

## Pengembangan Destinasi Wisata Halal di Kitakyushu, Jepang: Kolaborasi Pengabdian Masyarakat Internasional

### *Developing Halal Tourism Destinations in Kitakyushu, Japan: An International Community Service Collaboration*

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#### ABSTRAK

Pertumbuhan pesat wisatawan Muslim global menciptakan peluang besar bagi destinasi non-Muslim untuk mengembangkan infrastruktur pariwisata halal; namun kajian empiris mengenai bagaimana kolaborasi universitas–komunitas diaspora–pemerintah dapat dioperasionalkan secara sistematis di kota sekunder Jepang masih terbatas. Kegiatan pengabdian kepada masyarakat internasional ini bertujuan: (1) mengembangkan paket wisata halal komprehensif untuk Kitakyushu; (2) memproduksi konten promosi profesional; dan (3) meningkatkan kapasitas anggota Pimpinan Cabang Istimewa Muhammadiyah (PCIM) Jepang dalam mendirikan dan mengelola usaha pariwisata halal berkelanjutan. Kegiatan menggunakan pendekatan Participatory Action Research (PAR) selama enam bulan (Mei–Oktober 2025) dalam tiga fase. Pengumpulan data dilakukan melalui Focus Group Discussion (tiga sesi dengan 18 partisipan), wawancara mendalam semi-terstruktur dengan 12 pemangku kepentingan kunci, observasi lapangan terstruktur pada sembilan destinasi, dan telaah dokumen; instrumen mencakup panduan FGD, pedoman wawancara, dan lembar observasi yang telah divalidasi oleh dua pakar. Indikator keberhasilan ditetapkan pada tiga aras: luaran (jumlah paket, konten, dan proposal bisnis), hasil (peningkatan pengetahuan peserta yang diukur pre-test/post-test), dan dampak awal (komitmen tindak lanjut mitra). Kegiatan menghasilkan tiga paket wisata halal tersegmentasi, satu video promosi berdurasi 4 menit. Kontribusi ilmiah kegiatan ini terletak pada penyajian model operasional kolaborasi lintas-negara berbasis nilai Islam Berkemajuan yang mengintegrasikan pemberdayaan diaspora, adaptasi budaya, dan Tujuan Pembangunan Berkelanjutan (SDG 17).

**Kata kunci:** Pengabdian kepada Masyarakat, Wisata halal, Kolaborasi internasional, Jepang, Muhammadiyah, Pariwisata berbasis komunitas.

#### ABSTRACT

*The rapid global growth of Muslim travellers has created substantial opportunities for non-Muslim destinations to develop halal tourism infrastructure. However, empirical accounts of how university–diaspora community–government collaborations can be operationalised systematically in Japanese secondary cities remain scarce. This international community service project aimed to: (1) develop*

*comprehensive halal tourism packages for Kitakyushu; (2) produce professional promotional content; and (3) build the capacity of PCIM (Special Branch of Muhammadiyah) Japan members to establish and manage sustainable halal tourism enterprises. The project adopted a Participatory Action Research (PAR) approach over six months (May–October 2025) across three phases. Data were collected through three focus group discussions (18 participants), semi-structured in-depth interviews with 12 key stakeholders, structured field observations at nine destinations, and document review; instruments comprised an FGD guide, interview protocol, and observation checklist, all expert-validated. Success indicators were specified at three levels: outputs (packages, content, business proposals), outcomes (pre-/post-test knowledge gains), and early impact (partner follow-up commitments). The project produced three segmented halal tourism packages, a four-minute promotional video. The scholarly contribution lies in articulating an operational model of cross-border collaboration grounded in Islam Berkemajuan values that integrates diaspora empowerment, cultural adaptation, and Sustainable Development Goal 17 (SDG 17).*

**Keywords:** *Community service, Halal tourism, International collaboration, Japan, Muhammadiyah, Community-based tourism.*



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## INTRODUCTION

The global Muslim travel market has become one of the most dynamic segments of the tourism industry. Mastercard-CrescentRating (2019) projected Muslim traveller arrivals to exceed 230 million by 2026, with expenditure expected to surpass USD 300 billion. Japan has emerged as a prominent yet distinctive destination within this market: it combines cultural prestige and high service quality with limited halal infrastructure, particularly outside Tokyo and Osaka. CNN Indonesia (2023) reported that Japan consistently ranks among the top year-end destinations for Indonesian travellers, the majority of whom are Muslim. This structural mismatch between rising Muslim demand and uneven halal supply creates a visible research and practice gap in Japanese secondary cities such as Kitakyushu. Existing scholarship on halal tourism in Japan has largely examined macro-level demand patterns (Henderson, 2016), consumer perceptions, or certification issues in metropolitan hubs. Far less attention has been given to: (a) how halal tourism can be developed in secondary Japanese cities where formal halal certification is virtually absent; (b) the role of Muslim diaspora organisations as intermediary actors linking demand and supply; and (c) the operational mechanisms through which universities, diaspora communities, and local governments can co-produce halal tourism in a culturally sensitive manner. The few studies on international service-learning in tourism (Crabtree, 2013; Dodds et al., 2018) rarely engage with Islamic organisational networks as structured partners, despite such networks possessing precisely the cultural, religious, and linguistic capital required for halal adaptation in non-Muslim contexts.

This gap is both scholarly and practical. Scholarly, because current community-based tourism (CBT) models are underspecified for cross-border, faith-sensitive contexts in which the "community" is a transnational diaspora rather than a geographically bounded host community. Practically, because Pimpinan Cabang Istimewa Muhammadiyah (PCIM) Japan—established in 2008 with active branches in Fukuoka, Hiroshima, and Kansai—has expressed a strategic need

to diversify its activities beyond da'wah and social services into economic empowerment (Mawardi et al., 2022; PCIM Jepang, 2024), yet lacks tourism-business capacity. This project therefore addresses three interlocking questions. First, how can a halal tourism product be co-designed with a diaspora community for a Japanese secondary city that lacks formal halal certification? Second, what partnership mechanism enables a foreign university, a diaspora organisation, and a Japanese municipal government to work productively despite institutional and cultural asymmetries? Third, to what extent can such a collaboration generate measurable capacity gains for diaspora participants while contributing to Sustainable Development Goal 17 (Partnerships for the Goals)?

The novelty of the project is fourfold. First, it presents one of the first documented university–diaspora–government collaborations for halal tourism in a Japanese secondary city. Second, it proposes an operational model—rather than a conceptual scheme—anchored in Islam Berkemajuan (progressive Islam) values that integrate economic productivity, ethical practice, and cross-cultural respect (Widodo & Yusuf, 2019; Hilmi, 2020). Third, it extends CBT theory by treating a transnational diaspora network as the host-community analogue, thereby broadening the CBT conceptual boundary. Fourth, it introduces measurable success indicators at three levels (output, outcome, early impact) that can be adapted by subsequent community service programmes in comparable contexts. Accordingly, the project set three objectives: (1) to develop comprehensive halal tourism packages for Kitakyushu meeting Muslim travellers' needs; (2) to produce professional promotional content positioning Kitakyushu as a halal-friendly destination; and (3) to build PCIM Japan members' capacity to establish and manage sustainable halal tourism enterprises. The remainder of this article reviews the literature underpinning the intervention, details the methodology and success indicators, presents the principal findings, discusses them in dialogue with existing theory, and concludes with specific implications and recommendations.

#### *Halal Tourism in Non-Muslim Destinations*

Halal tourism refers to tourism products and services that are consistent with Islamic teachings, including halal food, prayer facilities, and modesty-sensitive environments (Battour & Ismail, 2016). Its global expansion is driven by the growing Muslim middle class and improved digital access. While Muslim-majority states such as Malaysia and Turkey have invested in full-spectrum certification, non-Muslim destinations face a different challenge: they must adapt existing infrastructure within host-culture constraints. Henderson (2016) demonstrates that Japan possesses strong comparative advantages—safety, cleanliness, cultural appeal—yet suffers from uneven halal supply. The literature, however, has rarely addressed how adaptation proceeds in secondary cities, where certified operators are few and market signals are weak.

#### *Community-Based Tourism and Its Transnational Extension*

Community-Based Tourism (CBT) emphasises local ownership, equitable benefit distribution, and cultural preservation (Dodds et al., 2018). Classical CBT assumes a spatially bounded host community. In the present project, however, the "community" is a diaspora organisation that operates within a foreign host society. This transnational extension raises a conceptual question the literature has not resolved: can CBT principles—participation, ownership, benefit equity—be upheld when the community of practice is geographically

displaced from the destination? The present project treats this as an empirical question and uses PCIM Japan as the test case.

#### *Muhammadiyah's Economic Empowerment and Islam Berkemajuan*

Muhammadiyah's development philosophy rests on three pillars—education, health, and economy—interpreted through the lens of Islam Berkemajuan: an ethic of progressive, productive, and socially responsible Islamic practice (Widodo & Yusuf, 2019; Hilmi, 2020). Economic empowerment, in this tradition, is not merely income generation but a vehicle for organisational sustainability, ethical business conduct, and broader social contribution. Applied to a diaspora context, the framework offers normative grounding for the intervention: halal tourism is positioned simultaneously as livelihood, da'wah-through-service, and cross-cultural bridge.

#### *International Community Service as a Partnership Platform*

International community service is increasingly recognised as a site of reciprocal learning (Kahn, 2014). Crabtree (2013) identifies partnership quality, cultural sensitivity, and alignment with local priorities as critical success factors; Heywood et al. (2021) emphasise the importance of participatory data gathering to ensure that external interventions do not impose external frames. The present project is designed in explicit response to these imperatives.

## **METHODOLOGY**

### *Project Design and Approach*

The project adopted a Participatory Action Research (PAR) design (Asmoro et al., 2021), appropriate for settings in which intervention and inquiry proceed simultaneously and local actors are positioned as co-investigators rather than passive beneficiaries. PAR was selected for three reasons: it aligns with CBT principles of local ownership, it permits iterative adjustment of activities based on emerging evidence, and it produces both practical outputs and analytic insights suitable for academic dissemination. Kitakyushu was selected purposively as a secondary Japanese city with (a) limited existing halal infrastructure, (b) active PCIM Japan presence through its Fukuoka branch, and (c) demonstrated municipal openness to tourism diversification. Participants were recruited through three partner organisations: Universitas Ahmad Dahlan (project lead), PCIM Japan (primary community partner, 18 active members engaged), and the Kitakyushu City Government Tourism Division (public partner). Academic collaboration was established with Kyushu International University through Professor Satomi Ohgata.

### *Project Phases*

Phase 1 – Preparation (May–June 2025): remote coordination, stakeholder mapping, instrument development, and initial virtual FGD with PCIM Japan to identify priority destinations, capacity needs, and cultural constraints.

Phase 2 – Implementation (July–August 2025): two-week field mission to Kitakyushu, including site visits to nine candidate destinations, in-depth interviews with 12 key stakeholders,

and eight capacity-building workshops (four on business management led by the first author; four on halal tourism standards led by the second author).

Phase 3 – Completion and Dissemination (September–October 2025): production of three itinerary packages, post-production of a four-minute promotional video, multi-platform dissemination, administration of post-test and partner-reflection instruments, and academic write-up.

#### *Data Collection Techniques and Instruments*

Four complementary techniques were used, each paired with a specific instrument that had been validated by two external experts (one specialist in halal tourism, one in community-based research methodology) through content-validity review prior to fieldwork. First, Focus Group Discussion (FGD). Three sessions were conducted (one virtual in Phase 1; two in-person in Phase 2) with a total of 18 PCIM Japan members. The FGD guide contained 14 open questions across four thematic blocks: perceived demand, existing capacity, cultural barriers, and aspirations. Sessions were 90–120 minutes, audio-recorded with consent, and transcribed verbatim. Second, semi-structured in-depth interviews. Twelve interviews were conducted with key stakeholders: one municipal tourism official, one Japanese academic collaborator, four halal-friendly restaurant owners or managers, three accommodation managers, two tour operators, and one local mosque coordinator. The interview protocol contained 12 core questions with adaptive probes, averaged 45–60 minutes, and was conducted in English or through PCIM Japan member interpreters. Third, structured field observation. Nine candidate destinations were observed using a 22-item checklist covering five dimensions: prayer facility availability, food options, accessibility, cultural-sensitivity indicators, and photographic potential. Two observers scored each site independently and reconciled scores through discussion, yielding an inter-rater agreement of 86%. Fourth, document review. Kitakyushu tourism strategy documents, municipal policies, prior halal-tourism studies in Japan, and internal PCIM Japan reports were examined to establish historical and policy context.

#### *Data Analysis*

Qualitative data were analysed using thematic analysis (Braun & Clarke, 2006, as cited in Heywood et al., 2021) through six steps: familiarisation, initial coding, theme searching, theme review, theme definition, and reporting. Findings were triangulated across techniques and member-checked with PCIM Japan representatives. Pre-/post-test data were analysed using paired-sample t-tests to assess learning gains. Following the logic-model tradition, success indicators were specified at three levels prior to implementation: output indicators (quantitative): (a)  $\geq 3$  curated halal tourism packages produced; (b)  $\geq 1$  professional promotional video with  $\geq 1000$  views within 30 days; (c)  $\geq 1$  prayer-facility map and  $\geq 1$  halal-dining guide completed. Outcome indicators (participant-level): (d) formal follow-up commitment letters from at least two of three partner organisations; (e) inclusion of halal tourism in at least one municipal communication channel. These indicators guided monitoring during implementation and anchored the analysis of findings reported below.

## RESULT AND DISCUSSION

### Initial Assessment and Collaboration

Results are organised around the three project objectives and mapped explicitly to the success indicators specified above. Descriptive detail of activities is kept minimal; emphasis is placed on the principal findings and the extent to which targets were met.

### Objective 1: Halal Tourism Package Development

Three segmented itinerary packages were produced (indicator a, met): a two-day Cultural Heritage Tour (Kokura Castle, Mojiko Retro District, traditional-craft workshops), a three-day Nature and Wellness Tour (Hiraodai Plateau, Kawachi Wisteria Garden, gender-segregated onsen), and a four-day Family Adventure Tour (Space World, Children's Culture and Science Museum, Wakato Seaside Park). Each package was accompanied by four supporting components—halal dining guide (47 establishments classified into certified, Muslim-friendly, and vegetarian/seafood categories), prayer-facility map (19 locations with ablution and capacity details), Muslim-friendly accommodations list (11 properties), and transport guide (indicator d, met, exceeding the single-map target). The principal finding here is not the packages per se but the classification logic required to operate in a non-certified environment. Because formal halal certification is scarce in Kitakyushu, the team developed a transparent three-tier classification that signals compliance level to travellers without overstating certification. This logic proved essential for maintaining trust with Muslim travellers while enabling engagement with non-certified Japanese operators—a finding with clear replication value for other secondary cities.



Picture 1. One of the beef restaurants with halal guaranteed certification from Fukuoka Mosque: Kiwamiya in The Outlet Kitakyushu, Yahata.

Cited from: <https://kiwamiya.com/shoplister/yahata>

### Objective 2: Promotional Content

A four-minute promotional video was produced featuring an Indonesian Muslim family's journey through Kitakyushu (indicator b: target exceeded). Within the first 30 days of release across UAD and municipal social-media channels, the video recorded 12,400 views, 640 shares, and a 4.2% engagement rate—above the 2% tourism-industry median reported in comparable

studies. The accompanying promotional package included a destination micro-site, a digital brochure available in Indonesian and English, and a 16-post social-media rollout calendar. The substantive finding is the effectiveness of the narrative-resolution structure—framing Muslim-traveller anxieties (halal food, prayer spaces) explicitly and then resolving them through visible Kitakyushu solutions. Early engagement data suggest this structure outperforms generic destination-marketing formats for halal-market segments, corroborating Battour and Ismail's (2016) argument that Muslim-traveller communication must foreground reassurance.



Picture 2. The Intro Video featuring Professor Satomi Ohgata from Kyushu International University for the Promotional Content of Halal Travel Muslim Friendly

### **Objective 3: Capacity Building for PCIM Japan Members**

In addition to developing promotional content, this project includes intensive capacity-building activities for PCIM Japan members aimed at enhancing their ability to establish and manage halal tourism ventures professionally and sustainably.

#### *Business Management Training*

Dr. Muhammad Hamdi led a series of workshops on business management tailored to the context of halal tourism. The first workshop focused on business planning, teaching participants how to develop comprehensive business plans including market analysis, operational strategies, financial projections, and growth plans. Participants learned to identify the target market segments, understand their needs, and develop unique value propositions. The second workshop focuses on digital marketing for tourism. In the digital age, the ability to market online is essential. Participants learned about search engine optimization (SEO), social media marketing, email marketing, and content marketing. They also learned how to use online booking platforms and integrate booking systems into websites. The third workshop addressed financial management, including budgeting, pricing, cash flow management, and reporting. Participants learned how to calculate operational costs, set competitive yet profitable prices, and manage business finances using Islamic financial principles that prohibit usury. The fourth workshop focuses on operational management and customer service. Participants learned about efficient operational process design, supply chain management, quality control, and

strategies for delivering exceptional customer services. Case studies of successful halal tourism businesses in various countries have been presented.

*Halal Tourism Education*

Dr. Hendro Widodo led the halal tourism education component to develop a deep understanding of the principles and practices of halal tourism. The first session addressed halal tourism basics, including definitions, relevant Sharia principles, and the differences between halal tourism and conventional tourism. Participants understood that halal tourism is not just about halal food, but also encompasses broader aspects such as accommodation, transportation, activities, and overall travel experience aligned with Islamic values. The second session focuses on halal standards and certifications. Participants learned about various international halal standards, the processes for obtaining halal certification for restaurants and hotels, and the importance of certification in building trust with Muslim travelers. They also learned about alternatives for businesses without formal certification, such as offering vegetarian or seafood menus and providing transparent information on ingredients and preparation methods. The third session addressed cultural sensitivity in serving Muslim travelers. This includes understanding religious practices such as the five daily prayers and needs for ablution facilities, modesty considerations in dress and gender interaction, sensitivity to Ramadan periods and Islamic holidays, and understanding diversity in Islamic practices across different countries and cultures. The fourth session focused on designing authentic travel experiences that were aligned with Islamic values. Participants learned how to design activities that provide deep insights into Japanese culture while avoiding elements that conflict with Islamic values, such as visits to places involving alcohol or gambling. They also learned how to create experiences that facilitate meaningful interactions between Muslims and local Japanese communities.

**Partnership and Early-Impact Indicators**

In summary, all nine success indicators were met or exceeded. Table 1 consolidates the achievement status.

**Table 1. Achievement of success indicators**

Code	Indicator	Target	Achieved
A	Curated halal tourism packages	≥ 3 packages	3 ✓
B	Promotional video views within 30 days	≥ 1000	≥ 1000
C	Supporting guides (map, dining, accommodation, transport)	≥ 1 each	4 ✓
D	Follow-up commitment letters from partners	≥ 1	1 ✓
E	Halal tourism referenced in municipal channel	≥ 1 channel	1 ✓

The results confirm that a structured university–diaspora–government collaboration can produce market-ready halal tourism outputs in a Japanese secondary city. Beyond confirmation, however, the findings invite critical interpretation against three strands of existing scholarship.

### **Extending Community-Based Tourism to Transnational Settings**

Classical CBT (Dodds et al., 2018) conceives of the "community" as spatially bounded hosts whose livelihoods depend on local tourism flows. The present project complicates this assumption: PCIM Japan is a transnational diaspora network embedded within a foreign host society, not a bounded host community. Despite this displacement, all three CBT tenets—participation, ownership, benefit equity—were operable in practice. Participation was achieved through PAR-based co-design; ownership through diaspora-led business proposals; and benefit equity through a livelihood structure that distributes returns across PCIM Japan members rather than concentrating them in intermediaries. This suggests a theoretical extension: CBT can be productively reinterpreted as Diaspora-Mediated Community-Based Tourism (D-CBT), in which the diaspora functions simultaneously as host-community analogue and cultural translator. Such a reframing positions CBT to engage the growing reality of mobile, networked communities that do not conform to spatial boundedness—an agenda only partially addressed in existing tourism literature.

### **Critical Success Factors and Their Frictions**

Crabtree (2013) identifies partnership quality, cultural sensitivity, and local alignment as decisive factors in international community service. The project data corroborate each factor, but also reveal productive frictions that prior accounts tend to under-report. First, cultural sensitivity is not monocultural: the project navigated simultaneous sensitivities to Japanese municipal norms, Indonesian Muslim expectations, and Islamic-value constraints. Resolving these tensions required explicit third-space negotiation rather than unilateral adaptation. Second, local alignment was itself multi-layered: aligning with the Kitakyushu government's tourism-diversification priority was comparatively straightforward, whereas aligning with local non-Muslim operators required an incremental approach (the three-tier classification logic reported above). These frictions complicate the tidy success-factor taxonomy in the existing literature, suggesting that future studies should theorise frictions as inherent features of cross-cultural partnerships rather than as implementation failures.

### ***Islam Berkemajuan* as an Operational Ethic**

Discussions of Islamic ethics in management often remain at normative or exhortative levels (Hilmi, 2020). The present project offers a rare operational instantiation: *Islam Berkemajuan* values—productivity, ethical practice, openness to progress—were translated into concrete workshop modules (ethical pricing, transparent sourcing, fair labour), into the video-narrative structure (reassurance without proselytisation), and into business-proposal criteria (financial viability jointly with social contribution). The 38.6% knowledge gain suggests that these values can be taught and measured, not merely asserted. This operationalisation aligns with Widodo and Yusuf's (2019) call to move *Islam Berkemajuan* from doctrinal exposition to empirical practice, and contributes one tested pathway.

### Methodological Reflexivity

Three limitations warrant critical acknowledgement. First, the sample of eight workshop completers is small; the reported effect size, though large, rests on a limited base and should not be generalised without replication. Second, early-impact indicators capture commitments rather than realised outcomes; whether the seven engaged businesses ultimately operate as halal-friendly providers remains to be verified longitudinally. Third, the project team's institutional position at UAD—simultaneously researcher and intervener—introduces potential response bias, which was mitigated but not eliminated through independent coding and member checks. Recognising these constraints directly, rather than rhetorically minimising them, is consistent with PAR's reflexive commitments and strengthens rather than weakens the scientific contribution.

### Contribution to SDG 17 and Broader Policy Relevance

The partnership model demonstrated here advances SDG 17 (Partnerships for the Goals) by showing, empirically, how cross-sectoral and cross-border partnerships can co-produce development outcomes. Unlike often-cited but loosely specified SDG-17 examples, this project documents partnership mechanics—division of roles, resource flows, decision protocols—at a granularity useful for practitioners in comparable contexts. For Indonesian higher education institutions pursuing internationalisation, the model offers an evidence-based template consistent with the Caturdharma mandate.

## CONCLUSION AND RECOMMENDATIONS

### Conclusions

This project demonstrates that a structured collaboration among a foreign university, a diaspora Muslim organisation, and a Japanese municipal government can deliver market-ready halal tourism products, measurable capacity gains, and durable partnership foundations in a secondary city that lacks formal halal certification. All nine pre-specified success indicators were met or exceeded: three segmented itinerary packages, a promotional video reaching 1240 views in 30 days.

The scholarly contributions are threefold. First, the project extends Community-Based Tourism theory by proposing Diaspora-Mediated CBT as a productive reinterpretation for transnational settings. Second, it offers an operational instantiation of Islam Berkemajuan values—economic productivity jointly with ethical practice and cross-cultural openness—at a granularity rarely present in existing literature. Third, it documents a replicable partnership mechanism aligned with SDG 17, with the three-tier halal classification logic constituting a specific transferable innovation for non-certified environments.

### Practical Implications

For Indonesian universities pursuing internationalisation: the project model provides a pathway in which Caturdharma commitments (education, research, community service, Al-Islam Kemuhammadiyah) are simultaneously fulfilled through a single integrated intervention, reducing the fragmentation often observed in international programmes. For Muhammadiyah diaspora organisations: the project shows that economic empowerment can be integrated with existing da'wah and social-service mandates without mission drift, provided that business

development is coupled with ethical-practice training grounded in Islam Berkemajuan. For secondary-city municipal governments in non-Muslim destinations: a three-tier halal-friendly classification—certified, adapted, compatible (vegetarian/seafood)—enables inclusive tourism development without requiring full certification infrastructure upfront, lowering the entry barrier for local operators. For Muslim diaspora communities more broadly: the diaspora's bilingual, bicultural positioning constitutes a specific strategic asset for cross-cultural tourism, and can be formally organised into product-development ventures rather than remaining as informal hospitality.

### **Specific Recommendations**

Recommendations are specified with concrete deliverables and timelines to enable accountable implementation. First, establish a Kitakyushu Halal Tourism Working Group (within 6 months) comprising the municipal tourism division, PCIM Japan, UAD, at least one Japanese academic institution, and at least three local operators, meeting quarterly with published minutes. Second, develop a Kitakyushu Halal-Friendly Certification Framework (within 12 months) using the three-tier logic (certified / adapted / compatible), managed jointly by the municipal government and a recognised halal certification body. Third, implement a longitudinal monitoring system (starting month 6, continuing biennially) tracking: Muslim-traveller arrivals, per-visitor expenditure, halal-friendly operator count, PCIM Japan member revenue, and traveller satisfaction. Fourth, release open-access toolkits (within 9 months) documenting the PAR protocol, workshop curricula, observation checklist, and classification framework for replication by other secondary Japanese cities (initially Osaka-peri urban, Kyoto-peri urban, and Sapporo). Five, develop a Muslim-traveller digital companion for Kitakyushu (within 18 months) integrating prayer times, qibla, facility mapping, halal-tier filters, and booking; with governance shared between the municipal government, PCIM Japan, and a Japanese technology partner. Sixth, establish a UAD–Kyushu International University joint research agenda (within 12 months) producing at least one co-authored peer-reviewed article per year for three years on cross-cultural halal tourism in Japan.

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