

Halal Tourism In Islamic Business Perspective

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Abstrak

Artikel ini bertujuan untuk menjelaskan perkembangan pariwisata halal dan bagaimana dampak pariwisata halal terhadap bisnis Islam. Pariwisata halal tidak berdiri sendiri, akan tetapi pariwisata halal didukung oleh berbagai sector bisnis lain dalam sebuah ekosistem. Perkembangan pariwisata halal akan mendorong pertumbuhan sector bisnis halal atau bisnis Islami lainnya seperti perhotelan, kuliner, transportasi, atraksi atau eksebisi dan lain sebagainya. Sebagai bagian dari pendukung pariwisata halal, maka sektor-sektor tersebut juga harus halal. Peranan pelaku bisnis untuk mengembangkan kreatifitas dalam rangka melayani kebutuhan wisatawan muslim melalui produk-produk dan layanannya perlu ditingkatkan tentunya yang sesuai dengan nilai-nilai Islam

Kata kunci: Pariwisata Halal, Bisnis Islami

Abstract

This article aims to explain the development of halal tourism and how halal tourism impacts Islamic business. Halal tourism does not stand alone, but halal tourism is supported by other business sectors in an ecosystem. The development of halal tourism will encourage the growth of the halal business sector or other Islamic businesses such as hospitality, culinary, transportation, attractions or exhibitions, and so on. As part of supporting halal tourism, those sectors must also be halal. The role of businesses to develop creativity to serve the needs of Muslim tourists through their products and services need to be improved of course following Islamic values.

Keywords: Halal Tourism, Islamic Business

INTRODUCTION

Background

Indonesia is the country with the largest Muslim population in the world. With the richness of nature, cultural diversity, beautiful panoramas, history, and old civilizations, the character of its citizens is friendly to be an attraction for foreign tourists to make tourist visits. In the last three years as the data below, there has been a surge in the flow of tourists to Indonesia to travel to areas considered exotic and interesting.

Tabl 1. Number of tourist visits to Indonesia
2017-2019

Tahun	Jumlah Wisata ke Indonesia
2019	16.10 juta turis
2018	15.81 juta turis
2017	14.03 juta turis

Sumber: www.goodnewsfromindonesia.id

The government of Indonesia began to develop the halal tourism industry in 2012 (Micom, 2016). There are 13 Provinces of West Nusa Tenggara, Nangroe Aceh Darussalam, West Sumatra, Riau, Lampung, Banten, DKI Jakarta, West Java, Central Java, Yogyakarta, East Java, South Sulawesi, and Bali. Considerations in determining tourism destinations are based on the readiness of resources, culture, regional tourism products, and accommodation (Andriani et al., 2015). Currently, Indonesia's tourism sector contributes to approximately 4% of the total economy. In 2019, the Government of Indonesia wants to upgrade this figure to 8% of GDP, the number of visitors needs to be upgraded to approximately 20 million. To achieve this target, the government will focus on improving Indonesia's infrastructure (including

information and communication technology infrastructure), access, health & hygiene and also improving online promotional campaigns (*marketing*) abroad. The government also revised its free visa access policy in 2015 to attract more foreign tourists.

In Ramadhan (2014) it was quoted that the Chairman of Sharia Economic Journalists (JES) Krestopo stated that the development of Sharia tourism contributes directly to the development of the national Sharia economy, this is evidenced in other countries that have done this and the evidence is that the Islamic financial sector and the real sharia sector can go hand in hand. Krestopo also added that the sharia economy is an integral part of the global economy that existed during this time. This is inseparable from his role as an alternative economy.

Halal tourism in Indonesia is still growing. This phenomenon is justified by Public Relation Dwidaya Tour, Fransiscus Siahaan in an interview conducted by Rizqi (2020) in phinemo.com to several parties who are directly involved in the field of tour services. A similar experience was also felt by Fahmi Adimara, travel blogger and Local Guide. According to him, Indonesia's halal tourism trend has now begun to develop in a positive direction. The principle of Halal Tourism Indonesia itself in general is the provision of tourist services by following the rules of Islamic law. A simple example is the availability of worship services such as mosques, halal food menus, and no pork, qibla directions, provision of ablution areas, and more. Although it is titled halal tourism for Muslims but does not mean this halal tour cannot be enjoyed by non-Muslim tourists. This will also add to the comfort of all tourists, both in terms of services and facilities available. In essence, halal tourism not only

targets Muslims but also non-Muslim tourists in general.

Departing from that value, activists and practitioners strive to design various real sectors that can be developed in the realm of Sharia economy, one of which is sharia tourism. Pertiwi (2011) explained that one of the concrete steps in the effort to develop Sharia tourism is to design products and sharia tourism destinations. Sharia tourism can mean traveling to destinations and tourist attractions that have Islamic values and also whose food is halal, hotels are halal, means of worship are available, and others. Saefudin (2015) basically, sharia tourism is the principle of sharia-based tourist services, ranging from inns, restaurants, to worship facilities. Usually, the tour packages offered range from sharia hotels, halal food, religious attractions such as the tombs of guardians, boarding schools, to tourist villages and local culinary centers.

As part of economic activity, halal tourism can contribute to the development of Islamic business. This article tries to describe the Islamic business sectors that are also growing with the growth of the halal tourism industry.

LITERATURE REVIEW

Halal Tourism

Halal or Sharia tourism or *Halal Tourism* is one of the tourism activities intended for Muslim and non-Muslim tourists whose implementation is following sharia rules or by Islamic. Sharia tourism (*halal tourism*) can be defined as a variety of tourism activities supported by various facilities and services provided by the community, businessman, government, and local governments that meet

sharia requirements. Nowadays sharia tourism has grown rapidly in some countries such as Japan, Turkey, and some countries.

According to Farahani & Henderson in (Chanin, Sripasert, Rahman, Sobri Don, 2015) halal tourism integrates religious motivations and tries to determine or maintain an Islamic lifestyle and overcome discrepancies with Western tourism practices that currently dominate the modern tourism industry. The demand for resorts, hotels, and halal transportation from Muslim tourists who hold fast to religious values makes tourism industry players make adjustments. In some tourist destinations, hotels offer facilities that suit the religion of Muslim tourists. Similarly, halal tours include flights that do not provide alcohol or pork food, prayer time reminders, and broadcast programs that are part of the entertainment offered.

Duran (2013: 926) emphasizes that tourism has a variety of social and cultural impacts. According to Albayrak and Özkul (2013: 20), the tourism sector is increasing significantly by the day. Halal tourism is a new product of the Muslim and non-Muslim market. Halal tours include food, various products, and services. It is a dynamic market with an increasing number of Muslim tourists. The global halal industry has become one of the most developed industries.

Islamic tourism can be defined as "the activities of Muslims who travel to and live in places outside their usual environment for no more than one year in a row for the participation of activities derived from Islamic motivations unrelated to the implementation of activities that are acted from within the place visited" (Duman, 2011: 6). Halal tourism indicators according to the fatwa DSN-MUI: 108/DSN-MUI/X/2016 tourism organization based on sharia principles

is not much different from the content of west Nusa Tenggara regional regulation number 2 of 2016 on halal tourism (Adinugraha, et.al, 2021).

An important point to note is that Muslim tourists should not be targeted in the same way as non-Muslim travelers. The main difference is that it offers activities that eliminate gambling, drinking, and all other party-related activities. Visits to mosques and other Islamic-related sites can also be included in the itinerary. It is also very important to provide halal food and set aside time for prayer throughout the tour

As a niche market of "halal-friendly" tourism including; halal hotels, halal transportation (*halal airlines*), halal food restaurants, halal tour packages, and halal finance (Zulkifli et.al, 2011: 299; Jaelani, 2017) In addition, it refers to the government's consideration in setting tourist destinations as quoted by Andriani, et.al (2012) that tourism destinations.

Tourism In Islamic Perspective

Tourism in Arabic terms is known as al Siyahah, al-Rihlah, and al Safar (Baalbaki, 1995: 569, 652). The definition of tourism according to Echols & Shadily (2010: 156) is an activity or travel activity conducted by humans both individually and in groups. Historically human activities traveling from one place to another have been known for thousands of years. Travel is carried out in the framework of various purposes, among others: studying, doing business, conducting political affairs, friendship, da'wa, medicine, and so on (Musthafa & Khunaini, 2019; Muhajirin, 2018).

As an activity that is mu'amalah tourism in general mubah (permissible) then to be developed as long as it is not contrary to the basic principles of Islamic teachings. Tourism is

expected to be a medium of growing awareness, faith, and laughter and achieving the noble values of life. The purpose of halal tourism is in essence not only aimed at obtaining worldly pleasures but the achievement of nobler goals. First, that tourism is intended to strengthen the faith (aqidah) culprit as in surah al Ankabut (29):20 where Allah calls people to travel on the earth and think about various phenomena and the creation of nature. The activity of reasoning and pondering (tadabbur) against the verses of the causal for the perpetrator whose heart is clean will strengthen the faith in God (Shahriza, 2014).

Second, to meet the economic needs of the culprit as mentioned in surah al-Jum'ah (62): 10). History proves that human trafficking activities from city to city or country to country can move the wheels of the economy both the perpetrators and society and the country. God's command to perform Friday prayers and continue the movement to seek God's gift can be interpreted as encouragement to travel business. Third, that tourism is intended to deepen the knowledge and experience of the culprit as mentioned in surah Ali Imran (3): 137. The spread of science from one region to another so that the civilizations of the world were born. Islamic history motivated his people to study, even to a far country. One of the important reasons for the growth and development of Islamic civilization is tourism trips aimed at studying science.

Fourth, that tourism is intended to strengthen brotherhood and friendship as in surah al Hujarat (49):13. Tourism activities by visiting various regions with differences in ethnicity, nation, language, and culture will give birth to mutual recognition, empathy, mutual respect. Fifth, that tourism is intended to obtain pleasure by enjoying the beauty, facilities,

happiness with family, descendants, and wealth that it has as surah ali Imran (3):14. Travel is done to get a chance to have fun in a healthy and halal way. Healthy and rewarding pleasures can be achieved by traveling from city to city or from country to country by witnessing God's beautiful creations can cause pleasure and strengthen the faith. Sixth, that tourism is intended to carry out worship activities as instructed by God (Shahriza, 2014). Worship activities such as performing Hajj are instructed in Surah al Haj: 27 and umrah orders in Al Baqarah 158 and 196 and a visit to the qibla of the first Islamic ummah, the masjid al-maqdis

Islamic Business

According to the Islamic view, business is a worldly activity that is worth ibadah. A business activity in Islam based on norms (provisions) under the sharia that has been determined by Allah through the Qur'an and Sunnah. According to Setyowati (2019) doing business (trading) is a job that is permitted by Allah, then automatically with the emergence of Islamic business cannot be separated from the start of the application of Islamic economy in daily life. Islamic business activities are derivative activities of Islamic economic activity. Business activities are an integral part of economic discourse.

According to Yusanto (2002) Islamic business is a series of business activities in various forms that are not limited to the amount of ownership of his property (goods or services) including profit, but limited in how to obtain it and the use of his property under the rules of the Qur'an right-wrong, good-bad, and halal and haram rules. Islamic business is not just a sharia financial institution, but a restaurant, hospitality, and tourism.

Muhammad Syafii Antonio (2011: 54) explains the business paradigm built on the principles of :

- 1). The principle of tawhid (unity)
- 2). Principle of balance (fairness/equilibrium)
- 3). Balance describes the horizontal dimension of honesty in transactions, not detrimental and detrimental.
- 4). Principle of free will (ikhtiyar / freewill)
- 5). Principle of responsibility (responsibility)

In addition to the above principles, on a practical level according to Juliana, Fathir & Sulthan (2019), the Prophet's business has adopted several modern strategies, namely:

- 1) *Customer Oriented* is a business principle that always maintains customer satisfaction (Afzalurrahman, 1997).
- 2) Transparency is an effort to maintain the quality, accuracy of quantity, composition, chemical elements, and others to create a sense of security and comfort for consumers.
- 3) Healthy Competition by providing each other with the best service, product innovation, and the absence of collusion practices.
- 4) Be fair to consumers by not committing fraud and provide the same services to all consumers.

Rasulullah not only teaches how to perform good worship but also how to do business by Islamic values (Wijayanti, 2018). Modern business principles such as, efficiency, transparency, healthy competition, credibility, maintaining relations through human services, can be found in Muhammad's ethics and business behavior before becoming a prophet. The Qur'an emphasizes and explains that business should not be done in a vile and wrong way but based on volunteering or pleasure (Alawiyah, Santoso, and Damayani, 2021).

Halal Tourism and Islamic Business Activities

Tourism is part of business activity that in the last two decades has been growing rapidly. The halal tourism industry is in its which also contributes to the increase in growth. The growth of halal tourism encourages the growth of the Islamic business industry.

a. Sharia Financial and Banking Institutions

In general, the model of cooperation in Sharia financial institutions demands participation in profit sharing and loss sharing among partners involved in financial companies and avoiding interest (Zulkifli et al., 2011: 300). The role of Sharia financial institutions in the halal tourism industry includes the provision of capital for the halal tourism business sector with sharia financing patterns, sharia financial transaction services for partners involved in halal tourism and halal tourists. In addition to the financing sector, the provision of products for tourists, as well as the participation of Sharia financial institutions in the promotion of halal tourism (Fauzi, Astini, and Kartika, 2018). Muhammad (2019) analyzed the impact of sharia bank financing contributions on the number of religious tours and the growth of locally generated revenues. The large financing of sharia banks in the tourism sector such as restaurant and lodging businesses has contributed to increasing the number of halal tourists and the growth of local revenues (PAD). The results of this study can be used for the Islamic banking industry to support capital financing for the halal industry.

The development of halal tourism can encourage the use of Sharia financial products, in addition to the high public awareness of the functions and roles of Sharia Financial Institutions has a positive implication on the halal industry ecosystem that will ultimately clearly construct an ideal conception of halal tourism (Wicaksana, et.al, 2020). In some studies, there is an influence of mutualism between financial institutions and Sharia banking on the growth of businesses involved in halal tourism, on the other hand, there is a positive role of businesses involved in halal tourism towards financial institutions and Sharia banking (Gina & Efendi, 2016; Fauzi, Astini & Kartika, 2018).

b. Halal Hotel

The needs of Muslim tourists include the development of Islamic lifestyle during the holidays such as halal food, supporters in daily worship such as prayers, and cleanliness of residences. Where halal tourism businesses must provide the needs of a Muslim in traveling following the value of Islamic teachings and not violate its provisions (Jafari & Scott, 2014). The halal hotel provides halal service to Muslim tourists. Halal hotels are not only limited to the provision of halal food but also include services and operational services and hotel management is managed with Islamic principles.

In this decade Indonesia conducts halal tourism development by developing infrastructure including sharia hotels (Kemenpar, 2015). Sriprasert, Chainin, & Rahman (2014) stated that the majority of Muslim tourists use hotel accommodation, or homestays when making tourist visits. Thus, it is logical that sharia hotels will

develop in line with the development of halal tourism. This is possible because Muslim tourists certainly need lodging by sharia (Poria, 2003).

Sharia hotels in Indonesia in 2016 amounted to 101 hotels, which is far from the ideal number expected. Until 2019 only 5 hotels have obtained sharia certificates from DSN MUI. The entire sharia hotel certification process refers to MUI Fatwa No. 108 on Guidelines for The Implementation of Tourism based on Sharia Principles (okemuslim, 2019). The ideal number of sharia hotels is 273 sharia hotels with 8,880 rooms to accommodate the needs and desires of Muslim tourists for sharia hotels (Sofyan, 2016), so sharia hotels need to be developed intensively. Of course, the need for Sharia hotels becomes its Islamic business opportunity, and this causes many star hotels to convert to Sharia hotels to take advantage of opportunities.

c. Halal Transportation

Halal transportation is currently widely studied by researchers in various parts of the world (Rusyadiana. et.al, 2021). According to Coyle et al. (2011) transportation is the activity of movement of an item starting from a certain point to a set destination. Halal transportation emphasizes the separation of halal and non-halal in transport vehicles. This is the uniqueness of the concept of halal in Islam is very detailed and clear because there is a hadith that states between the halal and haram must be clear (Ngah, et.al, 2020). In the context of tourism can be interpreted the availability of means of transport that pay attention to aspects of halal ranging from flights, cars, tourism buses.

Transportation is a tool that one needs to reach the places that want to be visited becomes very important to be considered to facilitate tourists (Satriana & Faridah, 2018). Efforts to provide transportation in the form of public service facilities to reach tourist destinations need to pay attention to comfort, cleanliness of transportation facilities, conformity to Islamic values such as maintaining distance between male and female passengers who are not mahram, attitudes, and behaviors of transportation crews are polite and Islamic. In addition, transportation services must have a security protection system (Adinugraha, Sartika & Kadarningsih, 2018).

d. Halal Food

Kartal (2015) argues that halal food production is a universal concept for all religious people including for all tourists from different countries and different backgrounds. According to Battour & Ismail (2016), halal food products and services are not only local practices but already a demand for muslim and non-Muslims globally. Halal food is not only talking about the slaughter of animals by Islamic principles, the food served is food is not prohibited by Islam and does not serve alcoholic beverages (Zulkifli et al., 2011: 299), but includes how to present products and services of the best quality to serve the needs of non-Muslims in the demand of halal tourism market. Islam teaches that food products must be holy in terms of the form, content, and process of their handlers (Rahman, et. al, 2020). Halal tourism industry players must provide food and beverage products that have a halal certificate as a guarantee that the process of

supplying raw materials to the presentation is completely halal (Adinugraha, 2018).

e. Regional Pretorius Products

The contents of the tour package must be based on Islamic values. Islamic tour packages include visits to mosques, Islamic monuments, Islamic moments, and supporting events or activities during Ramadan. The uniqueness of natural resources is a characteristic that is owned by a tourist attraction that can be different from other objects. The uniqueness of natural resources is also a component of attraction that cannot be separated from the interest or unwillingness of visitors to visit tourist sites (Barus, Patana, & Affifudin, 2013). Natural tourism objects are natural resources that have the potential and strength of attraction for tourists and are intended to foster a love for nature, both in nature activities and after cultivation (Suwanto, 1997).

f. Halal Handicraft Products

According to the Global Halal Tourism Organization (GHTO), the rising per capita income of the global Muslim community appears to account for 15% of the share in the global consumer market, with the hope of increasing more in the coming years. Identification, marketing, and certification of halal-friendly brands, products, and services are becoming more important in regulating the handicraft industry. The habit of tourists buying iconic goods or souvenirs with tourist destinations is well captured by tourist industry actors, including the halal tourism industry. Halal handicraft products are products created by taste and initiative that contain elements of aesthetic art and utility elements that are not

contrary to Islamic values. Halal handicraft products are a blend of art, benefits, even the philosophy of life presented in a typical item marketed by craftsmen.

The growth of the halal tourism industry certainly encourages the growth of the halal handicraft industry. Until now halal handicraft product certification is still not popular in various countries. Halal handicraft certification efforts require a halal supply chain that is also managed with Islamic principles. Manufacturing of various scales and production capacities involving artisans and community groups of product suppliers to wholesalers, retailers, and customers directly plays a major role in distributing halal handicraft products.

g. Halal Attractions

Halal tourism is not only related to hotels and halal culinary but includes performances, attractions, demonstrations, and events that can be witnessed more mass that is part of tourism activities and does not conflict with Islamic values. As a halal tourist destination, the government can create events related to the halal lifestyle, such as Halal Tourism Expo. Tourist attractions that reflect halal tourism according to the needs of urbanites whose attractions are friendly (Khalifa, 2019). According to the Ministry of Tourism halal tourist attractions are performing arts and culture as well as attractions that do not conflict with the general criteria of sharia tourism. The sector is focused on providing tourist attractions or attractions for tourists. For example, cultural parks, entertainment, sporting, and cultural events, natural attractions and attractions, cultural relics,

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CONCLUSION AND RECOMMENDATION

Halal tourism is also defined as a tourist visit activity with tourism destinations and industries that prepare sharia-compliant tourism products, services, and facilities. The development of halal tourism as noted by the Global Muslim Travel Index (GMTI) from year

to year shows encouraging growth in the world, as well as in Indonesia. The growth of halal tourism can certainly have a positive impact on various sectors of halal business or Islamic business if the actors of the halal tourism industry can cooperate well with each other. With the growth of Islamic business, it is expected that the value of the benefits of halal tourism can be felt by ummat as an Islamic economic actor. This article tries to describe the role of halal tourism in the potential development of Islamic business qualitatively. It is expected that the upcoming research will conduct a quantitative study of the impact of halal tourism growth on Islamic business growth.

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