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Development Strategies of Halal Tourism Post-covid-19 Using the Soar Method on the Riverbanks of Banjarmasin City

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Abstract

Banjarmasin City is well-known as Kota Seribu Sungai (a city with thousand of rivers). The city also has the potential for halal tourism, and the development of halal tourism will certainly benefit regional development and the economy. This study aims to identify internal and external factors affecting halal tourism and strategies for developing halal tourism after the Covid-19 pandemic. This study was qualitative research employing a survey and field study. The study sites were the halal tourism areas in Banjarmasin City, namely the riverbanks of the Martapura River and the Kuin River. The informants included the Head of the Culture, Youth, Sports, and Tourism Office, the managers of halal tourism objects, and the local people. Data were analyzed using the SOAR method consisting of five stages: initiate, inquiry, imagine, innovate, and inspire to implement. Findings confirm the internal and external factors and strategies for developing halal tourism in Banjarmasin City. The results are expected to contribute to policy direction and build community participation in developing halal tourism in Banjarmasin City.

Keywords: *halal tourism, SOAR, Covid-19*

Introduction

Indonesia ranked 4th on the Global Muslim Travel Index (GMTI) in 2021; understandably, Indonesia develops its tourism by considering the needs of Muslim tourists. Muslim tourists are seen as having specific needs, different from other tourists. There are at least 4 particular needs of Muslim tourists: personal hygiene tools, religious facilities, halal food and beverages, and activities or attractions that do not conflict with religious values (Nurazizah & Rahmafitria, 2021). These specific needs differentiate halal tourism from other forms of tourism.

Halal tourism as part of the halal industry will attract national and international tourists. However, the Covid-19 pandemic has shaken the global economy and led countries to lockdown policies. The people have to do physical and social distancing. Access between and among countries has been limited, and many countries have to close their tourist

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attractions. These policies have caused a sharp decline in the number of tourists, directly affecting the industry's revenue. Strategic and targeted actions to overcome the impact of Covid-19 are urgently needed to protect the halal tourism sector from major economic disasters.

Studies on halal tourism can focus on several major themes: participation and involvement of Muslims, tourist destinations and attractions, products (such as halal food and beverages), halal entertainment activities, dimensions (economic, social, cultural, and religious), and management of services such as marketing and ethics (El-Gohany, 2016).

Banjarmasin City is well-known as *Kota Seribu Sungai* (a city with thousand of rivers). The city also has the potential for halal tourism, and the development of halal tourism will certainly benefit regional development and the economy. The local government of the city has planned to make the capital of South Kalimantan Province a halal tourism area. The legal regulation for this policy would soon be ratified at the plenary meeting of the city council. One of the main attractions the city offers is its riverbanks with various halal destinations, including the Mosque of Sultan Suriansyah on the riverbank of the Kuin River, the Mosque of Jami Sungai Jingah on the riverbank of the Martapura River, the Mosque of Sabilal Muhtadin, the grave of Habib Basirih, the grave of Datu Anggah, and the grave of Surgi Mufti in Jingah River.

This study aims to identify internal and external factors affecting halal tourism and strategies for developing halal tourism after the Covid-19 pandemic on the riverbanks of Banjarmasin City. The study employed the SOAR (strength, opportunity, aspirations, and result) method. The method helped determine the best strategy for halal tourism development and form support for the work programs of the local government of Banjarmasin City.

Method

This study was qualitative research employing a survey and field study on the halal tourist attractions on the riverbanks of Banjarmasin City. The data from the field research will be analyzed using the SOAR method.

The research population was all parties involved in the development of halal tourism along the riverbanks of Banjarmasin City, including the city government, the management of the attractions, and the surrounding community. Samples were chosen using non-probability sampling with a purposive sampling technique.

We used primary data collected using observations, questionnaires, and interviews. The informants included (1) the Head of the Culture, Youth, Sports, and Tourism Office, (2) the managers of halal tourism objects, and (3) the local people.

Data were analyzed descriptively using the SOAR method. SOAR focuses on formulating and implementing positive strategies by identifying strengths, building creativity in the form of opportunities, encouraging stakeholders to share aspirations, and determining meaningful

measurements and results (Stavros et al., 2003). The results show the alternative strategies for developing halal tourism on the riverbanks of Banjarmasin City. The data analysis process is as follows.

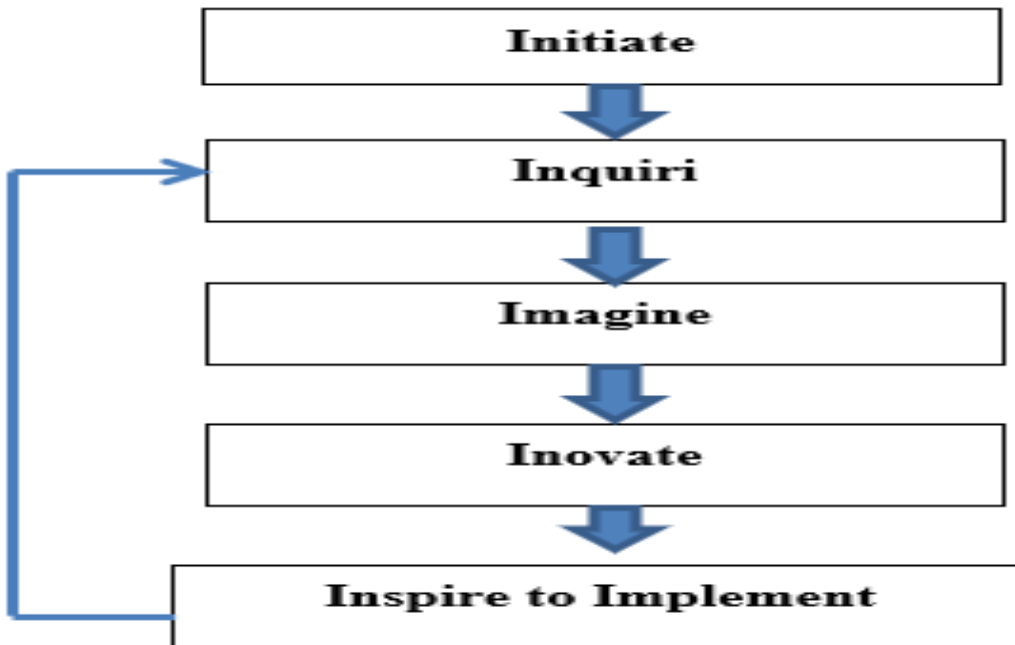
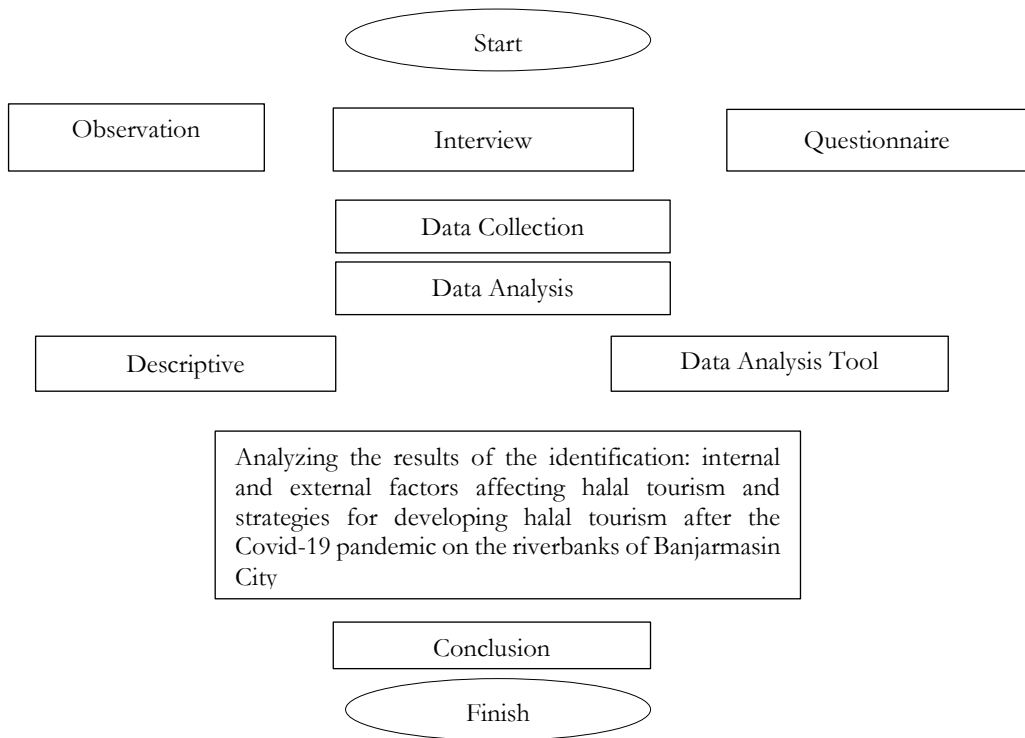


Figure 1. SOAR Process (Stavros et al., 2003).

The procedure of this present study is depicted in Figure 2.



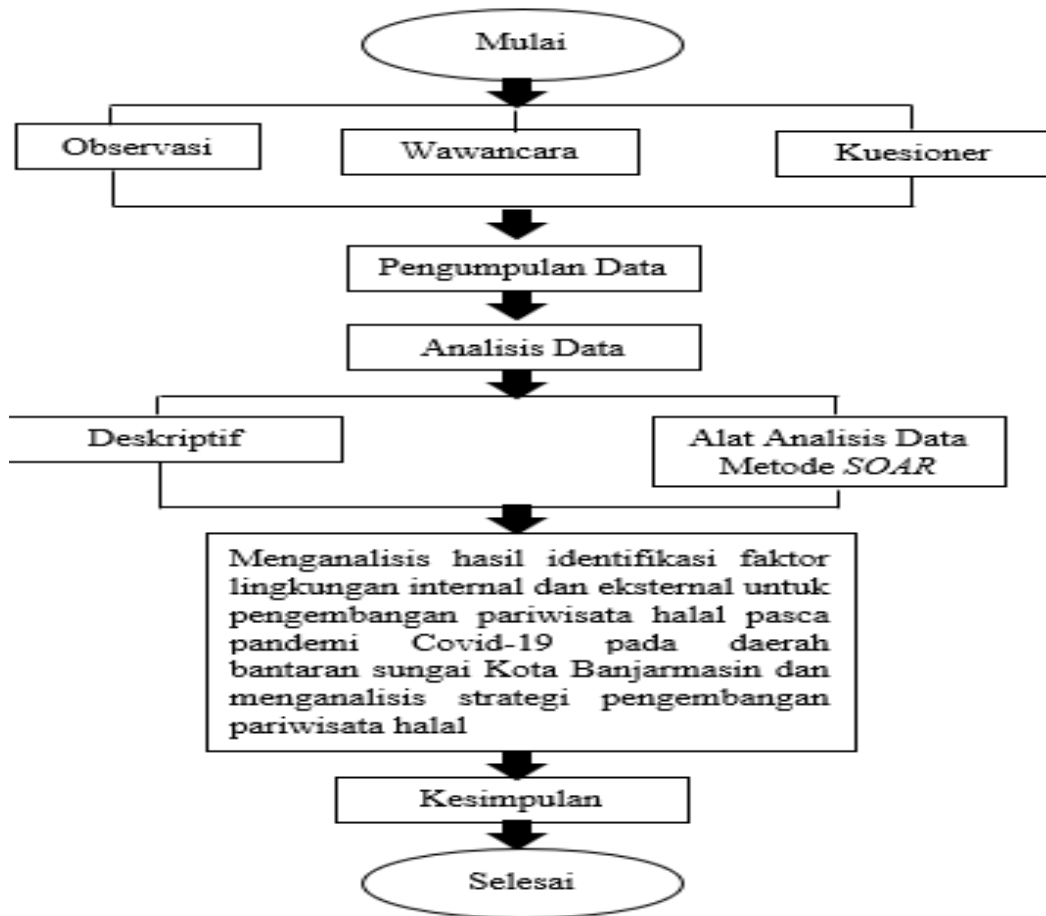


Figure 2. The Research Process.

Findings And Discussion

General Overview of the Study Site

Banjarmasin City is geographically located between 3° 16' 46" to 3° 22' 54" South Latitude and 114° 31' 40" to 114° 39' 55" East Longitude. It is located at an average altitude of 0.16 m below sea level with relatively flat and marshy conditions so that almost the entire area is inundated with water during high tide. Banjarmasin City has an area of 98.46 square kilometers or 0.26% of the total area of South Kalimantan Province, consisting of 5 districts with 52 urban villages. The city is called *Kota Seribu Sungai* (a city with thousand of rivers) because of the many rivers passing it. The city is flowed by many intersecting rivers, namely the Barito River in the west, the largest (main) river, and the Martapura River, flowing from the northeast to the southwest. Besides that, dozens of other rivers intersect, all of which go to the Martapura River and/or the Barito River. All rivers and tributaries represent the lifeblood and economy of the local people of Banjarmasin City because they function as outlets of the drainage systems and transportation infrastructure, in addition to land transportation infrastructure that has been growing rapidly recently.

Tourism Potential of Banjarmasin City

Banjarmasin City has a strategic position geographically but has limited natural resources. This forces the city government to explore sources of income from the service sector to support regional income. Along with its effort to increase its regional revenue, the city has been called the city of trade, tourism, and education. It is interesting to pay attention to the tourism sector because the ongoing tourism activities will impact the growth of other business sectors, such as transportation, hotels, travel agencies, souvenir centers, and culinary businesses. Ultimately, it will increase the welfare of the local community and the city.

The tourism potential that can be developed in Banjarmasin City is as follows:

- a. natural tourism: along the Martapura River, the Siring Pandang floating market, *lanting* houses, and water games;
- b. religious tourism: pilgrimages, recitation by *taklim*, and mosques;
- c. educational tours: museums, old Banjar houses, *jukung* making, and *tajan* making;
- d. culinary: Soto Banjar and various traditional cakes;
- e. culture tour: *Sasirangan* cloth, traditional music, traditional performances and dances, and cultural parks; and
- f. shopping: traditional and modern markets.

General Overview of the Halal Tourism Area

- a. The Grave of Syekh Muhammad Amin Bin Ya'qub (*Anggah* Grave)

Alálimul államah Mufti Haji Muhammad Amin or well-known as Datu Amin was born around 1840. He was a son of H. Yaqub with Tuan Giat, a sibling of Tuan Guwat, one of the wives of Syekh Muhammad Asyad Al-Banjary. H. Yaqub, his father, was a businessman and merchant during the Banjar Sultanate. Datu Amin was also a grandchild of Alálimul Fadhil Qadhi Haji Muhammad Said bin Mua'min, a minister in that era.

Datu Anggah Amin was a charismatic, respected, and influential Muslim scholar among the local people and even among the Dutch government. He was the first mufti in Banjarmasin who propagated Islam despite pressure from the Dutch, who at that time colonized Banjarmasin City.

The grave of Datu Anggah Amin is located in Banua Anyar Urban Village, East Banjarmasin District. A *haul* to commemorate his death has always been done annually on his grave in Banua Anyar and other places. The *haul* is attended by his family, the local people, other Muslim scholars, and the officials of Banjarmasin City and South Kalimantan Province. For example, on Saturday, May 28, 2022, the 129th *haul* of Datu Anggah Amin was held at the Banua Anyar Grave; it was attended by the Governor of South Kalimantan, H. Sahbirin Noor, along with 10,000 to 15,000 pilgrims.

- b. The Grave of Habib Basirih

Habib Basirih, whose real name was Habib Hamid bin Abbas Bahasyim, was a Muslim scholar from Banjar. His genealogy is Habib Hamid bin Abbas bin Abdullah bin Husin bin Awad bin Umar bin Ahmad bin Syekh bin Ahmad bin Abdullah bin Aqil bin Alwi bin Muhammad bin Hasyim bin Abdullah bin Ahmad bin Alwi bin Ahmad Al-Faqih bin Abdurrahman bin Alwi Umul Faqih bin Muhammad Shahib Mirbath. History mentions that Habib Basirih has a family relationship with Sunan Ampel (Raden Rahmat), one of the Wali Songo. He was a descendant of Waliyullah Muhammad Shahib Mirbath (a descendant of the 16th generation of Rasulullah

Muhammad SAW).

The Grave of Habib Basirih is sacred and has become a pilgrimage object in Banjarmasin City. The grave is not far from the toll bridge leading to the Trisakti Port area of Banjarmasin. It is located on Jl. Keramat of Basirih Urban Village, West Banjarmasin District. The grave can be reached by land and river—by using land transportation via Jl. Governor Subarjo, Lingkar South, Jl. Trisakti, Komplek Lumba-Lumba or the Basirih River.

This area has several sacred graves, including the grave of Habib Basirih's nephew, Habib Batilantang (Habib Ahmad bin Hasan bin Alwi bin Idrus Bahasyim), located across the Basirih River, and the grave of Habib Basirih's mother, named Syarifah Raánah.

c. The Grave of Sultan Suriansyah

Sultan Suryanullah or Sultan Suriansyah, or Sultan Suria Angsa, was born with the name of Raden Samudra., He was the first Banjar King to embrace Islam. Raden Samudera, also known as Prince Samudera or Prince Jaya Samudera, was the first Banjar King and the first Kalimantan King to hold the title of Sultan.

On September 24, 1526, coinciding with 6 Dzulhijjah 932 H, Prince Samudera embraced Islam and had the title of Sultan Suriansyah. The name comes from the words *surya* (sun) and *shah* (king), which were adapted to the title of Raden Putra (Rahudyen Putra, Suryanata (*nata* means king), a dynasty founder in the previous Hindu kingdom era. Sultan Suriansyah was the first king of the Banjar Kingdom. He reigned from 1526 to 1550 AD.

The graveyard complex of Sultan Suriansyah consists of several graves and a mosque located in North Kuin Village, on the banks of the Barito River, North Banjarmasin District. People can access it by land or the river.

This graveyard complex of Sultan Suriansyah is one of the religious tourism objects in Banjarmasin City. One main attraction is the Sultan Suriansyah Mosque, the oldest mosque in South Kalimantan Province. The mosque is made of selected ironwood with a blend of Islamic and Hindu architecture, especially the architecture of the Demak Mosque.

d. The Grave of Surgi Mufti

Surgi Mufti was a Muslim scholar; he was named Haji Jamaluddin (Syekh Jamaluddin Al-Banjari). He was once a mufti in Banjarmasin. He was born in Dalam Pagar Village, East Martapura District, in 1817 during the Dutch colonial period. Tuan Guru Surgi Mufti is known for his method of non-violence fighting, and the Dutch officials respected him. With this non-violence method, however, Tuan Guru Surgi Mufti was never recorded as a traitor—he fought all the way for his country.

The grave is located in Surgi Mufti Village, North Banjarmasin District, Banjarmasin City. In Sungai Jingah Village, not far from the grave of Tuan Guru Surgi Mufti', there is an interesting inscription that reads, "if there is water, there will be fish", to represent the privilege of Tuan Guru Mufti, especially when dealing with the Dutch colonialists. A story circulates among the local people that Tuan Guru Surgi Mufti said, "if there is water, there will be fish," while teaching his students. A Dutch official overheard that, and he summoned Tuan Guru Mufti to clarify his statement. "As you previously said, if there is water, then there is fish, then is it possible that there will also be fish in the coconut water," said the Dutch official. Tuan Guru Surgi Mufti then took a coconut and split it open, and surprisingly, a fish came out from inside the coconut.

The other example of Tuan Guru Mufti's *karomah*⁵ was when he traveled from the Jingah River to Dalam Pagar Village by a leaky boat. Strangely, even though he traveled such a long distance for days, the leaky boat did not sink. It sank when it arrived at Dalam Pagar Village.

e. The Jami Mosque of Banjarmasin (Guru Zuhdi)

The Jami Mosque of Banjarmasin of the Jami Mosque of Sungai Jingah is a historical mosque in Banjarmasin. The mosque has Banjar and colonial architecture. It was made of ironwood and was built in 1777.

Even though the current location of the mosque is in the East Antasan Urban Village, this mosque is well known as the Jami Mosque of Sungai Jingah. Historically, the initial location for the construction of this mosque was on the banks of the Martapura River; then, in 1934, the mosque was moved to its current location, namely Jalan Masjid Kelurahan Antasan Kecil Timur in North Banjarmasin District.

This mosque has the office of the Indonesian Ulema Council (Majelis Ulama Indonesia - MUI) of Banjarmasin City. Behind the mosque is a public graveyard, in which the grave of Prince Antasari and Guru Zuhdi (KH. Ahmad Zuhdiannoor) is also located.

Tuan Guru Ahmad Zuhdiannoor, known as Guru Zuhdi, was a religious and community leader. He was an influential and charismatic Islamic scholar in South Kalimantan. Guru Zuhdi was born on February 10, 1972, to Tuan Guru Muhammad bin Haji Jafri Al Banjari and Hj. Zahidah bint Tuan Guru Asli Al Banjari. His father was the leader of the Al Falah Islamic boarding school in Banjarbaru and is also known as an influential Muslim scholar in Banjarmasin. Meanwhile, his grandfather, Tuan Guru Asli, was a prominent scholar from Alabio Village, Hulu Sungai Utara. Guru Zuhdi passed away on May 2, 2020, at 48, after being treated in a hospital for lung cancer.

f. The Sabial Muhtadin Mosque

The Great Sabial Muhtadin Mosque is located in Antasan Besar Urban Village, Central Banjarmasin District. There is an office of the Indonesian Ulema Council (*Majelis Ulama Indonesia* - MUI) of South Kalimantan. This mosque was built on the banks of the Martapura River in 1981.

The name of the mosque was taken from the name of a fiqh book, Sabial Muhtadin, written by a great Muslim scholar, Sheikh Muhammad Arsyad Al-Banjari (1710 – 1812). During his lifetime, Sheikh Muhammad Arsyad Al-Banjari taught Islam in the Sultanate of Banjar. This great scholar is known throughout the archipelago and respected throughout Malacca, the Philippines, Bombay, Mecca, Medina, Istanbul, and Egypt.

The main building of the mosque covers an area of 5,250 square meters and can accommodate up to around 15,000 people. The mosque has 5 towers, which consist of 1 large tower with a height of 45 meters and 4 small towers with a height of 21 meters each. A large dome with a diameter of 35 meters is placed at the top of the main mosque building. Meanwhile, the small dome has a diameter of 5 and 6 meters. There are many ornamental calligraphies inscribed with verses from the Qur'an and Asmaul Husna, as well as the names of the 4 main caliphs in the development of Islam.

Apart from being able to access the mosque by road, people can also enjoy it from the Martapura River, which stretches in front of the mosque. This mosque also has an urban forest

⁵ Extraordinary capability bestowed by Allah to someone who is very obedient to Him

as an additional attraction for visitors.

Analysis of Internal and External Factors

1) Internal Factors

Internal factors consist of the strengths and weaknesses of the halal tourism development strategy in Banjarmasin City. Based on the results of interviews and input from the Head of Service and Culture, Youth, Sports and Tourism, the community around the tourist attraction, the manager of the tourist attraction, and visitors, we obtained the following information describing the strengths and weaknesses in developing halal tourism.

a. Strengths

- 1) The existence of the Regulation of the Government of Banjarmasin City Number 2 of 2021 on Halal Tourism;
- 2) Branding of the city as a religious place;
- 3) Religious local people;
- 4) Easy access to the city; and
- 5) Complete accommodation for tourists.

b. Aspirations

- 1) The city has been known as a center of halal tourism;
- 2) The city has some halal events for tourists;
- 3) The hall attractions and tourist sites improve the wealth of the people;
- 4) There has been a budget allocated for developing halal tourism; and
- 5) Support from the private sector through corporate social responsibility programs.

2) External Factor

External factors consist of opportunities and threats from the halal tourism development strategy in Banjarmasin City. Based on the results of interviews and input from the Head of Service and Culture, Youth, Sports and Tourism, the community around the tourist attraction, the manager of the tourist attraction, and also visitors, we obtained the following information describing the opportunities and threats in developing halal tourism in Banjarmasin City.

a. Opportunities

- 1) The central government has been paying much attention to halal tourism;
- 2) Banjarmasin has the potential for halal tourism;
- 3) The local people are interested in participating in and developing halal tourism;
- 4) There has been high enthusiasm from tourists to visit halal tourism sites, especially religious sites; and
- 5) There have been many promotion efforts through social media.

b. Results

The purpose of the analysis using this strategy is to make Banjarmasin City the main destination for halal tourism in South Kalimantan. The results also include the opinions, aspirations, and desires of the community and tourism managers as important notes for the local government of Banjarmasin City. The result of the SOAR method confirms that if Banjarmasin City becomes one of the main destinations for halal tourism, the income

and welfare of the local people will increase, and finally, this sector will contribute significantly to the city's revenue.

Development Strategies of Halal Tourism Post-Covid-19 Using the Soar Method on the Riverbanks of Banjarmasin City

Referring to the identification results of the internal and external factors, the strategies that can be used by the local government of Banjarmasin City are as follows.

Table 1. The Soar Matrix.

<u>The Strategy of Inquiry (Internal)</u>		<u>Opportunities (O)</u>
Appreciative Intent (Eksternal)	<p>Strengths (S) The Regulation of the Government of Banjarmasin City Number 2 of 2021</p> <ul style="list-style-type: none"> • Branding of the city as a religious place • Religious local people • Easy access to the city <ul style="list-style-type: none"> • Complete accommodation for tourists 	<p>Opportunities (O)</p> <ul style="list-style-type: none"> • The central government has been paying much attention to halal tourism • Banjarmasin has the potential for halal tourism • The local people are interested in participating in and developing halal tourism • There has been high enthusiasm from tourists to visit halal tourism sites, especially religious sites • There have been many promotion efforts through social media
<p>Aspirations (A)</p> <ul style="list-style-type: none"> • The city will be known as a center of halal tourism • The city has some halal events for tourists <ul style="list-style-type: none"> • The halal attractions and tourist sites improve the wealth of the people • There will be a budget allocated for developing halal tourism • There is support from the private sector through corporate social responsibility programs 	<p>SA Strategy Strengthen the role of the city government by implementing the Regulation of the Government of Banjarmasin City Number 2 of 2021 on Halal Tourism to make Banjarmasin City the center of halal tourism</p>	<p>OA Strategy Hold more halal tourism events.</p>
<p>Result (R) Banjarmasin City becomes one of the main centers of halal tourism</p>	<p>SR Strategy Establish the city as one of the main centers of halal tourism</p>	<p>OR Strategy Increase the role of the local community in promoting the city's halal tourism via social media</p>

Conclusions

From the results of interviews and analysis of research results, the following conclusions are presented:

- 1) The internal factors in developing halal tourism in Banjarmasin City are the Regulation of the Government of Banjarmasin City Number 2 of 2021, branding of the city as a religious place, local religious people, easy access to the city, and complete accommodation for tourists. The

internal factors from the aspiration aspect are the expectation that the city will be known as a center of halal tourism; the city has some halal events for tourists, the halal attractions and tourist sites improve the wealth of the people, there will be a budget allocated for developing halal tourism, and there is support from the state-owned and regionally-owned enterprises and private sector through corporate social responsibility programs.

- 2) From the internal and external factors analyzed using the SOAR method, the development strategies are:
 - a) Strengthen the role of the city government by implementing the Regulation of the Government of Banjarmasin City Number 2 of 2021 on Halal Tourism to make Banjarmasin City the center of halal tourism;
 - b) Hold more halal tourism events;
 - c) Establish the city as one of the main centers of halal tourism; and
 - d) Increase the role of the local community in promoting the city's halal tourism via social media.

Suggestions

This research focuses on post-pandemic halal tourism development strategies in Banjarmasin City to increase the number of visitors to halal tourism objects. The results of this study are theoretical and empirical that still require further in-depth studies in collaboration with the government of Banjarmasin City, especially the related offices, such as the Office of Culture, Youth, Sports, and Tourism. It is hoped that the research team will carry out further studies so that a roadmap for implementing the halal tourism development strategy in Banjarmasin City can be made to provide a direction and development strategy.

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