INTEGRATION OF COMMUNITY-BASED GREEN-HALAL TOURISM AND DIGITALIZATION ON THE COAST OF PANCORA BEACH

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Abstract

Eco-friendly community-based coastal tourism requires the integration of Muslim-friendly service values and digitalization to ensure destination sustainability. This study aims to analyze the readiness and integration of the Halal Community-Based Tourism concept in the coastal area of Pancora Beach, West Halmahera Regency, which won 1st Place in the 2025 Eco-Friendly LDWN. Employing a qualitative evaluative approach based on operational gap analysis, this research measures the alignment between ideal destination governance standards and daily operational realities across four main dimensions: ablution sanitation, halal product assurance alongside local destination, night lighting and safety, and digitalization alongside tourism interpretation. Field findings indicate that commitment to halal tourism has been established through 100% ownership of local culinary SMEs by local Muslim residents, local customary agreements banning alcohol, and a music-silent mode practice on Thursday nights. Nevertheless, operational gaps persist due to the absence of an on-site prayer room, the unsegregated use of ablution taps with SME facilities, inadequate solar lighting along paths to camping grounds located 120 meters from toilets, the lack of solar lighting along the river path, missing life jackets for river tours, unautomated ticket revenue collection, and a lack of interactive interpretation media. This study recommends governance interventions including the construction of coastal ablution facilities, procurement of water safety equipment, provision of solar street lighting, and implementation of QRIS-based e-ticketing to prevent village treasury leakage, and installation of interactive barcode-based storytelling boards along attraction paths.

Keywords: *Operational Gap Analysis, Tourism Digitalization, Halal Tourism, Muslim-Friendly Tourism, Coastal Tourism, Sustainable Tourism, Community-Based Tourism.*

INTRODUCTION

Community-based coastal tourism is currently undergoing a paradigm shift toward integrating environmental sustainability values (green tourism) and Muslim-friendly service readiness (Muslim-Friendly Tourism) to respond to global market trends, as emphasized by Khairunnisa et al. (2025). Battour and Ismail (2016, as cited in Barokah & Saputra, 2026) explain that halal tourism development is not merely an exclusive religious market segment, but rather an ethical, comfort-, and sustainability-based value approach that encompasses the provision of halal food, worship facilities, and a conducive environment. In the context of coastal areas, Monyca and Muslim (2026) emphasize that destination management no longer focuses solely on landscape attractions, but also demands the fulfillment of purification and sanitation facilities (*thaharah*) and the certainty of worship amenities. In addition, Azizah and Yunadi (2026) found that guaranteeing an alcohol-free environmental order is an essential factor in building comfort for Muslim tourists. Meanwhile, Pratama et al. (2024) underline the importance of digital technology support in improving the efficiency of destination retributory governance.

Pancora Beach, located in Talaga Village, Ibu Selatan District, West Halmahera Regency, represents a unique portrait of a coastal destination in Eastern Indonesia. As the winner of 1st Place in the 2025 *Lomba Desa Wisata Nusantara* (LDWN – National Tourism Village Competition) in the Environmentally Friendly Category awarded by the Ministry of Villages, Disadvantaged Regions, and Transmigration (Kemendes PDTT), Pancora Beach possesses a strong ecological foundation alongside sociological local wisdom, where 100% of the culinary MSME actors are managed by local Muslim residents amidst the surrounding coastal diversity. This condition aligns with the findings of Barokah and Saputra (2026), who state that local wisdom and the unique potential of tourism villages can be transformed into Sharia-based tourism attractions through the strengthening of cooperation (*gotong royong*) values and service ethics. Furthermore, Istianah and Savitri (2026) add that the concept of halal tourism development based on rural community empowerment makes a strategic contribution to supporting local economic growth.

Previous studies on Muslim-friendly tourism have predominantly focused on mainstream popular destinations or urban centers with established infrastructure availability, as presented by Takdir and Hamida (2023). El-Gohary (2016) emphasizes that halal tourism is a value-based tourism model fundamentally aligned with ethical and sustainability principles. However, empirical investigations of this concept have predominantly

focused on urban or metropolitan destinations, leaving a clear gap in coastal and natural areas (Halimatusya'diah et al., 2026). From a regional governance perspective, Vargas-Sánchez and Moral-Moral (2019, as cited in Maulud & Ismail, 2026) mention that the integration of Muslim-friendly tourism policies is often constrained in non-priority destinations. On the other hand, Sakti et al. (2026) as well as Indrajaya and Saputra (2026) demonstrate the importance of local community participation and the fulfillment of halal standards in maintaining economic and socio-cultural sustainability in rural areas. Based on a bibliometric analysis by Wahyudi and Wachyuni (2026), the issues of sustainability and digital transformation in Muslim-friendly tourism indeed remain categorized as under-explored research clusters (low-density keywords).

Therefore, the novelty of this study lies in its integrative analysis combining three pillars: environmentally friendly tourism, local wisdom-based Muslim-friendly tourism, and financial digitization alongside tourism interpretation, through an operational gap analysis approach derived directly from empirical field experiences at Pancora Beach. According to Parasuraman et al. (1985), service quality is determined by the extent of gaps between tourist expectations and the actual service performance received in the field. Leiper (1979) formulated that the success of a tourism system depends on the interconnectedness of elements within the destination. This framework was expanded by Cooper et al. (1993, as cited in Monyca & Muslim, 2026) into the 4A/5A components (Attraction, Accessibility, Amenities, Facility, Institution) to measure the physical and institutional readiness of destinations. The Pancora Beach case study offers a new perspective on how a local-scale coastal destination manages social trust in halal guarantees and customary agreements on alcohol-free environments amidst limitations in basic physical facilities.

Although Pancora Beach has achieved national-level acclaim in environmental sustainability, an operational gap exists that potentially hinders the sustainability of this destination's Halal-Green CBT status. Ideally, Halimatusya'diah et al. (2026) emphasize that Muslim-friendly and environmentally friendly destinations must be supported by clean physical facilities, safe area lighting, and transparent transaction recording. This principle aligns with the *Maqasid Shariah* framework as explained by Unsiyah et al. (2026), which highlights the protection of religion (*Hifz ad-Din*), protection of life (*Hifz an-Nafs*), and protection of wealth (*Hifz al-Mal*) within *thayyib* tourism activities. Riansyah (2023) reinforces that the protection of life and safety constitutes an ethical mandate in marine tourism management. However, in the field, the absence of a dedicated prayer room (*musala*) within the area, the use of ablution (*wudhu*) water taps that are still shared with MSME facilities and public rinse stations, the lack of solar cell lighting along the camping ground path (located 120 meters from the toilets), the absence of safety life jackets for river tracing, manual entrance tributary management, and the scarcity of educational interpretive information media for tourists remain fundamental issues.

The issues of limited physical infrastructure and the uncertainty of operational standards align with the findings of Akmadani (2026) as well as Putra et al. (2024) regarding the need to adapt coastal services to modern visitor preferences and regional characteristics. Adinugraha et al. (2025) also demonstrate that the gap between daily practices and ideal standards frequently occurs due to a lack of institutional mentoring. To address this issue, Alfarizi et al. (2025) prove that the implementation of smart tourism technologies and green-halal governance effectively increases tourist satisfaction and revisit intention. Asbollah et al. (2025), together with Kholili and Hisyam (2024) add that inclusive spatial planning and good governance strategies serve as the primary foundations for the success of Muslim-friendly destinations. Without digital automation such as QRIS-based e-ticketing, the risk of village revenue leakage could diminish the effectiveness of destination management, as indicated in the study by Pratama et al. (2024). Therefore, conducting this research is crucial to quantitatively evaluate the gap between ideal criteria and daily operational performance at Pancora Beach.

The primary objective of this study is to analyze the readiness and identify the operational gaps in integrating green tourism, Muslim-friendly practices, and digitization at Pancora Beach, while formulating precise strategic governance interventions. This research is expected to offer a theoretical contribution to the development of literature on community-based Halal-Green Coastal Tourism in archipelagic regions. In line with the views of Hajar et al. (2022) regarding Good Tourism Governance, this study presents concrete recommendations, including the construction of separate coastal purification (*thaharah*) facilities, the provision of water safety equipment, the installation of solar cell public street lighting, QRIS-based e-ticketing automation, and the setup of interactive barcode-enabled storytelling signage along attraction routes to maintain village treasury accountability and tourist comfort at Pancora Beach.

RESEARCH METHODS

This study employs a single-destination evaluative qualitative approach based on operational gap analysis to measure the discrepancy between ideal standards of Muslim-friendly green destination governance (Halal-Green CBT) and daily operational realities in the field. The theoretical framework of this research integrates Leiper's Tourism System Theory (1979), which maps the 4A/5A destination components (Attraction,

Accessibility, Amenities, Facility, Institution) expanded by Cooper et al. (1993, as cited in Monyca & Muslim, 2026), the Service Quality Model by Parasuraman et al. (1985), and the principles of *Maqasid Shariah* as formulated by Unsiyah et al. (2026). The scope of discussion focuses on four main operational dimensions: ablution (*wudhu*), sanitation and worship amenities, halal culinary product guarantees alongside environmental order, lighting facilities and night/marine activity safety, as well as digitization and tourism interpretation (retribution automation and interactive barcode-enabled storytelling signage). The research was conducted in the coastal area of Pancora Beach, Talaga Village, Ibu Selatan District, West Halmahera Regency, North Maluku Province, spanning from May to November 2026.

The research data consist of primary and secondary data. Primary data were obtained through direct field observations of physical facilities and service workflows, in-depth interviews involving 25 key informants (comprising 15 culinary MSME owners interviewed across five consecutive days, 5 village government officials including the Village Head and Secretary, 4 religious and community figures including the Village Imam and Deputy Imam, and 3 core management members of the Pokdarwis), as well as focus group discussions (FGDs), which were structured as general community meetings convened by the village government involving 35 participants comprising all culinary MSME operators, 5 river tracing boat motorists, 4 village officials, 2 members of the West Halmahera Regional House of Representatives (DPRD), local security forces (Babinkamtibmas and Babinsa), and tourism awareness group (Pokdarwis) administrators. Informants were selected using purposive sampling based on the criteria of direct involvement in destination operations, and data collection continued until informational saturation (data saturation) was achieved. Meanwhile, secondary data were collected through document studies, including village regulations, the profile of Talaga Tourism Village as a 2025 LDWN winner, financial retribution reports, and relevant literature reviews.

The data collection procedure encompassed three primary steps: direct field observations of physical infrastructure using field notes and visual documentation, structured in-depth interviews and FGD sessions with systematic transcription, and source triangulation by cross-checking information among Pokdarwis managers, village officials, MSMEs, and community leaders. In the analytical framework, Gap 2 (Service Standards Gap) and Gap 4 (Communication Gap) were intentionally excluded from separate analysis. Gap 2 was omitted because destination operational standards in Pancora Beach derive directly from informal local customary agreements and village regulations rather than rigid corporate management specifications, whereas Gap 4 was not separately analyzed as external marketing communication does not constitute the primary operational focus during this developmental stage of the tourism village.

Data analysis techniques were carried out through data reduction, data display, and conclusion drawing/verification interactively, as formulated by Miles et al. (2014, Part One, Chapter 4). The data analysis was detailed systematically based on the three research objectives. To address the first objective regarding the analysis of the destination's actual operational conditions, data were analyzed using a comparative mapping of the 4A/5A components by contrasting the availability of physical facilities in the field against Muslim tourist preferences and environmental sustainability principles (Sendayu & Soesatyo, 2021; Asbollah et al., 2025). To address the second objective regarding the identification of operational gaps, a gap assessment was conducted using the five-gap model (Gap Model) by Parasuraman et al. (1985) to measure the discrepancy between regulatory standards/tourist expectations (expected service) and the perceived quality of daily delivery at the location (perceived service). Furthermore, to address the third objective regarding the formulation of governance intervention strategies, the analysis proceeded by integrating qualitative SWOT analysis with Maqashid Shariah principles (Hifz ad-Din, Hifz an-Nafs, Hifz al-Mal) to formulate applicable policy recommendations (Unsiyah et al., 2026; Hajar et al., 2022). Data trustworthiness was tested through source triangulation and data collection technique triangulation to ensure the credibility and dependability of the research findings.

RESULTS AND DISCUSSION

a. Results

The evaluation of operational governance at Pancora Beach encompasses an analysis of physical infrastructure readiness, socio-religious norms, safety, and financial revenue recording. The research results reveal a fundamental contrast between the destination's formal achievement as the 1st Place winner of the 2025 *Lomba Desa Wisata Nusantara* (LDWN) in the Environmentally Friendly Category and the daily operational reality at the site. The strategic evaluation incorporating a streamlined SWOT analysis indicates that the destination's internal strengths, which are characterized by 100 percent Muslim-owned culinary MSMEs, local customary alcohol bans, a Thursday night music silence tradition, and strong social trust, provide a solid foundation for Muslim-friendly eco-tourism development. However, internal weaknesses and operational gaps persist, such as unsegregated ablution taps, unlit paths to the camping ground, and manual ticketing systems.

Addressing these operational gaps presents both external opportunities, such as the potential allocation of

Village Funds or *Dana Desa* and regional banking partnerships for smart tourism, and threats, such as potential village revenue leakage from manual financial recording and safety risks during water activities. To mitigate these vulnerabilities, governance interventions are proposed to align destination operations with Maqashid Shariah principles, including protecting faith, life, and wealth. Specifically, the implementation of QRIS-based e-ticketing and barcode storytelling boards is proposed as a recommended intervention option rather than a pre-existing operational system to enhance transparency, mitigate revenue leakage, and improve visitor comfort.

Based on the 4A/5A framework components (Attraction, Accessibility, Amenities, Facility, Institution) and the four evaluation dimensions of Halal-Green CBT, the factual conditions and operational gaps at Pancora Beach are summarized in Table 1.

Table 1 Factual Conditions and Operational Gap Matrix at Pancora Beach

Operational Dimension	Factual Condition in the Field	Ideal Criteria of Halal-Green CBT	Gap Indication (Operational Gap)
Ablution Sanitation & Worship Amenities	Absence of a coastal prayer room (*mushalla*); ablution taps integrated with MSME dishwashing areas and public rinse facilities.	Availability of a separate, hygienic prayer room and dedicated ablution taps that are ritualisticly pure (*thahir*) and separated from rinse wastewater.	Amenity & Hygiene Gap (Gap 3: Service Delivery Gap).
Halal Guarantee & Environmental Order	100% of culinary MSMEs are owned by local Muslim residents; existence of customary agreements prohibiting alcohol and a Thursday night music silence tradition.	Certified or guaranteed halal products; consistent assurance of alcohol-free spaces and religious noise control.	Quality Operational Standard Gap (Gap 1: Management Perception Gap).
Lighting & Marine Safety	Camping ground path located 120 meters from toilets lacks lighting; river paths are dark; no life jackets available for river tracing.	Adequate solar-powered public street lighting (solar cell); availability of standard water safety equipment (life vests).	Facility Readiness & Safety Gap (Gap 3: Service Delivery Gap).
Digitization & Tourism Interpretation	Manual retribution using paper tickets; scarcity of educational interpretation media and attraction information for tourists.	Automated payment system based on QRIS (e-ticketing) alongside interactive barcode-enabled storytelling signages.	Automation & Information Media Gap (Gap 3: Service Delivery Gap).

Source: *Primary Field Research Data (2026)*

As presented in Table 1, regarding the ablution sanitation and worship amenities dimension, Muslim tourists face physical constraints due to the absence of dedicated worship facilities in the coastal area. Tourists are required to walk outside the site or use public rinse facilities where ablution tap water mixes directly with wastewater from visitor rinsing activities and MSME culinary equipment washing.

In terms of the halal product guarantee and environmental order dimension, the commitment of the local community is remarkably strong. The fact that 100% of culinary MSMEs are managed by local Muslim residents fosters high social trust among tourists. Furthermore, local customary agreements strictly prohibit the distribution of alcoholic beverages along the coastline and enforce a Thursday night music silence tradition (music silent mode) to respect local religious values.

Regarding the area lighting and marine safety dimension, physical vulnerabilities are identified where the pedestrian path leading to the camping ground, located 120 meters from the toilet facilities, has not been equipped with solar cell public street lighting. A similar condition is observed in the river tracing area, which becomes dark in the late afternoon, alongside the absence of life jackets (*life vests*) for tourists engaging in water-based activities.

In the digitization and tourism interpretation dimension, the entrance retribution collection mechanism remains fully reliant on manual cash transactions at the entry portal. Additionally, the lack of interactive educational information media prevents tourists from gaining deeper insights into local coastal history and wisdom. The potential for this digital transformation is designed through the implementation of a barcode and QRIS-enabled e-ticketing system at the entrance portal, as well as the installation of interactive barcode-enabled

storytelling signage at key attraction points. Upon arrival at the gate, tourists scan a QRIS code to receive a digital ticket in the form of a barcode, which is then scanned directly by portal officers, while also scanning concise storytelling signages along the tour path to read the complete narrative of local traditions and mangrove conservation digitally on their smartphones.

Based on the measurement of the five gaps (Gap Model) by Parasuraman et al. (1985), the mapping of operational gaps at Pancora Beach is illustrated in Figure 1.

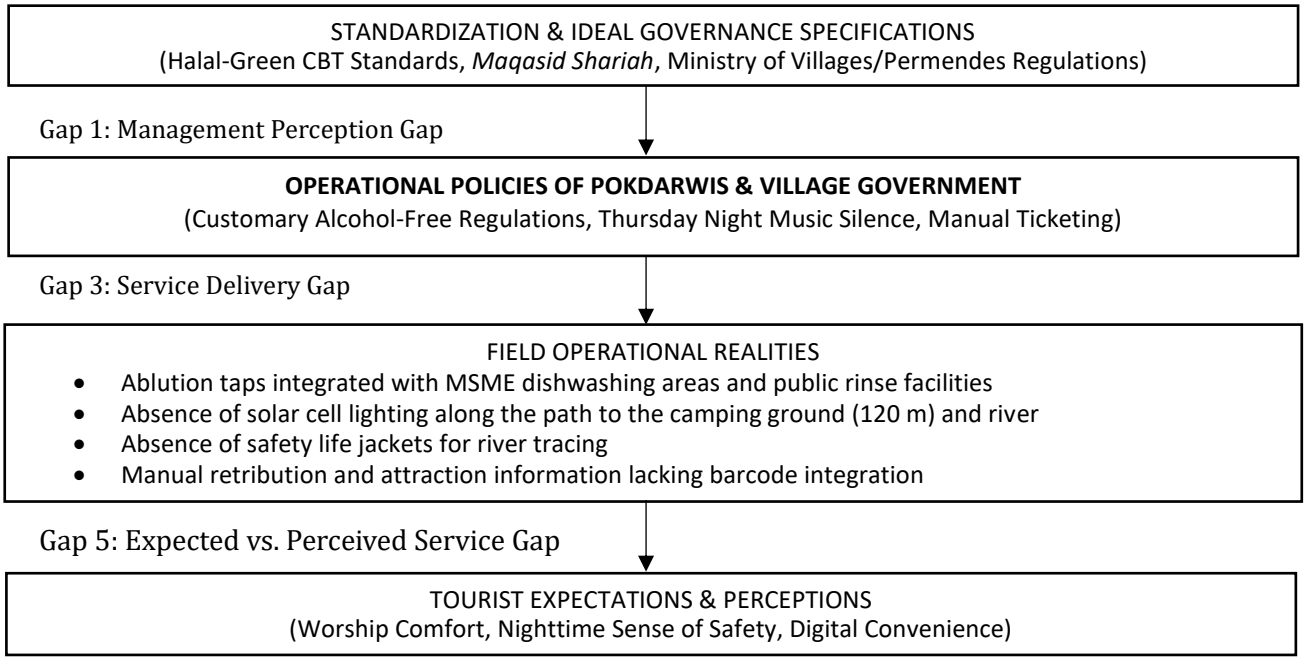


Figure 1. Operational Gap Structure of Governance at Pancora Beach

Source: *Researcher's Analysis Adapted from Parasuraman et al. (1985)*

The selection and mapping of gap indicators in Figure 1 specifically focus on Gap 1 (Management Perception Gap), Gap 3 (Service Delivery Gap), and Gap 5 (Expected vs. Perceived Service Gap). This focus is grounded in empirical field findings indicating that the primary governance issues at Pancora Beach stem from limitations in translating ideal criteria into local regulations (Gap 1) and constraints in physical service delivery and daily facilities (Gap 3), which directly impact tourist perceptions and comfort (Gap 5). Meanwhile, Gap 2 (Service Standards Gap) and Gap 4 (Communication Gap) were not analyzed separately, as standard specifications and promotional communication indicators are inherently integrated into Pokdarwis operational policies and existing village regulations.

In accordance with Figure 1, the primary gap at Pancora Beach centers on Gap 3 (Service Delivery Gap), namely the inability of actual service delivery in the field to meet the ideal specifications and standards of a Muslim-friendly green destination. This gap directly impacts Gap 5, where tourists' actual experiences (*perceived service*) have not met the expectations of comfort, safety, and information expected from a nationally recognized tourism village.

Discussion

Analysis of 4A/5A Component Readiness and the Social Trust Phenomenon

The coastal tourism development at Pancora Beach reveals an imbalance between the availability of natural attractions (Attraction) and the readiness of supporting infrastructure (Amenities and Facility). The coastal beauty and the status of an environmentally friendly tourism village serve as the primary magnets for visitation; however, the absence of separate *thaharah* (ritual purification) facilities constitutes a fundamental barrier to the Muslim tourist experience. As explained by Leiper (1979), the function of destination elements within a tourism system will be disrupted when one of the supporting components fails to respond to the core needs of visitors. Monyca and Muslim (2026) emphasize that the provision of clean worship facilities and sanitation is an absolute standard in Muslim-friendly tourism, rather than a mere optional supplement.

On the other hand, findings regarding the 100% ownership of MSMEs by local Muslim residents and customary agreements prohibiting alcoholic beverages demonstrate that social capital (*social trust*) can

compensate for the lack of formal halal certification at the site level. This aligns with the findings of Barokah and Saputra (2026), who noted that local wisdom and customary obedience in rural communities can foster an authentic halal-friendly ecosystem. Takdir and Hamida (2023) also asserted that in developing regions, culinary halal guarantees are often built through emotional bonds and the social track records of local communities. Nonetheless, Kholili and Hisyam (2024) caution that social trust must be reinforced by regulatory certainty and standardization to ensure consistent service quality during surges in visitors from outside the region.

Evaluation of Safety and Lighting Gaps from the *Maqasid Shariah* Perspective

The lack of solar cell lighting along the 120-meter camping ground path leading to the toilets, combined with the absence of safety life jackets for river tracing, reflects the unfulfilled aspect of life protection (*Hifz an-Nafs*). Within the *Maqashid Shariah* framework formulated by Unsiyah et al. (2026), Sharia-based tourism governance must guarantee three primary pillars: protection of faith (*Hifz ad-Din*), protection of life (*Hifz an-Nafs*), and protection of wealth (*Hifz al-Mal*). The absence of street lighting at night not only creates physical safety risks but can also generate fear and disrupt visitor comfort during activities. Riansyah (2023) reinforces this view by stating that the provision of marine safety equipment represents an implementation of the ethical imperative to safeguard human life in aquatic tourism areas.

This condition aligns with the findings of Hidayat et al. (2024) on community-based destinations, where physical development often stalls at upgrading primary attractions while supporting safety facilities are neglected due to village budget limitations. Adinugraha et al. (2025) added that rural destinations require structured institutional assistance to prioritize village fund allocations for public safety facilities. Furthermore, Asbollah et al. (2025) demonstrated that safe and well-lit spatial planning provides peace of mind, particularly for family and female tourists.

Financial Digitization, Smart Tourism, and Barcode-Based Storytelling

The manual management of entrance retribution at Pancora Beach alongside the scarcity of educational information media creates a gap in destination management efficiency. From the perspective of tourist experience, the application of smart payment technology utilizing barcode and QRIS provides a professional, modern, and hygienic impression from the very first moment visitors step into the coastal area. Tourists are not required to prepare exact cash at the entrance; instead, they simply scan a QRIS code to acquire a digital ticket featuring a barcode, which is directly validated by portal officers.

For the Pancora Beach Pokdarwis management, this barcode system ensures full transparency (*traceability*), wherein every retribution transaction automatically records daily revenue in real-time into a digital financial dashboard to mitigate the risk of village fund leakage (*revenue leakage*). This aligns with the study by Pratama et al. (2024) regarding the importance of local revenue automation in supporting the maintenance of public facilities.

Beyond the financial aspect, digital innovation is implemented through the installation of interactive barcode-enabled storytelling signages along the attraction pathways. The environmentally friendly physical signages display only captivating teasers concerning the Thursday night music silence tradition, the local history of MSMEs, and mangrove conservation. Tourists can then scan the barcode to read the complete narrative digitally on their smartphones. Integrating local wisdom into digital media echoes the view of Barokah and Saputra (2026), who noted that the transmission of cultural values requires engaging interpretation media. Khairunnisa et al. (2025) and Alfarizi et al. (2025) emphasize that smart tourism involves not only payments but also the provision of easily accessible and sustainable tourism information. This approach reduces physical material printing costs, minimizes visual clutter, and enables Pokdarwis to update information flexibly, aligning with the principles of Good Tourism Governance advocated by Hajar et al. (2022).

Strategic Implications of Halal-Green CBT Governance Interventions

To address the operational gaps identified in the field, this study formulates four precise strategic governance intervention steps. First, the construction of separate coastal *thaharah* facilities, encompassing the arrangement of dedicated, ritual pure (*suci*) ablution water taps isolated from public rinse areas, alongside the provision of decent worship spaces. Second, the procurement of water safety equipment in the form of life jackets (*life vests*) and danger warning signs in the river tracing area. Third, the installation of solar cell public street lighting along the camping ground path and access routes to the toilet facilities. Fourth, the digital automation of the coastal area through the implementation of barcode and QRIS-based e-ticketing at the entrance portal, as well as the installation of interactive barcode-enabled storytelling signages along coastal attraction pathways linked directly to the Pancora Beach Pokdarwis bank account.

The theoretical implications of this study reinforce the integration among the Service Quality Model by Parasuraman et al. (1985), the 4A/5A components by Cooper et al. (1993, as cited in Monyca & Muslim, 2026),

and the *Maqasid Shariah* principles by Unsiyah et al. (2026) in explaining the dynamics of rural coastal tourism. Practically, the implementation of these governance interventions aligns with the policy direction for strengthening the national halal tourism ecosystem recommended by Ma'rifah and Ghozali (2026) as well as Qomariah and Anam (2026), ensuring that the ecological success achieved by Pancora Beach is directly proportional to the quality of Muslim-friendly services, digital cultural education, and village financial accountability.

CONCLUSION

The integration of green tourism, Muslim-friendly concepts, and digitization at Pancora Beach, West Halmahera Regency, demonstrates a strong socio-ecological foundation while continuing to face operational infrastructure gaps in basic services. Achieving 1st Place in the 2025 Lomba Desa Wisata Nusantara (LDWN) in the Environmentally Friendly Category is supported by the local community's commitment through social trust, 100% ownership of culinary MSMEs by Muslim residents, customary alcohol-free agreements, and the Thursday night music silence tradition. Nevertheless, gap analysis identifies fundamental vulnerabilities in ablution sanitation integrated with public rinse facilities and MSME areas, the absence of dedicated coastal worship spaces, insufficient solar-powered public street lighting along the 120-meter camping ground path to the toilets, the lack of safety life jackets for river tracing, and manual entrance retribution collection mechanisms.

To resolve these vulnerabilities, governance interventions grounded in *Maqashid Shariah* and Smart Tourism are proposed as strategic solutions to enhance destination operations sustainably. Constructing separate coastal ablution facilities and worship spaces supports the protection of faith (*Hifz ad-Din*), procuring water safety equipment and solar cell lighting guarantees the protection of life (*Hifz an-Nafs*), and automating retribution through QRIS and barcode-based e-ticketing safeguards village fund accountability (*Hifz al-Mal*) against leakage risks. Additionally, implementing interactive barcode-enabled storytelling signage along attraction pathways provides an environmentally friendly, cost-effective digital cultural interpretation medium that enriches the tourist educational experience. Theoretically, this study proves that the sustainability of Halal-Green CBT status in archipelagic regions heavily relies on a balance among local norm compliance, basic physical infrastructure feasibility, and digital governance efficiency.

However, because this study focuses on a single destination case study at Pancora Beach, its empirical findings are subject to methodological limitations and cannot be directly generalized to all island coastal destinations without careful contextual adaptation.

RECOMMENDATIONS

The Talaga Village Government and Pokdarwis management are advised to prioritize the allocation of Village Funds (*Dana Desa*) and tourism sector Village-Owned Revenue (*PADes*) toward upgrading separate ablution sanitation facilities, procuring solar cell lighting, and providing marine safety equipment to ensure visitor comfort and safety standards. Furthermore, accelerating the automation of QRIS-based retribution payments and installing barcode-enabled storytelling signage should be implemented promptly through partnerships with regional banking institutions. For future researchers, it is recommended to expand the research scope through quantitative studies examining tourist satisfaction and revisit intention following the implementation of e-ticketing technology and Muslim-friendly facilities in rural coastal destinations.

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