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Preparing Islamic Higher Education for the Halal Tourism Era: Curriculum Transformation and Competency Development

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Abstrak Pesatnya perkembangan pariwisata halal di Lombok menuntut pendidikan tinggi Islam untuk mempersiapkan lulusan yang memiliki kompetensi di luar pengetahuan keagamaan, termasuk kompetensi profesional, digital, interpersonal, dan budaya. Penelitian ini mengkaji transformasi kurikulum dan pengembangan kompetensi yang dilakukan lembaga pendidikan tinggi Islam sebagai respons terhadap perkembangan ekosistem pariwisata halal. Dengan menggunakan desain studi kasus ganda kualitatif, penelitian ini menyelidiki UIN Mataram, Universitas Muhammadiyah Mataram, dan Institut Agama Islam Hamzanwadi NW Lombok Timur melalui wawancara semi-terstruktur, observasi nonpartisipan, dan analisis dokumen yang melibatkan pimpinan universitas, pengelola kurikulum, dosen, mahasiswa, serta pemangku kepentingan pariwisata. Analisis tematik dan lintas kasus mengungkapkan adanya pergeseran dari pendidikan yang berpusat pada pengetahuan menuju penyelarasan kompetensi terintegrasi, yang mencakup etika Islam dan literasi keagamaan, kompetensi pariwisata profesional, kompetensi digital, kompetensi komunikasi dan interpersonal, serta kompetensi budaya lokal. Namun, masing-masing institusi menempuh jalur yang berbeda: UIN Mataram menyelaraskan program studinya dengan kurikulum formal yang berorientasi pada pariwisata; UMMAT menekankan pembelajaran interdisipliner dan berbasis masyarakat; sedangkan IAI Hamzanwadi berfokus pada penanaman nilai-nilai Islam dan budaya lokal. Temuan penelitian ini juga menunjukkan adanya ketidakmerataan dalam proses institusionalisasi, terutama dalam integrasi digital, kemitraan dengan pemangku kepentingan, dan penilaian kompetensi. Penelitian ini menyimpulkan bahwa pendidikan tinggi Islam seyogianya mengintegrasikan nilai-nilai Islam, kompetensi profesional, kemampuan digital, kearifan lokal, dan pembelajaran berbasis pengalaman untuk berkontribusi secara strategis terhadap pariwisata halal yang etis, berakar pada budaya, dan berkelanjutan.

Kata Kunci *Pariwisata Halal, Pendidikan Islam, Pendidikan Berbasis Hasil, Pengembangan Kompetensi, Transformasi Kurikulum*

Abstract The rapid expansion of halal tourism in Lombok requires Islamic higher education to prepare graduates with competencies beyond religious knowledge, including professional, digital, interpersonal, and cultural capabilities. This research examines how Islamic higher education institutions are transforming curricula and developing competencies in response to the emerging halal tourism ecosystem. Using a qualitative multiple-case study design, the research investigated UIN Mataram, Universitas Muhammadiyah Mataram, and Institut Agama Islam Hamzanwadi NW Lombok Timur

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through semi-structured interviews, non-participant observations, and document analysis involving university leaders, curriculum managers, lecturers, students, and tourism stakeholders. Thematic and cross-case analysis reveals a shift from knowledge-centered education toward integrated competency alignment, encompassing Islamic ethics and religious literacy, professional tourism competence, digital competence, communication and interpersonal competence, and local-cultural competence. However, institutions pursue distinct pathways: UIN Mataram aligns its formal tourism-oriented curriculum; UMMAT emphasizes interdisciplinary and community-based learning; and IAI Hamzanwadi focuses on Islamic and local-cultural embeddedness. The findings also reveal uneven institutionalization, particularly in digital integration, stakeholder partnerships, and competency assessment. The research concludes that Islamic higher education should integrate Islamic values, professional competencies, digital capabilities, local wisdom, and experiential learning to contribute strategically to ethical, culturally grounded, and sustainable halal tourism.

Keywords *Halal Tourism, Islamic Education, Outcome-Based Education, Competency Development, Curriculum Transformation*

Introduction

The rapid development of halal tourism has created new demands for education, particularly for higher education institutions that prepare human resources for increasingly complex tourism environments (Asmawi & Lutfiadi, 2026). Halal tourism has moved beyond providing halal food, prayer facilities, and other religious amenities. It increasingly involves professional hospitality, destination management, digital literacy, cultural sensitivity, ethical service, sustainability, and the ability to integrate Islamic principles into tourism practices. Consequently, the competitiveness of halal tourism destinations depends not only on infrastructure and destination attractiveness but also on the availability of graduates who possess relevant professional, technological, social, and religious competencies. Higher education therefore has an important role in preparing human resources who can respond to the transformation of the tourism industry while maintaining the Islamic and cultural values that distinguish halal tourism from conventional tourism (Hariani et al., 2026).

This issue is particularly relevant to Lombok, West Nusa Tenggara, which has established a strong reputation as a halal and Muslim-friendly tourism destination. The island combines natural attractions, Sasak cultural traditions, Islamic social practices, and expanding tourism infrastructure (Nugroho, 2024). The development of the Mandalika Special Economic Zone has further expanded tourism-related opportunities in employment, entrepreneurship, hospitality, and destination management (Rachman et al., 2024). Nevertheless, tourism development also presents challenges concerning human-resource capacity, cultural adaptation, environmental sustainability, and the interpretation of halal tourism within local communities (Deby Angraini & Oka Martini, 2024). Adinugraha, Khairuddin, et al., (2026) Similarly, this study highlights the conceptual, social, environmental, and cultural dimensions of halal tourism in Lombok, emphasizing the potential role of Islamic education in communicating halal tourism principles to local communities, tourism businesses, and government institutions. This context raises an important educational question: how can Islamic higher education institutions prepare graduates

to respond to the professional demands of halal tourism while maintaining Islamic values and local cultural identity?

Addressing this question requires a broader understanding of curriculum transformation. Curriculum responsiveness cannot be achieved merely by adding tourism-related subjects to existing academic programs. Rather, it involves aligning graduate profiles, learning outcomes, course content, teaching strategies, experiential learning, competency assessment, and institutional partnerships with changing professional and societal needs (Mujib et al., 2025). From a competency perspective, the tourism sector requires graduates who can communicate effectively, understand customer needs, use digital platforms, apply hospitality standards, understand halal requirements, work across cultural boundaries, and demonstrate ethical responsibility (Chantarungsri et al., 2024). Islamic higher education must also integrate religious literacy, Islamic ethics, social responsibility, and sensitivity to local Muslim cultures into professional preparation. The central issue, therefore, is not simply whether tourism-related knowledge is included in the curriculum, but how professional, digital, interpersonal, Islamic, and local-cultural competencies are integrated into educational policies and practices.

Previous studies have established important foundations for understanding halal tourism. Research has examined halal tourism products and services, the significance of Islamic-compliant attributes, tourist satisfaction, perceived value, and the quality of tourism experiences. Trishananto et al. (2024), for example, conceptualized halal tourism in relation to products and services that comply with Islamic principles, while Hariani et al. (2026) examined how halal attributes contribute to tourists' perceived value and satisfaction. Suhartanto et al. (2021) also demonstrated the importance of halal attributes, facilities, services, and tourism experiences in shaping tourists' overall experiences. Although these studies clarify the service-related and destination-related dimensions of halal tourism, they provide a different analytical emphasis from the present research, which focuses on the educational processes through which future professionals may be prepared to meet the sector's changing competency requirements.

Research on Islamic higher education provides a second important body of literature. Islamic universities increasingly face pressure to develop graduates who can operate in professional environments without losing their Islamic identity. Khan et al. (2025) emphasize the need to develop core competencies in Islamic higher education in response to the Industrial Revolution 4.0. Alfiyanto et al. (2024) similarly argue that Islamic education curricula should move toward measurable learning outcomes and respond to technological and social transformation. More recent research on outcome-based education demonstrates that curriculum transformation requires institutional commitment, clearly defined graduate competencies, curriculum management, and alignment between educational outcomes and stakeholder needs. Aminah et al. (2025), for instance, show the importance of institutionalizing outcome-based education through transformative curriculum management, while Imadduddin et al. (2026) identify competency gaps between graduates of Islamic higher education and external stakeholder expectations.

These two strands of literature have not yet been sufficiently integrated. Halal tourism research explains what destinations and tourism industries need, while Islamic higher education research explains how educational institutions manage curriculum and competency development. The missing link concerns how Islamic higher education institutions in a halal

tourism destination recognize emerging tourism needs and transform their educational practices accordingly. This gap matters in Lombok because the region provides a natural setting where Islamic identity, local wisdom, tourism development, and higher education intersect.

The three institutions selected for this research provide a particularly useful empirical setting for addressing this gap: Universitas Islam Negeri Mataram (UIN Mataram), Universitas Muhammadiyah Mataram (UMMAT), and Institut Agama Islam Hamzanwadi NW Lombok Timur. Rather than treating these institutions simply as three research locations, this research views them as three institutional contexts through which curriculum transformation can be examined comparatively. Their different institutional traditions provide an opportunity to investigate whether and how institutional identity shapes responses to the competency demands of halal tourism.

UIN Mataram provides the first institutional context. As a public Islamic university, UIN Mataram has established academic structures for integrating Islamic knowledge with contemporary educational and professional needs. Its Bachelor's Program in Islamic Religious Education explicitly integrates Islamic studies, educational sciences, technology, and local wisdom and has developed an outcome-based curriculum that responds to stakeholder needs. Its graduate profiles include Islamic education practitioners, research assistants, and educational entrepreneurs, while its curriculum emphasizes pedagogical, professional, research, digital, leadership, communication, and entrepreneurial competencies (Ridwan & Fajarini, 2023). More directly related to the tourism context, UIN Mataram also offers a Sharia Tourism program that emphasizes hospitality and sustainable destinations based on local wisdom and uses outcome-based education to prepare professional and globally competitive graduates. These institutional characteristics make UIN Mataram an important case for examining how a public Islamic university connects Islamic education, competency development, local wisdom, and the professional requirements of halal tourism.

Integrating hospitality, sustainable destination development, and local wisdom into Islamic higher education presents several interrelated educational challenges. Hospitality requires more than familiarity with Islamic service principles; it also involves the ability to communicate effectively, respond to visitor needs, manage service situations, and demonstrate professional responsibility. Similarly, sustainable destination development requires graduates to understand the relationships between tourism activities, environmental protection, local livelihoods, and the preservation of cultural practices. In Lombok, these competencies must be developed in a context where Islamic values and local cultural traditions are central to destination identity. However, including hospitality, sustainability, and local wisdom as institutional priorities does not necessarily show that these elements have been systematically translated into curriculum design, learning activities, and competency assessment. This distinction raises an important question concerning how Islamic higher education institutions operationalize these concepts in educational practice.

A related challenge is implementing Outcome-Based Education (OBE). Although OBE emphasizes the alignment of graduate learning outcomes, instructional strategies, and assessment, its effectiveness depends on the consistency with which these components are implemented. In the context of halal tourism education, this requires institutions to translate broad expectations, such as professional hospitality, ethical service, intercultural communication, and environmental responsibility, into clearly defined and assessable learning

outcomes. It also requires appropriate learning experiences and assessment procedures through which students can demonstrate the relevant competencies. Consequently, an OBE-oriented curriculum alone should not be interpreted as sufficient evidence of successful competency development. Rather, the relationship between intended outcomes, teaching practices, and assessment provides an important analytical basis for examining the depth of curriculum transformation in Islamic higher education.

UMMAT provides a second institutional context with a different Islamic educational tradition. As a Muhammadiyah higher education institution, UMMAT combines Islamic values with professional education and community engagement. Its institutional environment is also directly connected with tourism-related issues in Mataram. Research conducted within UMMAT, for example, has examined the potential of its educational forest as a sharia tourism or halal tourism destination and involved academic fields including environmental science, geography, English education, and public administration (Junaidin et al., 2022). This context provides an opportunity to investigate how an Islamic university can connect education, community resources, environmental assets, and tourism development. Rather than focusing exclusively on tourism as an academic discipline, the UMMAT case enables the research to examine whether halal tourism competencies emerge through interdisciplinary education, community engagement, experiential learning, and institutional collaboration.

The third case, Institut Agama Islam Hamzanwadi NW Lombok Timur, provides a distinct local Islamic educational context. The institution has developed within the Nahdlatul Wathan educational tradition and explicitly positions Islamic values and local religious traditions within its higher education mission. Its institutional profile emphasizes quality education, research, community engagement, local Islamic culture, cooperation, and the development of graduates who are academically competent and socially responsible (Burhanuddin, 2024). Its location in East Lombok also provides a different socioeconomic and cultural environment from Mataram's urban context. This case is therefore important for examining how local Islamic educational traditions and community-based values influence curriculum adaptation and the development of competencies relevant to emerging tourism opportunities.

Comparing these three institutions creates an important analytical advantage. UIN Mataram represents a public Islamic university with explicit institutional structures for outcome-based curriculum development and a direct academic connection to sharia tourism. UMMAT represents a Muhammadiyah institutional environment in which Islamic education intersects with professional education, community engagement, and tourism-related environmental resources. IAI Hamzanwadi NW Lombok Timur represents a local Islamic higher education tradition strongly connected with Nahdlatul Wathan, Islamic values, and local community culture. Comparing these three contexts allows the research to move beyond whether Islamic higher education responds to halal tourism and examine how different institutional traditions shape that response.

The comparative perspective is particularly relevant because curriculum transformation is not necessarily uniform across Islamic higher education institutions (Sholeh et al., 2023). Institutional leadership, academic traditions, available programs, stakeholder networks, local cultural contexts, and perceptions of halal tourism can influence how institutions define relevant

competencies and translate them into curriculum and learning practices. A university with a dedicated sharia tourism program may approach competency development differently from an institution that engages tourism through community-based education or local Islamic traditions. The differences among the three institutions therefore provide an opportunity to identify both institution-specific strategies and common patterns of educational transformation.

The research also responds to an emerging research direction that connects Islamic education directly with tourism development in Lombok. Previous research has established that Islamic education can contribute to the social acceptance and development of halal tourism in Lombok (Fitriani & Naamy, 2019). More recent research has explored halal edu-tourism in Lombok by connecting educational experiences with local culture and tourism development (Haris & Nashirudin, 2019; Taqwiem et al., 2020; Busaini et al., 2023; Nugroho, 2024). However, these studies have not adequately examined the internal curriculum processes of Islamic higher education institutions or compared different institutional traditions. This research advances the discussion by shifting the analytical focus from the role of Islamic education in promoting halal tourism to the more operational question of how Islamic higher education transforms its curriculum and develops competencies in response to halal tourism.

Consequently, this research's theoretical framework combines curriculum transformation, competency development, and the halal tourism ecosystem. Curriculum transformation refers to institutional processes through which higher education institutions identify changing societal and industry needs and translate them into graduate learning outcomes, course content, learning experiences, and institutional partnerships (Kandiko Howson & Kingsbury, 2023). Competency development refers to the process through which students acquire the professional, digital, interpersonal, ethical, and Islamic-cultural capabilities required to perform effectively in emerging professional environments (Johari & Bangwal, 2026). The halal tourism ecosystem provides the contextual dimension by connecting educational institutions with government, tourism businesses, destination managers, communities, and other stakeholders (Wibiksono & Farasyah, 2026). The interaction among these dimensions provides a framework for examining whether curriculum transformation genuinely responds to the needs of halal tourism or remains disconnected from developments in the tourism sector.

The state of the art of this research therefore lies in bringing together three areas that have largely developed separately: halal tourism development, Islamic higher education, and competency-oriented curriculum transformation. Its novelty lies in examining these relationships through a comparative qualitative study of three Islamic higher education institutions in Lombok with different institutional traditions. The research does not assume that halal tourism requires identical educational responses. Instead, it examines how institutional context shapes competency identification, curriculum adaptation, learning practices, stakeholder collaboration, and the integration of Islamic and local cultural values.

Accordingly, this research examines how Islamic higher education institutions in Lombok prepare students for the halal tourism era through curriculum transformation and competency development. It specifically investigates how UIN Mataram, UMMAT, and IAI Hamzanwadi NW Lombok Timur identify the competencies required by the emerging halal tourism environment, translate these requirements into curriculum and learning practices, and engage relevant stakeholders in competency development. Through a qualitative comparative examination of the three institutions, the study seeks to develop an empirically grounded

understanding of how institutional traditions and local contexts shape educational responses to halal tourism. Its contribution lies in shifting the analytical focus from the role of Islamic education in supporting tourism development toward the institutional processes through which curricula and graduate competencies are aligned with the evolving needs of the halal tourism sector.

Methods

Research Approach and Design

This study employed a qualitative approach using a multiple-case study design to examine how Islamic higher education institutions in Lombok transform their curricula and develop student competencies in response to the evolving halal tourism sector. A case study design was appropriate because the research focused on institutional processes and practices in real-life contexts, including interactions among curriculum policies, educational practices, institutional characteristics, and external tourism-sector demands. The study followed the case study research principles discussed by Yin (2018), particularly the importance of defining the cases, establishing a clear research design, collecting evidence from multiple sources, and conducting systematic within-case and cross-case analyses.

The study comprised three cases: Universitas Islam Negeri Mataram (UIN Mataram), Universitas Muhammadiyah Mataram (UMMAT), and Institut Agama Islam Hamzanwadi NW Lombok Timur. Each institution was treated as a distinct case, while curriculum policies, learning practices, competency-development activities, and stakeholder relationships constituted the principal areas of investigation within each case. The comparison was intended to identify both common patterns and institution-specific approaches to curriculum transformation. Rather than assuming that the three institutions followed an identical pathway, the study examined how their respective institutional traditions and local contexts shaped their educational responses to halal tourism.

Case Selection and Research Sites

The three institutions were selected purposively because they represent different institutional traditions within Islamic higher education in Lombok and provide relevant contexts for examining curriculum transformation and competency development.

UIN Mataram represents a public Islamic university with established Islamic education programs and institutional structures for curriculum development. UMMAT represents a Muhammadiyah higher education institution that connects Islamic values with professional education and community engagement. Institut Agama Islam Hamzanwadi NW Lombok Timur represents an institution closely associated with the Nahdlatul Wathan educational tradition, local Islamic values, and community-based educational practices.

These institutional differences provided an analytical basis for examining how curriculum development and competency preparation were shaped by institutional identity, educational priorities, local cultural contexts, and relationships with tourism stakeholders. The selection of the three cases was therefore guided by their relevance to the research questions and their

potential to reveal similarities and differences in institutional responses to the emerging halal tourism environment.

Table 1. Research sites

Research Site	Selection Criteria	Main Data Focus
Universitas Islam Negeri Mataram (UIN Mataram)	Public Islamic university with established Islamic education programs and curriculum-development structures	Curriculum transformation, institutional policy, and graduate competencies
Universitas Muhammadiyah Mataram (UMMAT)	Islamic higher education institution with professional and community-oriented educational programs	Competency development, curriculum implementation, and stakeholder engagement
Institut Agama Islam Hamzanwadi NW Lombok Timur	Islamic higher education institution with strong local Islamic educational traditions	Islamic values, local wisdom, curriculum adaptation, and graduate competencies

The researchers conducted the fieldwork from March through August 2026. The fieldwork included interviews with institutional leaders, curriculum managers, lecturers, students, and relevant halal tourism stakeholders; observations of selected educational activities; and collection of institutional and curriculum documents.

Research Procedures and Data Collection

The research was conducted at the three selected institutions in Lombok, West Nusa Tenggara, from March through August 2026. Data were collected through semi-structured interviews, non-participant observations, and document analysis. These complementary sources enabled the researchers to examine curriculum transformation from institutional, individual, and documentary perspectives.

Semi-structured interviews were conducted with institutional leaders, curriculum managers, lecturers, students, and relevant tourism stakeholders. The interviews explored institutional strategies, curriculum development, competency requirements, teaching and learning practices, industry collaboration, and challenges in preparing graduates for the halal tourism sector. Interview questions aligned with the research objectives while allowing participants to explain their experiences and institutional contexts in greater depth.

Non-participant observations were conducted during selected educational activities and other relevant activities related to curriculum implementation and competency development. These observations were intended to examine how institutional intentions and educational policies were reflected in actual practices. Document analysis focused on relevant institutional and curriculum documents that could provide evidence of graduate learning outcomes, course content, competency-development initiatives, and institutional partnerships.

The evidence obtained from interviews, observations, and documents was considered in relation to the same principal research questions. Comparing these sources helped the researchers assess whether participants' accounts aligned with documented institutional arrangements and observed practices. The use of multiple sources also supported a more contextualized understanding of each institution's approach to curriculum transformation

Data Analysis Technique

Data analysis was conducted through thematic analysis followed by cross-case comparison. The analytical process began with examining the evidence collected from each institution separately to establish a contextual understanding of its curriculum-development practices, competency priorities, learning activities, and stakeholder relationships.

The researchers then organized the evidence into themes relevant to the research objectives. The principal analytical areas included Islamic ethics and religious literacy, professional tourism competence, digital competence, communication and interpersonal competence, local-cultural competence, curriculum alignment, experiential learning, and stakeholder collaboration. These areas provided a common analytical basis for examining the three cases while allowing additional themes to emerge from the empirical evidence.

Following the within-case analysis, the researchers compared the findings across UIN Mataram, UMMAT, and Institut Agama Islam Hamzanwadi NW Lombok Timur. The cross-case analysis examined recurring patterns, distinctive institutional practices, and contextual differences in how institutions identified competency demands and translated them into curriculum and learning activities. Evidence from interviews, observations, and institutional documents was considered together when interpreting the findings.

The comparative analysis was intended to develop an empirically grounded explanation of how different institutional traditions and local contexts influenced curriculum transformation in Islamic higher education. The findings were subsequently interpreted in relation to the study's conceptual focus on curriculum transformation, competency development, and the halal tourism ecosystem.

Results

The analysis generated three interconnected findings concerning how Islamic higher education institutions in Lombok respond to the emerging demands of halal tourism. The first finding concerns institutional recognition of new competency requirements. The second concerns changes in curriculum content and learning practices. The third concerns institutional collaboration and the development of experiential competencies. Across the three cases, the findings indicate that curriculum transformation has begun, but it does not follow a uniform institutional model. UIN Mataram shows the clearest connection between Islamic education, outcome-based curriculum, and sharia tourism. UMMAT develops tourism-related competencies more strongly through professional education, community engagement, and interdisciplinary activities. IAI Hamzanwadi NW Lombok Timur places greater emphasis on Islamic values, local wisdom, and community-based educational traditions. These differences

demonstrate that institutional identity influences how Islamic higher education interprets and operationalizes the educational implications of halal tourism.

Institutional responses to the emerging competency demand of halal tourism

The first major finding shows that the three institutions have recognized the changing competency requirements associated with tourism development in Lombok, although they articulate and operationalize those requirements differently. The institutions no longer view graduate competency solely as mastery of disciplinary knowledge. Instead, institutional leaders and academic staff increasingly emphasize communication, digital literacy, entrepreneurship, hospitality, cultural understanding, Islamic ethics, adaptability, and practical experience. The findings indicate that the expansion of halal tourism has gradually encouraged Islamic higher education to reconsider its relationship with the regional labor market.

At UIN Mataram, the connection between education and halal tourism appears most explicitly at the institutional and program levels. The Sharia Tourism program creates a direct institutional pathway through which tourism-sector competency requirements enter curriculum discussions. Interviews with academic staff indicate that the institution increasingly considers the needs of tourism destinations, hospitality businesses, and local communities when defining graduate competencies. One curriculum manager explained that developing tourism in Lombok requires graduates to have more than knowledge of Islamic law or tourism theory. *"Students need to understand Islamic values, but they also need to know how to serve tourists, communicate professionally, use digital platforms, and understand the characteristics of the destination. The industry does not need graduates who only understand concepts."* (Interview quotation; UINM-CM-01, Curriculum Manager, 2026)

This finding aligns with field observations showing that tourism-related learning at UIN Mataram increasingly incorporates practical, competency-oriented activities. Observations of selected academic activities showed the use of presentations, case discussions, field-based assignments, and activities that connect classroom learning with tourism practices. Students were encouraged to discuss tourism destinations, visitor needs, hospitality practices, and the role of Islamic values in tourism services. These activities demonstrate that competency development increasingly occurs through applied learning rather than through classroom knowledge alone.

The UIN Mataram case also demonstrates that the concept of halal tourism has expanded beyond a narrow understanding of halal products. Academic discussions observed during the fieldwork addressed hospitality, destination management, local culture, sustainability, communication, and professional ethics. One lecturer emphasized that halal tourism should not be reduced to "halal food and prayer facilities" but should involve the overall quality of the tourism experience. *"The students need to understand that halal tourism is a complete service system. Religious facilities are important, but hospitality, cleanliness, communication, safety, local culture, and sustainability are also part of the experience."* (Interview quotation; UINM-L-02, Lecturer, 2026).

This broader interpretation represents an important development in Islamic higher education. Earlier halal tourism studies primarily emphasized destination attributes, halal facilities, tourist satisfaction, and Muslim tourist experiences (Battour & Ismail, 2016). This case extends the discussion by showing that these tourism attributes also create specific educational competency requirements. If tourists expect professional hospitality, culturally sensitive service,

and reliable halal information, educational institutions must prepare graduates who can provide those services.

The UMMAT case presents a somewhat different institutional response. Rather than developing the tourism curriculum primarily through a specialized tourism program, UMMAT connects tourism-related competencies with professional education, community engagement, interdisciplinary activities, and the utilization of local resources. Interviews indicate that academic staff view tourism as an area where graduates can apply knowledge across disciplines. Tourism is consequently connected with entrepreneurship, environmental management, communication, public administration, and community development. A UMMAT academic staff member described this orientation as follows: *"We do not want students to see tourism only as a business. They have to understand the community, the environment, the culture, and the values that shape the destination. That is where Islamic education becomes relevant."* (Interview quotation; UMMAT-02, Lecturer, 2026).

Field observations support this finding. Academic and community-oriented activities demonstrated attempts to connect learning with real social and environmental contexts. Students were encouraged to examine tourism potential, identify community needs, and consider how local resources could support sustainable tourism development. This practice creates a competency-development pathway different from a purely classroom-based tourism curriculum. Students develop competencies through interaction with communities and through the practical interpretation of local tourism resources.

The UMMAT case is particularly important because it illustrates the interdisciplinary character of halal tourism competency development. Tourism requires competencies that no single discipline can fully provide. Students may need knowledge of communication, economics, environmental management, Islamic values, entrepreneurship, technology, and community development simultaneously. The UMMAT model therefore indicates that institutional responses to halal tourism do not necessarily require establishing a specialized tourism program. Institutions can also develop relevant competencies through interdisciplinary educational practices.

The third case, IAI Hamzanwadi NW Lombok Timur, demonstrates another form of institutional response. Here, competency development is strongly connected to Islamic educational traditions, local community culture, and the values associated with the Nahdlatul Wathan educational environment. Interviews indicate that academic staff emphasize religious character, social responsibility, communication, community engagement, and local cultural awareness as important components of graduate preparation. One institutional representative explained: *"Our graduates should not lose their Islamic character when they enter professional environments. If they work in tourism, they should be able to demonstrate professionalism while maintaining Islamic ethics and respect for local traditions."* (Interview quotation; IAIHN-01, Institutional Representative, 2026).

Observations at the institution similarly indicate that Islamic values and local cultural references remain embedded in educational interactions. Classroom discussions frequently connected academic issues with religious ethics, community responsibilities, and local social realities. Rather than separating professional competency from religious formation, the institution tended to treat both as complementary dimensions of graduate preparation.

Across the three cases, therefore, the findings reveal a common shift from a knowledge-centered understanding of Islamic higher education toward a more competency-oriented model. However, the institutional pathways differ. UIN Mataram responds through a relatively explicit tourism-oriented curriculum structure; UMMAT emphasizes interdisciplinary and community-based learning; and IAI Hamzanwadi emphasizes Islamic character and local cultural competencies. This finding extends previous research on Islamic higher education curriculum development, which has emphasized outcome-based education and the need to respond to technological and professional transformation (Ali & Jamin, 2025). The present findings show that competency transformation must also respond to the characteristics of a specific regional economic ecosystem.

The findings also reveal an important limitation. Recognizing new competency demands does not automatically lead to comprehensive curriculum transformation. In all three institutions, some tourism-related competencies remain dependent on individual lecturers, extracurricular activities, internships, or community programs rather than being systematically embedded throughout the curriculum. This suggests that the transition toward halal tourism-responsive Islamic education remains a developing institutional process rather than a completed transformation.

Curriculum transformation and the integration of Islamic, professional, and local competencies

The second major finding demonstrates that curriculum transformation occurs through the gradual integration of three competency dimensions: Islamic and ethical competencies, professional and digital competencies, and local-cultural competencies. The three institutions differ in emphasis, but all demonstrate an emerging understanding that graduates entering the halal tourism environment need an integrated competency profile.

At UIN Mataram, curriculum transformation is most clearly connected to outcome-based education. Curriculum documents reviewed during the research indicate an increasing emphasis on graduate learning outcomes and the alignment between learning activities and professional competencies. The tourism-related curriculum emphasizes not only knowledge of Islamic principles but also hospitality, communication, destination management, entrepreneurship, research, technology, and local wisdom. This institutional practice directly responds to the changing nature of tourism employment.

Document analysis of course outlines and curriculum-related materials indicates that several learning outcomes require students to demonstrate practical abilities rather than merely reproduce theoretical knowledge. Classroom observations further indicate that lecturers employ case studies, presentations, field assignments, and problem-based activities to develop these abilities. A lecturer explained: *"We try to formulate what students should be able to do after completing the course. If the outcome is communication, they should practice communication. If it is destination management, they should analyze an actual destination rather than only read the theory."* (Interview quotation; UINM-L-04, Lecturer, 2026).

This finding matters because it shows the operational dimension of curriculum transformation. The transformation does not occur simply by changing course titles. It occurs when graduate learning outcomes influence teaching methods, assessment, field activities, and

student experiences. This observation supports the broader argument of outcome-based education research that curriculum reform becomes meaningful when learning outcomes are connected with instructional and assessment practices (Manggali et al., 2024).

The integration of Islamic competencies represents another distinctive characteristic of the UIN Mataram case. Islamic values appear not only as separate religious content but also as principles for professional tourism practice. Students discuss concepts such as ethical service, modesty, hospitality, trustworthiness, cleanliness, justice, and responsibility. This integration enables the curriculum to respond to the needs of halal tourism without reducing Islamic education to religious symbolism.

The UMMAT case demonstrates curriculum transformation through a more interdisciplinary route. The findings show that tourism-related competencies emerge from interactions among academic disciplines and community-based educational activities. Rather than relying exclusively on specialized tourism courses, the institution gives students opportunities to apply communication, entrepreneurship, environmental awareness, social analysis, and Islamic values to tourism-related contexts.

Field observations illustrate this pattern. Students participating in community-oriented activities were required to identify local resources, communicate with community members, analyze potential tourism opportunities, and consider environmental and cultural implications. These activities developed competencies that conventional classroom instruction might not fully provide. One student participant described the learning experience as follows: *"When we work directly with the community, we learn things that are not in the textbook. We have to communicate, understand what the community needs, and think about how tourism can benefit them without damaging their environment."* (Interview quotation; UMMAT-ST-03, Student, 2026).

This finding is particularly relevant to the literature on Muslim-friendly tourism ecosystems. Adinugraha et al. (2025) argue that Muslim-friendly tourism requires interaction among institutions, communities, industry, technology, and destination management. The UMMAT case provides educational evidence supporting this ecosystem perspective. Students develop tourism competencies through these interactions, suggesting that community engagement can be an important component of curriculum transformation.

At IAI Hamzanwadi NW Lombok Timur, curriculum adaptation emphasizes integrating Islamic values and local wisdom. The findings indicate that academic staff consider the local social and religious environment an important educational resource. Students are encouraged to understand the cultural characteristics of their communities and to view local Islamic traditions as resources for professional and social engagement. An academic participant explained: *"Local wisdom should not be treated as something separate from modern education. Students need to understand their own community before they can communicate with visitors and represent the culture professionally."* (Interview quotation; IAIHN-L-03, Lecturer, 2026).

Observations indicate that local cultural references are frequently used in classroom discussions and community-oriented activities. This approach is relevant to Lombok because tourism development increasingly brings local culture into contact with visitors, businesses, government agencies, and digital tourism platforms. Graduates therefore require intercultural competence and the ability to represent local culture responsibly.

Across the three institutions, the findings identify five interconnected competency domains emerging from curriculum transformation: Islamic ethics and religious literacy, professional tourism competence, digital competence, communication and interpersonal competence, and local-cultural competence. These domains do not appear with equal intensity in every institution. UIN Mataram shows the strongest formalization of professional tourism competencies, UMMAT shows stronger integration of community and environmental competencies, and IAI Hamzanwadi shows stronger integration of Islamic and local-cultural competencies.

This pattern provides an important contribution to previous literature. Existing research on halal tourism has emphasized human-resource readiness as an important condition for tourism development (Adinugraha, Ismanto, et al., 2026). However, those studies largely identify the competencies tourism workers need without explaining how educational institutions transform curricula to develop them. The present findings clarify the educational mechanism: tourism-sector demands become educationally meaningful when institutions translate them into graduate learning outcomes, learning activities, field experiences, and competency assessment.

At the same time, the findings reveal that curriculum transformation remains uneven. Some competencies are formally stated in curriculum documents but are not consistently implemented across courses. Digital competency, for example, appears increasingly important, yet the depth of digital integration depends substantially on individual lecturers and available learning resources. Similarly, industry-specific halal tourism competencies are more systematically developed in programs directly connected with tourism than in general Islamic education programs.

This finding challenges an assumption implicit in some previous discussions of Islamic higher education that curriculum transformation can be achieved primarily through formal curriculum redesign. The evidence from Lombok suggests that curriculum transformation requires changes at multiple levels: institutional policy, curriculum documents, teaching practices, experiential learning, lecturer capacity, and external partnerships. Without these interconnected changes, curriculum reform risks becoming primarily administrative rather than pedagogical.

Institutional collaboration and competency development for the halal tourism ecosystem

The third major finding concerns the importance of collaboration in translating curriculum objectives into practical competencies. Across the three institutions, students develop competencies more effectively when learning extends beyond the classroom and involves communities, tourism stakeholders, government agencies, businesses, or destination environments. However, the strength and institutionalization of these partnerships differ considerably among the cases.

At UIN Mataram, collaboration is closely tied to the institution's position within Mataram and Lombok's tourism environment. Tourism-oriented academic programs give students opportunities to interact with tourism destinations and professional contexts. Interviews indicate that internships, field visits, practical assignments, and engagement with tourism stakeholders help students understand the gap between academic knowledge and professional requirements. A program representative explained: *"Students understand tourism differently after they*

enter the field. In class, they learn about hospitality and destination management. In the field, they discover that communication, discipline, problem-solving, and customer handling are equally important." (Interview quotation; UINM-PR-02, Program Representative, 2026).

Field observations support this finding. Students involved in tourism-related activities demonstrated opportunities to observe service practices, communicate with tourism actors, analyze destination characteristics, and connect theoretical concepts with practical problems. These experiences created opportunities for students to develop tacit competencies that are difficult to cultivate through classroom instruction alone.

UMMAT demonstrates a stronger emphasis on community-based collaboration. The institution's engagement with local environmental and community resources provides an educational setting in which students can develop competencies while contributing to local development. The findings indicate that students learn to identify community assets, communicate with local stakeholders, consider environmental sustainability, and formulate tourism-related ideas.

This practice matters because halal tourism in Lombok cannot be separated from local communities. A destination does not become Muslim-friendly simply because it provides halal products. Residents, entrepreneurs, cultural organizations, government institutions, and educational institutions all help create the destination experience. Consequently, universities can contribute to halal tourism by preparing graduates who understand both professional tourism practices and community realities. One community-engagement participant stated: *"Students should not come to the village only to complete an assignment. They should understand the community and help identify solutions. That process teaches them responsibility and makes them more prepared for professional work."* (Interview quotation; UMMAT-CE-01, Community Partner, 2026).

This finding expands competency development beyond employability. Students develop not only skills to obtain employment but also competencies to participate responsibly in destination development. This perspective aligns with the ecosystem approach to Muslim-friendly tourism proposed by Takhim et al. (2023) which places institutional and community collaboration alongside industry and destination management.

IAI Hamzanwadi NW Lombok Timur demonstrates a different but complementary form of collaboration. The institution's strong relationship with the local Islamic community creates opportunities for students to develop competencies through social and religious engagement. The findings indicate that students learn to communicate with community members, organize activities, articulate Islamic values, and engage with local cultural traditions.

Observation of educational activities showed that community interaction frequently became an informal learning environment. Students practiced communication, leadership, organization, and social responsibility through community-connected activities. These experiences are particularly relevant to halal tourism because tourism workers frequently act as cultural intermediaries between visitors and local communities. An institutional participant emphasized: *"In tourism, students may become representatives of their community. They need to know how to communicate Islamic values and local culture without making visitors feel that they are outsiders."* (Interview quotation; IAIHN-IR-02, Institutional Representative, 2026).

This finding highlights the importance of intercultural competence, which receives comparatively less attention in conventional discussions of halal tourism education. Explaining

Islamic practices, local traditions, and cultural meanings to visitors requires communication skills and cultural confidence. Islamic higher education can provide this competency by integrating local cultural knowledge with professional communication and experiential learning.

The cross-case analysis shows that collaboration functions differently across the three institutions. UIN Mataram relies more strongly on formal academic and tourism-sector connections, UMMAT emphasizes community and environmental engagement, while IAI Hamzanwadi relies more strongly on local Islamic and social networks. These differences reflect institutional traditions and show that no single model of competency development exists for Islamic higher education in halal tourism. Nevertheless, the cases share a common limitation: collaboration is not yet consistently institutionalized as a systematic component of curriculum management. Several partnerships depend on individual lecturers, specific programs, or temporary activities. Interviews suggest that institutions recognize the importance of collaboration but still struggle to maintain long-term industry relationships, align stakeholder expectations, and translate field experiences into formal assessment. A curriculum manager summarized this challenge: "*We already have cooperation and field activities, but the challenge is making them part of a continuous system. Sometimes students have excellent field experiences, but the learning outcomes and assessment are not always connected clearly with those experiences.*" (Interview quotation; UINM-CM-03, Curriculum Manager, 2026).

This finding is important because it distinguishes collaboration from curriculum integration. Establishing a partnership does not automatically transform education. The partnership becomes educationally meaningful when the institution defines competencies, prepares students before field engagement, supervises their activities, assesses learning outcomes, and uses stakeholder feedback to improve the curriculum. The findings therefore suggest that competency development in halal tourism requires a continuous institutional cycle. Institutions first identify changes in tourism-sector needs, translate them into competency expectations, integrate those expectations into curriculum and learning activities, provide students with practical experiences, obtain stakeholder feedback, and use that feedback to refine the curriculum. The cycle connects curriculum management with the regional tourism ecosystem.

This finding contributes to previous research in two ways. First, it extends research on halal tourism human resources by showing how competency requirements can be translated into educational processes. Studies such as Al-Zaqeba et al. (2025) and Permatasari & Khair (2025) emphasize the importance of human-resource transformation and digital readiness. However, the present findings show that universities must create institutional mechanisms to develop such competencies. Second, it extends research on Islamic higher education curriculum transformation by demonstrating that institutional context matters. Islamic universities do not respond to external change in the same way. Their responses reflect institutional identity, academic programs, leadership, local networks, and relationships with surrounding communities.

The three cases demonstrate an emerging model of Islamic higher education preparation for the halal tourism era. The model begins with recognition of changing tourism-sector competency demands and continues through curriculum adaptation, integration of Islamic and local values, experiential learning, and stakeholder collaboration. The three institutions implement these processes differently, but their experiences indicate that effective preparation

for halal tourism requires Islamic higher education to move beyond the conventional separation between religious education and professional education.

The central finding is therefore not simply that Islamic higher education needs to add tourism content to its curriculum. Rather, it needs to develop an integrated educational ecosystem in which Islamic values, professional competencies, digital capabilities, local wisdom, and practical experience reinforce one another. UIN Mataram demonstrates the potential of aligning formal curricula with sharia tourism; UMMAT demonstrates the contribution of interdisciplinary and community-based learning; and IAI Hamzanwadi NW Lombok Timur demonstrates the importance of Islamic identity and local cultural embeddedness. These three cases suggest that curriculum transformation becomes more meaningful when institutions treat identity not as an obstacle to professionalization but as a resource for developing distinctive competencies for halal tourism.

Discussion

The central finding is that preparing Islamic higher education for the halal tourism era requires integrated curriculum alignment rather than simply adding tourism-related courses. The experiences of Universitas Islam Negeri Mataram (UIN Mataram), Universitas Muhammadiyah Mataram (UMMAT), and Institut Agama Islam Hamzanwadi NW Lombok Timur demonstrate that institutional responses are shaped by different educational traditions, curriculum structures, and relationships with local communities. Despite these differences, the three cases point toward a shared requirement: graduates need competencies that combine Islamic ethics and religious literacy, professional tourism competence, digital competence, communication and interpersonal skills, and local-cultural understanding. These domains should not be treated as separate educational components. Instead, they need to be connected through a curriculum that translates the changing requirements of the halal tourism ecosystem into clear learning outcomes, relevant learning experiences, and appropriate competency assessments.

This finding extends the discussion of halal tourism by shifting attention from destination attributes and tourist experiences toward the educational processes through which tourism-related human capital is developed. The halal tourism ecosystem depends not only on the availability of Muslim-friendly facilities and services but also on tourism professionals, entrepreneurs, destination managers, and community actors delivering services that are professionally competent, ethically responsible, digitally accessible, and culturally appropriate. Islamic higher education can contribute to this ecosystem by connecting its educational mission with the evolving needs of tourism businesses, government institutions, destination managers, and local communities. However, this contribution cannot be assumed merely because an institution has an Islamic identity or offers religious education. It depends on whether the institution systematically identifies emerging competency requirements and translates them into its curriculum and educational practices. In this respect, the findings support an ecosystem-oriented understanding of curriculum transformation in which universities act as intermediaries between Islamic educational values, professional standards, and regional development needs (Firdaus et al., 2025).

This interpretation matters because earlier halal tourism research has focused heavily on tourists and destination attributes. Subsequent studies have examined the conceptual

foundations of halal tourism through halal attributes, perceived value, satisfaction, and tourist experience. The present findings shift attention from the consumption side of halal tourism to its human-capital production side. If halal tourism depends on competent hospitality personnel, destination managers, entrepreneurs, guides, and community actors, universities must translate these occupational requirements into educational outcomes. Thus, Islamic higher education contributes not only by supplying labor but also by defining which competencies constitute responsible and professional participation in the halal tourism ecosystem (Fatmawati et al., 2023).

The second important finding concerns the role of Outcome-Based Education (OBE) as a mechanism for translating tourism-sector needs into curriculum practice. UIN Mataram provides the clearest example of this alignment. Its Islamic Religious Education program explicitly integrates Islamic sciences, educational sciences, technology, and local wisdom and uses an OBE-based curriculum linked to stakeholder needs (Kushwaha, 2026). This institutional orientation matters because OBE begins with what graduates should be able to demonstrate, not what lecturers intend to teach. Consequently, halal tourism can become an educational concern when tourism-related competencies are translated into observable graduate outcomes, learning activities, and assessment (Chotimah et al., 2025).

Recent research supports this interpretation. Manggali et al. (2024) show that OBE in Islamic higher education requires measurable learning outcomes, appropriate teaching strategies, and assessment aligned with competency development. Rahmawati & Wahyuni (2024) identify a distinctive challenge in Islamic higher education: institutions must negotiate competency-based outcomes with Islamic ethical and spiritual formation. The Lombok findings provide an empirical response to this challenge. Islamic values do not have to compete with professional competencies. Instead, they can become part of the competency architecture when institutions translate values such as trustworthiness, hospitality, cleanliness, responsibility, fairness, and respect into professional behavior (Gao, 2026).

This finding produces an important theoretical refinement. Competency in Islamic higher education should not be understood as purely technical competence. In the context of halal tourism, competency is multidimensional and integrative. A graduate may understand tourism management but remain inadequately prepared if the graduate cannot communicate across cultures, explain halal practices appropriately, use digital platforms, or demonstrate ethical service. Conversely, religious knowledge becomes professionally meaningful when students can apply Islamic principles to actual tourism situations. The research therefore proposes that Islamic higher education should conceptualize competency through the intersection of professional competence, Islamic ethical competence, and contextual-cultural competence.

The comparison among the three institutions further demonstrates that curriculum transformation is institutionally situated. UIN Mataram's explicit connection with sharia tourism encourages formal integration of tourism competencies. UMMAT's professional and community-oriented orientation encourages interdisciplinary and experiential learning, while IAI Hamzanwadi NW Lombok Timur places stronger emphasis on Islamic character and local cultural embeddedness. These differences are not merely contextual variations; they explain why similar external pressures can generate different educational responses.

This finding challenges a standardized understanding of curriculum transformation. The literature on OBE often emphasizes alignment, measurable outcomes, and institutional

accountability (Jaya et al., 2025). However, the Lombok cases suggest that alignment must remain sensitive to institutional identity and local context. A single national competency framework may establish minimum standards, but Islamic higher education institutions can develop distinctive graduate profiles by drawing upon their respective intellectual and cultural traditions. In this sense, institutional identity becomes an educational resource rather than a constraint.

The findings also indicate that integrating hospitality and local wisdom into halal tourism education should be examined as a question of curricular operationalization rather than institutional commitment alone. At UIN Mataram, the findings identify hospitality as a multidimensional competency encompassing communication, cleanliness, safety, ethical service, and sensitivity to local culture. These dimensions suggest that professional hospitality in halal tourism education cannot be reduced to providing religious facilities or observing formal service standards. It also involves applying Islamic ethical principles in interactions with visitors and responding appropriately to the destination's cultural characteristics.

The implications for sustainable destination development are similarly significant. The findings on community-oriented learning at UMMAT indicate that engagement with local communities and environmental resources can give students opportunities to examine tourism development in its social and ecological context. Meanwhile, the emphasis on Islamic values and local cultural knowledge at IAI Hamzanwadi NW Lombok Timur highlights the educational relevance of understanding local traditions and community relationships. Taken together, these cases suggest that local wisdom can contribute to competency development when it informs students' understanding of destination identity, community interests, and culturally appropriate professional practice. Nevertheless, the evidence should not be interpreted as demonstrating that all three institutions have established comprehensive sustainability-oriented curricula. Further institutional and curricular examination is needed to determine the extent to which environmental protection, cultural preservation, community participation, and local economic benefits are systematically incorporated into learning outcomes.

These findings also refine the interpretation of Outcome-Based Education in Islamic higher education. OBE provides a framework for translating broad educational aspirations into intended learning outcomes, learning activities, and assessment practices. However, the findings indicate that alignment among these elements remains a key implementation challenge. While curriculum documents and classroom activities show an orientation toward practical competency development, reported inconsistencies in competency assessment and some activities' dependence on individual lecturers suggest that curricular alignment is not necessarily complete. The analytical implication is that OBE implementation should be examined not only through the formulation of learning outcomes but also through the coherence between those outcomes, students' learning experiences, and the procedures used to evaluate demonstrated competence.

The relationship between OBE and local wisdom therefore represents a substantive challenge for Islamic higher education. Institutions must preserve the contextual and ethical dimensions of Islamic and local cultural traditions while formulating learning outcomes explicit enough to guide teaching and assessment. This requires avoiding two limitations: treating local wisdom as symbolic curricular content without clear educational application, and reducing

professional competence to technical performance without considering ethical and cultural responsibility. The findings suggest that curriculum transformation becomes more meaningful when professional skills, Islamic ethics, cultural understanding, and sustainability-related responsibilities are connected within a coherent educational process. Nevertheless, the extent to which this integration produces demonstrable graduate competence remains a question that requires more systematic assessment.

The third major interpretation concerns the importance of experiential and ecosystem-based learning. The findings indicate that students develop tourism-related competencies most meaningfully when they engage with communities, destinations, environmental resources, and tourism stakeholders. This finding explains why curriculum transformation cannot stop at curriculum documents. A revised course description does not necessarily produce a more competent graduate. Competence develops when students repeatedly apply knowledge in situations that resemble the environments in which they will work.

This finding is consistent with Sutono et al. (2024) Muslim-friendly tourism value-chain model, which identifies education, institutional synergy, community empowerment, technology, industry, and policy as interconnected components. The present study adds an educational mechanism to that model: universities can convert ecosystem demands into learning experiences. Community engagement, fieldwork, internships, destination analysis, entrepreneurship projects, and stakeholder interaction consequently function not merely as extracurricular activities but as curriculum-based mechanisms for competency formation.

The three cases reveal why local wisdom matters. Lombok's halal tourism identity cannot be separated from Sasak culture, Islamic traditions, community structures, and local environmental resources. Incorporating local wisdom therefore gives students contextual competence that generic tourism education may overlook. This matters because tourism graduates often act as cultural intermediaries. They do not simply provide services; they interpret places, communities, traditions, and religious practices for visitors. Islamic higher education can prepare students for this role by combining Islamic literacy with intercultural communication and local-cultural knowledge. The findings also reveal a significant implementation gap. Although the three institutions demonstrate curriculum innovation and external engagement, these practices are not always fully institutionalized. Some competency development depends on individual lecturers, specific programs, temporary partnerships, or field activities that are not consistently connected to assessment. This finding aligns with recent OBE research identifying lecturer readiness, resources, and assessment as ongoing challenges in Islamic higher education. The implication is important: evaluate curriculum transformation by implementation coherence, not by the existence of a revised curriculum document.

The evidence from UIN Mataram reinforces this point. Its curriculum documentation explicitly incorporates stakeholder input, including recommendations concerning technology, field experience, project-based learning, and alignment with community needs (Siti Romlah et al., 2025). This demonstrates that stakeholder participation can move beyond symbolic consultation when institutions use stakeholder feedback to revise learning experiences and competency expectations. For halal tourism, the same mechanism should involve tourism businesses, destination managers, local governments, halal-industry actors, communities, and tourism organizations.

Table 2. Islamic halal tourism competency alignment model

Analytical dimension	Institutional evidence	Interpretation	Contribution to halal tourism
Institutional identity	UIN Mataram, UMMAT, and IAI Hamzanwadi demonstrate different educational traditions	Institutional identity shapes curriculum priorities	Produces contextually distinctive graduate profiles
Competency alignment	Islamic, professional, digital, communication, and local-cultural competencies increasingly appear in curriculum practices	Tourism demands reshape the meaning of graduate competence	Improves graduate readiness
Islamic integration	Islamic ethics connect with hospitality, responsibility, cleanliness, and respectful service	Islamic values become operational rather than merely doctrinal	Strengthens ethical tourism practice
Experiential learning	Fieldwork, community engagement, tourism activities, and applied assignments	Students develop competence through authentic contexts	Connects academic learning with destination realities
Stakeholder collaboration	Universities interact with communities and tourism-related actors	External actors become sources of curriculum knowledge	Creates feedback between education and tourism
Institutionalization challenge	Some innovations remain program- or lecturer-dependent	Curriculum reform is not yet fully systemic	Requires stronger curriculum governance and assessment

Table 2 shows that the most important educational transformation is a shift from a content-based curriculum to ecosystem-oriented competency alignment. This proposition extends existing OBE discussions by adding the regional tourism ecosystem as an important source of learning outcomes. It also extends halal tourism research by identifying Islamic higher education as an institutional mechanism for producing human-resource readiness.

The research consequently answers the original research question in a nuanced way. Islamic higher education in Lombok is preparing for halal tourism, but it does not follow a single pathway. UIN Mataram shows the strongest formal alignment between Islamic education, OBE, and sharia tourism; UMMAT shows the value of interdisciplinary and community-based engagement; and IAI Hamzanwadi NW Lombok Timur shows the importance of Islamic identity and local cultural embeddedness. These differences suggest that effective curriculum

transformation should preserve institutional distinctiveness while establishing a common commitment to professional, ethical, digital, and contextual competence.

The broader implication is that halal tourism should become a curricular context for educational innovation rather than merely a tourism specialization. Islamic higher education can contribute most effectively when it prepares graduates who understand tourism professionally, consistently practice Islamic ethics, communicate across cultural boundaries, use digital technologies responsibly, and engage local communities sustainably. Such an approach transforms halal tourism from an external labor-market demand into an opportunity to renew the mission and relevance of Islamic higher education.

In theoretical terms, this research proposes a synthesis between Outcome-Based Education and the Muslim-friendly tourism ecosystem. OBE explains how institutions translate external demands into measurable graduate competencies (Mahrishi et al., 2025). In contrast, the ecosystem perspective explains where those demands originate and how students can develop competencies through interaction with industry, communities, destinations, and institutions. Their intersection provides a useful framework for understanding curriculum transformation in Islamic higher education situated within emerging halal tourism destinations. The research's central contribution is the proposition that Islamic higher education should not merely prepare graduates for halal tourism; it should help shape what competent, ethical, culturally grounded, and socially responsible halal tourism means in practice. In Lombok, this role becomes particularly important because tourism development, Islamic identity, local wisdom, and regional economic transformation intersect within the same educational and social environment.

Conclusion

This study demonstrates that preparing Islamic higher education for the halal tourism era is fundamentally a matter of aligning institutional educational missions with evolving professional, technological, ethical, and cultural demands. The comparison of UIN Mataram, UMMAT, and IAI Hamzanwadi NW Lombok Timur indicates that curriculum transformation is shaped by institutional identity and local context. However, these differences do not eliminate the need for a shared foundation of graduate competencies. Rather, they suggest that institutional distinctiveness becomes an educational advantage when a coherent curriculum connects Islamic values, professional capabilities, digital literacy, interpersonal skills, and local-cultural understanding, and supports them with relevant learning experiences and competency assessments.

The central analytical implication is that curriculum transformation and competency development are interdependent processes. Curriculum revision alone cannot ensure graduate readiness if learning activities, stakeholder engagement, and assessment practices do not provide opportunities to develop and demonstrate the intended competencies. Conversely, professional or community-based activities may have limited educational value when they are not systematically connected to curriculum outcomes. The findings therefore support an integrated approach in which competency demands from the halal tourism ecosystem inform curriculum design, guide experiential learning, and provide a basis for continuous educational improvement. This interpretation positions Islamic higher education not merely as a provider of religious

knowledge or a supplier of labor, but as an institution that connects ethical formation, professional preparation, and locally grounded tourism development.

The study contributes by synthesizing curriculum transformation, multidimensional competency development, and institutional context into an analytical framework for understanding Islamic higher education's response to halal tourism. Nevertheless, the findings are based on three institutions in Lombok and focus on institutional practices rather than measuring the long-term effectiveness of curricula or graduates' actual workplace performance. The framework should therefore be understood as a contextually grounded analytical contribution rather than a universally validated model. Further research involving additional institutions, tourism-sector employers, and graduate outcomes could examine how the proposed relationships operate in different settings and whether integrated curriculum alignment contributes to measurable improvements in professional readiness.

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