

## **Community-Based Homestay Management Strategy in Meeting the Need for Halal Accommodation Facilities in the Tourism Villages of Sambas Regency, West Kalimantan Province**

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### **ABSTRACT**

*This research originated from the recognized deficiencies in the administration of homestays within the tourism communities of Sambas Regency, West Kalimantan. Despite being independently managed and coordinated by local tourism awareness groups (POKDARWIS), most homestays in these areas have failed to implement sharia principles to accommodate the halal requirements of Muslim guests. Notwithstanding the largely Muslim demographic in these regions, there persists a deficiency in adherence to halal norms.*

*The study sought to identify the facilitating and obstructive factors in the management of halal homestays in the tourism villages of Sambas Regency, analyze community-based management strategies to meet halal accommodation requirements, and offer practical recommendations to enhance and develop halal homestay management in the area. This field research utilized a qualitative descriptive methodology, carried out in three tourism villages in Sambas: Temajuk, Sebusus, and Jawai Laut. The data collecting methods comprised observation, interviews, and documentation, with the analysis conducted by SWOT analysis.*

*The research identified multiple facilitating aspects in the management of halal homestays, including natural and cultural assets, community backing, awareness of halal tourism, governmental regulations and assistance, and advantageous locations. The study identified various inhibiting factors, including constrained resources, insufficient promotion and marketing, infrastructural challenges, low awareness and comprehension of halal concepts, competition from alternative accommodation types, health protocol enforcement, inadequate facilities for Muslim guests, reservation service complications, and restricted business capital.*

*The research suggested many strategies for the administration of community-based halal homestays in Sambas Regency: S-O Strategies (Strengths-Opportunities): enhancing natural and cultural assets, utilizing governmental assistance, and partnering with halal tourism agencies; W-O Strategies (Weaknesses-Opportunities): establishing halal facilities, improving competencies, and leveraging technology; S-T Strategies (Strengths-Threats): enhancing community and local collaboration, and diversifying the market; W-T Strategies (Weaknesses-Threats): executing CHSE (Cleanliness, Health, Safety, and Environment) protocols, and augmenting financial efficiency.*

**Keywords:** *Halal Tourism, Halal Accommodation, Homestay Management, Community-Based Tourism, Sambas Regency*

### ABSTRAK

Penelitian ini berangkat dari pengakuan akan adanya kekurangan dalam pengelolaan homestay di komunitas pariwisata Kabupaten Sambas, Kalimantan Barat. Meskipun dikelola secara mandiri dan dikoordinasikan oleh kelompok sadar wisata (POKDARWIS), sebagian besar homestay di daerah ini belum berhasil menerapkan prinsip-prinsip syariah guna memenuhi kebutuhan wisatawan Muslim terhadap akomodasi halal. Hal ini terjadi meskipun mayoritas penduduk di wilayah tersebut beragama Islam, namun kepatuhan terhadap norma-norma halal masih belum optimal.

Penelitian ini bertujuan untuk mengidentifikasi faktor-faktor yang mendukung dan menghambat dalam pengelolaan homestay halal di desa wisata Kabupaten Sambas, menganalisis strategi pengelolaan berbasis komunitas untuk memenuhi kebutuhan akomodasi halal, serta memberikan rekomendasi praktis untuk meningkatkan dan mengembangkan pengelolaan homestay halal di wilayah tersebut. Penelitian ini merupakan penelitian lapangan dengan metode deskriptif kualitatif yang dilaksanakan di tiga desa wisata di Kabupaten Sambas, yaitu Temajuk, Sebusus, dan Jawai Laut. Teknik pengumpulan data dilakukan melalui observasi, wawancara, dan dokumentasi, sementara teknik analisis yang digunakan adalah analisis SWOT.

Hasil penelitian menunjukkan adanya berbagai faktor pendukung dalam pengelolaan homestay halal, antara lain potensi alam dan budaya, dukungan masyarakat, kesadaran terhadap pariwisata halal, regulasi serta bantuan dari pemerintah, dan lokasi yang strategis. Di sisi lain, terdapat pula berbagai faktor penghambat seperti keterbatasan sumber daya, kurangnya promosi dan pemasaran, permasalahan infrastruktur, rendahnya pemahaman terhadap konsep halal, persaingan dengan jenis akomodasi lain, penerapan protokol kesehatan, keterbatasan fasilitas yang ramah Muslim, permasalahan dalam sistem reservasi, serta keterbatasan modal usaha.

Penelitian ini mengusulkan sejumlah strategi untuk pengelolaan homestay halal berbasis komunitas di Kabupaten Sambas, antara lain:

Strategi S-O (Strengths-Opportunities): memaksimalkan potensi alam dan budaya, memanfaatkan dukungan pemerintah, serta menjalin kemitraan dengan lembaga pariwisata halal; Strategi W-O (Weaknesses-Opportunities): menyediakan fasilitas halal, meningkatkan kompetensi pelaku usaha, dan memanfaatkan teknologi; Strategi S-T (Strengths-Threats): memperkuat

kolaborasi masyarakat dan pelaku lokal, serta melakukan diversifikasi pasar; Strategi W-T (Weaknesses-Threats): menerapkan protokol CHSE (Cleanliness, Health, Safety, and Environment) dan meningkatkan efisiensi keuangan.

**Kata Kunci:** Pariwisata Halal, Akomodasi Halal, Pengelolaan Homestay, Pariwisata Berbasis Komunitas, Kabupaten Sambas

## INTRODUCTION

Indonesia has abundant natural resources, biodiversity, as well as cultural and historical heritage. This potential can drive economic growth if managed properly and in accordance with the needs of society (Hasid et al., 2022). The tourism sector becomes one of the utilizations of natural resources with high economic value, as it not only generates regional and national income but also provides social benefits for the surrounding community. Tourism can serve as a means of recreation, enhance creativity, and support individual productivity. Law Number 10 of 2009 concerning Tourism also emphasizes the importance of this sector in improving people's welfare, creating employment opportunities, and strengthening the sense of patriotism (Yakup, 2019).

One form of tourism development that is now becoming increasingly popular is sharia-based tourism. This concept not only emphasizes Islamic values but also opens up economic opportunities by providing halal products and services that can be enjoyed by both Muslim and non-Muslim tourists. Sharia tourism encompasses various aspects, ranging from places of worship, halal food, to accommodations that comply with sharia ethics. (Dartiningsih, 2021). With a majority Muslim population, Indonesia has a great opportunity to develop this sector as an alternative to conventional tourism. Although the potential is significant, the development of sharia tourism still requires more appropriate branding and packaging strategies in order to compete in the global market (Novitasari, 2022).

In the literature, sharia tourism is known by various terms such as halal tourism, Islamic tourism, or Muslim-friendly tourism. This concept emerged in response to the growing awareness among Muslims of the importance of tourism services that align with their religious values. Although sharia principles have been standardized through MUI fatwas, tourism development also continues to consider local wisdom as a unique attraction of the destination. The involvement of local communities becomes important as it can encourage economic participation and reduce unemployment. In practice, sharia tourism emphasizes safety, honesty, integrity, and respect for local culture (Abrori, 2021; Mandalia, 2023).

Halal tourism is now gaining more interest, especially among female travelers who make up around 45% of the total halal tourist population. This shows that halal tourism is not only a need for Muslim men but also relevant for women. Halal tourism is not limited to halal food and beverages, but also includes accommodation, services, and other supporting facilities that comply with Islamic principles. Muslim-majority countries such as Indonesia, Malaysia, and Turkey are favorite destinations, but non-Muslim countries like Japan and South Korea have also begun to develop halal tourism. In Indonesia, several regions such as Lombok, Aceh, Riau, Jakarta, and West

Sumatra have become leading halal tourism destinations based on various Muslim tourism indexes (Surwandono et al., 2020).

The development of halal tourism also extends to tourist villages, including the provision of Muslim-friendly homestays. (Febriana, 2021). Tourist villages such as Temajuk in Sambas Regency have great potential in developing tourism based on culture and Islamic values. Sambas Regency itself is rich in natural beauty and cultural heritage, such as the Malay sultanate palace which is still preserved today. The development of tourist villages in this region is expected to improve the welfare of local communities, strengthen cultural identity, and promote economic growth through small and medium enterprises and the promotion of local products. With adequate facilities and infrastructure, tourist villages can become the spearhead of sustainable tourism development in Sambas Regency.

Globally, halal tourism shows significant growth and has become an important part of the Islamic economic industry. According to the Thomson Reuters SGIE 2017–2018 report, Muslim tourist spending reached US\$169 billion in 2016, making it one of the three largest tourism markets in the world (Adha et al., 2024). This trend is supported by the growing number of Muslims adopting a halal lifestyle (Saputri, 2020). Indonesia itself recorded a major achievement by ranking second in the Global Muslim Travel Index (GMTI) 2022, up from fourth position in the previous year (Arijuddin & Nurwahidin, 2023). The Indonesian government is also actively promoting the recovery of this sector in the post-pandemic period, one of which is by designating 138 regions as halal tourism destinations to strengthen the sector's contribution to the national economy.

Tourism development in Sambas Regency, particularly in tourist villages such as Temajuk, Sebusus, and South Jawai Laut, requires strategies involving various stakeholders, including the government, the community, and the private sector. Despite limitations in infrastructure and connectivity, Temajuk Village continues to experience an increase in tourist visits each year, especially during holidays and major celebrations. The main attractions of tourist villages in Paloh District are the beaches that serve as habitats for green turtles, as well as the village's proximity to Malaysia which encourages cross-border activities. Jawai Laut Village also has growing potential in marine tourism. In addition to natural beauty, tourists also enjoy local cuisine and culture, as well as the Temajuk Tourism Festival, which has become an annual magnet for both domestic and international visitors..

The presence of tourists in these tourist villages has a positive impact on the community, especially in terms of economic welfare through lodging businesses, culinary services, and other services. The government seeks to empower the community through training and program support so that they can play an active role in tourism development. The community-based tourism (CBT) approach and halal tourism serve as foundations that can be utilized to create an inclusive and sustainable tourism ecosystem. Temajuk Village, which is strategically located on the border with Malaysia, has now become a leading destination in Sambas Regency with the hope of driving economic growth in underdeveloped areas through tourism that is friendly and rooted in local values.

The following is the number of accommodation facilities available in the tourist villages of Sambas Regency.

**Table of Accommodation Facilities in the Tourist Villages of Sambas Regency**

No.	Tourist Village	Accommodation Facilities	Quantity
1.	Temajuk	Cottage/penginapan	76
		Homestay	31
		Villa	10
		Resort	5
2.	Sebubus	Villa	5
		Cottage/penginapan	4
		Homestay	3
3.	Jawai Laut	Cottage/penginapan	1
		Homestay	3

The table shows that Temajuk Tourist Village has the highest number of accommodations, while Jawai Laut Village has the fewest. Tourists in Temajuk prefer cottages/lodgings, while homestays are used when the cottages are fully occupied. In Sebubus and Jawai Laut, despite the high number of tourist visits, occupancy rates remain low. Accommodation management is still done independently, making it difficult to record occupancy data. During the holiday season, the demand for accommodation, especially Muslim-friendly homestays, is still not adequately met. In addition, most homestays have not yet optimally implemented the principles of halal accommodation and are still insufficient in meeting the needs of Muslim tourists.

**RESEARCH METHOD**

This research uses a qualitative approach with a field research type that is descriptive in nature, as stated by (Sugiyono, 2018), In qualitative research, the data collection process is carried out in a natural setting with the main techniques being participatory observation, in-depth interviews, and documentation. This is in line with the view of Arikunto (Arikunto, 2010) who stated that field research is a type of qualitative descriptive research in which data is obtained in the form of words, images, or behaviors that carry meaning beyond mere numbers or statistics. The purpose of this approach is to describe and understand phenomena as they are.

This research was conducted in the tourist village of Temajuk, Sambas Regency, West Kalimantan, with a focus on community-based homestay management as part of providing halal tourism accommodation. The location was chosen based on the consideration that Temajuk Village has strong tourism appeal and unique socio-economic interactions, including its proximity to the Malaysian border. The approach used in this study is the phenomenological approach, which aims to reveal the essential meanings of experiences, phenomena, and social realities occurring in the field. This approach allows the researcher to gain an in-depth understanding of homestay management by the local community and its impact on social and economic aspects.

The data sources in this research refer to the opinion of Lofland in(Moleong, 2018), who stated that the main sources of qualitative data are words and actions, while documents and other supplementary materials serve

as supporting data. Primary data were obtained through interviews with homestay managers, local community members, tourists, and other informants directly involved in tourism activities in Temajuk Village. Meanwhile, secondary data were obtained from written documents and records relevant to the research, such as MSME data, tourist visit reports, and archives from related parties.

In data collection, the researcher used three main techniques. First, observation, which involved direct field observation of the objective conditions of homestay management for approximately three months, starting from the initial stage to data validity testing. Second, in-depth interviews with various relevant parties, such as homestay managers, local communities, and tourists, to gain a comprehensive understanding of the halal tourism accommodation concept. Third, documentation, which involved collecting written documents, photographs, and cultural materials relevant to the focus of the research.

Through these methods and approaches, the study is expected to provide a comprehensive overview of the homestay management conditions in the tourist villages of Sambas Regency and their contribution to supporting community-based halal tourism.

## **RESULTS AND DISCUSSION**

### **A. General Overview of Accommodation Facilities in the Tourist Villages of Sambas Regency**

Sambas Regency has several tourist villages that provide accommodation facilities for tourists, including Temajuk Village, Sebusus Village, and South Jawai Laut Village. The available accommodations generally consist of lodgings and homestays. This section will provide a detailed explanation of the types and distribution of accommodations in the three tourist villages, starting with Temajuk Tourist Village.

#### **1. Accommodation Facilities in Temajuk Tourist Village**

Temajuk Village is one of the leading tourist villages in Sambas Regency that offers various types of accommodation facilities such as resorts, villas, cottages (lodgings), and homestays..

##### **a. Resort**

A resort is a type of accommodation with complete facilities intended to provide comfort and recreation for tourists. Generally, resorts are located in strategic areas near tourist attractions and offer services that include::

- 1) Guest Rooms: Available in various types, ranging from standard to luxury.
- 2) Entertainment Facilities: Swimming pool, gym, spa, restaurant, and more.
- 3) Sports Facilities: Such as tennis courts and golf courses.
- 4) Service Facilities: Room service, food, and beverages.
- 5) Security Facilities: Security systems and security personnel.
- 6) Parking Facilities: Spacious and secure parking areas.
- 7) Wi-Fi Facilities: Internet access for guests.
- 8) Other Supporting Facilities: Laundry services, mail delivery, and others.

Based on the results of an interview with the Head of Temajuk Village, there are currently five resorts in operation, namely:

<b>No</b>	<b>Name Resort</b>	<b>Location (Hamlet)</b>
1	JLO Resort	Mauludin

2	Crab Village Resort	Camar Month
3	Camar Bulan Resort	Camar Month
4	Al Bukh Resort	Mauludin
5	Js Resort	Camar Month

An interview with the Head of Temajuk Village stated:

*“Currently, the number of resorts in our village includes JLO Resort, Crab Village Resort, Camar Bulan Resort, Al Bukh Resort, and Js Resort. Several of these resorts are located in Mauludin Hamlet and Camar Bulan Hamlet. Specifically, JLO Resort and Al Bukh Resort are located in Mauludin Hamlet, while Camar Bulan Resort, Crab Village Resort, and Js Resort are situated in Camar Bulan Hamlet.”*

This description shows that the resorts in Temajuk Village are spread across two hamlets, namely Mauludin Hamlet and Camar Bulan Hamlet, with various facilities that support the needs of tourists. The following is a detailed list of the resorts in Temajuk Tourist Village as shown in the table below:

Resorts in Temajuk Tourist Village

No	Name Resort	Manager	Facilities	Address
1.	JLO Resort	Joko	1. Rooms 2. Kitchen Area 3. Bar and Café 4. Parking Area 5. Wi-Fi	Mauludin Hamlet, RT 09
2.	Al Bukh Resort	A. Abu Bakar	1. Rooms 2. Garden 3. Parking Area 4. Prayer Area (musholla) 5. Farming Area 6. Sports Area (jogging track)	Mauludin Hamlet, RT 09
3.	Camar Bulan Resort	Kevin Sukirno	1. Rooms 2. Fishing Equipment Rental 3. Restaurant, Café 4. Musholla (Prayer Area) 5. Parking Area 6. Wi-Fi	Camar Bulan Hamlet, RT 15
4.	Crab Village Resort	Kevin Sukirno	1. Rooms 2. Boat and Canoe Rental 3. Crab Farm (Keramba Kepiting) 4. Guard Post 5. Photo Spot 6. Gazebo 7. Café 8. Wi-Fi	Camar Bulan Hamlet, RT 15
5.	Js. Resort	Budi	1. Rooms 2. Restaurant and Café 3. Parking Area 4. ATV Rental (Four-Wheeled Motorbike) 5. Wi-Fi	Camar Bulan Hamlet, RT 16

Based on data and interview results, the resorts in Temajuk Village offer a variety of facilities, tailored to each resort's management concept. The main goal of these resorts is to provide a complete tourism experience through services and facilities offered in a single location. Most of the resorts are independently managed by local residents, although some are in partnership

with private investors. Support from both village and regency governments is also provided, particularly in terms of licensing. However, not all resort operators have obtained business permits, as some are still in the application process.

Each resort also applies its own internal policies, including rules for guests. For instance, Al Bukh Resort enforces strict regulations such as prohibiting the bringing of unlawful (haram) food and beverages, as well as banning cooking inside the rooms. Physically, the resort buildings also vary in structure. One example is JLO Resort, which features separate units with different themes, such as glass houses, tree houses, glamping tents, and villas, built using wood and concrete materials. The buildings are made of wood and concrete/cement as shown in the following image:



Image: Family Suite Jlo Resort



Image: Bangunan Jlo Resort

#### b. Villa

A villa is a type of accommodation generally used as a place for vacation or temporary rest. Its location is usually in cool and beautiful areas such as beaches or highlands, with facilities that support the comfort of tourists, such as swimming pools, playgrounds, and other recreational areas. Villas are often the main choice for tourists who come with family or work groups to enjoy leisure time during weekends or long holidays.

In Temajuk Village, there are ten villas recorded, spread across three hamlets. One villa is located in Sempadan Hamlet (Villa Wahyudi), five villas are in Mauludin Hamlet (Villa H. Surin, Sakang, Viona, Rini, and Juninah), and four villas are in Camar Bulan Hamlet (Villa Rabuni, Villa H. Wahidin, Villa Pirates Island, and Villa Hamdi). Each villa has different building characteristics and facilities according to the concept of each manager.

One of the villas with a unique concept is Villa Pirates Island, also known as the "Ship Villa." This villa has a building structure resembling a cruise ship, made of concrete with a design that mimics wood. The facilities offered include guest rooms, a swimming pool, café, playground, photo spots, and internet access (Wi-Fi). Based on an interview with the manager, Mr. Kevin Sukirno, the concept of this villa was designed so that visitors can experience staying as if they were on a cruise ship. This unique architectural concept has become a special attraction for tourists visiting Temajuk Village.



Image: Villa Pirates Island Desa Temajuk

### c. Cottage

A cottage is a type of small house that is generally built in rural areas or natural tourist destinations such as beaches and mountains. Its design tends to be simple and private. In Temajuk Village, cottages are the most common type of accommodation, although the local community more commonly refers to them as "penginapan" (lodging houses). According to the data, there are 76 cottage units in Temajuk Village, spread across various hamlets.

One well-known example is Penginapan Tiara, located in Mauludin Hamlet. This lodging offers various types of rooms with additional facilities such as a canteen, parking area, camping tent rental, swimming facilities, and Wi-Fi access. The buildings consist of different types — some are separated units, while others resemble apartment-style structures. In-room facilities include beds, bathrooms, fans or air conditioning, with rates varying depending on room type and amenities.

Guests are also allowed to bring their own cooking equipment, such as stoves and eating utensils. This lodging is frequently occupied by families on vacation, especially during weekends and major holidays such as Eid al-Fitr and Eid al-Adha. Penginapan Tiara has become one of the most favored lodgings due to the variety of facilities and comfort it offers to tourists. Here is one of the lodging units at Penginapan Tiara:



Image : Guesthouse Tiara

Homestay is a type of accommodation managed by local residents by utilizing part or all of their house to be rented out to tourists. The concept of homestay aims to provide a more intimate and authentic stay experience for travelers, as they will directly interact with the homeowners and the daily life of the local community.

According to the Regulation of the Minister of Tourism and Creative Economy Number 9 of 2014 concerning Standards for Tourist Lodging Businesses (Pondok Wisata), a homestay must showcase local nuance and cultural uniqueness that align with the characteristics of a tourist village. A homestay is not allowed to have more than five rooms and is encouraged to be managed by the local community or a village tourism driving group. This is intended so that homestay management not only brings economic benefits to the owner but also contributes collectively to the development of the village.

Furthermore, according to the Minister of Tourism and Creative Economy, there are five key components that a homestay should ideally have: 1. white linens and towels, 2. Wi-Fi facilities, 3. a clean bathroom with a shower, 4. a television, and 5. the availability of creative economy products such as traditional local food for breakfast or dinner (JDIH Kemenparekraf, 2014).

Based on the interview with the Head of Pokdarwis (Tourism Awareness Group) of Temajuk Village, there are currently 31 homestay units operating in Temajuk Village. These homestays are spread across several hamlets, and the majority are privately managed by the respective homeowners. The presence of these homestays serves as an alternative form of accommodation for tourists who wish to experience the local atmosphere firsthand while also supporting the economic development of the village community. The following is a table of Homestays in Temajuk Village

No	Homestay Owner's Name	Homestay Address
1	Junita	Mauludin Hamlet
2	Ridho Ilahi	Sempadan Hamlet
3	Abah House	Sempadan Hamlet
4	Saloma	Mauludin Hamlet
5	Mizan	Mauludin Hamlet
6	Suhartono	Mauludin Hamlet
7	Nani Niati	Mauludin Hamlet
8	Derjan	Mauludin Hamlet
9	Jupri	Mauludin Hamlet
10	Ani	Camar Bulan Hamlet
11	Sinta	Camar Bulan Hamlet
12	Pariyah	Camar Bulan Hamlet
13	Bella Hendra	Mauludin Hamlet
14	Jiko	Camar Bulan Hamlet
15	Sanimah	Mauludin Hamlet
16	Aqilla	Mauludin Hamlet
17	Murtinah	Mauludin Hamlet
18	Lusiana	Camar Bulan Hamlet
19	Sarjamin	Mauludin Hamlet
20	Ki Bi'in	Mauludin Hamlet
21	Saman	Mauludin Hamlet
22	Tuta	Mauludin Hamlet
23	Sarjono	Mauludin Hamlet
24	Wina	Mauludin Hamlet

25	Guntur	Mauludin Hamlet
26	Budiman	Sempadan Hamlet
27	Yusnita	Sempadan Hamlet
28	Hj. Mahjoni	Sempadan Hamlet
29	Reni	Sempadan Hamlet
30	Heriyanto	Sempadan Hamlet
31	Wiki Handri	Sempadan Hamlet
Total Homestay		31 Homestay

The availability of homestay facilities in the tourist village of Temajuk is fewer compared to the number of inns/cottages. The facilities and services provided by homestays are generally similar across all units, typically including a bedroom and food and beverage services. One example of a homestay in the tourist village of Temajuk is the Wiki Handri Homestay.



Gambar : Homestay di Desa Wisata Temajuk

The rates offered to homestay guests are generally flexible and adjusted based on the type of services chosen by the tourists. One of the main factors influencing the rate is the meal package provided. If a guest chooses a full meal service package—including breakfast, lunch, and dinner—the rate will be higher compared to guests who only opt for breakfast. This flexibility allows guests to tailor their expenses according to their needs and preferences.

As previously explained, a homestay is a type of accommodation that utilizes the owner's residence as lodging for tourists. In this system, the homestay owner continues to live in the house while several rooms are rented out to guests. What makes a homestay unique is the freedom of interaction between guests and the homeowner, where guests may use shared spaces such as the living room, family room, and even the kitchen. This setup offers a more personal experience, allowing guests to immerse themselves in the daily life of the local community.

## 2. Sebus Village

The types of accommodation available in the Sebusus tourist village include cottages/inns, villas, and homestays. There are a total of five villas located in the Rindu Samudra tourist area. Meanwhile, there are four inns, situated at various tourist sites such as Kampak, Selimpai, Wahana Bahari, and Batu. As for homestays, there are three available in Sebusus tourist village, namely Homestay Pak Gunawan, Kak Sri, and Kak Jimi.

### a. Tunggul House Villa

This villa, located within the Rindu Samudra tourist area, stands out with its unique design and distinct features, setting it apart from other villas commonly found in Sambas Regency.



Image: Villa Rumah Tunggul

The structure of this villa resembles a “Tunggul” (a tree stump, where the upper part of the tree has been cut), as shown in the following image.

b. Kampak Lodging/Cottage

The Kampak lodging/cottage is located within the Kampak tourist site. This accommodation consists of 10 rooms on the upper floor, while the ground floor does not contain any rooms, but is used as a canteen/café area. The rooms are equipped only with beds, while the bathrooms are located on the ground floor.



Gambar: lodging Kampak

c. Selimpai Lodging/Cottage

The Selimpai tourist site has only one lodging available. Generally, visitors to this destination prefer staying in tents rather than using the available lodging facilities.

d. Wahana Bahari Lodging/Cottage

The accommodation facilities at the Bahari Beach tourist site are quite simple. There is only one lodging unit available, which consists of two rooms. However, its location is very strategic, as the front of the lodging faces directly toward the beach. As shown in the following image:



Image: Wahana Bahari Lodging/Cottage

e. Batu Bejamban Lodging/Cottage

The lodging located in the Batu Bejamban tourist area is considered very simple. It consists of a single building with four rooms. This

accommodation is especially beneficial for visitors who wish to stay overnight for meditation and to enjoy the serene natural beauty surrounding Batu Bejamban.



Gambar: e. Batu Bejamban Lodging/Cottage

### 3. Desa Jawai Laut

The coastal tourist village of Jawai Laut also offers several homestays and lodgings, including Putri Serayi Lodge and the homestays of Linda, Kak Ngah, and Kak Mok.



Penginapan Putri Serayi



Homstay Ibrahim

Image: Lodging and Homestays in the Jawai Laut Tourism Village

## **B. Supporting and Inhibiting Factors in the Management of Community-Based Halal Homestays in Tourism Villages of Sambas Regency**

Homestay Halal homestays play a strategic role in the development of halal tourism, as they not only provide accommodation that adheres to Sharia principles, but also contribute to strengthening the local economy, enhancing the image of tourist destinations, and supporting cultural preservation as well as environmental sustainability. In the Tourism Villages of Sambas Regency, halal homestays play an important role in attracting Muslim tourists by offering Sharia-compliant facilities such as halal food, prayer spaces, and upholding ethical values and privacy in accordance with Islamic teachings.

However, in practice, the management of halal homestays in these villages faces several challenges and obstacles. One of the main barriers is the low level of halal literacy among homestay operators, which results in the insufficient application of halal principles in services—for instance, dress codes for staff and gender-based service separation. Moreover, the implementation of health protocols is often inadequate, prayer facilities are limited, capital for business development is scarce, and reservation and guest-recording systems remain disorganized. These conditions risk

decreasing the confidence of Muslim travelers, hindering halal certification processes, and damaging the reputation of the homestays due to negative reviews.

On the other hand, there are also several supporting factors that allow for better development of halal homestay management. These include support from village governments through aid and training programs, active participation from local communities through groups such as tourism awareness organizations (Pokdarwis), and the alignment of cultural and religious values, as the majority of the population is Muslim. This cultural alignment facilitates the understanding and implementation of Sharia values in homestay services. Additionally, the availability of halal food and easily accessible raw materials serve as added value to attract Muslim tourists to visit and stay. By optimizing these supporting factors and addressing the existing challenges, halal homestays in Sambas Regency hold significant potential to grow as a vital component in promoting sustainable, community-based halal tourism..

### **C. Community-Based Homestay Management Strategies in Tourism Villages to Meet the Needs for Halal Accommodation Facilities in Sambas Regency**

#### **1. The Needs of Muslim Tourists for Halal Accommodation**

The Needs of Muslim Tourists for Halal Accommodation refer to various aspects of services and facilities that comply with Islamic Sharia principles (Mustaqim, 2023). Meeting these needs is essential to provide a comfortable and safe travel experience while supporting the development of halal tourism. These needs include:

##### a. Halal Food and Beverages

Muslim tourists require assurance that the food and beverages provided are halal-certified and free from prohibited substances such as pork and alcohol. Homestays need to offer a variety of nutritious halal menu options.

##### b. Prayer Facilities

Accommodation should provide prayer facilities such as a small prayer room (musholla) or a designated room equipped for salah (prayer), complete with prayer mats, Qibla direction indicators, and clean ablution areas. Information on nearby mosques and prayer schedules also adds value.

##### c. Cleanliness and Hygiene

Cleanliness is highly emphasized in Islam. Therefore, rooms, public areas, and dining utensils must meet halal hygiene standards. Toiletries such as soap and shampoo should preferably be halal-certified.

##### d. Privacy and Comfort

Homestays should provide separate rooms for travelers of the opposite gender who are not mahram (not closely related), and ensure comfort for families, including facilities for children and the elderly.

##### e. Service Aligned with Islamic Values

Homestay staff should understand Islamic service ethics, including polite behavior, modest attire, and avoiding services that contradict Islamic teachings. The accommodation should also be free from haram (prohibited) activities such as gambling and alcohol consumption.

f. Islamic Environment and Atmosphere

Homestays should create an Islamic ambiance, free from immoral activities, and reflect Islamic values in both decoration and activities.

g. Halal Tourism Information and Guidance

Providing halal travel guides such as information on halal restaurants, prayer spaces, and tour guides who understand Muslim needs is highly important.

## **2. Efforts of Homestay Managers in Meeting the Needs for Halal Accommodation**

To meet the needs for halal accommodation, homestay managers must undertake several concrete efforts (Artianasari et al., 2024), including:

a. Muslim-Friendly Reservation Services

Reservations can be made manually via phone or direct visits. The reservation form should include information related to halal service requests, such as food and prayer facilities. The check-in and check-out process should prioritize comfort and provide information on available halal services.

b. Provision of Halal Food and Beverages

Homestays must serve food made from halal-certified ingredients and ensure that the preparation process is free from contamination with non-halal substances.

c. Transparent Menu Information

It is important for homestays to label halal food clearly, list the ingredients used, and explain the preparation process if requested by guests.

d. Adequate Prayer Facilities

Homestays should provide a designated prayer area equipped with items such as prayer mats, Qur'an, and ablution facilities. The space must be clean and easily accessible.

e. Cleanliness of Cooking Utensils and Dining Area

Kitchen equipment must be used exclusively for halal food preparation and maintained according to halal hygiene standards.

f. Staff Education and Training

Staff involved in food preparation and guest services should be trained in halal principles and Islamic hospitality ethics.

g. Consultation with Halal Certification Bodies

Managers should consult with authorized halal certification institutions to ensure that all halal standards are fully met.

h. Guest Feedback and Evaluation

Evaluations can be conducted through questionnaires or short surveys provided to guests during check-out to continuously improve service quality.

## **3. Analisis SWOT Pengelolaan Homestay Berbasis Komunitas**

To formulate a community-based halal homestay management strategy, a SWOT (Strengths, Weaknesses, Opportunities, and Threats) analysis is conducted as follows:

a. Strengths (Kekuatan):

- 1) Natural beauty and rich local culture
  - 2) Presence of an active Pokdarwis (Tourism Awareness Group) community
  - 3) Majority Muslim population
  - 4) Friendly local human resources who understand halal principles
- b. Weaknesses (Kelemahan):
- 1) Limited halal facilities
  - 2) Underdeveloped transportation and communication infrastructure
  - 3) Weak homestay management and marketing capacity
  - 4) Insufficient funding and resources
- c. Opportunities (Peluang):
- 1) Growing trend in halal tourism
  - 2) Government support for tourism villages
  - 3) Potential collaboration with halal travel agencies
  - 4) Advancements in digital technology for promotion and booking
- d. Threats (Ancaman):
- 1) Competition from other accommodations
  - 2) Limited public knowledge about the halal concept
  - 3) Restricted transportation access
  - 4) Limited operational budget
  - 5) Inadequate public facilities
  - 6) Security and comfort concerns
  - 7) Poorly maintained environment
  - 8) Lack of local cultural awareness among tourists
  - 9) Limited technological access in some villages

#### **4. Management Strategies Based on SWOT Analysis**

Based on the results of the SWOT analysis, the following strategies can be formulated:

- a. S-O Strategy (Strengths–Opportunities):
- 1) Optimize the potential of natural beauty and local culture to attract Muslim tourists
  - 2) Access government funding for the development of halal facilities
  - 3) Establish partnerships with halal travel agencies and online booking platforms
- b. W-O Strategy (Weaknesses–Opportunities):
- 1) Improve halal facilities with government financial support
  - 2) Provide training in homestay management and marketing for local residents
  - 3) Adopt digital technologies for promotion and reservation services
- c. S-T Strategy (Strengths–Threats):
- 1) Strengthen local communities to face external challenges
  - 2) Diversify the target market while maintaining halal standards
- d. W-T Strategy (Weaknesses–Threats):
- 1) Develop risk mitigation plans and implement health protocols
  - 2) Manage available funds efficiently by prioritizing key development needs.

## **CONCLUSION**

Based on the results of the analysis and discussion presented in this study, the following conclusions can be drawn:

1. The accommodation facilities in the tourist villages of Sambas Regency consist of various types, including resorts, villas, cottages/lodges, and homestays. Among them, Temajuk Village provides the most accommodation facilities. This is due to its remote location from the district capital, situated in the northernmost part at the tip of West Kalimantan Island, which increases the need for accommodations among tourists. The management of these accommodations is still conducted independently by the local community, with minimal involvement from investors.
2. The community-based management of homestays in providing halal accommodation for tourists faces both challenges and supporting factors. The inhibiting factors include a lack of understanding of halal literacy in managing homestays, incomplete implementation of health protocols, limited facilities for Muslim guests, inadequate knowledge in homestay management, and suboptimal guest reservation services. Meanwhile, the supporting factors include support from the village government, community participation through the Pokdarwis (Tourism Awareness Group), alignment of cultural and religious values, local hospitality, and the availability of halal food.
3. Strategies for managing community-based homestays to meet the need for halal accommodation in Sambas Regency can be implemented through the development of halal facilities such as the provision of prayer spaces and equipment, a stronger focus on services based on Islamic principles, skills enhancement through training in homestay management and marketing, utilizing technology to promote homestays and manage reservations more effectively, and efficient use of funds in homestay management.

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