

DEVELOPMENT OF SUSTAINABLE HALAL TOURISM: REINTERPRETATION OF THE CRESCENTRATING MODEL BASED ON ECOTHEOLOGY

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Abstract :

The poor quality of services, both in terms of facilities and religious harmony, remains a significant obstacle to the development of halal tourism destinations. In addition, the discourse on halal tourism has so far focused predominantly on the normative aspects of halal, while the environmental sustainability dimension has not yet received full attention. This study aims to analyze the development of halal tourism in the village of Talole by reinterpreting the crescentrating model based on eco-theology. The method used is qualitative with Miles and Huberman analysis. The results of the study show that Tolole has excellent potential as a halal tourist destination, supported by transportation access, digital promotion, community involvement, and the provision of halal food. However, from an eco-theological perspective, there are weaknesses in the form of anthropocentric bias in accessibility, pragmatic communication, ceremonial environmental practices, and partial services due to limited worship and sanitation facilities. Furthermore, the conventional GMTI crescent model has not addressed the challenges of ecological sustainability. Therefore, reinterpreting the crescent model as ACES-E (accessibility, communication, environment, service-ecothology) shifts the paradigm of halal tourism from Muslim-friendly to Muslim-responsible, emphasizing both ritual and ecological piety.

Keywords: *halal tourism, crescentrating model, ecotheology*

Abstrak :

Rendahnya kualitas layanan baik dari segi fasilitas maupun harmonisasi nilai keagamaan masih menjadi permasalahan utama dalam pengembangan destinasi wisata halal. Selain itu, diskursus wisata halal selama ini masih dominan berfokus pada aspek normatif kehalalan, sementara dimensi keberlanjutan lingkungan belum sepenuhnya menjadi perhatian. Penelitian ini bertujuan untuk menganalisis pengembangan wisata halal di desa Talole dengan mereinterpretasi crescentrating model berbasis ekoteologi. Metode yang digunakan ialah kualitatif dengan analisis Miles dan Huberman. Hasil penelitian menunjukkan bahwa potensi besar Tolole sebagai destinasi wisata halal, ditunjang melalui akses transportasi, promosi digital, keterlibatan masyarakat, dan penyediaan makanan halal. Namun dalam tinjauan ekoteologi, terdapat kelemahan berupa bias antroposentris dalam aksesibilitas, komunikasi yang pragmatis, praktik lingkungan yang seremonial, serta layanan parsial karena keterbatasan fasilitas ibadah dan sanitasi. Lebih lanjut, crescentrating model GMTI konvensional belum mampu menjawab tantangan keberlanjutan ekologis. Karena itu, reinterpretasi crescentrating model menjadi ACES-E (accessibility, communication, environment, service-ecothology) menggeser paradigma wisata halal dari Muslim-friendly menuju Muslim-responsible yang menekankan

INTRODUCTION

In the ever-evolving global tourism industry landscape, halal tourism has emerged as a segment showing significant growth. Changes in the awareness and lifestyles of the increasingly mobile and religious global Muslim community are driving a surge in demand for Muslim-friendly tourism services. The Global Muslim Travel Index (GMTI) report projects that the number of Muslim tourists will exceed 230 million by 2028, making this a strategic market that cannot be ignored. Indonesia, with its cultural, demographic, and religious wealth, has an excellent opportunity to become one of the leading destinations on the world's halal tourism map. (Indonesian Ministry of National Development Planning, 2019; Minardi, Taufik, Afriantari, & Hasanah, 2020). However, utilizing this potential requires a strategy that is not only economically oriented but also integrates sustainability.

One potential destination that represents this opportunity is Talole Village in Ampibabo District, Parigi Moutong Regency, Central Sulawesi. This village has unique natural characteristics, particularly the presence of a geological phenomenon in the form of a hot spring beach that offers a different tourist experience compared to other coastal destinations. In addition, the presence of traditional guest houses built with local materials that serve as community economic centers reflects local wisdom that has the potential to strengthen the destination's identity. This potential shows that Talole Village not only has natural attractions but also socio-cultural dimensions that can enrich the tourist experience. The integration of natural wealth and local wisdom makes Talole Village a strategic destination for sustainable halal tourism, particularly through an approach that prioritizes synergy among meeting the needs of Muslim tourists, empowering local communities, and preserving the environment.

However, this potential has not been fully realized through the provision of basic Muslim-friendly facilities, such as prayer rooms, halal food, sanitation, and service systems, in accordance with sharia principles. This condition aligns with the research findings. (Manan, Wirianto, Kamarullah, & Fadhilah, 2023) (Putra, Possumah, & Sikki, 2021) This highlights the poor quality of halal tourism services across many destinations, particularly in terms of facilities and the harmonization of religious values. In addition to limited facilities, the discourse on halal tourism has so far been predominantly focused on the normative aspects of halal. At the same time, the environmental sustainability dimension has not yet received full attention. (Ajidin, Suhara, Kariman, & Hasibuan, 2024; Ramli, Marzuki, & Badarulzaman, 2024). Meanwhile, in Islam, there are eco-theological principles such as khalifah, which emphasize the role of humans as guardians of the balance of nature. This perspective provides an ethical framework for the development of halal tourism, which should not only prioritize services in accordance with sharia but also preserve the environment as part of spiritual responsibility. Thus, integrating ecotheology into halal tourism is essential to ensure long-term sustainability for both the ecosystem and the local community.

In the context of halal destination development, one of the most widely used frameworks is the Crescentrating Model (ACES), which covers four main

dimensions: Access, Communication, Environment, and Services. (Mastercard-Crescentrating, 2021). This model has proven effective in evaluating the readiness of halal destinations across various countries. (Hakim & Adeni, 2022; Syamsu, -, Aisya, & MD, 2023) (Mohsin, Ramli, & Alkhulayfi, 2016). However, the ACES approach has not fully integrated eco-theological values. Therefore, a reinterpretation of the Crescentrating Model within an eco-theological framework is needed to encourage the emergence of a sustainable halal tourism concept that not only fulfills the technical aspects of halal but also honors nature as a divine trust.

So far, several studies have used various approaches to examine halal tourism, including the DSN MUI No. 108/DSN-MUI/X/2016 fatwa. (Hanafi, Nadia, Nurdin, Nurkhaerah, & Osman, 2024; Sofyan, Arifin, et al., 2023), confirmatory factor analysis (CFA) (Devi & Firmansyah, 2019), Analytic Network Process (ANP) (Huda et al., 2022), maqashid syariah (Akmal, Lahuri, Ghazali, & Nurizal, 2021), the SOAR (strength, opportunity, aspirations, and result) method (Aisya & Syamsu, 2024; Irwansyah, Dewi, Halisa, & Rifani, 2023; Sofyan, Sofyan, Syamsu, & Mansyur, 2023; Syamsu, Aisya, Fitriani, Ikhrum, & Ismail, 2025), and the Crescentrating approach (Sumardi, Osman, & Sumardi, 2025). However, to date, no research has specifically integrated halal tourism studies into the Crescentrating Model within an eco-theological perspective. Therefore, this study attempts to fill this gap by exploring the potential for developing eco-theological-based halal tourism in Talole Village. This study is expected to make theoretical contributions to the literature on sustainable halal tourism and practical contributions to the development of tourism destinations that combine sharia compliance, community empowerment, and environmental sustainability.

RESEARCH METHOD

The research method used is qualitative. The data sources used in this study consist of primary and secondary data. Primary data is the main data obtained by researchers directly from the objects being studied. Meanwhile, secondary data is data obtained from sources outside the research informants, such as documents. The primary data for this study were sourced from the head of Tolole village, the manager of the Talole village tourist area, tourists, and MSME actors in the area. Meanwhile, secondary data was obtained from documents, journals, and books directly related to the research theme.

Data analysis in this study used the method. (Matthew B. Miles, 2014) This consists of (1) Data condensation, at this stage, the data is analyzed by sorting and selecting, simplifying, abstracting, and transforming the data obtained from observations, interviews, and documentation. (2) Data presentation, at this stage, data presentation is carried out by presenting the analysis of the results of interviews and documentation obtained in the field to facilitate the conclusion. (3) Drawing conclusions, the final step in Miles and Huberman's data analysis is concluding. Conclusions are drawn by analyzing the data based on the regularity of explanations, cause-and-effect flows, and configurations.

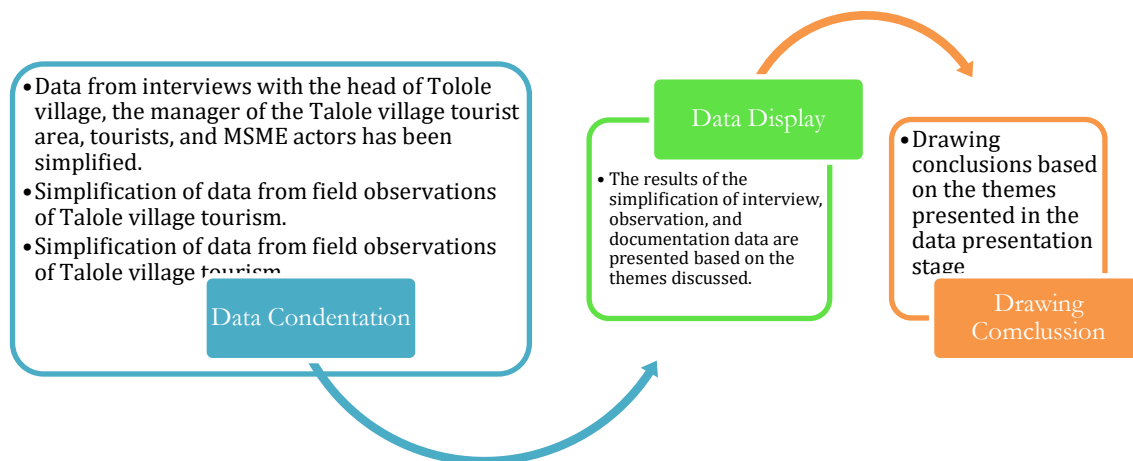


Figure 1: Data Analysis Stages

FINDINGS AND DISCUSSION

Halal Tourism Development Model for Talole Village

The results of research on the potential of Tolole Hot Springs as a halal tourist destination were analyzed using four indicators from the Global Muslim Travel Index (GMTI): accessibility, communication, environment, and service. These four indicators were chosen because they provide a comprehensive picture of the extent to which a tourist destination meets the needs of Muslim tourists, in terms of ease of access to transportation and accommodation, effectiveness of communication and promotion, environmental conditions that support comfort and safety, and quality of service based on sharia principles. Guided by these indicators, this study not only assesses the readiness of facilities and services at Tolole Hot Springs but also identifies opportunities, challenges, and areas that still need development, enabling this destination to be categorized as a competitive halal tourism destination.

Accessibility

Accessibility is one of the main dimensions of halal tourism because it relates to the ease with which tourists can reach a destination. In the context of GMTI, this indicator includes the availability of Muslim-friendly airport facilities, air transportation connectivity, accommodation suitability, and awareness of Muslim tourists' needs. The better the quality of a destination's accessibility, the higher its appeal to tourists, especially Muslim tourists who need supporting facilities to carry out their religious activities and fulfill their basic needs during their trip.

The study results show that Tolole Hot Springs has adequate air access. It is located about an hour's drive from Mutiara SIS Aljufri Palu Airport. The airport is equipped with Muslim-friendly facilities, such as a mosque, prayer room, toilets, and a place for wudu (ablution), which makes it easy for tourists to continue performing their religious obligations. The existence of these facilities adds value for Muslim tourists from outside the region and abroad. This aligns with statements from the local community, who said visitors come not only from the surrounding areas of Central Sulawesi but also from other regions in Indonesia and even from abroad. Thus, the available air connectivity supports the development of

Tolole Hot Springs as a halal tourist destination.

Additionally, accommodation is also an essential aspect in supporting tourist comfort. Based on observations, Tolole Hot Springs offers lodging in the tourist area that directly overlooks the sea, providing a unique experience. Lodging rates are relatively affordable, at IDR 150,000 per night without meals, and IDR 300,000 per night with breakfast, dinner, and snacks included. The availability of this accommodation proves that the management has made efforts to meet the basic needs of tourists, especially those who want to stay overnight to enjoy the natural atmosphere and village life. This is an important indicator that shows Tolole's readiness to support halal tourism.

Meanwhile, in terms of accessibility, Tolole Hot Springs is strategically located. This destination is located about 100 meters from Trans Sulawesi Road, five kilometers from the center of Ampibabo District, and two hours from Palu City, the provincial capital. The road infrastructure leading to this area has been paved, facilitating tourist mobility. In addition, the tourist site is close to supporting facilities such as shopping centers, banks, and gas stations, which further enhance visitor comfort. Interviews with tourists show that access to the location is very easy and well-planned, and that signboards at the entrance make it easy for tourists to find the destination.

Communication

Communication is one of the key components in the development of halal tourist destinations. Conceptually, communication is the process of conveying, receiving, and exchanging information that enables individuals, groups, organizations, and communities to connect with their environment and others. In the context of halal tourism, communication not only conveys information about the destination but also builds trust, strengthens a positive image, and creates comfortable interactions between tourists and the local community. Therefore, the communication indicators in the GMTI focus on the ease with which tourists can obtain information, the effectiveness of marketing strategies, and the level of social acceptance shown by the community at the tourist destination.

The results of the study show that Tolole Hot Springs Tourism has used digital technology, particularly social media, as its primary means of promoting the destination. The use of social media is considered strategic because it can expand the reach of information to both domestic and foreign tourists. This aligns with the Head of BUMDes's statement, who emphasized that social media is an essential tool for introducing Tolole Hot Springs to the broader community, including foreign tourists. This finding is also supported by visitors who said they learned about the destination from friends' social media posts. Thus, digital communication plays a significant role in increasing the visibility and attractiveness of Tolole Hot Springs.

In addition to digital communication, interpersonal interactions between tourists and the local community are essential to creating a positive travel experience. Based on the interview results, several tourists stated that the friendly atmosphere with traders and the local community made them feel comfortable and accepted. This warm, informal form of interpersonal communication reflects local values of hospitality that support the creation of a Muslim-friendly destination. This shows that communication in the context of Tolole Hot Springs Tourism not only serves as a marketing tool but also builds social relationships that strengthen the destination's positive image.

The effectiveness of communication in halal tourism can also be reflected in the number of tourist arrivals, especially Muslim tourists. Based on demographic data, Tolole Village has 1,275 Muslim residents, with only 5 Christians and 5 Hindus. This demographic condition implies a high number of Muslim tourists visiting, as this destination is considered more capable of providing a social environment that suits their needs. This is reinforced by statements from local traders who emphasize the importance of the availability of worship facilities, given that the majority of visitors are Muslims.

Environment

The environment is a crucial factor in the development of halal tourism because it encompasses all the physical, social, and cultural conditions that influence the tourist experience at a destination. A good environment creates a sense of security and comfort and aligns with the values held by Muslim tourists. Within the framework of the Global Muslim Travel Index (GMTI), environmental indicators focus on creating family-friendly destinations, ensuring sustainable cleanliness, and providing security guarantees for tourists.

The study results show that Tolole Hot Springs Tourism meets the criteria for a family-friendly destination. The facilities available are not only intended for adult tourists, but are also friendly for children and families. These include recreational activities such as speedboats and small floats for swimming, lodging in the tourist area, and entertainment in the form of live music at night. The presence of these facilities makes the destination more inclusive for people of all ages, while also creating a more lively and attractive atmosphere. This aligns with the statement of a tourist who said that the presence of musical entertainment and lodging around the tourist area is a special attraction and provides convenience for visitors from outside the area who want to stay overnight.

In addition to providing recreational facilities, cleanliness and environmental sustainability are also important aspects that support tourist comfort. Based on interviews, every trader in the tourist area is responsible for maintaining the cleanliness around their stalls. The village government also emphasizes the importance of maintaining the cleanliness of the tourist area to preserve the environment and avoid the impression of a dirty area. This practice demonstrates the community's collective awareness of the importance of preserving the sustainability of the tourist environment, thereby supporting the achievement of halal tourism standards.

In addition to cleanliness, safety is also an essential factor in creating a Muslim-friendly tourist environment. From a tourism perspective, safety is considered one of the main prerequisites for the industry's sustainability, as emphasized by the UNWTO, which states that ensuring the safety and comfort of tourists is an essential aspect of destination management. The study's results show that Tolole Hot Springs Tourism has made efforts to meet these standards. Tourism managers, through the Village-Owned Enterprise (BUMDes), specifically involve village youth as security officers. This effort not only strengthens destination security but also increases local community participation in tourism management.

Furthermore, the socio-cultural conditions of Tolole Village, where the majority of the population is Muslim, provide additional assurance for Muslim tourists. The existence of Islamic boarding schools in the village reinforces the religious character of the local community, so that friendly social behavior in

accordance with Islamic norms becomes an added value for Muslim tourists. Interviews with visitors show that friendly interactions with the local community, including traders, create a safe and pleasant atmosphere. This indicates that a sense of security does not come only from technical measures such as the presence of security officers, but also from harmonious social interactions between the community and tourists.

Service

Service is a crucial indicator in the development of halal tourist destinations. Service quality is not only determined by technical aspects of facility provision but also reflects the extent to which destination management aligns with Islamic values. Within the framework of the Global Muslim Travel Index (GMTI), halal tourism services include the provision of Muslim-friendly facilities, access to worship, halal food guarantees, and halal awareness in governance and marketing strategies.

Tolole Hot Springs pays close attention to service aspects that comply with Sharia law. The majority of the Muslim community uses Islamic values as the primary reference in destination management, from the behavior of servants and social interactions to the provision of food and beverages. This was confirmed by the Head of Tolole Village, who stated that the village government and managers always ensure that all services do not conflict with Islamic principles. However, the study found that worship facilities, particularly prayer rooms, are still unavailable in the tourist area. The management acknowledges this limitation and plans to build a prayer room, targeted for 2024. For the time being, tourists are directed to the nearest mosque or clean areas around the tourist site.

The availability of worship facilities is a vital element in the development of halal tourism. Currently, Tolole Hot Springs does not have a dedicated prayer room, although the village government is aware of this shortcoming and is committed to building one soon. While construction is underway, visitors can still hear the call to prayer from mosques throughout the tourist area, reinforcing the village's religious identity. The availability of adequate worship facilities in the future will further strengthen this destination's position as a Muslim-friendly tourist attraction.

Another concern regarding services is the availability of halal food and beverages. Based on interviews with vendors, all food sold is guaranteed halal. Most of it comes from local community plantations, while instant products on the market have halal labels from the Indonesian Ulema Council (MUI). Field observations also reinforce this finding, as no food or beverages containing haram ingredients were found. Thus, Tolole Hot Springs Tourism has met halal standards in providing food and drinks for tourists.

Halal awareness is reflected not only in direct services but also in management practices and marketing strategies. Tourism managers, through BUMDes Tolole, affirm their commitment to ensuring that all activities in the tourist area comply with sharia law. In marketing practices, managers utilize social media to widely promote the destination without engaging in promotional activities that violate Islamic norms. Interviews with tourists also indicate that information about this destination is mainly obtained through digital networks. This strategy aligns with contemporary technology-based tourism trends while strengthening the destination's competitiveness.

Although the services available are adequate, several aspects still need

improvement. One of them is the condition of public toilets, which are considered unrepresentative and do not fully meet tourist comfort standards. The management is aware of this and has planned infrastructure improvements, including the redesign of public facilities, such as toilets, to make them more suitable and in line with halal tourism standards. In addition, the management has prepared a clean water management system using PAM (Public Water Supply) and hot spring reserves in case of disruptions.

Table 1: Model and Potential for Tourism Development in Talole Village

GMTI Indicators	Key Findings	Current Conditions	Potential
Accessibility	Muslim-friendly airport, easy access, adequate accommodation.	There are no prayer rooms available at tourist sites.	High potential
Communication	Active digital promotion, warm interaction with the local community	There is a need to strengthen halal branding in a structured, international-standard manner.	Potential
Environment	Family-friendly, clean environment, and good security.	Cleanliness and security are good, but family recreational facilities are still modest.	High potential
Service	Islamic services, halal cuisine	Worship facilities are still lacking.	Needs improvement

Reinterpretation Analysis of the Crescentrating Model Based on Ecotheology

This study finds that the development of Talole hot spring beach tourism as a sustainable halal tourist destination is still in transition between normative sharia compliance and the practical needs of environmental sustainability. When analyzed through the Crescentrating Model (ACES) framework, it is evident that the conventional standards used to assess the global Muslim tourism index emphasize technical and commercial dimensions (accessibility, communication, services, halal facilities), but fail to accommodate ethical-spiritual values related to the relationship between humans and nature. This gap has prompted the need for an eco-theological reinterpretation so that halal tourism does not only focus on commercial and technical aspects, but also on socio-ecological transformation.

Eco-theology is a constructive theological approach that examines the reciprocal relationship between religion and nature, especially in addressing environmental issues (Fatah, 2015). Environmental problems caused by human activities, such as landslides, floods, droughts, and pollution, are evidence that our environment is in a critical condition. In the context of halal tourism development, ecotheology offers a critical perspective: tourism should not only be oriented towards economic profit but also bear responsibility for environmental sustainability. This principle can be implemented through sustainable waste management, energy conservation, and the development of destinations that encourage environmentally friendly travel practices (Marlinda, Al-Fadhat, Cipto, &

Jubba, 2022). In this context, eco-theology serves as a relevant conceptual framework to ensure that sustainable halal tourism is not only in accordance with Islamic law but also contributes to nature conservation and the welfare of future generations (Marlina et al., 2024).

In terms of accessibility, research shows advantages in the form of available air transportation and adequate road infrastructure. However, when examined critically, the concept of access in conventional models tends to be anthropocentric, prioritizing tourists' convenience without considering the ecological impacts of increased mobility. From an eco-theological perspective, access should be measured not only in terms of distance and infrastructure, but also in terms of carbon footprint, energy efficiency, and environmental mitigation strategies. Without these dimensions, the development of halal tourism risks reinforcing ecological degradation under the guise of economic growth. This condition aligns with the research. (Amalia, Nova, Koh, & Suhartanto, 2024) That rapid expansion of the tourism industry can lead to resource scarcity, climate change, and environmental degradation.

The same is true in the dimension of communication, which also shows pragmatic bias. On the one hand, promotional strategies through social media have proven effective in expanding audience reach, increasing destination exposure, and building a positive image in the global market. However, critical analysis reveals that the dominant communication pattern is more oriented towards economic interests and commercial appeal alone. Promotional content tends to highlight sharia facilities, halal cuisine, and formal certification, but has not yet deeply integrated Islamic spiritual-ecological messages that align with the principles of sustainability. As a result, destination communication may lose its transformative power and become merely a branding tool for consumption.

From an eco-theological perspective, communication is positioned as a means of ecological da'wah that internalizes Islamic values regarding humans as *khalifah fil-ardh*, guardians and stewards of the earth. (Rakhmat, 2022). This means that promoting halal tourism not only highlights the formal aspects of halal but also builds critical awareness among tourists about the importance of maintaining ecosystem balance, reducing carbon footprints, and respecting local wisdom rooted in nature conservation. Suppose this dimension of communication succeeds in shifting from being merely a marketing tool to a medium for shaping ecological awareness. In that case, halal tourism will not only appear as a competitive tourism product in the global market, but also as an alternative model of civilization that synergizes faith, economy, and ecology. In other words, eco-theological communication has the potential to expand the role of halal tourism as a social practice that educates, inspires, and drives changes in tourist behavior towards true sustainability.

Furthermore, environmental factors are a crucial aspect of sustainable halal tourism development in Talole Village. Although community participation in maintaining cleanliness is important, this practice can be merely ceremonial unless supported by a measurable environmental management system that includes biodiversity conservation, integrated waste management, and coastal ecosystem protection. Critically, this condition can be understood as a form of greenwashing (Pratama, 2024). In this context, the author refers to it as halal greenwashing, namely the use of religious and ecological symbols to legitimize tourism without a real commitment to sustainability. Reinterpretation through eco-theology

demands more substantive environmental indicators that emphasize ecological accountability, spiritual ethics, and long-term sustainability, rather than merely symbolic imagery.

Meanwhile, regarding services, the study found that the availability of halal food and the community's social hospitality met minimum standards. However, the lack of a dedicated prayer room and a proper sanitation system indicates that the claim of halal tourism is still partial. Furthermore, services within the framework of eco-theology must aim for *halalan thayyiban*, which are services that are good for both humans and the environment. This concept encompasses the right intention in integrating various aspects, such as fair trade and sustainable, environmentally friendly practices. (Idris, Musa, & Sumardi, 2021). Thus, halal tourism services not only meet individual spiritual needs but also collective ecological needs.

Table 2: Model Crescentrating-Ekoteologi

GMTI Indicators	Conventional Approach (GMTI)	Ecotheological Approach
Accessibility	Focus on transportation access (air & land), road infrastructure, accommodation, and Muslim facilities (mosques/prayer rooms, toilets, wudu facilities).	Add sustainability principles: environmentally friendly access (low-emission transportation, green lanes), water-efficient wudu facilities, and eco-friendly and energy-efficient accommodation.
Communication	Emphasizing tourism promotion through social media, information dissemination, and interaction between tourists and the community.	Incorporating ecological values: cleanliness campaigns, education on protecting nature as a mandate (<i>khalifah</i>), and halal branding that emphasizes harmony between tourism, religion, and the environment.
Environment	Standards of cleanliness, safety, family-friendliness, and recreational facilities that support family tourism.	The environment is positioned as a religious mandate: conservation of resources (hot springs, sea), community-based waste management, and maintaining <i>mīzān</i> (balance) between tourism and nature conservation.
Service	Focus on Muslim-friendly services: halal cuisine, worship facilities, and Islamic behavior from management.	Halal + sustainable services: energy-efficient worship facilities, clean & hygienic sanitation, halal cuisine based on environmentally friendly local products, and service ethics that integrate sharia and ecological concerns.

Conceptually, the results of this study emphasize the urgency of transforming ACES into ACES-E (Access, Communication, Environment, Service-Ecotheological). This model integrates sharia values, community empowerment, and ecological sustainability into a more comprehensive evaluative framework. While conventional models tend to be reductionist, limiting halal tourism to commercial dimensions and worship facilities, eco-theological reinterpretation returns halal tourism to the true *maqashid sharia*, which is to protect religion, soul,

mind, property, offspring, and nature (Haris, Widodo, Tantri, & Sarah, 2024). Under these conditions, Talole Village can be positioned not only as a halal tourism destination but also as an ecotheological tourism laboratory that reconciles faith, culture, and the environment.

Thus, the reinterpretation of the Crescent rating Model based on eco-theology makes Tolole Hot Spring Beach Tourism not only a Muslim-friendly destination that focuses on fulfilling tourists' religious ritual needs, but also a Muslim-responsible destination that emphasizes the balance between ritual piety and ecological piety. This concept requires integrating sharia principles, environmental sustainability, and local community empowerment so that halal tourism does not stop at the symbol of halal facilities but also radiates ethical responsibility towards nature and society. Moreover, this model has the potential to make a real contribution to improving the welfare of the surrounding community through the development of a local-based creative economy, preserving the coastal ecosystem and hot water resources as ecological heritage, and strengthening Indonesia's reputation on the global halal tourism map as a country that not only emphasizes sharia compliance but also a commitment to the principles of ecological justice and long-term sustainability.

CONCLUSION

Tolole Hot Springs shows excellent potential as a halal tourist destination, but still faces various structural and conceptual limitations. Analysis using the Global Muslim Travel Index (GMTI) indicators shows that aspects of accessibility, communication, environment, and services have reached the minimum standards to attract Muslim tourists. Adequate transportation access, social media-based promotion, community involvement in maintaining cleanliness, and the provision of halal food are important starting points for Tolole. However, the study also reveals anthropocentric bias in accessibility, a pragmatic orientation in communication, ceremonial environmental practices, and services that remain partial due to limitations in worship facilities and sanitation.

From an eco-theological perspective, these conditions indicate that the application of the conventional GMTI model has not fully addressed the challenges of ecological sustainability. Therefore, a reinterpretation of the Crescentrating Model based on eco-theology is relevant and urgent. This approach requires transforming ACES (Accessibility, Communication, Environment, Service) into ACES-E, namely, integrating sharia values with the principles of ecological sustainability. This reinterpretation shifts halal tourism from being merely Muslim-friendly to Muslim-responsible, emphasizing both ritual piety and ecological piety.

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