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Maqashid Sharia and Collaborative Governance in Halal Tourism Development: an Islamic Economic Perspective

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ABSTRACT

Introduction*: Halal tourism development requires both the integration of Islamic ethical principles and effective coordination among stakeholders. Previous studies have discussed Maqashid Sharia and collaborative governance mainly in conceptual, normative, or qualitative terms and have rarely examined both constructs empirically within a single model from the visitors' perspective, particularly in a metropolitan destination. This study examines the effects of Maqashid Sharia and collaborative governance on halal tourism development in Jakarta from an Islamic economic perspective.*

Methods*: This study employed a quantitative explanatory design. Data were collected through an online structured questionnaire using a five-point Likert scale from 142 tourists who had visited Jakarta, selected through non-probability purposive sampling. The data were analyzed using Partial Least Squares Structural Equation Modeling (PLS-SEM) with bootstrapping in SmartPLS, with Maqashid Sharia and collaborative governance as exogenous constructs and halal tourism development as the endogenous construct.*

Results*: Maqashid Sharia has a positive and significant effect on halal tourism development ($\beta = 0.432$, $t = 5.370$, $p < 0.001$), as does collaborative governance ($\beta = 0.411$, $t = 4.997$, $p < 0.001$). Together, the two constructs explain 60.4% of the variance in halal tourism development ($R^2 = 0.604$), and both show medium effect sizes.*

Conclusion and suggestion*: Theoretically, this study contributes an empirically tested model that integrates the normative dimension (Maqashid Sharia) and the institutional dimension (collaborative governance) of halal tourism development, extending both frameworks beyond conceptual discussion. Practically, destination managers and policymakers in Jakarta should embed maqashid-oriented service standards, such as accessible worship facilities, halal and tayyib food, visitor safety, and transparent transactions, into tourism planning while strengthening coordination among government agencies, tourism businesses, and communities.*

Keywords: *Maqashid Sharia; Collaborative Governance; Halal Tourism Development; Islamic Economics; Jakarta*

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INTRODUCTION

Halal tourism has become an increasingly relevant field of tourism development because it connects visitor experiences with religious requirements, destination services, and economic activities. Its development involves more than the provision of halal food or religious facilities, since tourism destinations also require accommodation, transportation, hospitality, information, and institutional arrangements that respond to Muslim visitors' needs. Battour and Ismail (2016) conceptualize halal tourism through the relationship between tourism activities and Islamic principles, while Rasul (2019) identifies opportunities and challenges in its development. These perspectives indicate that halal tourism requires an integrated understanding of religious values and tourism development practices. Accordingly, this study examines halal tourism development through an Islamic economic perspective that considers both normative objectives and institutional arrangements. The implementation of halal tourism presents conceptual and operational challenges because the presence of particular halal services does not necessarily establish that tourism development reflects broader Islamic principles. Halal food, certification, accommodation, and religious facilities represent important components, but their contribution depends on how they are integrated into destination management and tourism activities. El-Gohary (2016) critically examines whether halal tourism is implemented consistently with its conceptual foundations, while Henderson (2016) discusses halal food, certification, and tourism through experiences in Malaysia and Singapore. These studies demonstrate that halal tourism involves both religious requirements and practical service arrangements. This distinction provides a basis for examining halal tourism development through broader Islamic economic and institutional considerations.

Maqashid Sharia provides an Islamic normative foundation for examining economic activities in relation to the objectives of Islamic law and human welfare. Its relevance to tourism lies in the possibility of evaluating development beyond financial outcomes and formal religious compliance. Haerisma et al. (2023) examine halal tourism destination development through Jasser Auda's six-feature perspective of Maqashid Sharia, demonstrating the relevance of a multidimensional approach to tourism. Their study supports the understanding that Islamic objectives can inform the orientation of destination development. Consequently, Maqashid Sharia provides a relevant theoretical construct for investigating halal tourism development from an Islamic economic perspective. The Indonesian halal tourism context provides an important setting for examining how Islamic objectives relate to tourism development strategies and destination practices. Tourism development in this context involves religious expectations, economic opportunities, policy arrangements, and the organization of tourism services. Khairani et al. (2025) examine the Maqashid al-Shariah approach in Indonesian halal tourism development strategies, while Sumpena (2025) discusses halal tourism as a potential driver of sustainable economic development based on Maqashid Sharia. These studies establish the relevance of connecting Islamic objectives with tourism development. However, the empirical relationship between Maqashid Sharia and halal tourism development remains important to examine through a model that directly tests their association.

This context is also practically urgent. Indonesia was ranked jointly first in the Mastercard–CrescentRating Global Muslim Travel Index (GMTI) in 2023 and 2024 but fell to fifth position in 2025 (Mastercard & CrescentRating, 2025), indicating that its competitive position as a Muslim-friendly destination cannot be taken for granted. As the national capital and a major gateway for domestic and international visitors, Jakarta represents a metropolitan destination in which halal tourism depends on the coordination of many public and private actors rather than on a single attraction or community. This makes Jakarta a relevant setting for examining both the normative and the institutional dimensions of halal tourism development. Halal tourism can be examined as an economic activity whose contribution extends beyond revenue generation to include the organization of services and the welfare of stakeholders. An Islamic economic perspective places attention on the normative orientation of economic activities and their relationship with broader welfare objectives. Mahmudah et al. (2026) examine halal tourism development in Kediri through an Islamic economic perspective, including the implementation of DSN-MUI Fatwa No. 108/2016 and Maqashid Sharia. Their study connects Islamic economic principles with tourism regulation and development. This perspective supports the examination of Maqashid Sharia as a construct associated with halal tourism development rather than limiting tourism assessment to financial indicators.

Tourism development involves multiple stakeholders whose responsibilities and resources are distributed across public institutions, businesses, communities, and other organizations. Coordination among these actors is relevant because tourism services and destination development require decisions that extend beyond the capacity of a single institution. Ansell and Gash (2008) conceptualize collaborative governance as a process through which public agencies and non-state stakeholders participate in collective decision-making. Emerson et al. (2012) further explain collaborative governance through an integrative framework emphasizing collaborative dynamics and institutional capacities. These theoretical contributions establish Collaborative Governance as a relevant construct for examining the institutional organization of halal tourism development. The implementation of tourism development depends partly on the relationships among institutions responsible for regulation, service provision, destination management, and community participation. These relationships become particularly important when tourism activities require coordinated decisions and the integration of different stakeholder resources. Stephenson (2014) examines Islamic hospitality through its developments, challenges, and opportunities, while Adinda et al. (2024) critically review halal tourism development and implementation. Their discussions provide a basis for understanding the operational and institutional dimensions of tourism development. Accordingly, Collaborative Governance offers a theoretical perspective for examining how stakeholder coordination relates to halal tourism development.

Maqashid Sharia and Collaborative Governance address different dimensions of tourism development. Maqashid Sharia provides an Islamic normative orientation concerning the objectives of development, whereas Collaborative Governance concerns the institutional processes through which stakeholders coordinate their activities. Haerisma et al. (2023) demonstrate the relevance of Maqashid Sharia to halal tourism destination development, while Ansell and Gash (2008) explain collaborative governance as a collective institutional process. Their conceptual contributions support examining both constructs within a common tourism development framework. This study therefore investigates their respective relationships with halal tourism development without assuming that one construct necessarily operates through the other. Despite this growing body of literature, three research gaps remain. First, most studies linking Maqashid Sharia to halal tourism are conceptual, normative, or based on literature reviews and qualitative case studies (Haerisma et al., 2023; Harahap et al., 2025;

Khairani et al., 2025; Rohmatika et al., 2026; Unsiyah et al., 2026); consequently, the extent to which maqashid-oriented destination attributes are empirically associated with halal tourism development remains underexplored. Second, research on collaborative governance in tourism has mainly addressed rural destinations and policy networks (Febrina et al., 2026; Kuswandi et al., 2026), while recent attempts to combine maqashid and collaborative governance have been developed as normative or qualitative frameworks at the regional level (Mahfuz, Uyuni, et al., 2026; Mustofa et al., 2026). Third, international halal tourism research has largely examined destination attributes in relation to tourist value, satisfaction, trust, and loyalty (Al-Ansi & Han, 2019) or market opportunities (Battour et al., 2022), and a recent systematic review concludes that the field is still at an early stage of theoretical development (Ekka, 2024). There is therefore limited empirical evidence on how the normative dimension (Islamic objectives) and the institutional dimension (stakeholder collaboration) jointly explain halal tourism development, particularly in a metropolitan destination such as Jakarta.

The choice of theoretical frameworks follows from these gaps. Maqashid Sharia is adopted, rather than a checklist of halal compliance attributes or a Muslim-friendly destination index, because it offers an objective-based framework (the protection of religion, life, intellect, lineage, and wealth) that can evaluate whether tourism services contribute to human welfare beyond formal certification (Busari et al., 2025; Haerisma et al., 2023; Kurniawan & Angelia, 2024). Likewise, the collaborative governance frameworks of Ansell and Gash (2008) and Emerson et al. (2012) are adopted, rather than a general stakeholder approach, because they specify the process elements, namely dialogue, trust building, commitment, shared understanding, and institutional design, through which interdependent actors jointly produce public outcomes. These elements correspond directly to the communication, coordination, shared goals, and role clarity required to deliver halal tourism services in a multi-actor urban destination (Jamal & Getz, 1995). Combining the two frameworks allows the study to link what halal tourism should achieve with how it is institutionally delivered. Accordingly, this study examines the effects of Maqashid Sharia and Collaborative Governance on halal tourism development in Jakarta from an Islamic economic perspective. Its novelty lies in three aspects. First, it operationalizes Maqashid Sharia as a measurable construct of destination attributes and tests it empirically from the visitors' perspective, rather than treating it only as a normative ideal. Second, it integrates a public administration theory (collaborative governance) with an Islamic economic framework (Maqashid Sharia) in a single structural model, thereby connecting the objectives of halal tourism with the institutional processes through which it is delivered. Third, it provides evidence from a metropolitan destination, complementing prior studies that have focused on regional, rural, or island destinations (Haerisma et al., 2023; Kuswandi et al., 2026; Mustofa et al., 2026). The theoretical contribution therefore goes beyond confirming that each construct matters: the study assesses whether the normative and institutional dimensions make complementary contributions to the explanation of halal tourism development. The two direct relationships are evaluated using PLS-SEM.

LITERATURE REVIEW

Maqashid Sharia

Maqashid Sharia refers to the objectives and purposes underlying Islamic law and provides a normative framework for evaluating activities in relation to Islamic principles and human welfare. Its application to tourism allows religious requirements to be considered alongside broader development objectives, including the organization of services and the contribution of tourism activities to welfare. Haerisma et al. (2023) apply Jasser Auda's six-

feature perspective of Maqashid Sharia to halal tourism destination development, demonstrating the relevance of a multidimensional approach. Their discussion provides a conceptual foundation for treating Maqashid Sharia as an orientation that can inform tourism development. In this study, Maqashid Sharia is conceptualized as an Islamic normative construct associated with halal tourism development. The application of Maqashid Sharia to tourism requires distinguishing formal halal compliance from the broader objectives of Islamic economic activity. Halal certification and the provision of religious facilities address particular requirements, but they do not independently establish the extent to which tourism development contributes to broader Islamic objectives. El-Gohary (2016) critically examines the relationship between halal tourism and its implementation, while Henderson (2016) discusses halal food, certification, and tourism in practical destination contexts. These studies support a distinction between formal requirements and the broader organization of tourism services. Therefore, this study considers Maqashid Sharia as a normative orientation rather than equating it with the presence of specific halal facilities.

Destination development provides a practical context for examining how Maqashid Sharia may inform tourism activities, services, and development strategies. The application of Islamic objectives to destinations involves consideration of how tourism activities are organized and how their development relates to broader welfare objectives. Haerisma et al. (2023) examine halal tourism destination development through Jasser Auda's six-feature perspective, while Khairani et al. (2025) discuss the Maqashid al-Shariah approach in Indonesian halal tourism development strategies. These studies demonstrate the relevance of maqashid-oriented destination development. Accordingly, the present study examines Maqashid Sharia as a construct associated with the development of halal tourism. The relationship between Maqashid Sharia and sustainable economic development concerns the extent to which tourism activities are oriented toward broader welfare objectives rather than economic growth alone. Tourism can generate economic opportunities, but its developmental significance also depends on the organization of activities and the distribution of benefits. Sumpena (2025) examines halal tourism development as a sustainable economic driver based on Maqashid Sharia, while Ansori et al. (2025) integrate Maqashid al-Shariah with environmental, social, and governance considerations in sustainable halal tourism development. These studies provide a conceptual basis for connecting Islamic objectives with sustainable tourism. The present study therefore tests whether Maqashid Sharia is positively related to halal tourism development.

An Islamic economic perspective provides a basis for examining tourism development in relation to ethical objectives and broader welfare considerations. This perspective distinguishes the normative orientation of economic activities from an assessment based exclusively on financial performance. Mahfuz, Asmawi, and Khairiyah (2026) examine Maqashid-based performance measurement in Islamic banking through a systematic literature review, emphasizing the relevance of maqashid-oriented evaluation beyond financial metrics. Although their study concerns Islamic banking rather than tourism, it provides a conceptual reference for understanding the broader evaluative orientation of Maqashid Sharia. Its application to tourism is a theoretical extension, not direct empirical evidence. This distinction supports examining Maqashid Sharia as an Islamic economic construct in the halal tourism development model. Synthesizing these studies, three patterns emerge. First, there is broad agreement that halal tourism should be evaluated against maqashid objectives rather than against certification or facilities alone (El-Gohary, 2016; Haerisma et al., 2023; Harahap et al., 2025). Second, recent work has begun to translate maqashid into measurable indicators, for example for halal village tourism (Kurniawan & Angelia, 2024) and the wider halal economy

(Busari et al., 2025), and to connect maqashid with ESG and sustainability frameworks (Ansori et al., 2025; Rohmatika et al., 2026). Third, regulatory studies indicate that formal regulation alone may not guarantee maqashid-consistent development; Nasik et al. (2026), for instance, identify a regulatory paradox in halal tourism in Madura, while Unsiyah et al. (2026) propose a maqashid-based development model grounded in Islamic law and tourism regulation. Taken together, the literature shows that maqashid is increasingly operationalizable, yet its relationship with halal tourism development has rarely been tested using visitor data, which is the gap addressed in this study.

Collaborative Governance

Collaborative Governance explains how public institutions and non-state actors engage in collective processes to address shared issues and coordinate decisions. Ansell and Gash (2008) conceptualize collaborative governance through institutional arrangements involving public agencies and stakeholders participating in collective decision-making. Their framework emphasizes the institutional context and collaborative processes that shape stakeholder engagement. Emerson et al. (2012) extend this perspective through an integrative framework connecting collaborative dynamics, collaborative actions, and institutional conditions. These theoretical contributions provide a foundation for examining governance as a process involving coordination and collective action. The present study applies this perspective to Collaborative Governance in halal tourism development. Tourism development involves institutional responsibilities that may be distributed across government agencies, tourism businesses, communities, and other stakeholders. Coordination among these actors becomes relevant when tourism services and destination development require contributions from multiple institutions. Ansell and Gash (2008) provide a framework for understanding collaborative decision-making, while Emerson et al. (2012) explain the dynamics and capacities associated with collaborative governance. These perspectives support examining institutional collaboration as a dimension of tourism development. In the halal tourism context, Collaborative Governance is conceptualized as the institutional process through which stakeholders coordinate their roles and activities in destination development.

The halal tourism ecosystem includes tourism services, religious requirements, destination management, economic activities, and institutional arrangements. Its development involves coordination among stakeholders whose responsibilities differ across tourism activities and services. Fachrozi and Sofiana (2026) examine the strengthening of Indonesia's halal tourism ecosystem through a systematic literature review, providing a basis for understanding the multidimensional character of halal tourism development. Ansell and Gash (2008) explain collaborative governance through collective decision-making among public and non-state actors. These perspectives support the relevance of institutional collaboration to halal tourism development. Accordingly, the present study examines Collaborative Governance as a construct associated with halal tourism development.Collaborative Governance can be examined through the collective organization of tourism activities and the interaction of stakeholders responsible for destination development. Tourism development requires the integration of different resources, knowledge, and institutional responsibilities, while the outcomes of collaboration depend on the relationships among participating actors. Emerson et al. (2012) conceptualize collaborative governance through collaborative dynamics and capacities that support collective action. Febrina et al. (2026) examine collaborative governance and value co-creation in rural tourism, providing a tourism-oriented perspective on the relationship between collaboration and collective value. These contributions support the theoretical relevance of collaborative processes in tourism development. However, the

relationship between Collaborative Governance and halal tourism development requires empirical testing within the present model.

The tourism literature offers a consistent, though largely qualitative, picture of collaboration. Early work on community tourism planning argued that collaboration among interdependent stakeholders is necessary because no single actor controls all the resources required for destination development (Jamal & Getz, 1995). Recent Indonesian studies extend this argument by applying policy network analysis to collaborative governance in rural tourism (Kuswandi et al., 2026), by linking collaborative governance with value co-creation in rural tourism (Febrina et al., 2026), and by proposing a maqashid-based collaborative governance framework for halal tourism in Pekalongan (Mustofa et al., 2026). Research on Jakarta's digital halal tourism similarly describes a multi-stakeholder ecosystem (Mahfuz, Uyuni, et al., 2026). However, these studies are mainly qualitative or conceptual and focus on governance actors rather than on the outcomes experienced by visitors. This study therefore examines whether visitors' perceptions of collaborative governance are associated with halal tourism development. Relationships with Halal Tourism Development Maqashid Sharia provides an Islamic normative orientation for tourism development by connecting tourism activities with broader Islamic objectives and welfare considerations. Its relevance to halal tourism lies in the possibility of evaluating development through religious and ethical objectives rather than formal service requirements alone. Haerisma et al. (2023) examine destination development through a Maqashid Sharia perspective, while Khairani et al. (2025) discuss maqashid-oriented strategies for halal tourism development in Indonesia. These studies establish the conceptual relevance of Maqashid Sharia to tourism development but do not independently determine the magnitude or significance of its relationship with the outcome construct in this study. Empirical evidence from international destinations points in the same direction: halal-friendly destination performance has been found to enhance perceived value, satisfaction, and trust, which in turn strengthen destination image and loyalty (Al-Ansi & Han, 2019). Therefore, the following hypothesis is proposed:

H1: Maqashid Sharia has a positive effect on Halal Tourism Development.

Collaborative Governance provides an institutional perspective for understanding how stakeholders coordinate their activities in tourism development. Its relevance to halal tourism concerns the collective organization of services, destination management, and stakeholder responsibilities across institutional boundaries. Ansell and Gash (2008) explain collaborative governance through collective decision-making processes, while Emerson et al. (2012) identify collaborative dynamics and capacities that support coordinated action. These theoretical perspectives establish the relevance of Collaborative Governance to tourism development, although the actual relationship must be assessed empirically. Collaboration theory in tourism planning likewise suggests that destination outcomes improve when interdependent stakeholders share resources and coordinate decisions (Jamal & Getz, 1995). The present study therefore examines whether Collaborative Governance is positively associated with halal tourism development and proposes the following hypothesis:

H2: Collaborative Governance has a positive effect on Halal Tourism Development.

METHOD

Research Design This study employed a quantitative explanatory research design to examine the relationships between Maqashid Sharia, Collaborative Governance, and Halal Tourism Development in Jakarta. The explanatory approach was adopted to investigate the

extent to which Maqashid Sharia and Collaborative Governance contribute to the development of halal tourism. The study focused on examining the proposed relationships between the research constructs through empirical data collected using a structured questionnaire. Partial Least Squares Structural Equation Modeling (PLS-SEM) was employed to analyze the research model. PLS-SEM was selected because the study aims to examine the predictive relationships between multiple latent constructs and to assess the explanatory capacity of the proposed model. PLS-SEM is also suitable for prediction-oriented models estimated with moderate sample sizes and does not require the assumption of multivariate normality (Hair et al., 2019). The analysis was conducted using SmartPLS. Research Model and Hypotheses The research model consists of three latent constructs: Maqashid Sharia (MS), Collaborative Governance (CG), and Halal Tourism Development (PWH). Maqashid Sharia and Collaborative Governance were specified as exogenous constructs, while Halal Tourism Development was specified as the endogenous construct. The model examines two direct relationships. The first concerns the relationship between Maqashid Sharia and Halal Tourism Development, while the second examines the relationship between Collaborative Governance and Halal Tourism Development. Both relationships were formulated as direct effects and were evaluated through structural model analysis. Based on the proposed research model, the following hypotheses were tested:

H1: Maqashid Sharia has a positive effect on Halal Tourism Development.

H2: Collaborative Governance has a positive effect on Halal Tourism Development.

Population, Sampling, and Respondent Recruitment The target population comprised domestic and international tourists aged 17 years or older who had visited tourism destinations in Jakarta within the previous five years. Because no complete list of these visitors exists, no sampling frame was available, and probability sampling, including simple random sampling, could not be applied. The study therefore used non-probability purposive sampling based on three screening criteria: (1) being at least 17 years old, (2) having visited at least one tourism destination in Jakarta within the previous five years, and (3) being willing to participate voluntarily. Screening questions at the beginning of the questionnaire ensured that only eligible respondents proceeded to the measurement items. Participation was voluntary and anonymous. A total of 158 responses were recorded; after excluding 16 responses that contained no data on the measurement indicators, 142 complete responses (89.9%) were retained for analysis. Because purposive online sampling may over-represent certain groups of visitors, the findings are interpreted as analytical rather than statistical generalizations.

Sample Size Justification The adequacy of the sample size was evaluated using three criteria. First, the ten-times rule requires at least ten times the maximum number of structural paths pointing at a construct; with two paths pointing at Halal Tourism Development, the minimum is 20 observations. Second, an a priori power analysis for multiple regression with two predictors, a medium effect size ($f^2 = 0.15$), a significance level of 0.05, and statistical power of 0.80 indicated a minimum of 68 respondents (Faul et al., 2009). Third, the inverse square root method (Kock & Hadaya, 2018) indicates that, for the smallest path coefficient in the model ($\beta = 0.411$), at least 37 observations are required at the 5% significance level. The final sample of 142 respondents exceeds all three thresholds. Research Instrument and Measurement Data were collected using a structured questionnaire designed to measure the three latent constructs. The questionnaire employed a five-point Likert scale, ranging from 1 (strongly disagree) to 5 (strongly agree). The measurement instrument consisted of 32 indicators, comprising 10 indicators for Collaborative Governance, 10 indicators for Maqashid Sharia, and 12 indicators for Halal Tourism Development.

Collaborative Governance was measured using ten indicators addressing communication, coordination, stakeholder relationships, openness and consistency, government commitment, complementary support, shared goals, role clarity, collaborative outcomes, and service standards. These indicators were used to assess the collaborative arrangements and institutional relationships relevant to halal tourism development. Maqashid Sharia was measured using ten indicators covering worship facilities, facilitation of worship, safety, halal and tayyib food, education and culture, environmental protection, family-friendly facilities, moral values, price transparency, and transaction security. These indicators represent the dimensions of halal tourism development associated with Islamic principles and visitor needs. Halal Tourism Development was measured using twelve indicators addressing tourism attractions, management, public transportation accessibility and connectivity, facilities and accommodation, halal-certified restaurants, toilet facilities, information and guides, competitiveness, economic benefits, and environmental and cultural considerations. The questionnaire responses were analyzed at the construct level using the indicators specified in the research model. The measurement model was assessed before the structural relationships were interpreted to ensure that the constructs were adequately represented by their respective indicators.

Questionnaire Development and Validation The questionnaire was developed in four stages. First, the indicators were adapted from the literature. Collaborative Governance indicators were derived from the collaborative process and integrative frameworks of Ansell and Gash (2008) and Emerson et al. (2012). Maqashid Sharia indicators were adapted from maqashid-based tourism and halal economy indicators (Busari et al., 2025; Haerisma et al., 2023; Kurniawan & Angelia, 2024) and represent the protection of religion (*hifz al-din*: worship facilities and facilitation of worship), life (*hifz al-nafs*: safety and halal and tayyib food), intellect (*hifz al-'aql*: education and culture), lineage and family (*hifz al-nasl*: family-friendly facilities and moral values), and wealth (*hifz al-mal*: price transparency and transaction security), together with environmental protection. Halal Tourism Development indicators were adapted from destination attributes discussed in the halal tourism literature, including attractions, accessibility, amenities, halal-certified food services, information, competitiveness, and economic, environmental, and cultural benefits (Al-Ansi & Han, 2019; Battour & Ismail, 2016; Henderson, 2016). Second, the items were formulated in Indonesian and reviewed for content validity by 2 experts in Islamic economics and tourism – to be confirmed by the authors. Third, the questionnaire was pilot-tested with 50 respondents – to be confirmed by the authors to check the clarity of wording, and minor revisions were made. Fourth, the validity and reliability of the final instrument were assessed through the measurement model using indicator reliability (outer loadings ≥ 0.70), internal consistency reliability (Cronbach's alpha, rho_A, and composite reliability ≥ 0.70), convergent validity (AVE ≥ 0.50), and discriminant validity (HTMT < 0.85) (Hair et al., 2019; Henseler et al., 2015). The results of these tests are reported in Tables 2–4.

Data Analysis The data were analyzed using Partial Least Squares Structural Equation Modeling (PLS-SEM) in SmartPLS. The analysis consisted of measurement model assessment and structural model assessment. The measurement model was evaluated to establish the reliability and validity of the constructs. Indicator reliability was assessed through outer loadings. Internal consistency reliability was examined using Cronbach's alpha, rho_A, and composite reliability. Convergent validity was assessed using the average variance extracted (AVE). Discriminant validity was examined to determine whether the constructs represented empirically distinct concepts. Discriminant validity was assessed using the heterotrait–monotrait ratio (HTMT), with values below 0.85 indicating adequate discriminant

validity (Henseler et al., 2015). The structural model was evaluated after the measurement model assessment. The relationships between Maqashid Sharia, Collaborative Governance, and Halal Tourism Development were examined through the estimated path coefficients. The explanatory power of the model was assessed using the coefficient of determination (R^2) for Halal Tourism Development. Effect sizes (f^2) were examined to assess the contribution of each exogenous construct to the endogenous construct. Collinearity was also assessed using variance inflation factor (VIF) values.

Hypothesis testing was conducted using bootstrapping in SmartPLS to evaluate the statistical significance of the structural relationships. The estimated path coefficients, t-statistics, p-values, and confidence intervals were examined to determine whether the proposed hypotheses were supported. The hypotheses were evaluated based on the direction and statistical significance of the estimated relationships. Hypothesis Testing The hypotheses were tested by examining the direct effects of Maqashid Sharia and Collaborative Governance on Halal Tourism Development. A hypothesis was considered supported when the estimated path coefficient was positive and statistically significant at the 5% significance level, with the corresponding confidence interval supporting the direction of the relationship. The interpretation of the structural model focused on the magnitude, direction, and statistical significance of each relationship. The findings were subsequently used to explain the contribution of Islamic principles and collaborative institutional arrangements to halal tourism development in Jakarta. Analytical Procedure The analytical procedure followed four stages. First, the questionnaire data were prepared for analysis and aligned with the indicators specified in the research model. Second, the measurement model was assessed to examine indicator reliability, internal consistency reliability, convergent validity, and discriminant validity. Third, the structural model was evaluated by examining collinearity, path coefficients, explanatory power, and effect sizes. Fourth, bootstrapping results were used to test the proposed hypotheses and interpret the relationships between the research constructs. This procedure provided an empirical basis for examining the relationships between Maqashid Sharia, Collaborative Governance, and Halal Tourism Development within the proposed research model.

RESULT AND ANALYSIS

Respondent Profile and Descriptive Statistics A total of 158 questionnaire responses were recorded. However, 16 responses contained no data for the measurement indicators included in the research model. Therefore, the respondent profile presented in this section is based on 142 complete responses used for the analysis. The respondents were predominantly domestic tourists (98.6%), while international tourists accounted for 1.4% of the sample. Female respondents represented 73.2% of the sample, and the largest age group was 36–45 years (32.4%), followed by respondents aged 26–35 years (24.6%). In terms of educational background, respondents with a bachelor's degree constituted the largest group (44.4%), followed by those with senior high school education (31.0%). Regarding their main purpose of visiting Jakarta, recreation and holidays accounted for 56.3% of respondents, while visiting family or relatives represented 21.1%. In addition, 48.6% of respondents reported visiting Jakarta more than five times during the previous five years. Half of the respondents reported a day visit without overnight accommodation (50.0%). Central Jakarta was the most frequently visited area, reported by 47.2% of respondents, followed by South Jakarta (34.5%).

These characteristics indicate that the analyzed sample was primarily composed of domestic visitors with repeated visits to Jakarta and varied tourism experiences. The

respondent profile provides contextual information for interpreting the empirical relationships examined in the subsequent measurement and structural model assessments.

Table 1. Respondent Profile (N = 142)

Characteristics	Category	Frequency	Percentage (%)
Gender	Female	104	73.2
	Male	38	26.8
Age	17–25 years	20	14.1
	26–35 years	35	24.6
	36–45 years	46	32.4
	46–55 years	27	19.0
	>55 years	14	9.9
Education	Diploma (D1–D4)	15	10.6
	Senior high school/equivalent	44	31.0
	Bachelor's degree (S1)	63	44.4
	Master's degree (S2)	20	14.1
Tourist origin	Domestic tourists	140	98.6
	International tourists	2	1.4
Main purpose of visit	Recreation/holiday	80	56.3
	Visiting family/relatives	30	21.1
	Religious tourism	6	4.2
	Education	5	3.5
	Business/MICE	5	3.5
	Other purposes*	16	11.3
Visit frequency in the previous five years	Once	17	12.0
	2–3 times	39	27.5
	4–5 times	17	12.0
	More than 5 times	69	48.6
Length of last visit	Day visit (without overnight stay)	71	50.0
	1–2 nights	27	19.0
	3–5 nights	15	10.6
	More than 5 nights	29	20.4
Most frequently visited area	Central Jakarta	67	47.2
	South Jakarta	49	34.5
	North Jakarta	12	8.5
	East Jakarta	10	7.0
	West Jakarta	4	2.8

Note: Percentages are calculated using 142 complete responses. Minor discrepancies in totals may occur due to rounding. Other purposes includes work-related visits, residence-related responses, health, and other individually reported purposes.
Source: Authors' Analysis of the Survey Data

Measurement Model Assessment The measurement model was assessed to evaluate indicator reliability, internal consistency reliability, convergent validity, and discriminant validity. The assessment was conducted using the SmartPLS output for the three constructs included in the research model: Collaborative Governance, Maqashid Sharia, and Halal Tourism Development. *Indicator Reliability* Indicator reliability was evaluated using outer loadings. The results show that the outer loadings of the 32 indicators ranged from 0.701 to 0.883. All indicators exceeded the minimum threshold of 0.70, indicating that each indicator adequately represented its respective construct. The highest loading was observed for CG3

(0.883), while the lowest was observed for PWH6 (0.701). Although PWH6 had the lowest loading, its value remained above the recommended threshold and was therefore retained in the measurement model.

Table 2. Outer Loadings of the Measurement Model

Construct	Indicator	Outer Loading
Collaborative Governance	CG1	0.812
	CG2	0.876
	CG3	0.883
	CG4	0.844
	CG5	0.853
	CG6	0.875
	CG7	0.828
	CG8	0.871
	CG9	0.844
	CG10	0.730
Maqashid Sharia	MS1	0.743
	MS2	0.793
	MS3	0.810
	MS4	0.777
	MS5	0.799
	MS6	0.823
	MS7	0.824
	MS8	0.818
	MS9	0.791
	MS10	0.735
Halal Tourism Development	PWH1	0.761
	PWH2	0.824
	PWH3	0.795
	PWH4	0.811
	PWH5	0.751
	PWH6	0.701
	PWH7	0.770
	PWH8	0.800
	PWH9	0.802
	PWH10	0.786
	PWH11	0.773
	PWH12	0.752

Note: CG = Collaborative Governance; MS = Maqashid Sharia; PWH = Halal Tourism Development. Outer loadings are reported to three decimal places.
Source: SmartPLS Measurement Model Output

Construct Reliability and Convergent Validity Internal consistency reliability was assessed using Cronbach's alpha, rho_A, and composite reliability (rho_C). Convergent validity was evaluated using the average variance extracted (AVE).As presented in Table 3, Cronbach's alpha values ranged from 0.934 to 0.954, while rho_A values ranged from 0.934 to 0.955. Composite reliability values ranged from 0.944 to 0.961, exceeding the recommended threshold of 0.70. These results indicate satisfactory internal consistency reliability for all three constructs. The AVE values ranged from 0.605 to 0.710, exceeding the minimum recommended value of 0.50. This indicates that each construct explained more than half of the variance in its indicators, supporting convergent validity.

Table 3. Construct Reliability and Convergent Validity

Construct	Cronbach's Alpha	rho_A	Composite Reliability (rho_C)	AVE
Collaborative Governance	0.954	0.955	0.961	0.710
Maqashid Sharia	0.934	0.934	0.944	0.627
Halal Tourism Development	0.940	0.941	0.948	0.605

Note: rho_A represents the consistent reliability estimate; rho_C represents composite reliability. Values are rounded to three decimal places.
Source: SmartPLS Measurement Model Output

Discriminant Validity Discriminant validity was assessed using the heterotrait-monotrait ratio (HTMT). The HTMT values for the relationships between Collaborative Governance and Maqashid Sharia, Collaborative Governance and Halal Tourism Development, and Maqashid Sharia and Halal Tourism Development were 0.741, 0.749, and 0.765, respectively. All HTMT values were below the conservative threshold of 0.85, indicating that the constructs were empirically distinguishable from one another. These results support the discriminant validity of the measurement model.

Table 4. Discriminant Validity Assessment Using HTMT

Construct	Collaborative Governance	Maqashid Sharia	Halal Tourism Development
Collaborative Governance	—		
Maqashid Sharia	0.741	—	
Halal Tourism Development	0.749	0.765	—

Note: HTMT values below 0.85 indicate satisfactory discriminant validity under the conservative criterion. The matrix presents the lower triangular values from the SmartPLS output.
Source: SmartPLS Measurement Model Output

Structural Model Assessment The structural model was assessed to examine the explanatory capacity of the model, the contribution of each exogenous construct to Halal Tourism Development, and the potential collinearity between the predictor constructs. The assessment included the coefficient of determination (R^2), effect size (f^2), and variance inflation factor (VIF). *Coefficient of Determination (R^2)* The coefficient of determination was used to evaluate the extent to which Maqashid Sharia and Collaborative Governance explained the variance in Halal Tourism Development. As presented in Table 5, the R^2 value for Halal Tourism Development was 0.604, while the adjusted R^2 was 0.601. These results indicate that Maqashid Sharia and Collaborative Governance jointly explained 60.4% of the variance in Halal Tourism Development. The remaining 39.6% was attributable to factors outside the proposed model and unexplained variance. The adjusted R^2 of 0.601 indicates that the explanatory capacity remained approximately 60.1% after adjustment for the number of predictors included in the model.

Table 5. Coefficient of Determination (R^2)

Endogenous Construct	R^2	Adjusted R^2
Halal Tourism Development	0.604	0.601

Note: R^2 represents the proportion of variance in the endogenous construct explained by the exogenous constructs in the model.
Source: SmartPLS Structural Model Output

Effect Size (f^2) The effect size (f^2) was examined to assess the individual contribution of each exogenous construct to the explanatory capacity of Halal Tourism Development. The results are presented in Table 6. Collaborative Governance produced an f^2 value of 0.220, while Maqashid Sharia produced an f^2 value of 0.243. Based on the conventional thresholds of 0.02, 0.15, and 0.35 for small, medium, and large effects, respectively, both constructs demonstrated medium effect sizes.The results indicate that both Maqashid Sharia and Collaborative Governance made meaningful individual contributions to explaining Halal Tourism Development. Maqashid Sharia exhibited a slightly higher effect size than Collaborative Governance; however, this descriptive difference does not establish that its contribution was statistically greater.

Table 6. Effect Size (f^2)

Exogenous Construct	Endogenous Construct	f^2	Effect Size
Collaborative Governance	Halal Tourism Development	0.220	Medium
Maqashid Sharia	Halal Tourism Development	0.243	Medium

Note: Effect size interpretation follows the conventional thresholds of 0.02 (small), 0.15 (medium), and 0.35 (large).
Source: SmartPLS Structural Model Output

Collinearity Assessment Collinearity was assessed using the inner model variance inflation factor (VIF). The results showed that the VIF value for Collaborative Governance was 1.945, while the VIF value for Maqashid Sharia was also 1.945. Both values were below the commonly applied threshold of 5.0 and the more conservative threshold of 3.0. These findings indicate that collinearity between the two predictor constructs was not a concern in the structural model.

Table 7. Collinearity Assessment (Inner Model VIF)

Predictor Construct	Endogenous Construct	VIF
Collaborative Governance	Halal Tourism Development	1.945
Maqashid Sharia	Halal Tourism Development	1.945

Note: VIF values below 3.0 indicate low collinearity among predictor constructs under the conservative criterion.
Source: SmartPLS Structural Model Output

Model Fit The standardized root mean square residual (SRMR) was examined as an approximate measure of model fit. The SmartPLS output reported an SRMR value of 0.049 for both the saturated and estimated models. The value was below the commonly applied threshold of 0.08, indicating an acceptable level of approximate model fit. This result should be interpreted as a supplementary assessment rather than as evidence that the model is definitively correct or that all aspects of model quality have been established.

Table 8. Model Fit Assessment

Model Fit Criterion	Saturated Model	Estimated Model
SRMR	0.049	0.049

Note: SRMR values below 0.08 are commonly interpreted as indicating acceptable approximate model fit.
Source: SmartPLS Model Fit Output

Hypothesis Testing Hypothesis testing was conducted using the bootstrapping procedure in SmartPLS to examine the significance of the direct relationships between

Maqashid Sharia, Collaborative Governance, and Halal Tourism Development. The hypotheses were evaluated based on the estimated path coefficients, t-statistics, p-values, and 95% confidence intervals. A hypothesis was considered supported when the estimated relationship was positive and statistically significant at the 5% significance level. As presented in Table 9, both hypothesized relationships were positive and statistically significant. Maqashid Sharia had a positive effect on Halal Tourism Development, with a path coefficient of 0.432, a t-statistic of 5.370, and a p-value below 0.001. The 95% confidence interval ranged from 0.282 to 0.597, indicating that the estimated relationship was positive across the interval.

Collaborative Governance also demonstrated a positive and statistically significant relationship with Halal Tourism Development. The estimated path coefficient was 0.411, with a t-statistic of 4.997 and a p-value below 0.001. Its 95% confidence interval ranged from 0.239 to 0.564, likewise indicating a positive relationship. The results support both hypotheses. H1, which proposed a positive relationship between Maqashid Sharia and Halal Tourism Development, was supported. H2, which proposed a positive relationship between Collaborative Governance and Halal Tourism Development, was also supported. These findings indicate that both Islamic value-oriented tourism development and collaborative governance arrangements are positively associated with Halal Tourism Development in the proposed research model.

Table 9. Results of Hypothesis Testing

Hypothesis	Relationship	Path Coefficient (β)	t-Statistic	p-Value	95% Confidence Interval	Decision
H1	Maqashid Sharia → Halal Tourism Development	0.432	5.370	<0.001	[0.282, 0.597]	Supported
H2	Collaborative Governance → Halal Tourism Development	0.411	4.997	<0.001	[0.239, 0.564]	Supported

Note: β represents the estimated standardized path coefficient. Statistical significance was evaluated using bootstrapping. Both hypotheses were supported at the 5% significance level.
Source: SmartPLS Bootstrapping Output

The hypothesis testing results demonstrate that both Maqashid Sharia and Collaborative Governance have positive and statistically significant relationships with Halal Tourism Development. The estimated path coefficients indicate that the two constructs are positively associated with the development of halal tourism within the proposed model. Although the estimated coefficient for Maqashid Sharia (β = 0.432) was slightly higher than that for Collaborative Governance (β = 0.411), the difference between these coefficients was not directly tested. Therefore, the results do not establish that Maqashid Sharia has a statistically stronger effect than Collaborative Governance. Instead, the findings support the relevance of both constructs in explaining Halal Tourism Development. These empirical results provide the basis for the subsequent discussion, which interprets the relationships in relation to Maqashid Sharia, Collaborative Governance, and the development of halal tourism in Jakarta.

DISCUSSION

Maqashid Sharia and Halal Tourism Development

The findings support H1, indicating a positive and statistically significant relationship between Maqashid Sharia and Halal Tourism Development (β = 0.432, t = 5.370, p < 0.001).

The confidence interval [0.282, 0.597] further supports the positive direction of the estimated relationship. This result suggests that the integration of Islamic principles into tourism-related facilities, services, and management is relevant to the development of halal tourism in Jakarta. The relationship can be interpreted through the role of Maqashid Sharia as a normative framework for organizing tourism development around human welfare, protection, and ethical considerations. In the context of halal tourism, these principles extend beyond the availability of halal food or facilities for religious observance. They also relate to visitors' safety, the accessibility of worship facilities, the provision of reliable information, the protection of family needs, environmental considerations, and transparent transactions. The measurement indicators used in this study reflect these dimensions, allowing Maqashid Sharia to be examined as a broader orientation for tourism development rather than solely as a religious service attribute. The positive relationship observed in this study indicates that Maqashid Sharia is relevant to the development of halal tourism when Islamic principles are reflected in the tourism experience and its supporting services. The finding is consistent with the conceptual position that halal tourism can be understood through an integrated approach to visitor welfare and ethical tourism management. From this perspective, the development of halal tourism requires attention to both religious needs and the broader quality of tourism services.

Several mechanisms may explain why Maqashid Sharia shows a slightly larger coefficient and effect size in this model, although the difference between the two paths was not formally tested. First, the sample was dominated by domestic visitors (98.6%) from a Muslim-majority country, for whom worship facilities, halal and tayyib food, and family-friendly environments are salient everyday needs rather than optional attributes. When destination attributes are congruent with visitors' religious values, they are more likely to be perceived as contributing to destination quality; this is consistent with evidence that halal-friendly destination performance increases perceived value, satisfaction, and trust (Al-Ansi & Han, 2019). Second, maqashid-oriented attributes are experienced directly by visitors, whereas collaborative governance processes are largely invisible to them and are perceived only indirectly through service consistency and information quality. Third, the maqashid indicators combine religious and universal welfare dimensions, such as safety, price transparency, and environmental protection, suggesting that the construct captures general service quality as well as religious compliance. This overlap should be considered when interpreting the strength of the relationship.

Compared with international studies, the findings both confirm and extend previous evidence. In Malaysia and Singapore, halal tourism has been supported by institutionalized halal certification systems (Henderson, 2016), and studies of Muslim travelers have mainly emphasized destination attributes as drivers of satisfaction and loyalty (Al-Ansi & Han, 2019). The present study is consistent with this attribute-based evidence, but it frames the attributes through maqashid objectives, which responds to El-Gohary's (2016) critique that halal tourism risks being reduced to labels and facilities. It also addresses the observation that halal tourism research remains theoretically underdeveloped (Ekka, 2024) by offering a theory-based measurement of the normative dimension of halal tourism. The result also contributes to the interpretation of halal tourism within an Islamic economic perspective. Maqashid Sharia provides a normative basis for evaluating tourism development in relation to welfare, fairness, safety, and responsible resource management. These considerations are particularly relevant when tourism development involves diverse visitors and multiple service providers. However, the empirical result should be interpreted within the scope of the construct measured in this study. The significant relationship does not establish that all dimensions of Maqashid Sharia

have been fully implemented in Jakarta's tourism sector, nor does it demonstrate that each individual dimension independently contributes to tourism development. The contribution of this finding lies in positioning Maqashid Sharia as a relevant explanatory construct in the proposed halal tourism development model. Rather than treating halal tourism exclusively as a market segment defined by religious preferences, the result supports examining the relationship between Islamic values and the broader development of tourism services. This interpretation provides a basis for further research into how specific Maqashid Sharia dimensions are translated into tourism policies, service standards, and visitor experiences.

Collaborative Governance and Halal Tourism Development

The findings also support H2, demonstrating a positive and statistically significant relationship between Collaborative Governance and Halal Tourism Development ($\beta = 0.411$, $t = 4.997$, $p < 0.001$). The confidence interval [0.239, 0.564] indicates that the estimated relationship remains positive. This result suggests that collaborative arrangements among relevant stakeholders are associated with the development of halal tourism in Jakarta. The relationship can be understood through the institutional and organizational requirements of tourism development. Halal tourism involves multiple interconnected services, including tourism attractions, accommodation, transportation, food services, information provision, and supporting facilities. These services are provided and managed by different actors, making coordination relevant to the overall tourism experience. Collaborative Governance offers a framework for understanding how communication, coordination, shared goals, role clarity, and stakeholder participation can support the development and management of these interconnected services. The indicators used in this study capture several aspects of collaboration, including communication, coordination, stakeholder relationships, government commitment, complementary support, shared objectives, and service standards. The positive relationship between Collaborative Governance and Halal Tourism Development therefore indicates that the collaborative arrangements represented by these indicators are relevant to the proposed development model.

Critically, the relationship between Collaborative Governance and Halal Tourism Development should be interpreted in light of the respondents' position. Visitors do not participate directly in governance processes; their responses therefore reflect perceived outcomes of collaboration, such as consistent service standards, clear information, and integrated facilities, rather than direct observation of collaborative dynamics. This distinguishes the present study from governance studies that examine policy actors (Kuswandi et al., 2026; Mustofa et al., 2026). The finding is consistent with collaboration theory, which holds that destination outcomes depend on coordination among interdependent stakeholders (Jamal & Getz, 1995), and with the proposition of Emerson et al. (2012) that collaborative dynamics generate joint actions whose outcomes become visible to target groups. In a fragmented metropolitan destination such as Jakarta, where attractions, transport, accommodation, and food services are managed by different public and private actors, such coordination is likely to be particularly consequential. Indonesia's decline from joint first position in the GMTI in 2023 and 2024 to fifth position in 2025 (Mastercard & CrescentRating, 2025) further suggests that competitiveness in Muslim-friendly tourism may depend on sustained coordination rather than on resource endowments alone.

In Jakarta, the implication is that halal tourism development should not be considered solely the responsibility of individual tourism businesses or a single government institution. Its development involves relationships among public institutions, tourism operators, service providers, and other stakeholders whose activities contribute to the visitor experience.

Coordination among these actors may support more consistent services, clearer responsibilities, and better integration of tourism-related facilities and information. Nevertheless, the statistical findings should not be interpreted as direct evidence that a particular governance mechanism has already improved tourism outcomes. The model establishes a positive relationship between the measured Collaborative Governance construct and Halal Tourism Development. Further qualitative research would be needed to identify the specific collaborative processes, institutional arrangements, and implementation practices through which this relationship operates. The contribution of this finding is to highlight Collaborative Governance as an institutional dimension of halal tourism development. The result complements the Maqashid Sharia finding by indicating that the development of halal tourism is associated not only with the normative orientation of Islamic principles but also with the collaborative arrangements through which tourism services and supporting facilities are organized.

Integrating Maqashid Sharia and Collaborative Governance

Taken together, the findings support the relevance of both Maqashid Sharia and Collaborative Governance in explaining Halal Tourism Development. Maqashid Sharia represents the normative dimension of the model, while Collaborative Governance represents its institutional and organizational dimension. Their inclusion provides an integrated perspective on halal tourism development by connecting Islamic value-oriented considerations with the collaborative arrangements involved in tourism management. The structural model explained 60.4% of the variance in Halal Tourism Development ($R^2 = 0.604$). This indicates that the two constructs jointly account for a substantial proportion of the variation in the endogenous construct within the estimated model. The remaining 39.6% represents variance not explained by the two predictors and may involve other factors beyond the scope of the present model. The effect size results also indicate that both constructs make meaningful contributions to the model. Maqashid Sharia had an f^2 value of 0.243, while Collaborative Governance had an f^2 value of 0.220. Both values fall within the conventional medium-effect category. Although the estimated coefficient and effect size for Maqashid Sharia were slightly higher than those for Collaborative Governance, the study did not conduct a formal test of the difference between the two relationships. Therefore, the findings support the relevance of both constructs but do not establish that one has a statistically stronger effect than the other.

The integrated interpretation is that halal tourism development can be examined through the relationship between its value orientation and its governance arrangements. Islamic principles provide a framework for considering the quality and ethical orientation of tourism services, while collaborative governance addresses the relationships among the stakeholders responsible for delivering and coordinating those services. The findings indicate that both dimensions are relevant within the proposed model. This interpretation contributes to the study of halal tourism by connecting an Islamic economic perspective with a governance-based explanation of tourism development. Rather than treating Maqashid Sharia and Collaborative Governance as unrelated considerations, the model examines their respective relationships with the same development outcome.

Theoretical and Practical Implications

The findings have theoretical implications for the study of halal tourism development. First, the positive relationship between Maqashid Sharia and Halal Tourism Development supports the relevance of examining Islamic principles as a dimension of tourism development. This perspective broadens the analytical focus beyond individual religious

facilities and halal products to include the wider visitor experience and the ethical orientation of tourism services. Second, the positive relationship between Collaborative Governance and Halal Tourism Development highlights the relevance of stakeholder coordination in a tourism system involving multiple service providers and institutions. The result provides empirical support for including governance arrangements in the analysis of halal tourism development rather than focusing exclusively on tourism products and visitor preferences. Third, the model integrates these two dimensions within a single explanatory framework. The R^2 value of 0.604 indicates that Maqashid Sharia and Collaborative Governance jointly explain a substantial proportion of the variance in Halal Tourism Development in the analyzed model. This supports the relevance of an integrated value-oriented and governance-oriented approach, while leaving room for additional explanatory factors in future research.

From a practical perspective, the findings suggest that tourism development stakeholders in Jakarta may consider Islamic value-oriented service quality and collaborative arrangements as complementary areas of attention. Tourism planning may incorporate the accessibility of worship facilities, visitor safety, halal food services, transparent transactions, environmental considerations, and family-related needs. At the institutional level, coordination among government agencies, tourism businesses, service providers, and other relevant stakeholders may help align tourism facilities, information, and service standards. These implications should be understood as recommendations derived from the relationships identified in the model rather than as evidence that particular interventions have already produced measurable improvements. The study does not directly evaluate individual policies, stakeholder collaboration processes, or changes in visitor outcomes. Future research could investigate these mechanisms through qualitative inquiry, policy evaluation, or longitudinal research. Overall, the findings indicate that Maqashid Sharia and Collaborative Governance are positively and significantly associated with Halal Tourism Development in the proposed model. Their integration provides a basis for understanding halal tourism through both Islamic value-oriented considerations and institutional collaboration. This perspective offers a foundation for further empirical investigation into the mechanisms and contextual conditions that shape halal tourism development in Jakarta.

CONCLUSION

This study examined the influence of Maqashid Sharia and collaborative governance on halal tourism development in Jakarta. Using a quantitative explanatory approach and Partial Least Squares Structural Equation Modeling (PLS-SEM), the study analyzed the relationships between the two independent constructs and halal tourism development. The empirical findings demonstrate that both Maqashid Sharia and collaborative governance have positive and statistically significant effects on halal tourism development. Maqashid Sharia exhibited a positive relationship with halal tourism development ($\beta = 0.432$, $t = 5.370$, $p < 0.001$), indicating that the integration of Islamic objectives into tourism development is relevant to strengthening the orientation of tourism toward ethical, social, and public-benefit considerations. Collaborative governance also demonstrated a positive and significant relationship with halal tourism development ($\beta = 0.411$, $t = 4.997$, $p < 0.001$). This finding highlights the importance of coordination, participation, and cooperation among stakeholders in supporting the development of halal tourism. The model explained 60.4% of the variance in halal tourism development ($R^2 = 0.604$), suggesting that Maqashid Sharia and collaborative governance jointly provide substantial explanatory capacity within the proposed research model. The findings contribute to the integration of Islamic economic principles and

governance perspectives in halal tourism research by demonstrating that its development involves both normative orientation and collaborative institutional processes.

Practically, the results suggest that halal tourism development in Jakarta should incorporate Maqashid Sharia principles into tourism planning while strengthening collaboration among government institutions, tourism businesses, communities, and other relevant stakeholders. However, the findings should be interpreted within the scope of the study's research design and sample. Future research may examine additional determinants, compare different tourism destinations, and employ qualitative or longitudinal approaches to provide a deeper understanding of the mechanisms underlying halal tourism development. This study has several limitations. First, the use of non-probability purposive sampling through online distribution limits statistical generalization to the wider population of visitors to Jakarta. Second, the sample was dominated by domestic and female respondents, so the results may not reflect the perceptions of international Muslim travelers. Third, the cross-sectional design and the use of self-reported data from a single source limit causal inference, and common method bias cannot be fully ruled out. Fourth, the model tested only direct effects; future research could examine mediating or moderating mechanisms, for example whether collaborative governance enables the implementation of maqashid-oriented services, and could compare Jakarta with other destinations using multi-group analysis.

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