etika bisnis Islam dan konsep corporate social responsibility. *Jurnal Kewirausahaan*, 11(2), 102–107. <https://journal.stieamsir.ac.id/index.php/man/article/view/596>
- Lahuri, S. Bin, & Purnamasari, F. W. (2024). Kajian kritis literasi halal dalam pariwisata: penyelenggaraan biro perjalanan berdasarkan Fatwa DSN-MUI No . 108/2016. *INNOVATIVE; Journal of Social Science Research*, 4(5), 2380–2394. <https://doi.org/10.31004/innovative.v4i5.15109>
- Mustaqim, D. Al. (2023). Strategi pengembangan pariwisata halal sebagai pendorong ekonomi berkelanjutan berbasis maqashid syariah. *AB-JOIEC: Al-Bahjah Journal of Islamic Economics*, 1(1), 44–55. <https://doi.org/10.61553/abjoiec.v1i1.22>
- Pandiangan, D. F., & Meyniar, A. (2025). Model dan tahapan penelitian kuantitatif: pendekatan teoretis dan praktis dalam kajian pendidikan. *IHSAN: Jurnal Pendidikan Islam*, 3(3), 724–730. <https://doi.org/10.61104/ihsan.v3i3.1494>
- Rahmawati, F., Othman, N., & Sunanti, M. A. (2018). Kepuasan wisatawan muslim pada pariwisata halal di Lombok. *Muslim Tourist Satisfaction of Halal Tourism*, 4(2), 122–129. <https://doi.org/10.30997/jsei.v4i2.1501>
- Ruwaidah, S. H. (2020). Pengaruh literasi keuangan syariah dan syariah governance terhadap keputusan mahasiswa dalam menggunakan jasa perbankan syariah. *Mahasabatuna; Jurnal Akuntansi dan Keuangan Islam*, 1(1), 79–106. <https://pdfs.semanticscholar.org/75b0/dce588ebe4cdca3e83a14fcd0829d4bf604e.pdf>
- Safitri, D., Hasany, T. D., Cahyaningrum, D., Asri, N. W. A. M., & Ibrahim, I. D. K. I. (2025). Analisis revisit intention wisatawan ke Lombok: pemahaman strategis untuk manajemen pemasaran pariwisata halal yang efektif. *Jurnal Ekonomia*, 15(2), 58–74. <https://ejournal.uniled.ac.id/index.php/Uniled-Ekonomia/article/view/402>
- Sartika, D. (2020). Melihat attitude and behavior manusia lewat analisis teori planned behavioral. *Journal of Islamic Guidance and Counseling*, 4(1), 51–70. <https://doi.org/10.30631/jjgc.v4i1.40>
- Sugito, S. (2025). Internalisasi nilai-nilai komunikasi islami dalam praktik bisnis syariah di rokah hilir: pendekatan fenomenologis. *JQIM*, 5(1), 19–36. <https://doi.org/10.55438/jqim.v5i1.210>
- Sutrisno, A., & Kadri, M. (2026). Internalisasi nilai PAI dalam praktik pelayanan pariwisata: Studi lapangan pada hotel dan usaha wisata di Kota Ende. *Bayt al-Hikmah*, 2(1), 93–107. <https://doi.org/10.54065/baytal-hikmah.617>
- Wahidillah, N., Apriyani, S. R., Meilani, V. R., & Ashari, Z. M. (2025). Pelayanan publik dalam perspektif Islam: Landasan, prinsip, dan implementasi di era kontemporer. *Kajian Administrasi Publik dan Ilmu Komunikasi*, 2(3). <https://doi.org/10.62383/kajian.v2i3.488>
- Wibowo, I. A., & Fatwa, N. (2024). Peluang pengembangan pariwisata halal melalui optimalisasi wakaf di Daerah Istimewa Yogyakarta. *El-Mal: Jurnal Kajian Ekonomi & Bisnis Islam*, 5(12), 5363–5380. <https://doi.org/10.47467/elmal.v5i12.5330>
- Wicaksono, R. G. (2024). Upaya membangun ekosistem pariwisata halal melalui inovasi fasilitas, kolaborasi, dan pengalaman wisatawan Muslim. *Creative Economics, Trading and Halal Ecosystem (CETHE)*, 2(1), 28–45. <https://jurnal.gerakanedukasi.com/index.php/CETHE/article/view/198>