Analysis of Economic and Social Capital Dynamics in the Empowerment of Potential Halal Tourism Communities at Lon Beach, Malang

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Abstract

This study examines the dynamics of economic and social capital in community empowerment in halal tourism development at Lon Beach, Malang, Sampang Regency. The research background stems from the rapid growth of global halal tourism and Indonesia's achievement in the 2024 Global Muslim Travel Index, although aspects of connectivity, digital literacy, and sustainability still need to be strengthened. Using qualitative methods through observation, interviews, and documentation, NVivo 14 analysis was used to map the relationship patterns between elements of economic and social capital. The results show that economic capital is reflected in the optimization of village assets, the development of MSMEs, the use of simple technology, and self-funding. The existence of physical facilities supports destination operations, but limited digital literacy and external investment pose obstacles. Social capital plays a role through social networks, trust, sharia norms, and collaboration between Village-Owned Enterprises (BUMDes), Tourism Awareness Groups (Pokdarwis), religious leaders, and the community, which strengthens community-based governance. Overall, the synergy of economic and social capital provides a strong foundation for inclusive and sustainable halal tourism development. These findings provide theoretical and practical contributions to the development of a community-empowerment-based halal tourism model.

Keywords **:** *Economic Capital, Social Capital, Lon Beach Malang Sampang, Community Empowerment, Halal Tourism*

INTRODUCTION

Halal tourism is currently experiencing rapid growth at the global level, alongside the increasing mobility of Muslim travelers and the demand for tourism services that comply with Sharia principles (Hanifah, 2020). According to the 2024 Global Muslim Travel Index (GMTI) report, Indonesia managed to secure the position of Top Muslim Friendly Destination of the Year from over 140 countries, achieving a perfect score (100) in the Environment criterion (30%) in terms of faith restrictions, as well as the Services criterion (40%) in terms of Prayer Places and Airport. However, several aspects still require strengthening, including connectivity (30), communication proficiency (48), sustainability (45), visitor arrivals (30), and heritage & experience (31) (KNEKS, 2024). This condition indicates that although Indonesia's achievements are quite commendable,

strategic efforts are still needed to strengthen the national halal tourism's global competitiveness.

Indonesia success at the international level has significant implications for the development of the halal tourism sector in the regions. Halal tourism is not only understood as Sharia-based services but also as an important instrument in strengthening the local economy, creating job opportunities, and promoting community empowerment through the MSME sector (Rustam et al., 2025). In line with the findings of (Mustaqim, 2023), the development of halal tourism can drive local economic growth, expand business opportunities, and increase the income of communities around tourist destinations. On the other hand, social capital within the community, such as trust, social networks, and local norms, plays a crucial role in strengthening collaboration and community participation in the sustainability of halal tourism (Yunita et al., 2025). However, challenges in implementation still exist, such as limited public understanding of the halal tourism concept, minimal promotional innovation, and limited facilities, as well as the suboptimal synergy among stakeholders (Indonesia, 2015).

Madura Island has become one of the regions with great potential for the development of halal tourism due to its natural wealth, culture, and strong Islamic traditions (Faraby et al., 2021). One of its top destinations is Lon Malang Beach in Sampang Regency, which ranks first in the number of tourist visits. According to data from (Suara Indonesia, 2025), throughout 2024 until early 2025, the number of tourists reached 126,859 people, making it the most popular destination in Sampang Regency.

Table. 1.1 Tourist Visit Data

Tourist Destination	Number of Visitors
Lon Malang Beach	126.859
Sampang Waterpark	80.839
Toroan Waterfall	69.394
Marparan Mangrove Tourism Village	53.766
Camplong Beach	65.898
Total	573.013

Source: Suara Indonesia, 2025

The data indicates that Lon Malang Beach has become the most popular prime destination among tourists compared to other destinations in Sampang Regency. This demonstrates the significant potential of Lon Malang Beach to be developed as a halal tourism destination capable of providing substantial economic impact while empowering the local community.

The development of tourism villages at Lon Malang Beach plays an important role in community empowerment based on maqashid sharia, namely the protection of religion, life, intellect, lineage, and property (Urrohmah et al., 2024). Through a holistic and participatory approach, the strengthening of local institutions and community training in managing homestays, tourist guiding, and processing local products has increased community capacity while ensuring sustainable development (Pramudiana et

al., 2024). The active role of the Tourism Office in promotion, infrastructure development, and collaboration with local communities also enhances the destination's attractiveness (Hapukh, 2024). Furthermore, tourism awareness groups (Pokdarwis) together with local religious leaders implement sharia-based governance, such as limiting visit times, separating tourist areas, providing worship facilities, and monitoring halal consumption (Qomariyah et al., 2024).

Interestingly, the implementation of the halal tourism concept at Lon Malang Beach is not exclusive to Muslim tourists but is inclusive for all groups (Nasrulloh et al., 2023). This demonstrates a balance between the religious, economic, and socio-cultural values of the Madura community. Through the integration of economic and social capital, halal tourism is expected to become a key driver in sustainable community empowerment.

Thus, this study is motivated by the need to analyze the dynamics of economic and social capital in community empowerment for the development of halal tourism at Lon Malang Beach, Sampang. Specifically, this study aims to understand how the community's economic capital supports the development of halal tourism and how social capital plays a role in encouraging participation, collaboration, and community independence. The results of this study are expected to serve as a basis for formulating strategies for inclusive, sustainable halal tourism development in accordance with the principles of maqashid sharia, while also serving as a model of community empowerment that balances economic aspects with Islamic social and cultural values.

LITERATURE REVIEW

1. Economic Capital

   Economic capital is one of the important instruments for measuring and controlling risk in various activities, particularly in finance and business (Indonesia, 2015). This type of capital is considered the easiest to convert because it is directly related to material assets that can be used to support various needs, making it necessary in almost every field or area of life (Sakti, 2021). Furthermore, economic capital encompasses the level of material wealth possessed by individuals or groups, including factors of production such as land ownership, technology, and capital in the form of money, which serve as key resources in supporting social and economic activities (Sjaf, 2014).

2. Social Capital

   Social capital is one of the important concepts in community empowerment, encompassing networks of relationships, norms, values, and trust possessed by a community. In practice, social capital acts as a force that promotes the improvement of welfare and sustainability, both through active participation and involvement of community members and through the exchange of resources. The application of social capital can be seen in various activities, such as environmental conservation programs involving the community, emergency assistance during natural disasters, and collaborations in the development of local technology that support the success of innovations at the community level (Usman, Veneranda Rini Hapsari, 2024).

   More deeply, social capital can be understood as social interactions and structures that include networks, norms, trust, solidarity, as well as cooperation

among individuals within a society (Azizah Husin, Dian Sri Andriani, 2022). The bonds of obligation within a group give rise to collective responsibility, which can enhance mutual trust among members. Social capital is not only a resource that can be utilized in social actions (Ni Yoman Yuliarmi, Made Ika Prastyadewi, 2023), but also strengthens social organizations and community networks. Ultimately, this creates additional capital that supports coordination, collaboration, and the success of community empowerment programs.

Thus, social capital can be understood as a collection of resources obtained by individuals or groups through involvement in social networks. These aspects include trust, solidarity, social norms, cooperation, and interpersonal interactions that serve to build trust, facilitate collaboration, and strengthen the foundation of collective development (Usman, Veneranda Rini Hapsari, 2024). Indicators of Social Capital include:

1. Social Networks
   Formal and informal relationships that enable the exchange of information, support, and resources.
2. TrustThe belief
   among members that others will act honestly, consistently, and reliably.
3. Solidarity
   A sense of togetherness, care, and mutual support within a group.
4. Social Norms
   Rules or values that create order and guide social behavior.
5. Cooperation and Participation
   Active involvement of members in collective activities to achieve common goals.

3. Community Empowerment

   The strategy of community empowerment (community development) is considered highly relevant in efforts to alleviate poverty because through this process, the community becomes the subject, not the object, of development. Empowerment encourages the poor to collectively engage in solving the poverty problems they experience themselves, making active community participation the core of the program's success (Bahri, 2013).

   Community empowerment is a comprehensive process that involves interaction between motivators, facilitators, and the empowered community groups. This process includes enhancing knowledge, skills, as well as providing various facilities and access to resource systems that can improve welfare. The stages of empowerment include enabling (creating conducive conditions), empowering (strengthening community capacity), protecting (protection against injustice), supporting (guidance and mentoring), and fostering (sustaining conducive conditions continuously) (Bahri, 2013). This approach aims to increase capacity, independence, and active participation of the community in addressing social challenges, as well as contributing to positive change, improving quality of life, and reducing inequalities in society (Boge Triatmanto, Gaguk Apriyanto, Syarif Hidayatullah, 2024).

4. Halal Tourism

   Halal tourism is a form of tourism that adjusts services and vacation experiences to the needs and preferences of Muslim travelers. This concept

emphasizes providing destinations that comply with Shariah principles, such as offering halal food and beverages, adequate prayer facilities, separate swimming pools and facilities for men and women, as well as attractions that do not contradict Islamic teachings. Unlike religious tourism such as pilgrimages, Umrah, and Hajj, halal tourism focuses more on the overall vacation experience that combines comfort, entertainment, and adherence to Islamic values (Muaini, 2018).

In addition, halal tourism is not intended to exclude non-Muslim tourists. On the contrary, this concept is inclusive, allowing all tourists, both Muslim and non-Muslim, to enjoy safe, comfortable, and high-quality facilities and services (Abrori, 2021). In practice, halal tourism also emphasizes business ethics in line with Islamic teachings, such as honesty in transactions, managing tourist attractions without exploitation, and equitable distribution of economic benefits to local communities. Therefore, the halal tourism sector also contributes to the economic empowerment of small communities, not just benefiting large operators (Ahmad Salman Farid, Andy Hakim, 2025).

Interestingly, the development of halal tourism is not limited to countries with a majority Muslim population. This trend has also begun to be adopted by countries in Europe, Japan, South Korea, and others. For example, airports in Japan provide prayer rooms, halal restaurants are emerging in Seoul, and halal restaurant search apps in Paris are becoming more sophisticated. This phenomenon shows that halal tourism has become a global trend that is being taken seriously, not just a domestic issue in countries with large Muslim populations.

RESEARCH METHOD

This research method uses a qualitative approach with a case study method aimed at gaining an in-depth understanding of the dynamics of economic and social capital in community empowerment for the development of halal tourism at Lon Malang Beach, Sampang Regency. This qualitative approach serves as the main instrument in the process of collecting, processing, and interpreting data (Sugiyono, 2022). The research population includes all parties directly involved in halal tourism activities and management, including destination managers, MSME actors, community leaders, and BUMDes representatives. Informants were selected using purposive sampling, which is the deliberate determination of a sample based on certain considerations, such as active involvement, knowledge, and their experience in the community empowerment process in the halal tourism area. The research variables consist of two main dimensions, namely economic capital (which includes access to capital, business management, and welfare improvement) and social capital (which encompasses trust, social networks, solidarity, and collective community norms). Data collection techniques are carried out through participatory observation, in-depth interviews, and document studies to obtain holistic, contextual, and in-depth data according to the characteristics of qualitative research (Fadli, 2024). Data analysis is conducted inductively with the steps of data reduction, data presentation, and drawing conclusions or verification, all of which are aimed at discovering patterns, meanings, and relationships between social capital, economic capital, and community empowerment practices. To maintain the validity of the data, the researchers applied triangulation of sources, methods, and time, as well as conducted

member checks with informants to ensure the correspondence between the findings and the reality in the field. The demographics of informants in this study include local communities with occupational backgrounds as tourism managers, traders, and MSME actors. Meanwhile, qualitative descriptive analysis was used to describe the socioeconomic characteristics of the informants, such as education level, income, and level of participation in halal tourism activities, thereby obtaining a comprehensive and contextual understanding of the dynamics of community empowerment at the research site.

RESULTS AND DISCUSSION

Lon Malang Beach is a prime tourist destination located in Bira Tengah Village, Sokobanah District, Sampang Regency, Madura. Its pristine coastline, calm waves, and expanse of white sand are a major draw for both local and international tourists. Prior to its development, the area was a slum, used as a site for illegal sand mining by the previous village head, leading to environmental damage and various social irregularities in the coastal area. Since 2016, under the leadership of Village Head Martuli, the community and village government have begun utilizing the natural potential of Lon Malang Beach as a new tourist destination to stimulate the local economy and prevent the recurrence of social deviations. The development process was carried out through mutual cooperation through beach cleaning activities, sand leveling, and planting one hundred shrimp pine trees as an initial effort in organizing and greening the area. In 2017, the area was introduced under the name "Pantai Cuma Kamu" as a promotional strategy designed to attract public attention, by adding a love-themed photo spot among the planted pine trees. This strategy proved effective in increasing the number of tourists, thus encouraging the Village-Owned Enterprise (BUMDes) Mitra Mandiri and Pokdarwis (Tourism Group) to develop various facilities such as ATV rentals, beach photography services, gazebos, halal food stalls, a prayer room, and a parking area. Today, Lon Beach in Malang is increasingly recognized as a family- friendly destination, offering beautiful coastal views, recreational facilities, and a cool atmosphere thanks to the rows of pine trees growing along the white sand. The combination of natural scenery, continuously expanding facilities, and community-based management makes Lon Beach a potential tourist attraction in Sampang Regency.

This study involved four groups of participants: tourism managers, MSMEs, tourists, and academics involved in the development of halal tourism at Lon Beach, Malang. All interviews with these participants were transcribed and imported into NVivo 14 software for further analysis.

Confidentiality of identity is maintained by not including the real names of participants in this report. In the analysis process, the Word Frequency Query feature in NVivo 14 was used to display the most frequently occurring words throughout the transcripts. Based on the search results in Figure 4.1, the word "tourism" dominated the participants' conversations with a frequency of 1.94%. Throughout the data, followed by the words "beach," "Malang," "halal," and "community." The dominance of these words indicates that the focus of the participants' discussions was largely related to tourism activities, the implementation of the halal concept, and community involvement in supporting the sustainability of halal tourism at Lon Beach, Malang.



Figure 4.1 Most Frequently Appearing Words from the Data

The visualization results show that the theme of "Asset & Capital Ownership" was the aspect most discussed by the participants. This theme encompasses several important elements such as the availability of halal facilities, accessibility of digital information, cleanliness of tourist areas, assets managed by Village-Owned Enterprises (BUMDes), and supporting facilities such as gazebos and toilets, which are considered to influence visitor comfort. Furthermore, the "Funding-Investment" category shows that MSMEs and managers frequently mention various funding sources, ranging from community self-help efforts, assistance from the village government, to the need to attract investors to ensure business growth and maintain community income. On the other hand, the "Technology & Business Facilities" theme group highlights challenges in utilizing technology, such as an official website that is not yet fully functional, suboptimal use of social media, and limited digital human resource capabilities that impact the promotion and management processes of the business. Overall, these findings indicate that the success of halal tourism development at Lon Beach, Malang, is influenced by the strength of physical assets, sufficient capital, financial support, and the readiness of the community and MSMEs to utilize technology more effectively.

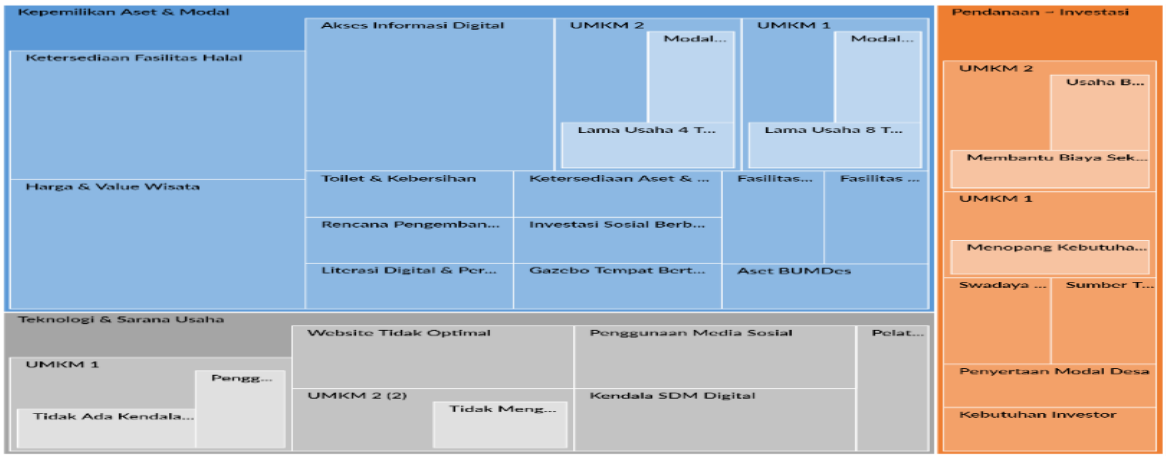


Figure 4.2 Hierarchy Chart of Economic Capital & Social Capital

4.1 Dynamics and Potential of Economic Capital in Community Empowerment in Halal Tourism at Lon Beach, Malang, Sampang

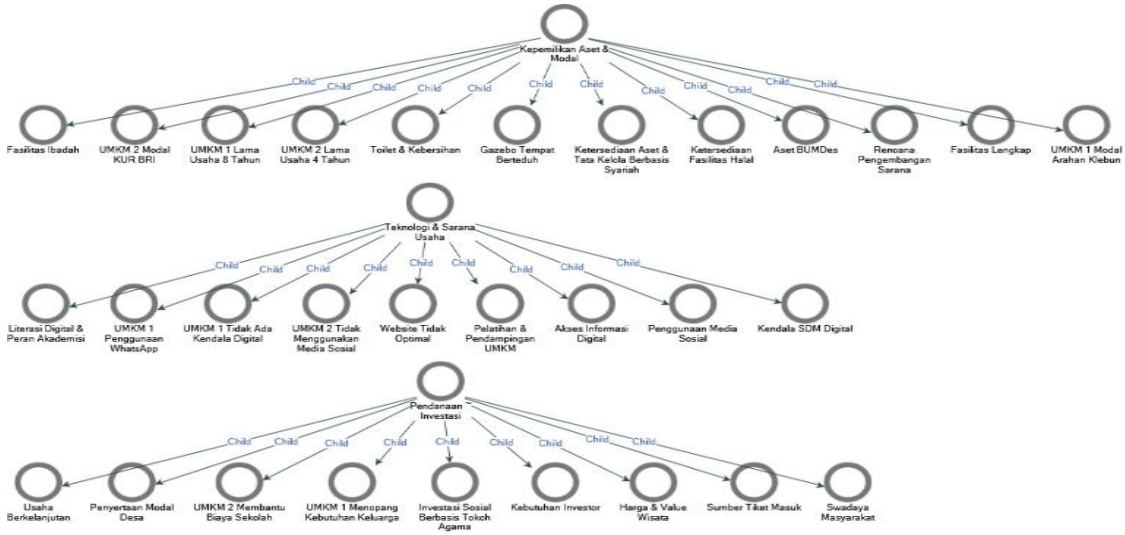


Figure 4.3 Economic Capital *Project Map*

The economic capital at Lon Beach in Malang demonstrates that halal tourism development in this area is supported by the integration of local asset management, technology utilization, and community-based funding support. In the Asset Ownership & Capital group, the interrelationships between elements emphasize that basic facilities such as prayer rooms, toilets, gazebos, and cleanliness are essential requirements for destination operations. The involvement of village-owned enterprises (BUMDes) and MSMEs with diverse business experience demonstrates that the community is a key actor in the local economy. Efforts to strengthen halal values and Sharia-based governance are also beginning to be evident through plans to develop facilities and optimize village assets. Meanwhile, in the Technology & Business Facilities group, the digital capacity of MSMEs remains varied. Some businesses have utilized social media and online platforms, while others are still hampered by digital literacy, suboptimal destination websites, and limitations in utilizing online media. This situation emphasizes the need for training, mentoring, and academic contributions to improve the community's digital capabilities, especially as tourists increasingly rely on internet-based information to make their travel decisions. In the Funding & Investment group, the mapping shows that destination financing still relies on local sources such as ticket revenue, village contributions, and community self-help. However, opportunities for development through investors and social investment involving religious leaders remain open. This funding pattern not only ensures the continuity of tourism operations but also influences the economic stability of MSMEs and the adjustment of service prices to maintain alignment with the quality provided. Overall, this visualization demonstrates that the progress of halal tourism at Lon Beach, Malang, depends on the integration of physical capital, digital capabilities, and community support, thus forming an inclusive, adaptive, and sustainable development model.

Economic capital is at the heart of the dynamic development of halal tourism at Lon Beach, Malang. The success of this destination is built on the community's ability

to collectively and gradually drive the local economy. Based on interviews with the management, the destination's primary revenue comes from entrance fees, parking fees, and the utilization of assets managed by the Village-Owned Enterprise (BUMDes), such as gazebos, kiosks, and sanitation facilities. This revenue not only supports operational activities but is also used for facility maintenance, area cleanliness, and social and religious activities for the surrounding community. The management stated:

> "The main source of funding comes from the Rp 8,000 entrance ticket... and that's enough for the operation and sustainability of the tourism industry."

This statement aligns with the development of halal tourism and its impact on economic growth in Indonesia (Noor et al., 2024), which emphasizes that the halal tourism sector has a strategic capacity to drive national economic growth due to its potential for increased income, expanded employment opportunities, and optimization of local resources. Halal tourism is one of the factors driving the Indonesian economy, as it can contribute to the country's foreign exchange earnings and open up opportunities for economic development.

These findings demonstrate that Lon Malang's economic management patterns have aligned with the dynamics of the global halal economy, which emphasizes the utilization of local resources as the primary foundation for growth. The economic activities of coastal communities through MSMEs, ranging from food stalls and snack kiosks to beverage vendors and even ride rentals, create a dynamic local economic cycle. One MSME owner stated:

> "This stall has been operating for eight years, with initial capital of around five million rupiah, under the direction of Mr. Klebun."

These findings align with the role of halal tourism in boosting the local economy and MSME businesses (Rustam et al., 2025), which states that halal tourism directly encourages increased MSME activity and employment. Halal tourism has positive implications for local economic growth and MSME empowerment, creating jobs and boosting community income.

Thus, MSMEs at Lon Beach, Malang, function not only as business entities but also as economic multipliers, revitalizing and driving destination productivity. Increasingly intense interactions between tourists and MSMEs accelerate local economic linkages, reduce the community's dependence on the maritime sector, and increase the income stability of coastal households. The value of blessings and social benefits are integral to destination governance. Revenue is not limited to economic aspects but is also reallocated for collective interests such as the construction of prayer rooms, social activities, and environmental cleanliness.

This approach aligns with the principles of Asset-Based Community Development (ABCD) (Setyani et al., 2024). The application of this principle confirms that the socio-economic transformation in Pantai Lon Malang is not only material but also strengthens the values of Maslahah 'Ammah, which prioritizes mutual benefit. The use of financing such as the People's Business Credit (KUR) accessed by MSMEs strengthens the business capital structure. One MSME owner stated:

> "I took KUR from BRI... then the business developed little by little until now."

Halal tourism has a multiplier effect in creating job opportunities, encouraging investment, and improving the community's standard of living. Tourism has the power

to spur rapid economic expansion, increase income and living standards, and create new jobs. However, this progress is still overshadowed by several challenges such as unstructured financial records, limited digital literacy, and a lack of managerial training for MSMEs. One academic asserted:

> "If literacy is lacking, people will not be interested in applying for halal certification... academics must be present to provide digital innovation and mentoring."

Increasing digital capacity, managerial innovation, and business professionalization are strategic steps to strengthen community-based halal tourism at Lon Beach, Malang. With economic capital continuously strengthened by community independence, values of blessing, and mutual cooperation, the coastal communities of Lon Beach, Malang, have demonstrated their ability to become key actors in developing an inclusive, adaptive, and sustainable halal destination.

Overall, the dynamics of economic capital growing at Lon Beach, Malang, demonstrate that community empowerment depends not only on the availability of resources but also on the collective ability to manage, utilize, and expand their economic value. The availability of business opportunities, regulatory support, and community adaptation to halal tourism standards have created a more resilient and inclusive local economic ecosystem. As entrepreneurial capacity is further developed and economic networks among local actors strengthen, the sustainability of halal tourism at Lon Beach, Malang, will become not only a potential but also a sustainable strategic achievement. Thus, economic capital not only serves as a foundation for development, but also as a catalyst for the socio-economic transformation of coastal communities towards competitive and highly competitive halal tourism destinations.

4.2 Dynamics and Potential of Social Capital in Community Empowerment on the Halal Tourism of Lon Malang Sampang Beach

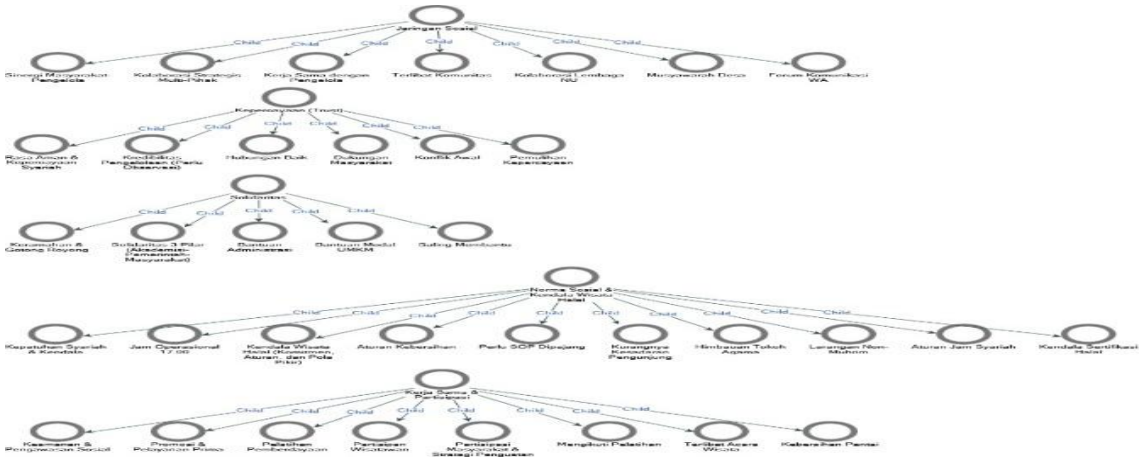


Figure 4.3 Social Capital *Project Map*

Social capital at Lon Beach, Malang, demonstrates that the development of halal tourism in this area is significantly influenced by the strength of social relationships established between the community, management, and local institutions. Within the Social Network cluster, interconnectedness demonstrates that consistent coordination

through deliberations, communication forums, and collaboration with communities and religious institutions plays a crucial role in maintaining smooth management. This cross-stakeholder collaboration facilitates the flow of information, ensuring harmonious tourism activities without miscommunication. Within the Trust cluster, community safety, management transparency, and a track record of past service are evident, underpinning stable social relationships. Community support, harmonious relationships, and early conflict resolution contribute to strengthening collective trust. The process of rebuilding trust, through open communication and long-term partnerships, also demonstrates the strategic role of public trust in supporting halal tourism development.

Meanwhile, the Solidarity, Social Norms, and Participation group emphasized that the tradition of mutual cooperation, adherence to sharia values, and active community participation are driving forces behind the destination's sustainability. Residents' involvement in maintaining beach cleanliness, serving tourists, participating in training, and participating in tourism activities demonstrates a growing sense of belonging to the area. Overall, this mapping demonstrates that social capital acts as a unifying force, synergizing religious values, relationships between stakeholders, and collective action, enabling the development of halal tourism at Lon Beach, Malang, to be inclusive, adaptive, and sustainable.

Social capital at Lon Beach, Malang, demonstrates that halal tourism development in this area is largely determined by the strength of social relationships between the community, managers, MSMEs, academics, and religious institutions. All these elements contribute to building an inclusive, adaptive, and sustainability-oriented social ecosystem. In terms of social networks, multi-stakeholder collaboration is realized through village deliberations, regular coordinating meetings, and digital communication forums that facilitate the flow of information and decision-making. The management also actively collaborates with local religious organizations such as Ansor, Nahdlatul Ulama (NU), and Banser (Islamic Youth Movement) to ensure tourism management aligns with community moral values. This was emphasized by Manager 1, who said:

> "We always involve youth from Ansor, NU, and Banser... we do this to build relationships with institutions in the Soekobana area."

This practice is reinforced by communication through WhatsApp groups involving BUMDes (Village-Owned Enterprises), Pokdarwis (Tourism Groups), MSMEs, and religious leaders (Manager 2). Academics also emphasize that cross-actor collaboration is a key foundation for the success of halal tourism. These findings align with research showing that both offline and online social networks play a significant role in strengthening communication and cooperation among tourism stakeholders (Suri, 2023).

In terms of trust, social relations within the Lon Malang community demonstrate a process of reconciliation following conflict in the early stages of tourism management. Through open dialogue and tangible evidence of economic benefits, public trust has been restored. Manager 1 explained:

> "There used to be a lot of social conflict... but now it's accepted."

This reestablished trust is reflected in the increasing number of residents opening businesses around the tourist area (Manager 2) and in the experience of tourists who feel safe and comfortable during their visits. Meanwhile, community solidarity is reflected in

the still-strong culture of mutual cooperation, such as joint beach cleanups, mutual assistance between vendors, and ensuring visitor comfort. One MSME (Micro, Small, and Medium Enterprise) owner stated:

> "The culture of mutual assistance is common... if a vendor is busy, others will pitch in to help."

Tourists' experiences of experiencing a sense of family in the tourist area further reinforce this sentiment. This finding aligns with the literature explaining that social capital encompasses social networks, trust, shared values, and collective action that bind communities together to achieve common goals (Alfiansyah, 2023). Social norms and religious values also play a crucial role in maintaining the halal character of tourism. Sharia-based regulations are consistently implemented, such as limiting operating hours until the afternoon (Manager 1) and prohibiting camping for men and women who are not mahram (Manager 2). Tourists respect these regulations by maintaining politeness and cleanliness while in the tourist area. Regarding community participation, residents' invo

CONCLUSION

Based on research and discussions on the analysis of the dynamics of economic and social capital in empowering the potential halal tourism community at Lon Beach, Malang, it can be concluded that:

1. Economic capital at Lon Beach, Malang, serves as a primary support for halal tourism development through local financing from ticket fees, village contributions, and village-owned enterprise (BUMDes) assets, which create an independent economic cycle. The growth of MSMEs demonstrates the community's central role in strengthening local income and economic chains. Although still facing obstacles such as digital literacy, financial record-keeping, and managerial capacity, ongoing mentoring and training are key to strengthening this. Overall, this economic capital creates an inclusive, adaptive, and increasingly resilient tourism ecosystem for coastal communities.
2. Social capital plays a strategic role in maintaining the sustainability of halal tourism through strong social networks, public trust, and deep-rooted religious values. Multi-stakeholder collaboration, mutual cooperation, and community participation strengthen harmonious and responsive destination governance. The restoration of trust after initial conflict and increased community involvement demonstrate a strong sense of ownership in the destination. Overall, social capital serves as a unifying force that supports social stability and establishes the community as a key actor in the development of community-based halal tourism.

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