

The Halal Tourism Development through SOAR Approach in Central Java

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Abstract

Halal tourism activities are a part of the tourism industry with the services that pay attention to Islamic regulations. Halal tourism is currently one of the tourist industries that are currently global. Central Java was chosen to focus on developing halal tourism in Indonesia. The plan is considered as the pros and cons of the surrounding community who think that the presence of halal tourism will determine the discrimination. The author examined how the developments of halal tourism in Central Java using the SOAR approach. This study used a descriptive qualitative approach using the SOAR approach, namely internal functionality factors and external factors. This research can estimate the best way to determine what steps should be done in a good way in determining a strategy. The results shows that there were the steps that the Central Java government must take, namely optimizing the potential for increasing tourist attractions, reducing promotions to attract tourist visits, socializing halal tourism, creating associations of tourism stakeholders, creating interesting tourist attraction innovations and creative. Besides, Central Java government arranged local regulations for organizing halal tourism, optimizing information media, and the training for business actors.

Keywords: *Halal Tourism, Central Java, SOAR Approach*

Introduction

Halal tourism is a part of the tourism industry that provides services that refer to Islamic regulations and mostly aimed at tourists, the service is not providing food and drinks containing alcohol, the existing facilities must have a place of worship. (Ceha, 2018) The most important sector in developing the world economy is tourism. Halal tourism is one of the destinations that are going global with a new style of doing tourism activities which has a huge opportunity to be developed. (Mahdiyya, Malik & Srisusilaati, 2019) Central Java is the province chosen to develop halal tourism in Indonesia, but, in fact, many Indonesian people still think that halal tourism is the same as religious tourism such as the pilgrimage to the graves of guardians. (Masyrafina, 2019) The development of halal tourist destinations in Central Java still raises pros and cons. Tourists and the public still consider that planning halal tourist destinations can lead to discriminatory attitudes. (Solehudin, 2019)

Based on the above problems, the authors conducted research on the development of Halal Tourism through the SOAR approach in Central Java, the preparation of SOAR based on factors that describe the opportunities and strengths faced. It can be adjusted through aspirations which obtain measurable results, then it can be as a reference in determining strategic steps. (Stavros & Hinrichs, 2009) The result of this research helps estimate the best way to determine a strategic and things that need to be considered in carrying out this strategy, so that the government gets support in the halal tourism development program in Central Java.

Theoretical basis

The Concept of Islamic Tourism

Islamic tourism is deeply rooted in Islamic Sharia, where every Muslim is required to visit the holy city of Makah (in the Kingdom of Saudi Arabia) to perform Hajj (fifth pillar of Islam) when they are able to do it financially and physically. Therefore, every Muslim who does not actually live in the holy city needs to carry out tourism activities to fulfill its sharia requirements. In addition, millions of Muslims travel to the holy city of Mecca each year to perform Umrah. According to the latest information provided by the National Statistical Office of Saudi Arabia, during 2010, 14,757 million Kingdom tourists of the Kingdom of Saudi Arabia were visited (Saudi Arabia National Statistics Office, 2011). Almost all of these millions of people visit the Kingdom of Saudi Arabia to do Islamic tourism (Eid al-Fitr and El-Gohary 2015). However, Islamic Sharia has a big impact on traveling and encourages tourism. According to the Sharia Principles and the Islamic religion produced from the Koran (the holy book of Islam) and the Sunnah (teachings, instructions and practices of the Prophet Muhammad), it is found that travelers are considered closer to God and their prayers (asking God for something) are more responded to when traveling. Furthermore, religious responsibility and duties for travelers are less because a traveler can pray short, delay prayers and his fast during the holy month of Ramadan (Eid al-Fitr and El-Gohary 2015).

Muslims practice two types of tourism activities. First, pilgrimage tourism activities or called Hajj which is performed in the Kingdom of Saudi Arabia in a specific geographic area (Almasha'er Almoukadasa) including the holy mosques in Makkah, Arafah, Muzdalifah and Mina. This is done within a certain period of time, from the 8th to 13th of the 12th month (Dzulhijjah) according to the Hegira calendar. Allah (peace be upon him) says in the Qur'an (2: 197) 'Al-Hajj Ashoron Maalomat' means that it is done only at certain times of the year. Muslims who were taking part in this big event must act in a good manner. Allah says in the Qur'an (2: 197) 'If anyone carries out this obligation, there should be no obscenity, or crime, or strife in the Hajj'. It means that whoever decides to go on Hajj must have manners, so that are no immortality, sensuality or argument in Hajj (Idul Fitri and El-Gohary 2015).

The second type of tourism activity is called Islamic tourism, as the core theme of this research. Islamic tourism is essentially a new 'tourist' interpretation of the pilgrimage that combines religious and recreational tourism. So, this is 'unlike mass tourism which for Muslims' is characterized by hedonism, permissiveness, luxury. Islamic tourism is

instead proposed as an alternative to this hedonistic conceptualization of tourism (Jafari and Scott 2014). Muslims are encouraged to practice this type of tourism activities such as historical, social and cultural meetings, to gain knowledge, to socialize with other people, to spread God's Word and to enjoy and appreciate God's creation (Timothy and Olsen 2006). Undoubtedly, religious beliefs influence and direct Muslim adherents to travel to certain sites and influence their attitudes and attitudes towards behavior, perceptions and possibly emotions on those sites (Jafari and Scott 2014). Therefore, trends in the form of religious tourism may differ between adherents of different religions (Eid al-Fitr and El-Gohary 2015).

Characteristics of Sharia Tourism

The definition of Islamic tourism is an activity supported by various facilities and services provided by the community, businessmen, government and local governments that comply with Islamic law (Kemenpar, 2012). The facilities and services provided are no different from other public facilities, but the facilities and services do not conflict with Islamic values, so that the Muslim community can enjoy the facilities and services provided by the community freely. Islamic tourism has been introduced since 2000 from the discussion of the Organization of the Islamic Conference (OKI) meeting. Islamic tourism is a tourist demand based on the lifestyle of Muslim tourists during the holidays. In addition, Islamic tourism is tourism that is flexible, rational, simple and balanced. This tourism aims to motivate tourists to get happiness and blessings from Allah PBUH (Peace be upon him) (Munirah, 2012 in Dharma, 2017). Apart from the term sharia tourism, it is also known as Halal tourism or Halal tourism. On the positive side of sharia tourism which coincided with the 2013 Indonesia Halal Expo (Indhex) and the Global Halal Forum which was held on 30 October - 2 November 2013 at Semeru Room, 6th Floor, Commercial Center Building, JIExpo (PRJ), Kemayoran, Central Jakarta, Wednesday (30/10/2013), President of the American Islamic Nutrition Council, Muhammad Munir Caudry, stated that, "Tourism is a new concept of tourism. This is the success of religious tourism such as Umrah and performing the pilgrimage. Halal tourism is tourism that serves holidays, by adjusting holidays according to the needs and demands of Muslim tourists. In this case, hotels that adhere to sharia principles do not serve alcohol and have separate swimming pools and spa facilities for men and women (Wuryasti, 2013).

According to Sofyan (2012: 33) in the Ministry of Tourism (2015) the definition of sharia tourism is broader than religious tourism, namely tourism based on Islamic sharia values. As favored by the World Tourism Organization (WTO), sharia tourism consumers are not only Muslims but also non-Muslims who want to enjoy local wisdom. The owner of the Hotel Sofyan chain explained that the general criteria for sharia tourism are; first, have an orientation towards the general benefit. Second, it has an orientation of enlightenment, refreshment, and serenity. Third is avoid polytheism and *khurafat*. Fourth, free from immorality. Fifth, maintaining safety and comfort. Sixth is preserving nature and the environment. Seventh is respecting socio-cultural values and local wisdom.

The standard factor for measuring Islamic tourism in terms of administration and management for all tourists which has its own characteristics, among others: (Ceha, 2018)

1. Guides and staff must be disciplined and respect Islamic principles
2. Services to tourists must comply with Muslim principles
3. The building must comply with Islamic principles
4. Arrange all activities, therefore, it is not to conflict with Islamic principles
5. Transportation services must have a security protection system
6. Restaurants must follow international standards of halal service
7. Traveling to a place that is not against Islamic principles
8. There is a place provided for Muslim tourists to pray

From the characteristics of Islamic tourism described by Chukaew (2015), there are four important aspects that must be considered to support an Islamic tourism.

1. Location: there is implementation of the Islamic system in the tourism area. The tourism location chosen is one that is allowed by Islamic principles and it can increase the spiritual values of tourists.
2. Consumption: Islam pays close attention to the halal aspect of consumption; this is stated in Q.S Al-Maidah verse 3. The aspect of halal is in terms of its nature, its acquisition and processing. In addition, a study shows that tourists' interest in food plays a central role in choosing tourist destinations (Moir, 2012).
3. Transportation: Application of a system, such as the separation of seats between men and women who are not *mahrams*, so that Islamic law and the comfort of tourists are maintained (Utomo, 2014).
4. Hotel: all work processes and facilities provided are in accordance with sharia principles (Utomo, 2009). According to Rosenberg (in Sahida, 2009), services are not limited to the scope of food and drink, but also in the facilities provided such as a spa, gym, swimming pool, living and functional rooms for men and women, which should be separated.

General Criteria for Sharia Tourism

In KBBI (Big Indonesian Dictionary), tourism is related to travel for recreation; travel. According to constitution Number 10 of 2009 concerning on Tourism, Chapter I states that travel is a travel activity carried out by a person or group of people visiting a place for the purpose of recreation, personal development, or learning the uniqueness of the tourist attraction visited for a temporary period. Tourism is a variety of tourist activities and is supported by various facilities and services provided by the community, businessmen, government and local governments. (Sofyan 2012)

Sharia tourism is a Muslim travel activity when moving from one place to another or when in one place outside their normal place of residence for a period of less than one year and to engage in activities with Islamic motivation. Tourism activities in Islam must be in accordance with generally accepted Islamic principles, namely halal. (Sofyan 2012)

According to Tohir Bawazir, Islamic tourism is a tour which all processes are in line with the principles of Islamic sharia values. Whether starting from his own intention to worship and Allah's creation, during his journey he does not leave worship and after arriving at a tourist destination, does not lead to things that are against sharia, eating and drinking is *halalan thayyiban*, so that his return can also increase gratitude us to Allah. (Sofyan 2012)

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The general criteria for sharia tourism are to have an orientation to the common good, have an orientation of enlightenment, refreshment, and calmness, avoid polytheism and *khurafat*, free from immorality, maintain security and comfort, preserve the environment, respect socio-cultural values and local wisdom.

Objects in sharia tourism can be: natural tourism, cultural tourism, religious tourism, nature reserve tourism (Conservation Park), agricultural tourism (agro-tourism) and artificial tourism framed in Islamic values. Actually, sharia tourism destinations cannot be specified, it's just that this sharia tourism is in accordance with its concepts and characteristics. In this sharia tourism activity, there must be facilities that support the needs of Muslim tourists such as: providing halal food, prayer facilities, facilities in the bathroom for ablution, the direction of the Qibla in the hotel room, information on prayer times, services during the month of Ramadan, inclusion of an illegal label to find out products that cannot be consumed by Muslims, and recreational facilities that separate men and women. You can also add an interpretation of a tourist attraction that includes elements of Islamic values as a reminder and reflection for Muslims.

Fundamentally, sharia tourism is an understanding of the meaning of sharia in all aspects of tourism activities ranging from lodging, transportation facilities, food and beverage facilities, the financial system, to the facilities and tourism service providers themselves. For example, in the case of sharia, the guest house will not accept a guest partner who will stay overnight if the guest is a non-Muslim partner who is not bound by marriage, other than that hotels that carry the concept of sharia certainly will not sell alcoholic drinks and foods containing pork which is prohibited. in Islam.

Based on the results of the formulation of the Ministry of Tourism and Creative Economy (Kemenparekraf) and BPH DSN-MUI Sharia Tourism has the following general criteria: (Sofyan, 2012)

1. Enlightenment-oriented refreshment and serenity
2. Oriented to the general benefit
3. Avoiding immorality such as adultery, pornography, porno-action, liquor, etc.
4. Avoid polytheism and *kufarat*
5. Maintain security and comfort trust
6. Maintain ethical behavior with human values
7. Maintain environmental sustainability
8. Respect socio-cultural values and local wisdom
9. Universal and inclusive

Definition of Strategy

Strategy is important for the survival of a company to achieve effective and efficient company goals or objectives, the company must be able to face any problems or obstacles that come from within the company or from outside the company. Strategy is a tool to

achieve goals, in its development the concept of strategy must continue to develop and everyone has a different opinion of strategy. A strategy in a business is needed to achieve the vision and mission that has been implemented by the company, as well as to achieve goals or objectives, both short-term and long-term goals.

According to David (2011: 18-19) Strategy is a shared means with long-term goals to be achieved. Business strategies include geographic expansion, diversification, acquisition, product development, market penetration, tightening, divestment, liquidation, and joint ventures or joint ventures. Strategy is a potential action that requires a large amount of top management decisions and company resources. So a strategy is an action or activity carried out by a person or company to achieve predetermined goals or objectives.

According to Tjiptono (2006: 3) the term strategy comes from Greek, namely *strategia*, which means the art or science of becoming a general. Strategy can also be interpreted as a plan for the distribution and use of military power in certain areas to achieve certain goals. Meanwhile, According to Pearce II and Robinson (2008: 2), strategy is a large-scale plan, with a future orientation, to interact with From the definition of competition conditions, it can be concluded that the definition of strategy is an action planning process to achieve predetermined goals, by doing things that are continuous according to joint decisions and based on the point of view of customer needs. Rangkuti (2013: 183) argues that strategy is a comprehensive master plan, which explains how the company will achieve all the goals that have been set based on the mission that has been previously set. According to Stoner, Freeman, and Gilbert, Jr (2005), the concept of strategy can be defined based on two different perspectives, namely: (1) from the perspective of what an organization wants to do (intense to do), and (2) from the perspective of what the organization eventually does (eventually does).

Tourism Development Strategy

Development of tourism facilities and infrastructure, according to Fred (2004), tourists are people who temporarily travel to places or areas that are completely foreign to them. Therefore, before a tourist takes a tour, we first provide tourism infrastructure and facilities such as the following: (1) Transportation facilities, (2) Accommodation facilities, (3) Catering service facilities, (4) Tourist objects and attractions, (5) Recreational activities (6) Shopping facilities, and (7) Place or shop All of these are tourism infrastructure and facilities that must be held before we promote a tourist destination. Meanwhile, regarding infrastructure are all facilities that can enable the economic process to run smoothly in such a manner. In carrying out its functions and roles in tourism development in the regions, local governments must make various efforts in developing tourism facilities and infrastructure. Tourism facilities are divided into three important parts, namely: 1) Main Tourism Superstructures are: hotels, villas, restaurants. 2) Supplementing Tourism Superstructures are: cultural tourism and natural tourism. 3) Supporting Tourism Superstructures such as art markets, culinary delights, souvenirs and regional handicrafts. Besides, according to Joyosuharto (1995), tourism development has three functions, namely: (1) promoting the economy, (2) maintaining the national personality & preserving the functions and quality of the environment, (3) fostering a sense of love for the homeland and the nation.

Internal Environmental Factors

The development of potential tourist attractions and service needs must be supported by four components, namely: (Suwena, I Ketut & Widyatmaja, 2010)

1. *Amenit*, namely all kinds of facilities and infrastructure needed by tourists while in the tourist destination
2. Attraction is an area that can become a tourist destination, if the conditions support to be developed into a tourist attraction.
3. *Ancillary*, namely additional services including marketing, physical development, coordination of all activities and laws regulations.
4. Accessibility is all types of transportation or transportation services that are important access in tourism

External Environmental Factors

The external environment can be divided into five categories, namely: (Fred, 2004)

1. Socio-cultural factors include attitudes, values, beliefs, culture, race, ethnicity and lifestyle as well as the habits of the surrounding communities who interact with the company. (Harmuli, 2016)
2. Economic factors, the economy of a country will affect business conditions that are directly related to that country
3. Political factors. Political factors include legal and regulatory issues that control industry and individual businesses.
4. Technological factors, technological factors include the discovery of new discoveries in the form of objects and methods of implementation as well as new methods of doing a job.

Research Results and Discussion

Formulation of halal tourism development through the SOAR approach in Central Java

STRENGTH (S)	OPPORTUNITIES (O)
✓ Sharia tourism makes it easy to get halal food and drink, and out worship.	✓ The tourism sector is able to improve the country's economy and society.
✓ Central Java has the potential to have various tourist attractions.	✓ Traveling is part of the people's lifestyle, especially among the younger generation.
✓ Central Java has an attraction for Islamic activity, organizing muslim events and muslim shopping tours.	✓ High Muslim foreign tourist visits.
✓ Central Java accessibility can be reached easily.	✓ The majority of the population of Central Java is Muslim.
✓ Central Java infrastructure has been built.	✓ The people of Central Java are known for their hospitality.
	✓ Rapid development of technology and information.

ASPIRATIONS (A)	SA STRATEGY	OA STRATEGY
<ul style="list-style-type: none"> ✓ Providing Muslim Friendly Tourism education. ✓ The government plays an active role in the development of halal tourism in Central Java. ✓ Pentahelix tourism can be well coordinated. ✓ Increasing the competitiveness of tourism in Central Java. ✓ The enforcement of Sharia tourism standards including halal labeling on food. 	<ul style="list-style-type: none"> ✓ Optimizing all potential and increasing tourist attraction by improving the quality of facilities and infrastructure according to sharia standards. ✓ Socializing the concept of Sharia tourism through organizing muslim events, muslim festivals, Islamic activities. ✓ The government compiles local regulations regarding the implementation of sharia tourism. 	<ul style="list-style-type: none"> ✓ Optimizing information media with digital concepts as a medium for promotion and information for people who want to get information about halal tourism. ✓ Creating an association between stakeholders or tourism pentahelix involving various parties. ✓ Creating interesting and creative tourist attraction innovations.
RESULT (R)	SR STRATEGY	OR STRATEGY
<ul style="list-style-type: none"> ✓ Increasing in the economy from tourism activities. ✓ Able to increase domestic and foreign tourist visits. ✓ Generating additional foreign exchange for the country. ✓ New Jobs. 	<ul style="list-style-type: none"> ✓ Optimizing all existing potential and increasing the tourist attraction owned by improving the quality of facilities and infrastructure in accordance with sharia standards. ✓ Creating interesting and creative tourist attraction innovations. 	<ul style="list-style-type: none"> ✓ The Central Java government conducts training for business actors related to the development of sharia tourism. ✓ Strengthen promotional efforts regarding sharia tourism to attract tourist visits.

From the matrix table, the SOAR approach produces various alternatives for developing halal tourism in Central Java as follows:

1. To socialize the concept of sharia tourism by organizing Muslim events, Muslim festivals, and Islamic activities. Halal tourism has resulted in a misconception that has led to a long debate in the community and reaps the pros and cons of people who think that the existence of sharia tourism will cause discrimination. Therefore, it is necessary to do socialization, educate the public and business people, the government must strengthen literacy about Islamic tourism.
2. Optimizing potential and enhancing tourist attractions to improve the quality of facilities and infrastructure according to sharia standards. Central Java has various attractions and infrastructure which has been developed and has the potential to develop Islamic tourism. According to previous research by Fariz et al., the number of foreign tourist visits to Islamic tourism in Indonesia is predicted to increase. (Mardianto, 2019) The government needs to prepare by making improvements to facilities.
3. Optimizing information media with digital concepts as a medium for promotion and information for people who want to get information about halal tourism. Promotional efforts in the form of digital media that are easily accessible to everyone and can be managed effectively are needed. According to previous research by Rebecha Prananta, the number of publications and tourism promotions via the internet has become a

factor in attracting Muslim tourists from various countries to travel. (Prananta & Lokaprasidha, 2018)

4. The government drafted a regional regulation regarding the implementation of sharia tourism. There is no sharia standard in Central Java which remains valid, including the halal labeling of food.
5. Creating interesting and creative tourist attraction innovations. The tourist destinations to be developed must display uniqueness that no existing tourist destinations have had so far. According to previous research by Sopa Martina, product innovation is needed by a tourist area to be a good area in order to achieve high tourist visits. (Martina & Purnama, 2013)
6. Creating an association between stakeholders or tourism pentahelix involving various parties. Tourism development can never run alone; it needs cooperation in tourism development. According to previous research by Fadillah Wahyu, one way to maximize the existing potential is to implement the pentahelix model. (Saputri, 2020)
7. Strengthening promotional efforts regarding sharia tourism to attract tourist visits. To be able to increase tourist visits it is necessary to pay attention to promotions to introduce tourist objects. How to do promotion can also be done by digital promotion (marketplace), promotion with Materials promotion, organizing events, exhibitions.
8. The Central Java government conducts training for business actors related to the development of halal tourism. The tourism sector plays an important role in increasing the economy of a country, especially in reducing the number of unemployed people and increasing the productivity of a country. (Yakup, 2019) Therefore there is a need for training for business actors related to the development of sharia tourism.

Conclusion

Alternative Halal Tourism Development in Central Java, which is in accordance with the SOAR approach, there are 6 alternative strategies, namely: Optimizing all potential and increasing tourist attractions, creating associations between stakeholders, the government conducting training for business actors, the government drafting local regulations regarding the implementation of sharia tourism, socializing sharia tourism, optimizing information media with digital concepts, creating tourist attraction innovations, strengthening promotional efforts.

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