

Strengthening Halal Tourism Through Local Wisdom: A Maqashid Syariah Analysis of the Yogyakarta Palace

Setiawan bin Lahuri*

Darussalam Gontor University, Ponorogo, Indonesia
binlahuri@unida.gontor.ac.id

Inaya Zuhriifa

Darussalam Gontor University, Ponorogo, Indonesia
inayazuhriifa@gmail.com

Ainun Amalia Zuhroh

Darussalam Gontor University, Ponorogo, Indonesia
ainunamalia@unida.gontor.ac.id

*Corresponding author

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Abstract

The Yogyakarta Palace (Kraton Ngayogyakarta Hadiningrat) is a key cultural tourism spot. However, the global growth of halal tourism has highlighted some issues related to its application at heritage sites. There are limited halal facilities, and there are worries about cultural commodification. This situation creates a need to examine how the palace's local wisdom relates to Shariah principles. While earlier research mainly looked at halal tourism from regulatory, marketing, or destination management perspectives, this study provides a fresh take. It combines local wisdom in cultural heritage tourism with a Maqashid Syariah framework. The study focuses on halal tourism development strategies based on local wisdom and evaluates them through the lens of Maqashid Syariah. Researchers used a qualitative approach, including cultural observation, in-depth interviews, and thematic analysis based on the Miles and Huberman model. The findings indicate that tourism practices at the palace meet the standards set by DSN-MUI Fatwa No. 108/2016 and national halal tourism strategies. Five dimensions of local wisdom customs, architecture, arts, traditional attire, and the Javanese language embody Islamic values and foster public welfare, character development, and economic empowerment. This study adds to theory by showing how Maqashid Syariah can be an evaluative tool to balance cultural preservation with halal tourism growth in heritage sites. Combining these elements offers a sustainable and culturally grounded model for halal tourism development that can be applied to other heritage tourism contexts.

Keywords: Halal Tourism; Local Wisdom; Culture; *Maqashid Syariah*

Abstrak

Kraton Ngayogyakarta Hadiningrat merupakan destinasi wisata budaya yang banyak diminati, namun tren pariwisata halal global masih menghadapi ambiguitas penerapan pada situs heritage, termasuk keterbatasan fasilitas halal dan kritik terhadap komodifikasi budaya. Kondisi ini menimbulkan kebutuhan untuk menilai sejauh mana kearifan lokal kraton dapat selaras dengan prinsip syariah. Penelitian ini bertujuan menganalisis strategi pengembangan pariwisata halal berbasis kearifan lokal di Kraton Ngayogyakarta dan mengevaluasinya melalui perspektif Maqashid Syariah. Metode yang digunakan adalah pendekatan kualitatif melalui observasi budaya, wawancara

mendalam, dan analisis tematik Miles Huberman. Hasil penelitian menunjukkan bahwa praktik wisata karaton telah sesuai dengan Fatwa DSN-MUI No. 108/2016 serta strategi halal Kemenparekraf. Lima dimensi kearifan lokal adat, arsitektur, kesenian, busana adat, dan bahasa Jawa merefleksikan nilai Islam dan mendukung kemaslahatan, pendidikan karakter, serta pemberdayaan ekonomi. Integrasi ini menawarkan model pengembangan pariwisata halal berbasis budaya yang berkelanjutan.

Kata kunci: Pariwisata Halal; Kearifan Lokal; Budaya; Maqashid Syariah

INTRODUCTION

Indonesia's abundant natural resources, biodiversity, and rich cultural heritage spread across more than 17,540 islands, positioning the country as one of the most attractive tourism destinations globally (Rusiawan, 2022). Indonesia's competitiveness in the tourism sector has also shown notable improvement, as reflected in the Travel and Tourism Competitiveness Index (TTCI) 2022, where Indonesia rose to 32nd out of 117 countries, compared to 44th in the previous assessment (Pensado, 2021). This progress aligns with the increasing popularity of halal tourism worldwide, driven by the growth of Muslim travelers seeking destinations that uphold Shariah-compliant products, services, and experiences.

With the world's largest Muslim population, Indonesia has a strategic advantage in becoming a global leader in halal tourism (Al-Meheid et al., 2023). The Ministry of Tourism and Creative Economy (Kemenparekraf) has launched various initiatives to strengthen halal tourism quality and competitiveness (Sutono et al., 2019). Indonesia's top ranking in the Global Muslim Travel Index (GMTI) 2023 further reinforces its potential (Bahardeen et al., 2023, p. 34). However, despite this achievement, several studies reveal that the implementation of halal tourism in Indonesia remains inconsistent, particularly in heritage and cultural destinations. These include (1) the absence of clear halal tourism standards across cultural sites, (2) limited availability of Shariah-compliant facilities, and (3) concerns regarding the commodification of cultural symbols when aligned with halal certification (Hendratmi, 2024; Hennida et al., 2024).

Yogyakarta is known as Indonesia's second most visited province after Bali (DPRD, 2022). It has long been recognized as a center of cultural and historical tourism. It ranks sixth among the country's top halal tourism destinations (Pemda, 2019). Tourist arrivals continue to increase, with 12,974 foreign visitors recorded between February and August 2023, marking a growth of 4.26% from the previous month (Fajarwati, 2023). Iconic sites such as the Yogyakarta Palace (Kraton Ngayogyakarta Hadiningrat), Tamansari, Vredenburg Fort, Borobudur, and Prambanan remain strong attractions (Daraginari & Mariasari, 2021). The Yogyakarta Palace is designated as a tourist attraction in the city of Yogyakarta for 2018 by the Yogyakarta City Tourism Office (Pariwisata, 2022).

Despite its cultural significance, studies show that halal tourism in Yogyakarta remains underdeveloped due to gaps in Shariah-compliant services, a lack of

integrated halal tourism governance, and inconsistencies between cultural practices and formal halal guidelines (Hennida et al., 2024; Yusuf, 2024). The Yogyakarta Palace, as the living heritage of the Islamic Mataram dynasty, carries deep religious and philosophical values, yet its potential as a halal cultural tourism destination remains largely unexplored in empirical literature (Fatimah, 2019).

Previous research on halal tourism in Indonesia has predominantly focused on tourist satisfaction and behavior (Battour, 2018b; Gilang Widagdyo, 2015), halal tourism policy implementation (Satriana & Faridah, 2018)(Satriana & Faridah, 2018), marketing and destination branding (M. Rahman et al., 2020), and development of halal tourism facilities (Henderson, 2016). However, scholarly work examining halal tourism in the context of cultural heritage, specifically using a Maqashid Syariah framework combined with local wisdom analysis, remains limited and under-theorized. Very few studies investigate how values embedded in heritage sites can operationalize Maqashid Syariah in real tourism settings, particularly in the Indonesian palace system. This creates a clear research gap in the intersection of halal tourism development, local wisdom preservation, and Maqashid Syariah.

Given these gaps, the present study examines the development of halal tourism in the Yogyakarta Palace, grounded in local wisdom, and evaluates its alignment with Maqashid Syariah. It further seeks to explore how cultural values manifested through traditions, spatial arrangements, arts, attire, and language can function as drivers of Shariah-oriented tourism benefits, encompassing the preservation of religion, life, intellect, lineage, and property (Junaidi, 2022). This study contributes by providing an integrated cultural Syariah analytical framework that strengthens the academic discourse on sustainable halal cultural tourism in Indonesia.

LITERATURE REVIEW

Research on tourism development grounded in local wisdom and Maqashid Syariah has grown considerably in recent years. Several studies highlight that community welfare can be improved through the strengthening of local economies, particularly by embedding Islamic values and local cultural elements within tourism activities. Muhammad Fikri, Ahmad Junaidi, Syaripuddin, and Andi Wibowo emphasize that community empowerment through tourism must be aligned with Maqashid Syariah or tourism fiqh to ensure both economic advancement and the preservation of Islamic ethical principles (Fikri, 2022; Junaidi, 2022; Syaripuddin, 2020; A. Wibowo, 2020). Their findings underscore the notion that local wisdom not only serves as a cultural asset but also functions as a strategic foundation for achieving sustainable economic outcomes.

Similarly, research by Nanang Dwi Praatmana, Andi Zulfikar, Abdul Ghofur, Kersy Novia, and Alfina Aulia demonstrates that optimizing local wisdom significantly enhances destination attractiveness and contributes to a more culturally grounded tourism experience(Aulia et al., 2023; Ghofur, 2022; Novia & Mansur, 2023;

Praatmana, 2020). Their studies show that local narratives, traditional arts, and community practices contribute to the development of place identity, which in turn strengthens the competitiveness of tourism destinations.

From a regulatory standpoint, Ansharullah's analysis of DSN-MUI Fatwa No. 108/DSN-MUI/X/2016 shows that the fatwa provides normative and operational guidance for implementing sharia-compliant tourism (Missiati, 2019). Similarly, Nanang Naisabur's Maqāṣid al-Sharī'ah-based analysis demonstrates that the fatwa offers a regulatory basis for ensuring that halal tourism initiatives advance social welfare, ethical conduct, and cultural preservation (Naisabur & Putra, 2022). Complementing these perspectives, Ismanto et al. (2020), Jasser Auda's multidimensional Maqāṣid al-Sharī'ah framework offers a holistic lens for evaluating the religious, social, and cultural benefits of tourism. His concepts allow halal tourism to be viewed not merely as regulatory compliance but as an effort to advance broader public interest (*maṣlahah*) (Ismanto et al., 2020).

Recent scholarship further strengthens this discourse. Battour and Ismail (2016) assert that halal tourism must incorporate not only sharia compliance but also the socio-cultural values of local communities, as these elements influence the authenticity and sustainability of halal tourism experiences (Battour & Ismail, 2016). Their study emphasizes that local culture serves as both a value-adding feature and a determinant of tourist satisfaction. Industry stakeholders may adopt measures and policies to improve subjective norms and perceptions of behavioral control in accordance with traveler preferences, facilitated by governmental regulations that protect the environment and culture while promoting sustainable tourism practices (Handayani, 2024). Likewise, Henderson (2016) highlights that successful halal tourism development requires synergy between governmental regulations, community participation, and cultural institutions, noting that local traditions often mediate the practical implementation of sharia-based tourism guidelines (Henderson, 2016). In addition, Adinugraha et al. (2021) propose a conceptual model that integrates Islamic values with local wisdom, suggesting that such integration enhances cultural resilience and strengthens tourism governance (Sholehuddin et al., 2021). This viewpoint aligns with Aziz and Rahman (2019), who argue that culturally embedded halal tourism models offer greater long-term sustainability and community acceptance (Rahman, 2022).

Collectively, the literature reveals a clear gap that local wisdom has not been systematically incorporated into halal tourism governance due to limited community education and weak institutional engagement. Consequently, the potential of culturally embedded Islamic values to enhance halal tourism remains underutilized. This study contributes in three ways. First, it examines the local wisdom of the Ngayogyakarta Hadiningrat Palace through the lens of Maqashid Syariah, an area largely absent from prior research. Second, it integrates halal tourism development strategies with Abu Zahra's Maqashid framework, offering a theoretically grounded model for assessing cultural-religious alignment. Third, through a qualitative

approach, it maps palace-based local wisdom and evaluates its conformity with Maqāshid principles, providing deeper theoretical insight into how cultural heritage can operationalize sharia objectives in halal tourism development.

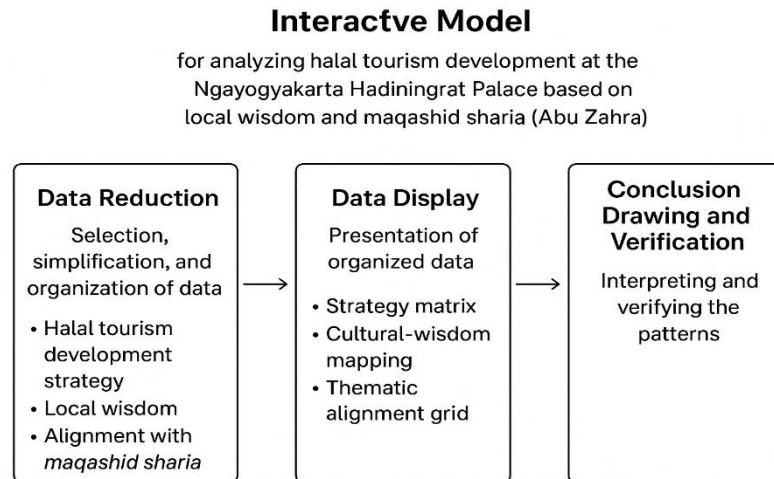
RESEARCH METHOD

This study adopts a field research design conducted at the Ngayogyakarta Hadiningrat Palace. A descriptive qualitative approach was employed to describe and interpret the alignment between local wisdom-based halal tourism strategies and Maqashid Syariah (Creswell, 2008; John, 2017; Sugiyono, 2014). This approach is appropriate for capturing cultural meanings, social practices, and institutional behaviors embedded within the palace environment (Catherine Marshall, 2014).

To ensure methodological rigor, the study integrates both primary and secondary data. Primary data were collected through semi-structured interviews with Abdi Dalem, community members around the palace, and visiting tourists. These participants were selected using purposive sampling to obtain information-rich cases (Patton, 1990). Secondary data were derived from scholarly books, peer-reviewed journal articles, official documents, and prior studies related to halal tourism, local wisdom, and Maqashid Syariah (Battour & Ismail, 2016; Henderson, 2016; Mayangsari R & Noor, 2014; Zahrah, 2014). Triangulating these multiple sources enhances the validity and reliability of qualitative findings (Lincoln, 2017; Denzin & Lincoln, 2018).

Data collection methods included direct observation of palace rituals and cultural activities, semi-structured interviews, and documentation of archival materials. These techniques are widely recommended for qualitative research involving cultural and tourism settings (Catherine Marshall, 2014; Creswell, 2008).

The data analysis followed the interactive model of Miles, Huberman, and Saldaña (2014), consisting of four key stages: (1) data collection, (2) data condensation, (3) data display, and (4) conclusion drawing and verification. This iterative analytic process facilitates the identification of themes related to local wisdom and their relationship to halal tourism principles and Maqasid Syariah (Battour & Ismail, 2016; Mayangsari R & Noor, 2014). Through this analytical framework, the study systematically evaluates how palace-based cultural heritage aligns with Abu Zahra's Maqashid Syariah framework in supporting halal tourism development. Miles and Huberman offer a general pattern of analysis by following an interactive model as follows:

**Figure 1. Interactive Model**

Source: Developed by the Authors (2025)

RESULTS AND DISCUSSION

Results

This subchapter outlines the research site by presenting the geographical setting, historical background, development, institutional profile, and forms of local wisdom found in the Ngayogyakarta Hadiningrat Palace. The Sultanate of Yogyakarta encompasses the regions of Yogyakarta, Wonosari, and Wates (Noorsoendari, 2023). The Ngayogyakarta Hadiningrat Palace covers approximately 1,534 hectares and is bordered [MAF3.1] by Jalan Wolter Monginsidi–Jalan Prof. Dr. Sardjito to the north, Jalan Lingkar Selatan to the south, the Winongo River to the west, and the Code River to the east (SK Gubernur DIY No. 75 Tahun 2017, 2017). Geographically, it lies at 7°48'21.49" S and 110°21'46.78" E. (*GeoHack-Kraton, Yogyakarta*, n.d.). Located at an average altitude of 144 meters on the fluvial–volcanic footplain of Mount Merapi, the area is characterized by fertile soil that supports agriculture and trade. The palace complex itself comprises three main sections: the front, core, and rear compounds.

The Ngayogyakarta Hadiningrat Palace emerged after Prince Mangkubumi's four-year resistance, which ended with the Giyanti Agreement on 13 February 1755. The treaty signed by Sunan Paku Buwono III, VOC representative Nicolaas Hartingh, and Prince Mangkubumi divided the Islamic Mataram Kingdom into the Surakarta Sunanate and the Ngayogyakarta Sultanate. Prince Mangkubumi received half of the former Mataram territory, and palace construction began on 9 October 1755, concluding on 7 October 1756. Upon entering the new palace, Sultan Hamengku Buwono I proclaimed the establishment of the Ngayogyakarta Hadiningrat Sultanate. After Indonesia's independence on 17 August 1945, Sultan Hamengku Buwono IX and Paku Alam VIII formally supported the Republic and affirmed Yogyakarta's position as a Special Region within the Unitary State of Indonesia (Ismaya, 2024). As one Palace cultural affairs officer noted, *"The decision of Sultan Hamengku Buwono IX to support the Republic was not merely political; it was a moral affirmation that the Palace exists*

to serve the welfare of the people, which is the essence of our halal tourism philosophy today"(Hadiningrat, 2019).

The juridical status of Yogyakarta has shifted from a *Zelfbesturende Landschap* (self-governing region) or *Swapraja* to a Special Region within the Unitary State of the Republic of Indonesia (Dwipayana et al., 2008). The enactment of Law No. 13/2012 on the Privileges of Yogyakarta further reinforces the preservation of cultural heritage belonging to the Sultanate of Yogyakarta and the *Pakualaman Duchy* (Hadiningrat, 2023). The Palace's vision and mission embody three core philosophical values: *Manunggaling Kawula Gusti*, which reflects the unity of people, leadership, and the Divine; *Memayu Hayuning Bawana*, emphasizing environmental stewardship and harmonious resource use; and *Greget, Sengguh ora Mingkuh*, which promotes character formation grounded in determination, humility, and responsibility (Ismaya, 2024). A senior *abdi dalem* elaborated on this, stating, "When visitors come here, they do not only see buildings; they encounter the philosophy of *Memayu Hayuning Bawana* how we care for the land, the community, and the spiritual balance. This is what makes our tourism halal in the truest sense." (Ismaya, 2024)

Local wisdom at the Ngayogyakarta Hadiningrat Palace forms a central cultural and ethical foundation, preserved through oral tradition and expressed in various ceremonies such as *Garebeg*, *Labuhan*, *Sekaten*, and *Jamasan Pusaka*. Although many rituals, especially those in the *keputren*, remain private, the Palace publicly shares their meanings and Islamic values through official media platforms, which strengthens cultural understanding and enhances tourist interest. Major ceremonial events, including *Garebeg Sawal*, *Besar*, and *Mulud*, also serve as key attractions for visitors. This integration was emphasized by a Palace religious affairs officer, who observed, "During *Sekaten*, the gamelan and the mosque work together. The sound of the *Sekaten* gamelan is not entertainment; it is a call to remember the birth of the Prophet, and this is why Muslim visitors feel spiritually connected here." (Noorsoendari, 2023)

The *Garebeg* ceremonies, held three times a year, are among the Palace's most prominent traditions. Featuring royal soldiers escorting *gunungan* offerings to the *Gedhe Mosque*, they symbolize gratitude for agricultural blessings and promote values of charity and communal welfare (Hadiningrat, 2017; Noorsoendari, 2023). Sub-events such as *Sekaten*, *Mauludan*, and *Ngabekten* further integrate Islamic teachings and Javanese ethics, reinforcing the Palace's role as both a cultural and religious institution. One cultural coordinator explained, "We do not hide our traditions; instead, we explain the Islamic values behind *Garebeg* and *Sekaten* through our media channels so that tourists, especially Muslim families, understand that these rituals are not merely cultural performances but forms of spiritual gratitude" (Tirtawijaya, 2023)

The *Jamasan Pusaka* and *Labuhan* ceremonies complement the Palace's major traditions, such as *Garebeg*, by reinforcing the cultural and spiritual values embedded within Ngayogyakarta Hadiningrat's heritage. The *Jamasan Pusaka* (*Siraman Pusaka*)

ceremony involves the ritual cleansing of royal heirlooms such as weapons, manuscripts, gamelan, carriages, and ceremonial objects considered sacred due to their historical significance. Conducted every Tuesday Kliwon in the month of Sura, the ritual begins with sugengan (prayers) and tirakatan at the Panepan Mosque, followed by a two-day cleaning process adapted to each heirloom's form and sanctity. The ceremony concludes with a communal sugengan in Bangsal Prabayeksa as a gesture of gratitude and a symbolic welcome to the Javanese Islamic New Year. An elder abdi dalem responsible for heirloom maintenance described the ritual's meaning as follows: "Jamasan is not just cleaning objects. When we wash the keris or the gamelan, we are purifying our own intentions. We ask for blessings so that the Sultanate remains prosperous and so that visitors who come here feel the berkah [blessing] of this place." (Ismaya, 2024).

The Labuhan ceremony, derived from the word labuh or larung (to cast offerings into natural waters), involves dedicating ritual offerings to specific sacred sites associated with Javanese spiritual cosmology. It is held annually (Labuhan Alit) and every eight years (Labuhan Ageng), with the latter involving additional ritual paraphernalia and extended locations, including Mount Merapi, Mount Lawu, Parangkusumo Beach, and Kahyangan Dlepih. Reflecting on the significance of this ceremony, a cultural heritage officer noted, "Labuhan connects the Palace to the natural elements, mountains, sea, and sky. This is why international researchers keep returning; they see that our local wisdom is not folklore but a living system of environmental ethics that aligns with Islamic principles of balance." (Tirtawijaya, 2023). Beyond these core rituals, the Palace hosts various cultural performances such as wayang kulit after the Garebeg celebrations and annual concerts by the Yogyakarta Royal Orchestra, which further promote cultural education and enhance the Palace's appeal as a heritage tourism destination (Hadiningrat, 2023).

Discussion

Halal Tourism Development in Ngayogyakarta Hadiningrat Palace

The findings suggest that halal tourism development at the Ngayogyakarta Hadiningrat Palace goes well beyond simply providing halal facilities and services. Rather than taking a narrow compliance-based approach, the Palace weaves Islamic values into its cultural landscape through heritage preservation, ceremonial traditions, architectural symbolism, and community engagement (Noorsoendari, 2023). This aligns with Battour and Ismail's (2016) view that halal tourism should not be limited to halal products and services alone, but should also embrace the socio-cultural values that create authentic Muslim-friendly tourism experiences (Battour & Ismail, 2016; Mohsin, 2016; Satriana & Faridah, 2018).

Where many halal tourism destinations focus primarily on religious amenities, the Palace shows that cultural heritage itself can serve as a vehicle for expressing Islamic values. This contributes to a growing body of literature that calls for a broader understanding of halal tourism as a cultural and ethical ecosystem, rather than merely a commercial or regulatory framework (Battour, 2018a; Henderson, 2016). In

this sense, the Palace offers an alternative model where Islamic principles are embedded within local cultural expressions without compromising the authenticity of Javanese heritage.

This also responds to concerns raised in earlier studies about the commodification of culture within halal tourism initiatives (Hendratmi, 2024; Hennida et al., 2024). Rather than turning culture into a market-oriented religious product, the Palace manages to preserve cultural authenticity while aligning tourism activities with Islamic values. The blending of local wisdom and religious principles indicates that halal tourism and cultural preservation need not be seen as competing goals, but rather as processes that can reinforce one another.

The successful implementation of Kemenparekraf's halal tourism strategies also underscores the value of institutional capacity and adaptive governance. The notable rise in tourist arrivals following earlier access restrictions shows that destination recovery depends not only on infrastructure upgrades but also on cultural programming, digital engagement, and collaboration among stakeholders. This supports earlier research on the strategic importance of digital communication and destination branding in influencing Muslim travelers' perceptions and travel intentions (M. Rahman et al., 2020; Pusporini, 2024). At the same time, the Palace's experience points to the need to balance promotional efforts with heritage conservation and visitor management, especially in culturally sensitive sites (Kutlu et al., 2024). Finally, a growing body of Indonesian research highlights human-resource constraints and the need for capacity building in management, services, and community education areas, which the Palace must strengthen to sustain the reported 60% increases in visits and revenue (Pangga et al., 2025).

Local Wisdom as a Strategic Resource for Halal Tourism

One of the key contributions of this study is its demonstration that local wisdom is more than just a cultural attraction; it serves as a strategic mechanism for achieving halal tourism objectives. The five dimensions identified in this study, customs and traditions, architecture, performing arts, traditional attire, and the Javanese language, act as channels for ethical, educational, and social values that shape visitors' experiences.

Earlier studies have tended to treat local wisdom as a supporting element in tourism appeal (Aulia et al., 2023; Ghofur, 2022; Praatmana, 2020). However, the findings here reveal a more substantial role. Local wisdom at the Palace actively facilitates the transmission of Islamic values while maintaining cultural continuity. This suggests that local wisdom should be seen not only as cultural capital but also as a governance tool that supports the practical implementation of halal tourism principles.

Recent bibliometric and systematic reviews also emphasize the need for stronger institutional coordination and human-resource development to operationalize local wisdom into sustainable halal-tourism practice (Samudra et al.,

2024). Consequently, the Palace's five local-wisdom dimensions are promising foundations for Maqāṣid-aligned halal tourism, but their impact depends on deliberate management, interpretation, and community engagement (Ismanto et al., 2020; Nurcahyo et al., 2024).

The functions of local wisdom within the Ngayogyakarta Palace demonstrate multidimensional value for halal tourism development, particularly in environmental stewardship, social cohesion, knowledge preservation, and cultural diplomacy (Hadiningrat, 2023). The Palace's philosophical ethic of *Memayu Hayuning Bawana* reflects Islamic environmental ethics and aligns with the national tourism policy, emphasizing sustainability (Hanifa, 2020; Tirtawijaya, 2023).

The Palace's guiding philosophy of *Memayu Hayuning Bawana*, for instance, embodies environmental stewardship and social harmony that resonate with current conversations on sustainable tourism. This reinforces the arguments put forward by Haerisma (2023) and Nurcahyo et al. (2024) that Maqashid Shariah offers a fitting framework for incorporating sustainability goals into halal tourism development (Haerisma, 2023; Nurcahyo et al., 2024). As such, local wisdom becomes an operational mechanism through which Islamic ethical values are translated into tangible tourism practices.

Furthermore, the preservation of manuscripts, oral traditions, and ceremonial practices shows that heritage conservation directly supports cultural literacy and identity formation. This extends previous scholarship that has highlighted the educational function of Islamic heritage in sustaining cultural resilience (Hasyim, Yusoff, 2022; Kurniasari, 2023). Local wisdom, therefore, deserves to be treated not merely as a tourism asset, but as an intellectual and cultural resource that underpins long-term destination sustainability.

Moreover, the Palace's international collaborations in cultural exchange reinforce its role in soft diplomacy, supporting research that positions local wisdom as an institutional asset for strengthening global cultural connectivity within halal tourism frameworks (Hayati, 2024). Within this context, traditional Javanese ceremonies such as slametan reflect Islamization processes where pre-Islamic rituals were reoriented toward monotheistic prayer-led practices (Purbopranoto, 1978), demonstrating the integrative relationship between Islamic values and Javanese cultural heritage.

Reinterpreting Local Wisdom through an Islamic Perspective

The findings reveal that many cultural practices within the Palace reflect a process of cultural adaptation rather than religious contradiction. Rituals such as Garebeg, Sekaten, and Slametan illustrate how Islamic teachings have historically engaged with local traditions to produce forms of religious expression that remain culturally meaningful and socially relevant.

This observation aligns with the perspective of Muhaimin (2021) and Kurniasari (2023), who argue that Islamization in Java took place largely through cultural accommodation rather than cultural replacement. The Palace demonstrates how

Islamic values can be embedded within local traditions while preserving the social functions of those traditions (Muhaimin, 2021). The relationship between Islam and Javanese culture, then, is better understood as a dynamic process of negotiation and integration, rather than a tension between religion and tradition.

From a halal tourism standpoint, this is significant because it challenges the assumption that Islamic tourism requires cultural standardization. Instead, the Palace illustrates that halal tourism can be locally contextualized while remaining faithful to Islamic principles. This model may serve as a useful reference for other heritage destinations seeking to navigate the interplay between religious values, cultural authenticity, and tourism development.

Maqashid Shariah and the Operationalization of Halal Tourism

Applying Abu Zahra's Maqashid Shariah framework offers a deeper understanding of how halal tourism supports human well-being beyond purely economic outcomes. The findings show that the Palace advances three interconnected maqashid dimensions: community welfare, individual education, and economic empowerment.

First, community welfare is evident in the security systems, environmental management, and social cohesion found within the Njeron Benteng area. These practices show that halal tourism can advance public welfare (*maslahah*) by safeguarding both people and their surroundings. This supports Ismanto et al. (2020), who contend that Maqashid Shariah should serve as a multidimensional framework for evaluating tourism outcomes, rather than focusing narrowly on religious compliance (Ismanto et al., 2020).

Second, the educational function of local wisdom reflects Abu Zahra's goal of cultivating morally responsible individuals. Cultural ceremonies, communal traditions, and historical narratives create opportunities for ethical learning and religious reflection. Unlike conventional tourism models that center on entertainment, the Palace shows how tourism can simultaneously serve as a platform for character building and cultural education (Arsyad, 2020).

Third, economic empowerment takes shape through job creation, MSME development, and tourism-related entrepreneurial activities. While earlier studies have documented the economic benefits of halal tourism (Junaidi, 2022; M. G. Wibowo, 2020), the findings here suggest that economic growth alone is an incomplete measure of success. From a Maqashid perspective, economic development only becomes meaningful when it contributes to broader social welfare and equitable distribution of benefits.

Taken together, these findings indicate that the Palace operationalizes Maqashid Shariah not simply through compliance with halal standards, but through the integration of cultural preservation, ethical education, social welfare, and economic development. This broadens the theoretical understanding of halal tourism by showing that Maqashid Shariah can function as an evaluative framework for assessing the holistic impact of tourism development in heritage destinations.

Ngayogyakarta Palace: Local Wisdom from an Islamic Perspective

Islam prescribes ritual practices embodied in the pillars of Faith and the pillars of Islam, such as shahada, prayer, fasting, zakat, and hajj, that shape the moral and spiritual life of Muslims. Beyond their obligatory forms, voluntary prayers and fasts function as spiritual disciplines that purify the soul and cultivate ethical behavior, influences that extend into Javanese cultural ceremonies. Traditionally, Javanese life-cycle rituals were performed to ward off misfortune through offerings to supernatural forces; however, with the arrival of Islam, these practices were transformed into *kenduren* or *slametan*, where an Islamic scholar leads collective prayers, embedding Islamic values within local cultural expressions (Purbopranoto, 1978). Contemporary scholarship similarly notes that the Islamization of local rituals in Java reflects a process of cultural adaptation in which Islamic teachings reshape indigenous traditions without eliminating their communal functions (Kurniasari, 2023; Muhaimin, 2021).

Maqashid Syariah on Halal Tourism Development Strategy Based on Local Wisdom in Ngayogyakarta Hadiningrat Palace

The Ngayogyakarta Palace functions as a cultural tourism destination that embodies Islamic values and, in principle, meets the criteria for halal certification. However, misconceptions among the public, particularly the belief that halal-certified tourist sites are exclusive to Muslims, have hindered their formal certification. This concern is shared by the Palace's tourism manager, who fears that such perceptions could alienate non-Muslim visitors (Noorsoendari, 2023). To address this issue, the Palace emphasizes the need for digital outreach across its website and social media platforms to educate both domestic and international tourists about the inclusive nature of halal tourism. Given that the Palace already fulfills essential requirements outlined in DSN-MUI Fatwa No. 108/DSN-MUI/X/2016, its potential for obtaining halal certification remains strong.

The Palace's alignment with the fatwa is reflected in multiple areas: promoting public benefit through support for local traders and halal-certified MSMEs; cultivating spiritual calmness by embedding Islamic values into ceremonies; ensuring trust, safety, and comfort through structured security posts and collaborative patrols; guiding visitor behavior through dress codes and etiquette regulations; and maintaining environmental cleanliness in accordance with the philosophy of *hamuwayu hayuning bawana*. Additionally, the Palace preserves socio-cultural values consistent with Sharia principles and provides accessible worship facilities, including the historic Gedhe Kauman Mosque. All food and beverages available in the Palace's souvenir gallery are sourced from halal-certified MSMEs, ensuring compliance with halal standards while supporting the local economy.

The following analysis applies maqāshid al-sharī'ah to the development of halal tourism based on local wisdom at the Ngayogyakarta Hadiningrat Palace, in

accordance with DSN-MUI Fatwa No. 108/DSN-MUI/X/2016 on Sharia-Compliant Tourism.

1. Community Welfare and Security

The Palace contributes to community welfare by providing a safe, clean, and well-maintained environment for both tourists and residents of Njeron Benteng. Waste management facilities are provided by the government, while Palace servants maintain the cleanliness of the ndalem area (Junus, 2023). Security is ensured through five guard posts: *Magangan/Mantru Njero*, *Pegul Gapuro*, *Nrandahana/Kebon*, *Butulan Tanaman*, and *Tenjo Moyo*, supported by roving patrols. In Njeron Benteng, FORKUNTREM coordinates joint patrols with local police and community security officers. Although isolated incidents such as klitih have occurred, visitors generally report safe experiences (Hendra, 2024). This aligns with Abu Zahra's maqāṣid framework, in which ensuring security and protecting property (ḥifẓ al-māl) are essential foundations for public welfare and human flourishing (Tirtawijaya, 2023).

2. Individual Education

Local wisdom at the Palace functions as a medium of Islamic education for both residents and tourists. Palace ceremonies aim to cultivate remembrance of God, compassion, and moral discipline, exemplified by charitable traditions such as the gunungan distribution during Islamic holy days (Tirtawijaya, 2023). Community practices such as brokohan after childbirth and ruwahan before Ramadan reinforce religious ethics and communal harmony (Ismaya, 2024). Local business owners similarly recognize that Palace traditions guide Muslims from birth to death toward piety and gratitude (Darmawati, 2024). These findings demonstrate the realization of Abu Zahra's view that maqāṣid emphasize nurturing individuals with commendable moral character who embody Islamic teachings (Arsyad, 2020).

3. Income Enhancement

Although Palace revenue has not returned to 2014 levels due to restrictions on bus access to the fortress area, efforts have been made to revitalize tourism through cultural performances such as wayang kulit, wayang golek, traditional dance, and orchestral music (Noorsoendari, 2023). The Palace also stimulates local economic growth by creating jobs in culinary services, lodging, traditional transportation, handicrafts, and MSME development supported by the Kemantren and other agencies (Junus, 2023). These activities strengthen community welfare and reflect the maqāṣid principle of ḥifẓ al-māl (preservation of wealth), as emphasized by al-Būṭī, indicating that economic empowerment surrounding the Palace contributes directly to societal maslahat.

CONCLUSION

The study shows that the Ngayogyakarta Hadiningrat Palace's halal tourism development strategy is based on local wisdom and follows the national halal tourism

framework set by Kemenparekraf and the Indonesia Muslim Travel Index. The Palace carries out several initiatives. These include strengthening human resources, improving facilities and interior setups, and organizing temporary exhibitions. Additionally, the strategy reflects Muhammad Abu Zahra's maqashid syariah framework, especially in promoting community welfare, educational growth, and economic empowerment.

The findings reveal that these strategies have led to a significant increase in tourist arrivals, with nearly 60% growth after a decline due to vehicle access restrictions in the Njeron Benteng area. This recovery is supported by annual cultural events and the effective use of social media to attract younger visitors. The study confirms that combining local wisdom with halal tourism principles can help with cultural preservation, make tourism more competitive, and support economic development, all in line with maqashid syariah goals.

Theoretically, this study adds to the halal tourism literature by showing that maqashid syariah can work as a useful framework for assessing halal tourism development in heritage-based destinations. It also emphasizes the importance of local wisdom as a way to balance Islamic values with cultural heritage preservation. This approach goes beyond just regulatory and facility-related methods for halal tourism.

Practically, policymakers should strengthen support for halal tourism in cultural heritage sites through certification programs, improved infrastructure, and community-based tourism projects. Tourism stakeholders, including destination managers and local communities, should make the most of tourism's economic potential. They can expand cultural interpretation services with professional tour guides and keep using digital platforms to attract different visitor groups. Additionally, pursuing halal certification can boost the destination's appeal in the global Muslim tourism market.

For future research, scholars should consider broadening their analysis. They could include comparative studies across heritage destinations, use mixed-method approaches, or explore the long-term socioeconomic and cultural effects of halal tourism to gain more insights.

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