

Halal Tourism: The Existence of One Village One Product-Based Cultural Tourism Development in Banyumas Regency

Sochimim

UIN Saizu Purwokerto, Indonesia

Correspondence e-mail: sochimim@uinsaizu.ac.id

Abstract

This study aims to identify the prospects and existence of cultural tourism in Banyumas Regency with the concept of One Village One Product (OVOP) halal tourism. This is done because the halal concept has now become a lifestyle for most Indonesian people. This type of research is library research, which is defined as the acquisition of data and information from library sources, such as books, studies, journals, and other reading materials relevant to the subject of this research. The study was conducted in Banyumas Regency and explained the concept of “one village, one product”. The survey results show that Banyumas Regency has enormous tourism potential, and there are opportunities to integrate the concept of OVOP-based halal tourism into Banyumas tourism, especially the development of cultural tourism, because Banyumas is known as a national hero city. Regions must have and develop their own unique identity that other regions do not have. This difference will increase the number of tourists visiting. This concept can be an example or role model for other regions in the management and development of halal tourism in the future.

Keywords: *customer satisfaction; fuzzy-carter; quality of service*

INTRODUCTION

Tourism is a journey undertaken by individuals or groups to obtain satisfaction and new information. The tourism industry is one area of financial improvement that is very profitable for a country. The tourism industry has recently emerged as a good potential and hope in all parts of the world. According to the World Tourism Organization, the tourism industry is one of the largest and fastest growing industries in the world. The object of the tourism industry is managed and developed to maximize economic value. The new progress of the tourism industry, both in terms of natural resources, history, religion, business, and technology, relies on educational culture (Djakfar, 2017).

In the era of globalization, one of the most important areas to improve a country's finances is tourism. Tourism has generated significant foreign exchange in a number of countries. Indonesia, the largest archipelagic country in the world with 17,508 islands (Ariefana in jogjaudara.com, 2022), recognizes that tourism is important for the Indonesian economy. Sapta Nirwandar, Deputy Minister of Tourism and Creative Economy, stated that Indonesia needs to improve its behavior, especially friendliness in dealing with domestic and foreign visitors (Situmorang in beritasatu.com, 2014). Until

the end of 2021, 238.09 million or 86.93 percent of Indonesia's population are Muslim. As a result, Indonesia has the potential to run a halal tourism industry. The number of Muslim consumers in Indonesia who are concerned about the halalness of the goods and services they buy is increasing rapidly.

On the other hand, the halal trend has become a new civilization for many people around the world. Various economic fields are developing in the context of halal business. According to a study by the Assistant Team for Research and Development of the Deputy for Tourism Policy, Deputy for Tourism Institutional Development at the Ministry of Tourism, seven areas of the Islamic economy are fundamentally developing, namely: culinary, sharia finance, insurance, fashion, care and beauty products, pharmaceuticals, entertainment, and the tourism industry. Each item incorporates the halal concept (Team Assistant, 2015). As a result, people can now find halal brands in a variety of products, including cosmetics, fashion, pharmaceuticals, financial services, and tourism (halal tourism).

Halal tourism, also known as halal tourism, is a growing force in the tourism industry. Halal tourism schemes emerged from pilgrimage tourism and religious tourism. Over time, the phenomenon of tourism has expanded beyond pilgrimage or religious tourism by incorporating the novelty of civilization with universal values such as local wisdom, community benefits, learning elements, and others. As a result, Muslim tourists are not impossible to become a new segment of global tourism development (Assistant Team, 2015). According to the 2019 Global Muslim Travel Index (GMTI), Indonesia is the first best halal tourism destination with a score of 78 out of 130 destinations in the world (Kemenkeu, 2019). The Ministry of Tourism has identified ten potential sharia tourist destinations worth visiting in Indonesia, namely NTB, Riau and Riau Islands, Aceh, DKI Jakarta, DIY and Central Java, West Java, West Sumatra, South Sulawesi, and Malang Raya (Crescent Rating, 2019).

Central Java has many interesting halal tourist destinations to visit, including Banyumas Regency, Central Java, which has a lot of excellent tourism potential, including cultural tourism, natural tourism, and even artificial tourism. The following are statistics on visitor visits from Banyumas Regency to various tourist attractions:

Table 1. Banyumas Regency Tourist Visit Data

Tourist attraction	Number of Visitors to Attractions (Persons)			
	2017	2018	2019	2020
Cipendok waterfall	41685	26573	42264	26666
Silent Lake	16217	28175	28175	19632
Triple Shower	73045	20540	57905	6004
Shower of Seven	25337	12620	17522	1910

Tourist attraction	Number of Visitors to Attractions (Persons)			
	2017	2018	2019	2020
Baturaden Campground	0	0	0	1133
Baturaden Lo Lokatourism	633420	715663	742760	262445
Kalibacin	7319	9286	6840	2264
Baturaden Tourism Park	78379	63607	27251	15959
Curug Gede	32414	10673	0	0
Ciheng waterfall	13981	12694	0	0
Sendang Mas . Puppet Museum	6130	6142	6436	3435
THR Commander Sudirman	32673	35706	50576	21538
Saka Tunggal Mosque	9154	8425	27320	28009
Andhang Pangrenan Recreation Park	208643	209595	188310	36920
Bale Flower Park	333022	36613	345335	94920
Dreamland Park	578097	304876	379261	1428
Karangsalam Tourism Village	22345	2054	31171	0
Banyumas	2,089,516	1,501,188	1,919,955	522.263

Source: Banyumas in numbers (2020)

The development of Banyumas tourism experienced significant growth in 2018-2019. However, there was a decline in the following year because the tourism industry began to feel the impact of the covid pandemic. According to data from the Banyumas Regency PORBUDPAR Service, hotels in Banyumas Regency are classified as star or non-star hotels. The Central Bureau of Statistics of Banyumas Regency recorded 184 hotels, including 16-star hotels and 168 non-star hotels. Access, communication, environment and services all help support the tourism industry in Banyumas Regency. The Indonesian Muslim Tourism Index (IMTI) is used in conjunction with the GMTI Crescentrating Aces framework model to calculate tourism carrying capacity. This model is a model for accelerating the development of the Indonesian tourism industry, especially in Banyumas Regency.

Banyumas Regency as a barometer of the Indonesian tourism industry has built a tourism industry with regional characteristics with the brand city "Better Banyumas". Banyumas Regency has a lot of potential for natural tourism, special interest tourism, cultural tourism, and even artificial tourism. Tourism diversity in Banyumas Regency is

now starting to develop and is being promoted by the local government to attract tourist sympathy. Furthermore, Banyumas Regency includes the City of Purwokerto which is also known as the "City of Satria" which has a rich culture and history of national heroes, one of which is General Soedirman.

Culture is a set of important elements that are passed down from generation to generation. This heritage is preserved in order not to become extinct and studied for future generations (Mahardhani and Cahyono, 2017). Given the historical and cultural context inherent in Banyumas Regency, the relevant local government promotes, preserves and maintains the authenticity of the local Banyumas culture from the influence of new cultures, through historical buildings, museums, and mosques that are relics of the past.

Examples of developing cultural tourism in Banyumas Regency that can be excellent in the eyes of tourists include the Ketenger Tourist Village which has beautiful natural panoramas and offers knowledge of traditional arts, as well as the ability to browse historical asset sites located in tourist areas. The Sendhang Mas Puppet Museum which houses the largest collection of puppets in Gragag Banyumasan, and the Saka Tunggal Cikakak Mosque is the oldest mosque in Indonesia with a historical story.

The author chose the Saka Tunggal Cikakak Mosque as the object of study among many tourist objects in Banyumas Regency to see how the prospects and existence of the development of cultural tourism with the concept of halal tourism in Banyumas Regency are based on one village one product, which makes the Saka Tunggal Cikakak Mosque a cultural tourism concept with a halal concept in Indonesia. Indonesia at any time can potentially boost the economy of the community around the tourist area and position it as the main icon of halal tourism in Banyumas Regency.

THEORETICAL REVIEW

1. Halal Tourism

Halal tourism refers to efforts to organize and develop halal tourism services that are guided by Islamic law. Based on eight studies conducted between 2009 and 2014, there are two common phrases related to halal tourism: "halal tourism" and "Islamic tourism" (Battour & Ismail, 2016).

Halal tourism is defined as a method or way of incorporating religious (Islamic) values into all aspects of tourism activities (Adinugraha et al., 2018). This is inseparable from the government's efforts to strengthen the brand of halal tourist destinations. With the main slogan "Indonesia Halal Tourism: Halal Wonders", the government has created a halal tourism landscape. Halal tourism cannot be separated from religious tourism and sharia tourism, then it develops into halal tourism (Fatkurrohan, 2017). The following describes the development process:

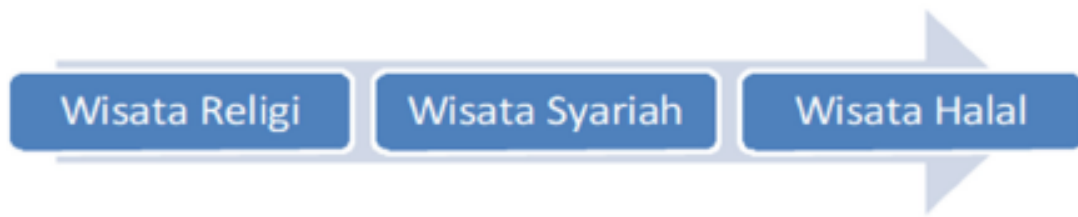


Figure 2. Fatkurrohman. (2017). Developing Yogyakarta's Halal Tourism Potential for Strengthening Islamic Economy in Indonesia. Afkaruna Journal Vol. 13 No. June 1st.

The Global Muslim Tourism Index (GMTI), an institution that focuses on halal tourism in developing countries, defines halal tourism as tourism that has Islamic principles and aims to provide friendly facilities and services for Muslim tourists. Halal tourism needs to consider several factors, including prayer facilities provided (mushola), halal food and drinks, adequate public facilities (clean toilets), non-alcoholic beverage activities, and services that can be distinguished between women and men.

Indonesia uses the Global Muslim Tourism Index standard as a guideline for developing halal tourism (Pratiwi, 2016). Therefore, the Ministry of Tourism of the Republic of Indonesia formed the Halal Tourism Development Acceleration Team (TP3H) which has the authority and responsibility to regulate the Indonesian tourism industry. The team's mission is to help the government prepare, develop, and socialize potential regional guidelines for the development of halal tourism. As shown in the table below, the team then developed three general criteria for developing halal tourism:

Table 2. General Criteria for Halal Tourism

Category	Indicator
Tourism Destinations (Nature, Culture, Artificial)	There is a selection of tourism, arts, and cultural activities that do not lead to pornography and polytheism If possible, hold at least one halal lifestyle festival Tour guides are well-dressed and there are no scantily clad tourist regulations.
Hotel	Providing halal food There are facilities for worship, such as mosques, prayer rooms, and washing facilities Ramadan services to meet the needs of sahur and iftar Non-halal activities such as gambling, alcoholic beverages and disco activities are not permitted

Category	Indicator
	<p>Recreational swimming pool and fitness/gym facilities are available separately for men and women</p> <p>If the hotel has a spa, male therapists serve male customers and female therapists serve female customers. Therapy does not use ingredients that contain pork, alcohol, or their derivatives.</p>
Travel agency	<p>Providing tour packages that meet the general criteria for Halal Tourism</p> <p>Does not offer non-halal activities</p> <p>Have a list of businesses that provide halal food and drinks</p> <p>Tour guides understand and are able to apply sharia values in carrying out their duties</p> <p>Dress politely and attractively in accordance with Islamic ethics</p>

Source: Halal Tourism Development Acceleration Team (Garit et al, 2017)

It can be concluded that halal tourism refers to tourism that seeks to provide tourist services and facilities for Muslim tourists and non-Muslim tourists, while still meeting the three basic needs of Muslim tourists, namely: worship facilities and services (mosques or prayer rooms), Muslim tourist-friendly accommodation (hotels sharia) which has been ratified by certain authorized agencies, halal food and beverages, as well as tourist destinations such as nature, culture.

2. One Village One Product-Based Cultural Tourism

The attraction of cultural tourism is closely related to cultural tourism. Cultural tourism is one aspect of developing a national tourist attraction, namely a tourist attraction created by human creativity, taste, and initiative as cultural beings, as stated in the 2010-2025 National Tourism Development Master Plan (RIPPARNAS). Cultural tourism is known as tourism with the aim of using culture as a tourist attraction. Birth ceremonies, traditional dances, traditional music, weddings, traditional clothes, various ceremonies (such as descending to the rice fields and harvest ceremonies), historical buildings, cultural heritage, some traditional relics, traditional fabrics, cultural exhibitions and traditional performances, local textile products, museums history, and other worship objects are included in aspects of cultural tourism objects (Mappi in Asriady, 2016),

The governor of Oita Prefecture in northeastern Kyushu, Japan, Morihiro Hiramatsu first proposed the One Village One Product (OVOP) concept. Morihiro Hiramatsu alleviated the poverty of his citizens in the span of 6 periods (24 years) in his tenure by applying the concept of regional development that he pioneered. The

OVOP movement then made a significant contribution to regional expansion in Oita Prefecture. OVOP seeks to create competitive products in the global market by prioritizing local elements and boosting the motivation of community independence (Hiramatsu & Morihiko, 2009).

One Village One Product (OVOP) was announced as a policy to resolve depopulation cases that caused local industries to stagnate due to the departure of young people from their native areas. Furthermore, this plan is based on the view that not only economic prosperity (GNP) but also the intrinsic satisfaction of local communities (GNP) is important (Hiramatsu & Morihiko, 2009). Since 2006, countries, particularly Asian countries, have studied and adopted OVOP. OVOP is commonly used in Asian countries to bridge the social and economic gap between rural and urban areas (Murayama, 2009). Furthermore, African countries are researching OVOP, especially in poor areas which are still vital for central government.

RESEARCH METHODS

1. Research Types and Approach

This research is a research with a descriptive qualitative approach. The study was founded in response to events that piqued the interest of experts. Qualitative descriptive research strategy is a method of inquiry that is clearly informed by descriptive data. Descriptive research means describing what is still going on. The current or existing situation is being recorded, analysed, described and explained.

This research is a literature study. Visits with references and other hypothesis testing related to values, social standards made in the social conditions studied are part of the literature study (Sugiyono, 2017). By focusing on library materials, such as conversation topics, literature studies are used to expand information and data (Yalina et al., 2020). Literature studies resulting from searching written literature sources regarding theories that exist in scientific works published or not, even in the form of hard copies or soft copies in electronic books (ebooks), theses, and e-journals.

The focus of research (Martoyo, 2016) is an important discussion in studying a science, or the focus in question is a place that describes the existence of a science. The purpose of this kind of research is to find out how the existence and concept of halal tourism development in OVOP-based cultural tourism in Banyumas Regency will make the area a center for halal tourism.

2. Data collection technique

This study collects primary data through field observations in order to obtain reflections that explain cultural tourism in Banyumas Regency. Secondary data is information that is taken indirectly through media intermediaries. To collect secondary information in this study, the procedure for collecting information in this study was a combination of field observations and library research. Secondary information is collected through the use of books, newspapers, magazines, and the internet. The author intends to carry out a review of the secondary information obtained after processing in order to convey equitable data regarding the prospects and existence of halal-concept cultural tourism destinations in Banyumas Regency based on OVOP in suppressing the Banyumas economy.

3. Data analysis method

The author analyzes and organizes the collected data to facilitate the discussion of existing problems. The quality of the data collected in this paper is qualitative because the focus of this research is literature based and field observations are carried out directly by observing the research object.

RESULTS AND DISCUSSION

1. Prospects of Cultural Tourism Destinations in Banyumas

Banyumas Regency has a number of tourist attractions. It has a lot of room for growth. Tourism makes a significant contribution to the economic development of a region. As a result, all the potential that exists in the Banyumas Regency area must be maximized. Many local and foreign tourists visit the Banyumas Regency area for various types of tourism, which are divided into natural tourism, artificial tourism, religious tourism, and even cultural tourism.

Culture is important for an area, as well as Banyumas which has various kinds of arts in its culture. The era that continues to develop makes the original culture of the area eroded by time and makes the authenticity of the culture of the area disappear. For this reason, the Banyumas Regency Government is trying to develop the cultural potential and original history of Banyumas by building cultural tourism to preserve and maintain the authenticity of culture from the influence of the growing world globalization. Cultural tourism destinations in Banyumas Regency include the following:

Table 3. Cultural Tourism Destinations in Banyumas Regency

No.	Travel Destinations
1.	Ketenger Tourism Village
2.	The Museum of the Great Commander General Sudirman
3.	Sendang Mas Puppet Museum
4.	Bank Rakyat Indonesia Museum
5.	Saka Tunggal Cikakak Mosque
6.	Banyumas Puppet Museum
7.	Great Mosque of Nur Sulaiman

Source: Author's observations, 2022

All tourist destinations scattered throughout Banyumas Regency have their own characteristics that leave a deep impression on their visitors. In addition to tourist destinations, Banyumas Regency has the best and special culinary to support the prospects for Halal tourism in Banyumas Regency in the future. Culinary tourism in this area has its own identity and various types and tastes. Food and drink are basic human activities that cannot be separated from other activities. Food cannot be tasted just through pictures or videos, so people have to taste it in person. Moreover, culinary has not been used as a branding tool by other ASEAN countries (Primasari & Siswojo, 2012). Tourism can improve the community's economy, improve the welfare of the community and allow the surrounding area to continue to operate because of job opportunities.

2. The Existence of Cultural Tourism with the Concept of Halal Tourism in Banyumas Regency Based on One Village One Product

The growth of halal tourism management has created its own market in the tourism industry, making the world very competitive. As a success factor, halal tourism service providers must exist and develop in the market with innovative creations, superior values, special brands, and uniqueness. Every nook and cranny of Banyumas Regency must find and define the hidden uniqueness of halal tourism. The development model could be based on the One Village One Product (OVOP) concept pioneered by Hiramatsu Morihiko, the Governor of Oita, Japan at that time. This concept is widely used in the development of MSMEs that take advantage of local advantages and resources.

Through this concept, each region has a different halal tourism icon, as well as regional characteristics. As a result, each region has a different market and unique consumers who do not prey on other markets. Each region must choose an icon that truly represents its region and does not belong to other regions, and the development

of halal tourism in the coming years can be directed at the identified objects so that they can be developed appropriately in the future. Many provinces, such as Banyumas Regency, can be developed.

Saka Tunggal Cikakak Mosque is one of the unique destinations in Banyumas Regency. History-based halal tourism with the OVOP concept that can be applied to the Saka Tunggal Mosque, in Cikakak Village, Wangon District, Banyumas Regency, Central Java. Previously, this mosque did not have a name, on the contrary, the locals referred to it as the single saka mosque. Finally, when the mosque was designated as a cultural heritage object, the Banyumas Regency Government officially named it the Saka Tunggal Baitussalam Mosque. This mention refers to the mosque building, which is built with one pillar (saka) or a pillar in the middle with four pillars. The saka with four pillars as supports will look like a totem, where the bottom of the saka is protected by glass to protect the writing of the year the mosque was founded.

Saka Tunggal Mosque is one of the mosques that was built on the island of Java, Indonesia two centuries before the time of Wali Songo (the era of Wali Songo around the 15-16 century AD). According to the inscription engraved on the mosque's saka, this mosque was built in 1288 AD. The mosque, which is older than the Majapahit kingdom, was founded during the Singasari kingdom and is the oldest mosque in Indonesia. Saka Tunggal Mosque measuring 12x18 meters. This mosque has a worship capacity of less than 300 people. The mosque is located in the middle of the countryside, surrounded by free monkeys. The roof of this mosque is made of palm fiber, and some of the walls are made of woven bamboo, making it unique. The ornaments in the main room of the mosque, namely the pulpit for the sermon and the dome for the prayer priest, retain their original shape. Two carvings on the pulpit depict the sun, which resembles a mandala plate.

The history of the Saka Tunggal Mosque is related to Kiai Mustolih, a figure who spread Islam in Cikak during the ancient Mataram sultanate. As a result, it is not surprising that there is an element of Java that remains thick and attached to the mosque area. Kiai Mustolih appointed Cikakak as the "headquarters" in his Islamic teachings, as evidenced by the construction of a single-pole mosque. He was buried not far from the mosque when he died.

Teguh Trianton (2014) describes the existence of the Saka Tunggal Mosque in a scientific paper entitled "The Anthropological Function of the Saka Tunggal Mosque (Ethnographic Study of Muslims in Aboge Banyumas)" published by the University of Muhammadiyah Yogyakarta. According to the findings of this study, the Saka Tunggal Mosque cannot be separated anthropologically from the Banyumas community who adheres to Aboge Islam. According to him, the presence of Aboge Muslims at the Saka Tunggal Mosque shows the strength of human relations. This is reflected in the ritual of replacing the jaro of the mosque (the ceremony of replacing

the fence that surrounds the Saka Tunggal Mosque made of bamboo or jaro). So far, the residents of Cikakak Village have worked together to replace the bamboo fence that surrounds the Saka Tunggal Mosque with new bamboo. Apart from being a place of worship, the Saka Tunggal Mosque functions as a pillar of human relations with other humans (*hablum minannas*). In addition to symbolizing unity and mutual cooperation, the tradition of wearing the jaro is considered capable of eradicating human crimes. In addition to the surrounding community, many representatives from the Surakarta and Yogyakarta Palaces who regularly attend the jero replacement ceremony, express their gratitude by praying at the tomb.

Jero dressing tradition, the uniqueness of the Saka Tunggal Mosque is the *ura-ura* tradition. This tradition is carried out where the congregation of the mosque chants *dhikr* and *salawat* in tones such as the Javanese song, chants using Arabic and Javanese. In terms of worship, at the Saka Tunggal Mosque when entering prayer times, especially Friday prayers, the call to prayer is not using loudspeakers until now, but is echoed by four *mu'adzins* simultaneously, loudly and sweetly. They call the call to prayer without loudspeakers like most mosques in Indonesia, because they maintain a tradition of this mosque. Some of the aspects above show that the Saka Tunggal Cikakak Mosque has a very high historical value from its historical aspect to the Islamic development that occurred in it. This can provide knowledge for tourists who want to understand the history of the Saka Tunggal Mosque in full with religious values.

In terms of halal tourism, according to Ngatawi Al-Zaztrow (in Andriani, 2015), the Saka Tunggal Mosque meets the requirements to be considered a halal tourist destination. The Saka Tunggal Mosque meets the requirements for tourist attractions, destinations, places of worship, and historical heritage. Saka Tunggal Mosque is located in a rural area with a beautiful natural environment. This makes tourists who visit feel more comfortable. The goal then is to increase spirituality through entertainment, especially through the tradition of the Saka Tunggal Mosque, which provides an entertainment effect that gives tourists a new spirit in living life. Saka Tunggal Mosque has worship facilities, like mosques in general, such as places of worship and prayer rooms.

The interaction between the surrounding community and the Saka Tunggal Mosque took place without a hitch. This is shown by the commitment of the surrounding community to the long-term sustainability of the Saka Tunggal Mosque, which is related to the object and the harmonious atmosphere in it. People form the value of harmony because they are aware of religious values, and inter-religious harmony is the key to success in life. In short, the Saka Tunggal Mosque is a tourist destination that has historical value and halal tourism standards, and will become a tourist attraction that attracts both domestic and foreign tourists.

The Saka Tunggal Mosque still stands firmly in Cikakak Village after centuries. The mosque has now become one of the Islamic tourist attractions in the Banyumas area. Saka Tunggal Cikakak Mosque is a Cultural Conservation Object or Site Number 11-02/Bas/51/TB/04, as stated on the warning boards around the mosque, and is protected by the Law of the Republic of Indonesia Number 5 of 1992 and Government Regulation Number 10 of 1993. According to data from the Banyumas Culture Service, the Saka Tunggal Mosque was renovated in 1228 H or 1572 AD while retaining other original objects such as the drum, single saka mosque, kenthong, pulpit, sticks and cupboards.

The Saka Tunggal Cikakak Mosque is an example of an independent regional development that creates economic prosperity for the community which has an impact on the social community itself. All these different areas need to be developed through the identification of areas that can represent Regency/City halal tourism areas. The government's efforts to improve halal tourism will be organized and directed because there are already tourist objects that will be developed in the future to boost the quality of halal tourism objects. The development of halal tourism has the potential to improve other sectors. This will generate a lot of jobs.

Each region has and develops its own uniqueness, other regions do not, so there is no market competition in the future which will have a good impact on tourists who enjoy various beauties from one area to another. This difference will increase the number of visitors who visit and create a separate market for business actors to take advantage of the existing potential to boost the economy of the community and region. As a supporting media, this scheme links the synergy of the government, the private sector, and the community. It is hoped that by using this concept, an independent community in the future will be realized, there is no need to depend on other regions because each region has its own resources.

CONCLUSION

In Banyumas Regency, the concept of halal tourism with the concept of One Village One Product (OVOP) is achieved by encouraging each tourist attraction to display its uniqueness and local uniqueness to attract tourists in every tourist spot, such as the Saka Tunggal Cikakak Mosque which carries the concept of history-based OVOP. Saka Tunggal Cikakak Mosque has a promising future as a historic halal tourism destination. As a result, it can be seen in the history and support of the Saka Tunggal Cikakak Mosque. Not only that, being a supplier of raw materials for tourism businesses has a positive economic impact on the surrounding community or other areas. However, there is still very little official information about halal tour guides, especially about the Saka Tunggal Mosque. This has resulted in tourism actors not being interested in halal concept tourism and there are a small number of business people involved in halal tourism.

REFERENCES

- Adinugraha, HH, Sartika, M., & Kadarningsih, A. (2018). Halal Tourism Village: Concept and Its Implementation in Indonesia. *Human Falah*, 5 (1), 28–48.
- Andriani, D. (2015). *Preliminary Report of the Study on Sharia Tourism Development*. Jakarta: Ministry of Tourism of the Republic of Indonesia.
- Ariefana, Pebriansyah. (2022, February 21). "Number of Islands in Indonesia along with Big Island and Small Island". Published from joga Suara.com at 16.10 WIB.
- Asriady, I. (2016). Development Strategy for Bissapu Waterfall Tourism Object in Bantaeng Regency. *Thesis* (Unpublished). Makassar: UNHAS.
- Battour, M. & Ismail, MN (2016). Halal Tourism: Concepts, Practices, Challenges and Future. *Tourism Management Perspectives*, 19, 150-154.
- Crescent Rating. 2019. "Indonesia Muslim Travel Index (IMTI) 2019". Accessed from <https://www.crescentrating.com>
- Djakfar, M. (2017). *Halal Tourism Multidimensional Perspective Roadmap to Halal Academic and Industry Development in Indonesia*. Malang: UIN MALIKI PRESS.
- Fatkurrohman. (2017). Developing Yogyakarta's Halal Tourism Potential for Strengthening Islamic Economy in Indonesia. *AFKARUNA Journal* Vol. 13 No. June 1st.
- Garit Bira Widhasti., et all. (2017). Public Diplomacy of the Government of the Republic of Indonesia Through Halal Tourism. *Journal of Solidarity: Social Sciences*, Vol. 1, No. 1 (8).
- Hiramatsu & Morihiko. (2009). Opening Speech OVOP International Seminar in Bali, Indonesia.
- Ministry of Finance. (2019). "Indonesia Becomes the Best World Halal Tourism Destination 2019". Accessed from <https://www.kemenkeu.go.id>
- Mahardhani, AJ, & Cahyono, H. (2017). Harmony of Tradition Society in the Framework of Multiculturalism. *Asketi K: Journal of Religion and Social Change*, 1(1).
- Martoyo. (2016). *Locus & Focus of Public Administration Science*. Fam Publishing.
- Murayama, H., Dua, N., & City, D. (2009). A Case Study Archive of OVOP for Regional Development. In *The 6th OVOP International Seminar, Bali-Indonesia*.
- Government Regulation of the Republic of Indonesia Number 50 of 2011 concerning the National Tourism Development Master Plan 2010-2025.
- Pratiwi, F. (2016, April 20). "GMTI Becomes the Reference Criteria for Halal Tourism". Retrieved from republica.co.id.

- Primasari, A., & Siswojo, T. (2012). Promotion of Local Culinary as a Selling Power of Indonesian Tourism for Foreign Backpackers. *Visual Communication Design*, 1(1).
- Situmorang, Hendro D. (2014, October 17). "Hospitality, an Important Key to Improve the Tourism Industry". Published from beritasatu.com at 07.40 WIB.
- Sugiyono. (2017). *Business Research Methods: Quantitative, Qualitative, Combination, and R&D Approaches*. Alfabeta.
- Assistant Team of Deputy for Research and Development of Tourism Policy, Deputy for Tourism Institutional Development, Ministry of Tourism. (2015). *Sharia Tourism Development Study*.
- Trianton, Teguh. (2014). Anthropological Functions of the Saka Tunggal Mosque (Ethnographic Studies of Muslims from Aboge Banyumas). *Journal of Islamic Culture*, B accredited. 12 (1), STAIN Purwokerto.
- Yalina, N., Kartika, AP, & Yudha, ATRC (2020). Impact Analysis of Digital Divide on Food Security and Poverty in Indonesia in 2015-2017. *Journal of Technology Management*, 19 (2), 145–158.
<https://doi.org/http://dx.doi.org/10.12695/jmt.2020.19.2.3>