

# Reconstruction of Sharia Tourism in the New Normal Era Through the Implementation of the Halal Tourism Concept in Indonesia

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## Abstract

As the global tourism industry navigates through the challenges imposed by the COVID-19 pandemic, the concept of Sharia tourism emerges as a promising avenue for the reconstruction of the tourism sector, particularly in predominantly Muslim countries like Indonesia. This paper explores the potential of implementing the Halal tourism concept as a means to revive and reconstruct Sharia tourism in Indonesia amidst the new normal era. By examining the principles and practices of Halal tourism and analyzing its compatibility with the prevailing socio-cultural and economic landscape of Indonesia, this study aims to offer insights into how Sharia tourism can adapt and thrive in the post-pandemic world. Through a comprehensive review of existing literature, this paper evaluates the



feasibility and effectiveness of Halal tourism in Indonesia, considering factors such as infrastructure, policy frameworks, market demand, and stakeholder collaborations. Additionally, it discusses the implications of Halal tourism for economic development, social cohesion, and sustainable tourism practices in Indonesia. The findings of this study contribute to the discourse on the reconstruction of Sharia tourism in the new normal era, providing recommendations for policymakers, industry stakeholders, and community leaders to harness the potential of Halal tourism for inclusive and resilient tourism development in Indonesia.

**KEYWORDS** *Halal Tourism, Concept of Halal Tourism, New Normal Era, Sharia Tourism*

## Introduction

Tourism is one of the sectors that are in great demand among the public. Indonesia itself has a lot of potential beautiful areas to be used as tourist destination locations. With about 17,000 islands and diverse cultures, Indonesia is the largest archipelagic country with a length of 5,120 km from west to east and 1,760 from north to south. Indonesia is also one of the countries with the most Muslim population, which is less than 88% of the Indonesian population and 12.7% of Muslims in the world are in Indonesia.<sup>1</sup>

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<sup>1</sup> Hendry Ferdiansyah, "Pengembangan Pariwisata Halal Di Indonesia Melalui Konsep Smart Tourism," *Tornare: Journal of Sustainable and Research* 2, no. 1 (January 3, 2020): 30–34, <https://doi.org/10.24198/TORNARE.V2I1.25831>. Furthermore, it is emphasized that the development of halal tourism in Indonesia is not only related to economic and investment aspects, but also political aspects and legal policies, so that the development of halal tourism has clear standards and a definite legal basis. Indonesia's potential as a country with a high number of tourist visits and also with a Muslim majority, should be a reference for the development of halal tourism in the world. *See also* Widagdyo, Kurniawan Gilang. "Analisis pasar pariwisata halal indonesia." *Taubidinomics: Journal of Islamic Banking and Economics* 1, No. 1 (2015): 73-80; Subarkah, Alfawi Ridho. "Diplomasi pariwisata

The growth of Indonesia's tourism sector is the fastest sector and the largest economic sector because of its contribution to the country's foreign exchange and has a variety of tourist destinations rich in natural resources. The achievement of the performance of the tourism sector as of December 2018, BPS in February 2019 showed results that there was an increase in foreign tourist visitors by 12.58% when compared to the previous year. Therefore, to take advantage of this tourism potential, Indonesia makes tourism the main sector in national development. To realize these development goals, the government continues to develop tourism.<sup>23</sup> The development of tourism that exists at this time arises with the latest innovations, namely halal tourism. The development of halal tourism is made so that the Muslim community is expected to be more comfortable enjoying travel in accordance with the needs of the Muslim community with the application of Islamic values. Various facilities and services are

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halal nusa tenggara barat." *Intermestic: Journal of International Studies* 2 No.2 (2018): 188-203; Hamzana, Adrian Adi. "Pelaksanaan Standarisasi Pelayanan Pariwisata Halal dalam Pengembangan Pariwisata di Nusa Tenggara Barat." *Pena Justisia: Media Komunikasi dan Kajian Hukum* 17 No. 2 (2018); Sayekti, Nidya Waras. "Strategi pengembangan pariwisata halal di Indonesia." *Kajian* 24 No. 3 (2020): 159-172; El-Gohary, Hatem. "Halal tourism, is it really Halal?." *Tourism Management Perspectives* 19 (2016): 124-130; Mohsin, Asad, Noriah Ramli, and Bader Abdulaziz Alkhulayfi. "Halal tourism: Emerging opportunities." *Tourism Management Perspectives* 19 (2016): 137-143; Chandra, Geetanjali Ramesh. "Halal tourism; a new goldmine for tourism." *International Journal of Business Management & Research* 4 No. 6 (2014): 45-62; Jaelani, Aan. "Halal tourism industry in Indonesia: Potential and prospects." *International Review of management and Marketing* 7 No. 3 (2017): 25-34; Adinugraha, Hendri Hermawan, et al. "Halal tourism in Indonesia: An Indonesian council of ulama national sharia board fatwa perspective." *The Journal of Asian Finance, Economics and Business* 8 No. 3 (2021): 665-673; Hakim, Atang Abd, et al. "Towards Indonesia halal tourism." *AHKAM: Jurnal Ilmu Syariah* 17 No. 2 (2017): 279-299.

<sup>2</sup> L Nugroho, W Utami, and C.M Doktoralina, "Ekosistem Bisnis Wisata Halal Dalam Perspektif Maqasid Syariah (Halal Tourism Business Ecosystem in the Maqasid Syariah Perspective)," *Perisai: Islamic Banking and Finance Journal* 3, no. 2 (2019): 84-92.

<sup>3</sup> Alwafi Ridho Subarkah, "Potensi Wisata Halal Dalam Meningkatkan Ekonomi Daerah (Studi Kasus: Nusa Tenggara Barat)," *Jurnal Sospol* 4 (2) Juli (2018): 49-72, <https://doi.org/https://doi.org/10.22219/sospol.v4i2.5979>.

provided by the community, entrepreneurs, government, and local governments to meet the needs of the community in preparing sharia tourism. There is another opinion that the concept of sharia tourism is the embodiment of the Islamic concept where the meaning of halal and haram is the main object, this means that everything included in tourism activities already has halal certification which must be used as a guideline for all activities in the tourist area.<sup>4</sup>

In 2011, Utilizing the World Tourism Organization (UNWTO) stated that foreign Muslim tourists contributed 126 billion US dollars for the development of Muslim tourism. Indonesia itself is ranked in the top 10 Muslim visiting destinations according to Global Muslim Traveler. The Ministry of Tourism and Creative Economy of the Republic of Indonesia has also developed and promoted service businesses in various fields in 12 sharia tourism areas. Some of the developments carried out include located in the cities of Aceh, West Sumatra, Riau, Lampung, Banten, Jakarta, West Java, Central Java, Yogyakarta, East Java, NTB, and South Sulawesi.<sup>5</sup>

In other countries, sharia tourism has been implemented in the country, including Malaysia and Thailand. Malaysia has been building a sharia concept since 2006 and has even had a Directorate General of Sharia Tourism since 2009. Thailand as a country with a non-Muslim majority has been designing sharia tourism since 2005 but the Thai government is really ready since 2015 with a focus on culinary and hospitality. Indonesia as one of the countries that has the largest Muslim population in the world has won the "World's Best Halal Travel Destination" award according to GMTI 2019. And the "Best Halal Travel Destination" award won by Lombok destinations in regional destination nominations from 10 other halal destinations according to the Indonesia Muslim Travel Index 2019.<sup>6</sup>

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<sup>4</sup> Sureerat Chookaew et al., "Increasing Halal Tourism Potential at Andaman Gulf in Thailand for Muslim Country," *Journal of Economics, Business and Management* 3, no. 7 (July 2015), <http://www.joebm.com/papers/277-T20002.pdf>.

<sup>5</sup> Haidar Tsany Alim et al., "Analisis Potensi Pariwisata Syariah Dengan Mengoptimalkan Industri Kreatif Di Jawa Tengah Dan Yogyakarta," *PKM-P Didanai DIKTI*, June 16, 2015, <http://eprints.undip.ac.id/45828/>.

<sup>6</sup> Fitratun Ramadhany and Ahmad Ajib Ridlwan, "Implikasi Pariwisata Syariah Terhadap Peningkatan Pendapatan Dan Kesejahteraan Masyarakat," *Muslim*

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This article is descriptive analytical, that is, according to Soekanto, descriptive analytical aims to provide data regarding humans, circumstances, or other phenomena.<sup>8</sup> In this case, research is based on books, journals, or news articles and is carried out using literature research to help research by using various publications (libraries), both in the form of notes and reports from previous research reports. The researcher tries to obtain the necessary data and tries to explain the solution of the existing problem on the basis of the information obtained. This research is analytical descriptive research used to summarize actual research data and background based on the recent existence of the topic.

## Implementation of the Concept & Principles of Halal Tourism In Indonesia

Halal tourism is one aspect of the tourism industry sector whose main target is Muslim tourists. All services on the concept of halal tourism refer to Islamic rules (Syahid, 2016). The word "tour" in English is "tour" which means to learn, Latin "*tornus*" which means a tool for making circles, and in ancient French it is called "*tour*" which means to surround

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*Heritage* 3, no. 1 (June 2, 2018): 157, <https://doi.org/10.21154/MUSLIMHERITAGE.V3I1.1303>.

<sup>7</sup> Ramadhany and Ridlwan.

<sup>8</sup> Dian Latifiani, "Tinjauan Yuridis Analisa Pemberian Kredit Usaha Sebagai Upaya Preventif Timbulnya Kredit Macet," *Pandecta Research Law Journal* 8, no. 2 (2013), <https://journal.unnes.ac.id/nju/index.php/pandecta/article/view/2685/2750>.

the circuit. In the majority, people give the word tourism equality with recreation, tourism means a trip, but not all trips can be said to be tourism (Suyitno, 2001). While the word "halal" in Arabic "*halla*", "*yahillu*", "*hillan*", "*wahalalan*" which means justified or allowed. Halal is all objects or activities that are allowed to be carried out according to the Islamic religion.

Based on the report on the development of regional Muslim-friendly tourism in 2019-2020, the influence of the Muslim-friendly tourism sector on economic growth over the past five years has increased, in line with tourism in general. In measuring the contribution of Muslim-friendly tourism to national economic growth, it is necessary to approach the fundamental aspects of Muslim-friendly tourism. Starting from direct contributors such as accommodation, transportation, attractions, Muslim-friendly tourism industry, to indirect contributors such as tourism investment and government spending which can be measured by the readiness of Muslim-friendly tourism infrastructure in a destination. An assessment of the development of Muslim-friendly tourism is carried out with measurements that have been carried out in ten provinces. These ten provinces are the target of Muslim-friendly tourism destinations in Indonesia. The ten provinces are Lombok, Aceh, West Sumatra, Riau and Riau Islands, Jakarta, West Java, Central Java, Yogyakarta, East Java, and South Sulawesi. Overall, these destinations have made progress in terms of obtaining halal certification for restaurants and several other businesses. One of the principles of tourism based on Law Number 10 of 2009 concerning Tourism is that there are three. As an embodiment of the concept of life in the balance of the relationship between man and God Almighty, the relationship between man and other humans, and the relationship between man and the context, tourism must uphold religious norms and cultural values. It is traced that the existence of halal tourism arises from the concept of sharia tourism. Along with the progress, the development of sharia tourism is increasing because along with the increasing population of the Muslim population, besides that the concept of sharia tourism also opens access to non-Muslim tourists. Thus, sharia tourism has changed in its term, namely to halal tourism, where the mention of halal tourism is more widely accepted among the general public. The concept of halal tourism includes tourist attractions, hotels /

inns, travel agencies,<sup>9</sup> *tour guides*, worship facilities, halal culinary, travel and travel customs, and itineraries. The scope in halal tourism is related to all actions relevant to tourism and does not conflict with Islamic law, and complies with the standardization provided by state institutions. The description of the concept of halal tourism as a reconstruction of sharia tourism is as follows:

a. Sights

In Article 15 paragraph (1) of Law No. 10 of 2009, before organizing a tourism business, entrepreneurs are required to register their business first with the government or local government. Then related to the attractiveness of tourist attractions in halal tourism is more flexible, because it can include general tourist attractions and religious attractions, namely ranging from natural attractions, culture, historical relics, historical places, and so on.

b. Hospitality or Lodging

Every hospitality available to tourists is always ensured to follow the requirements and implementation of the hotel security management system and under the guidance and supervision of the Ministry, the Indonesian Police, Local Governments, and Independent Partners. This is in line with Article 4 and Article 5 of the Minister of Tourism and Creative Economy No. PM.106 / PW.006 / MPEK / 2011 concerning Hotel Security Management System. Hospitality or lodging on halal tourism has criteria and facilities as a form of halal tourism concept. The criteria for hospitality or lodging are that there are decent facilities for purification, facilities for worship, halal food available, a safe and comfortable atmosphere, no discotheques available, unavailability of alcoholic beverages, and unavailability of gambling places. The existence of these criteria and facilities, the hope is that tourists who are visiting will feel respected and will not do things that are prohibited in religion. As Allah Almighty said in the Quran surah Al-Maidah verse 90:

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<sup>9</sup> Fadhil Surur, *WISATA HALAL Konsep Dan Aplikasi*, 1st ed. (Gowa: Alauddin University Press, 2020), <http://ebooks.uin-alauddin.ac.id/>.

يَأْتِيهَا الَّذِينَ ءَامَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلُمُ رَجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ  
لَعَلَّكُمْ تَفْلِحُونَ

It means: "O you who believe, indeed (drink) khamar, gamble, (sacrifice for) idols, vote for fate with arrows, are among the deeds of Satan. So stay away from them, so that you may have good luck."

c. Travel Agency

Aasa travel agency will certainly provide friendly and safe service. This travel agency will later provide travel packages that are in accordance with the desired halal tourist destination and have a list of accommodations with halal standards.

d. Tour guide

Halal tourism also offers tour guides for local and foreign tourists who want to easily browse the attractions visited. This tour guide will provide an explanation or information about the attractions visited in the form of history, culture, Islamic insights, and other information that is a tourist attraction. This tour guide also has criteria, namely being Muslim, having a language style that is easy to understand, can encourage tourists to be interested in objects while increasing religious spirit, have good foreign language skills (especially English), have a good understanding of the attraction, and of course dress modestly and according to Shari'a (closing aurat) as an obligation in Islam to close the aurat mentioned in the Qur'an surah Al-A'raf verse 26:

يَا بَنِي آدَمَ قَدْ أَنْزَلْنَا عَلَيْكُمْ لِبَاسًا يُؤَارِي سُوَآتِكُمْ وَرِيشًا وَلِبَاسُ التَّقْوَىٰ ذَٰلِكَ خَيْرٌ ذَٰلِكَ مِنْ آيَاتِ اللَّهِ لَعَلَّهُمْ  
يَذَكَّرُونَ

It means: "O posterity of Adam! Verily We have provided garments to cover your aurat and for your jewellery. But takwa clothes, that's what's better. Such are some of the signs of God's dominion, hopefully they remember. "



e. Worship Facilities

In halal tourism, mosques that comply with standards become a part that blends with the tourist attraction itself. The manager positions the mosque as an important facility in the tourist attraction with the layout must be inside the tourist area. Tourists' eyes will be on the mosque as the main object. This understanding shows the dual function of the mosque, namely as a worship facility as well as part of a tourist attraction.<sup>10</sup>

f. Halal Culinary

Regulation of the Minister of Tourism Number 28 of 2015 concerning Business Standards for Food Sales Centers directs in three important points in increasing the quality of food business administration, namely aspects of products, services, and management of food sales center businesses. To achieve these three important points, the culinary business must go through several stages of standardization. In this standardization, things that must be considered are the quality and taste of food, cleanliness, and quality of service. In halal tourism, the culinary provided has met the standardization, so it is safe and halal for tourists to consume. This is in accordance with Allah Almighty's command to us to eat halal and good food, as He said in the Quran surah Al-Baqarah verse 168:

يَا أَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ ۚ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ

It means: "O people, eat the lawful and the good of what is on earth, and do not follow the footsteps of Satan; Indeed, Satan is a real enemy to you."

g. Adab Travel

In tourist vehicles and tourist attractions, posters are provided about adab-adab on the way and when traveling. In addition, the adab-adab is also accompanied by postulates from verses from the Quran or Hadith. So, tourists are expected to always maintain adab on the way and when traveling.

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<sup>10</sup> Surur.

#### h. Itinerary

Agenda trip aims to make the trip take place while still paying attention to the time according to the principles of sharia. The duration of the tour must be considered and adjusted so that it does not clash with the obligations of Muslims, namely five-time prayers and Friday prayers.

In implementing this halal tourism concept, it requires many processes and cooperation from various parties, especially in the standardization process. The parties needed for the development of halal tourism are the Global Muslim Travel Index (GMTI) Standards institution, the Indonesian Muslim Travel Index (IMTI) Standard, the Indonesian Ulema Council, and the Ministry of Tourism and Creative Economy. The hope is that the concept of halal tourism can improve the economy of the Indonesian people who are experiencing a crisis during the pandemic. In this case, it can help income for halal tourist attractions, halal culinary business owners, tour guides, and travel service agencies. If at any time there are problems between legal entities in carrying out their business, then they can follow up before the court in the right way to carry out the rights and obligations as they have.<sup>11</sup>

## **Strategy for Implementing the Concept of Halal Tourism in the New Normal Era**

On March 11, 2020, WHO designated Covid-19 as a pandemic. Then on April 13, 2020, Indonesia designated the non-natural disaster of the spread of Covid-19 as a National Disaster in Presidential Decree No. 12 of 2020. The World Tourism Organization (UNWTO) estimates a 20% to 30% decrease in international tourist visits in 2020 compared to 2019. UNWTO argues that the global loss to the tourism industry caused by the spread of the coronavirus is around 200 to 300 billion USD. The Coordinating Minister for Maritime Affairs and Investment, Luhut Binsar Panjaitan, explained that the loss borne by the tourism sector due to the

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<sup>11</sup> Dian Latifiani, "Permasalahan Pelaksanaan Putusan Hakim," *ADHAPER* 1, no. 1 (2015), <http://www.jhaper.org/index.php/JHAPER/article/view/1/1>.

coronavirus outbreak reached US \$ 500 million or almost 7 trillion rupiah per month.

The Ministry of Tourism and Creative Economy in its press release (29/05/2020) said that preparations for the new normal tourism protocol have been prepared to be implemented when an area has been declared ready. This protocol will go through several mechanisms, namely conducting simulations, dissemination, publication to the public, and conducting trials. The Minister of Tourism and Creative Economy, Wishnutama Kusubandio argued that the *Cleanliness, Health, and Safety* (CHS) program as a new normal order in tourist destinations will involve all interests of the tourism industry and related ministries or institutions. This is an effort in the creative sector so that the community remains productive and safe from Covid-19.

Regarding the implementation and supervision of this program, it has also been coordinated with the task force and regional heads of each region. Regional readiness and support from industry and creative economy players are one of the main factors in the implementation of this new normal protocol. Some of the protocol recommendations are *that first*, the body temperature of employees and visitors to tourist attractions will be checked. *Secondly*, the working time will be limited so that it is not too long. *Third*, the third shift period will be removed, or if the third shift is still applied, it will be handed over to workers under the age of 40. *Fourth*, additional supplements such as vitamin C will be provided to employees. *Fifth*, it is mandatory to use masks for both employees and visitors. *Sixth*, every four hours, tourist areas including toilets and prayer rooms are always cleaned. *Seventh*, handwashing stations are provided in tourist attractions.

## Conclusion

Based on the discussion that has been described, the author concludes that the concept of halaltourism includes tourist attractions, hotels / inns, travel agencies, tour guides (*tour guides*), worship facilities, halal culinary, travel and travel customs, and an itinerary designed in accordance with Islamic sharia values. The entire concept of halal tourism is made in such a way that it can create comfort for visitors, including Muslim visitors.

However, with the recent effects of the new normal, the tourism sector has experienced a decline. In this case, ministries and regional governments are trying to make the tourism sector, especially halal tourism, increase from year to year. Therefore, the government has planned strategies to make this happen.

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