



The implementation of sumedang jaya wisata (sjw) management in supporting the development of halal tourism in ranah pesisir, west sumatra

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ABSTRACT

This study aims to analyze the implementation of management at Sumedang Jaya Wisata (SJW) in supporting the development of community-based halal tourism in Pesisir Selatan Regency, West Sumatra. Halal tourism is understood as a destination management approach that not only emphasizes economic and aesthetic aspects but also highlights Islamic spiritual values such as cleanliness, trustworthiness, community participation, and environmental sustainability. This research uses a descriptive qualitative method with data collection techniques including field observations, in-depth interviews, and documentation. Research informants consist of SJW managers, business actors, and village officials directly involved in managing the tourism area. The results show that the management implementation at SJW includes key functions such as facility management, improved accessibility, delegation of authority, and tourism promotion. However, several challenges remain in implementation, particularly regarding the quality of human resources, limited budget, lack of technological innovation, low public awareness of public facility governance, and suboptimal promotion of halal tourism. Islamic values such as *maslahah* (public benefit), *ukhuwah* (brotherhood), *muhasabah* (self-reflection), and *amanah* (trust) have not yet been fully internalized into managerial practices. This study recommends the need for sharia-based tourism management training, strengthening of local halal tourism regulations, the formation of a community education team, and the digitalization of promotion and services. With more structured and Islamic value-based management, Sumedang Jaya Wisata has the potential to become a leading halal tourism destination that is competitive and sustainable.

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Introduction

The development of the tourism sector in Pesisir Selatan Regency, West Sumatra, is one of the key strategies in improving community welfare through the optimization of local potential. This effort is supported by the active involvement of local governments in developing tourism destinations (Tutik, 2022). Such involvement is based on Law Number 23 of 2014 concerning Regional Government, which grants broad autonomy to regional administrations to enhance the quality of public services and empower communities through strategic sectors, including tourism (Saepuloh et al., 2022). Destination management, including that of Sumedang Jaya Wisata (SJW), covers several core functions such as planning, organizing, implementation, supervision, and evaluation (Nurhayati & Novita, 2022). However, SJW still faces challenges, especially in the implementation function. Key areas that need attention include attraction management, accessibility, and physical facilities, which are vital components of tourist services (Aziz, 2023). These three elements determine the quality of tourist experiences and serve as benchmarks for destination management success.

One prominent issue in Sumedang Jaya Wisata lies in the condition of facilities, particularly cleanliness around the tourism infrastructure. Facilities such as commercial stalls and public toilets suffer from hygiene problems that negatively impact visitor comfort. The lack of adequate trash bins and the poor condition of toilets reflect the absence of hygienic and professional management. In fact, cleanliness is a key tenet in Islam and considered a part of faith. The Prophet Muhammad (PBUH) said: "Cleanliness is part of faith" (HR. Muslim). This Hadith underscores that cleanliness is not only a physical necessity but also a spiritual responsibility for Muslims.

Apart from facilities, accessibility is also a crucial issue. The parking area at SJW is poorly organized and unable to accommodate the volume of vehicles during peak seasons. The chaotic parking arrangement even obstructs entry routes to the site. This problem indicates the need for evaluation and improvements in facility and access management to ensure that visitors feel safe and comfortable. In Islam, the principles of *maslahah* (public interest) and *mafsadah* (prevention of harm) guide the design of public facilities, as emphasized in the Qur'an: "And do not cause corruption on the earth after it has been set in order..." (QS. Al-A'raf: 56). This verse highlights the importance of maintaining order, comfort, and environmental sustainability as part of the human duty to preserve the earth.

From a review of previous studies, many have addressed tourism and management in general, but few have specifically examined the management of Sumedang Jaya Wisata within the framework of halal tourism development. Through knowledge mapping, the author found that the issue of halal tourism—as an approach grounded in Islamic values—has not been thoroughly explored in the context of SJW. Therefore, this research is essential to explore how the implementation function of management at SJW can be optimized to support halal tourism development in the Ranah Pesisir region, while also identifying various barriers and opportunities for the destination. This aligns with Islamic teachings that encourage people to prosper the earth through beneficial and sustainable means.

The importance of a halal tourism approach is inseparable from the growing awareness among Muslims to travel in accordance with religious values. Halal tourism is not limited to offering halal food and beverages, but also includes destination governance that is prayer-friendly, clean, comfortable, and spiritually oriented (Asadullah, 2020). Therefore, management implementation at SJW needs to be directed toward fulfilling halal tourism principles such as the availability of worship facilities, trustworthy services, and environmentally ethical practices. This aligns with global trends showing significant growth in Muslim travelers seeking halal-friendly destinations (Global Muslim Travel Index, 2023).

In the context of Islamic-based tourism management, the concept of *maqashid sharia* serves as a strong normative foundation. Every policy and management practice should aim to preserve five essential elements: life (*hifz al-nafs*), intellect (*hifz al-'aql*), wealth (*hifz al-mal*), religion (*hifz al-din*), and lineage or environment (*hifz al-bi'ah/nasl*) (Auda, 2008). Applying this principle in SJW management will position the destination as not only physically appealing

but also spiritually and socially meaningful. Thus, tourism development becomes not only an economic instrument but also a means of da'wah and community guidance.

However, in practice, the application of these values still encounters challenges. Some locals utilize public facilities like gazebos or benches for personal or commercial purposes, even though such facilities are meant to be freely accessible to all visitors. This practice illustrates weak governance and the underdeveloped internalization of the values of trust and responsibility in tourism management (Nasution, 1995). This indicates that halal tourism development requires not only physical infrastructure but also value awareness and public education among local communities.

Furthermore, community involvement as key actors in destination management has not been fully optimized. According to participatory management theory, the success of a program depends greatly on the active engagement and sense of ownership of the surrounding community (Wahab, 2020). Although SJW has begun community-based management, the division of roles, delegation of authority, and evaluation mechanisms are not yet systematic. In Islam, collective leadership and consultation (shura) are fundamental principles in managing public affairs. The Prophet Muhammad (PBUH) said: "No one who consults will ever be at a loss" (HR. Thabrani).

Therefore, an integrative management model based on comprehensive Islamic values is needed. This study is expected to provide both conceptual and practical contributions to halal tourism development, especially at community-based destinations like Sumedang Jaya Wisata. The main focus of this research is to analyze the implementation function of management, identify inhibiting factors, and formulate strengthening strategies that align with sharia principles. With this approach, SJW is expected to become a best-practice model for developing sustainable, participatory, and Islamically grounded halal tourism.

Method

This study is a descriptive qualitative research (Sugiyono, 2011), aiming to provide an in-depth description of how the management implementation of Sumedang Jaya Wisata (SJW) supports the development of halal tourism in Ranah Pesisir, Pesisir Selatan Regency, West Sumatra Province. The research was conducted in the Sumedang Jaya Beach tourism area, one of the leading community-based coastal destinations currently being directed toward developing a sustainable halal tourism concept (Faisal et al., 2023).

The informant selection technique used in this study is the *snowball sampling* method, starting with a key informant as the initial point and expanding to other subjects based on recommendations from previous informants (Sumarni et al., 2023). The main informant in this research was the Head of the Sumedang Jaya Wisata Management Unit. Other informants included the Secretary of the SJW Beach Management Unit, the SJW Cleanliness Coordinator, the Treasurer of the Coastal Region Village-Owned Enterprise (BUMDes), and tourism business actors involved in destination management (Efendi et al., 2024). Informants were selected based on their direct involvement in management functions such as planning, implementation, evaluation, and supervision.

Data collection techniques included field observations, in-depth interviews, and documentation (Mardianton, Faisal & Efendi, 2024). Observation was used to directly assess field conditions, including physical facilities, cleanliness, and activities of tourists and tourism actors. Interviews aimed to extract information from informants regarding their roles and challenges in implementing halal tourism management, while documentation was used to collect written data such as management reports, financial records, and activity archives.

Data analysis was conducted through three main stages: data reduction, data presentation, and conclusion drawing (Efendi et al., 2023). Data reduction involved filtering relevant information; data presentation was structured in thematic narratives based on the research focus; and conclusions were drawn through interpretation of consistent findings. To ensure data quality, several validity techniques were applied, including extended participation, research diligence, source and method triangulation, member checking, and adequacy of references as supporting and comparative materials (Efendi & Amin, 2022).

This qualitative approach was chosen as it aligns with the research objective of exploring community-based managerial practices that emphasize not only administrative efficiency but also sharia values such as cleanliness (*ṭahārah*), justice (*‘adl*), communal participation (*jama‘ah*), and environmental preservation (*ḥifz al-bi‘ah*). Therefore, this study not only provides practical contributions for the management of Sumedang Jaya Wisata but also offers an Islamic ethical perspective on locally rooted and sustainable halal tourism development.

Results and Discussion

1. Public Management in the Context of Halal Tourism

Public management is the activity of managing resources for the public good through democratic and efficient approaches. In the context of tourism, public management regulates how policies, inter-agency coordination, and community empowerment are implemented to achieve social and economic goals (Anggara, 2016). At Sumedang Jaya Wisata (SJW), public management is carried out through the roles of the SJW Management Unit and the Coastal Region BUMDes, which are responsible for managing the coastal area, promotion, and the provision of tourist facilities. However, human resource development remains a challenge. Although training programs such as Gada Pratama and SAR have been conducted in cooperation with external parties, the number of participants remains very limited. Strengthening human resources is a key component in halal tourism services, which require service ethics, politeness, and Islamic morals. In Islam, work performed with professionalism and responsibility is considered an act of worship, as the Prophet Muhammad (PBUH) said: "Indeed, Allah loves when any of you performs a task, that he perfects it" (HR. Thabrani).

Tourism promotion has been conducted through social media such as Instagram and Facebook, as well as community-based activities. However, halal tourism branding has not yet been fully optimized. There is no integrated promotion system that highlights Islamic values such as prayer facilities, halal food options, and clean and comfortable environments. Yet, halal tourism is a growing global trend in the tourism industry (Kemenparekraf, 2022). In the context of public management, it is also important to consider transparency and accountability. Openness about the use of funds and development plans can increase public trust. Islam emphasizes the importance of trustworthiness in managing public resources, as stated in the Qur'an: "Indeed, Allah commands you to render trusts to whom they are due" (QS. An-Nisa: 58).

The community, as the main actor in community-based tourism, must also be inclusively empowered. Active community participation in planning and implementing programs can strengthen sustainability and foster a sense of ownership toward tourist attractions. This aligns with the Islamic principle of *shura* (consultation), where decisions are made collectively for the common good (QS. Ash-Shura: 38). Additionally, the implementation of public management in halal tourism must also consider cross-sector integration, including government, religious leaders, business actors, and local traditional leaders. Cross-sector collaboration will strengthen institutional capacity and create responsive policies for the needs of Muslim tourists and local communities. According to Wahab (2020), participatory and collaborative governance of tourism destinations can improve management efficiency and broaden the welfare impact. In Islam, synergy or *ta'awun* is a fundamental value in building a harmonious and productive social life (QS. Al-Maidah: 2).

Furthermore, strengthening regulations in the form of sharia-based guidelines or standard operating procedures (SOPs) is an important part of public management in halal tourism. These regulations may include standards for cleanliness, provision of prayer spaces, non-discriminatory services, and the promotion of Islamic values such as environmental friendliness and ethical conduct. Without structured policies, the direction of halal tourism development will lack a solid foundation. In line with the principles of *maqasid sharia*, public policies should ensure the protection of religion (*hifz al-din*), life (*hifz al-nafs*), and wealth (*hifz al-mal*).

Finally, in implementing public management of halal tourism, regular evaluation is a crucial step to assess the effectiveness of programs. Evaluation should not only be administrative but should also consider the values of blessings, visitor satisfaction, and social benefit. The Qur'an urges believers to engage in muhasabah (self-evaluation): "O you who have believed, fear Allah. And let every soul look to what it has put forth for tomorrow\..." (QS. Al-Hashr: 18). Thus, a sustainable evaluative approach can ensure that public management of halal tourism truly benefits both the worldly and spiritual dimensions for the people of Ranah Pesisir and its visitors.

2. Tourist Attraction Management and Islamic Values

Managing tourist attractions should not only focus on facility maintenance, but also consider the aspects of benefit, beauty, and environmental sustainability (Puriati & Darma, 2021). In this regard, SJW still relies heavily on community-based activities. The management of attractions such as events or photo spots is conducted by local residents, and the management unit only collects cleaning fees. This model aligns with community empowerment and the Islamic value of **maslahah** (public interest). However, several challenges remain, especially concerning the use of public facilities such as gazebos and tourist benches. Some residents commercialize these public amenities, which are supposed to be free for visitors. Although the management has made written agreements, violations still occur. This indicates a weakness in governance enforcement, which should be based on justice and social responsibility. Allah says in the Qur'an: "Indeed, Allah commands justice and good conduct..." (QS. An-Nahl: 90).

Cleanliness is a prominent issue at SJW. Although cleaning personnel are provided, their working hours are limited to before and after operational hours. Tourists have complained about dirty beach conditions during the day. In Islamic teachings, cleanliness is part of faith, as stated in the hadith: "Cleanliness is part of faith" (HR. Muslim). The aesthetic and environmental preservation aspects of halal tourism are equally important. The Qur'an emphasizes that nature is a sign of God's power (QS. Al-Baqarah: 164), thus maintaining the beauty and cleanliness of the environment is a form of worship. Management of tourist attractions must consider the preservation of local ecosystems and avoid disturbing the natural balance. Therefore, a participatory monitoring system between managers and the community is needed. Enforcement of rules should be carried out using persuasive and educational approaches so that residents understand the importance of jointly managing facilities. Islamic values-based communication strategies such as *ukhuwah* (brotherhood), *shura* (consultation), and social justice can be used to resolve conflicts over public facility use.

3. Implementation Function in the Context of Halal Tourism

The implementation function in tourism management involves carrying out planned programs by maximizing available resources. In the context of tourism management at Sumedang Jaya Waterfall (SJW), implementation includes the management of physical facilities, improvement of accessibility, delegation of authority, and the strengthening of human resources (Fitriawati & Suroso, 2023). Facilities such as information boards, toilets, seating areas, and photo spots must be managed professionally to ensure both visitor comfort and compliance with sharia values in halal tourism.

The head of the SJW management team has implemented delegation of authority through both direct and indirect communication, including the use of WhatsApp groups for coordination. This delegation is essential to ensure smooth and participatory management. The Prophet Muhammad (peace be upon him) exemplified a collective leadership system and the delegation of responsibility, as reflected in his saying: "Each of you is a shepherd, and each shepherd is responsible for his flock" (Reported by Bukhari and Muslim).

However, the quality of human resources remains a major challenge. Most of the management members have only basic to secondary educational backgrounds. Training has yet to comprehensively cover areas such as entrepreneurship or halal tourism management. In the context of Islamic-based sustainable development, human capacity building is part of *hifz al-'aql* (preserving intellect) and *hifz al-māl* (preserving wealth).

Tourism promotion and marketing also need improvement. The use of digital media such as websites or mobile applications has not yet been optimized. Halal tourism promotion can be enhanced by providing information about places of worship, prayer schedules, and halal-friendly facilities. This supports the principle of Islamic service that aims to provide convenience and comfort for Muslim tourists. As part of implementation, regular evaluation of visitor satisfaction and service effectiveness should be conducted. This is essential for continuous managerial improvement in line with the Islamic principle of **islāḥ** (reform). Evaluations can be carried out through visitor surveys, cleanliness audits, and periodic reports from the management unit.

To strengthen implementation aligned with halal tourism principles, service standardization based on sharia values is necessary. This includes gender-segregated facilities where appropriate, the availability of representative places for worship, and the provision of honest and friendly service. This aligns with the concept of *al-khidmah al-islāmiyyah* (Islamic service), which emphasizes professionalism, integrity, and hospitality in serving guests (Taufik, 2019). Implementing these values not only fosters a positive spiritual experience but also enhances the competitiveness of destinations amid the global halal tourism trend.

Furthermore, the delegation of authority by the SJW management head through forums and digital communication is a strategic move in building a participatory governance system. However, the effectiveness of this delegation must be balanced with improvements in digital literacy and capacity among the management team. In Islamic management literature, *tafwīḍ al-amānāt* (delegation of trust) is not merely about dividing tasks, but must be based on the competence and suitability of the individual receiving the responsibility (Al-Mawardi, 2000). Without this, delegation may result in management imbalance and reduced service quality for visitors.

Proper implementation must also consider equitable and sustainable local economic empowerment. The involvement of MSMEs in providing halal products, local souvenirs, and transportation or tour guide services is an integral part of a community-based economic system. In Islam, this concept is known as **at-tanmiyah al-mustadāmah** (sustainable development), which not only aims for short-term profits but also emphasizes equitable distribution and social sustainability (Sidiq, 2021). Therefore, the implementation of halal tourism at SJW should be accompanied by regular training programs for MSME actors and managers to enhance their understanding of halal standards, customer management, and digital branding.

4. Inhibiting Factors in the Management of Sumedang Jaya Wisata (SJW)

The management of Sumedang Jaya Wisata (SJW) in developing halal tourism faces several inhibiting factors, particularly in the areas of human resources, budget, technology, and public environmental awareness.

a. Human Resources (HR)

Human resources play a vital role in the success of halal tourism destinations. However, the quality of HR at SJW remains inadequate in terms of professionalism, education level, and understanding of halal tourism concepts. Most of the managers only have a basic to secondary educational background and have not received comprehensive training in sharia-compliant hospitality. The Prophet Muhammad (peace be upon him) said: "Whoever treads a path seeking knowledge, Allah will make easy for him the path to Paradise" (Narrated by Muslim). This limited HR capacity results in suboptimal tourism services, including cleanliness, hospitality, and conflict management with the local community. To enhance HR quality, certified halal tourism-based training must be regularly conducted through collaborative efforts between the government, site managers, and Islamic tourism training institutions.

b. Budget and Funding

Budget constraints are a major obstacle in destination development. Revenue from parking and toilet fees is insufficient to fund facility improvements and HR training. Yet, adequate funding is part of the trust in managing public resources. Allah SWT says: "And spend in the way of Allah and do not throw yourselves into destruction" (QS. Al-Baqarah: 195).

c. Technology and Promotion

Technology has not been optimally utilized for halal tourism promotion at SJW. There is no official website, online reservation system, or halal tourism information platform. In the current digital era, technological innovation is essential to reach the growing market segment of Muslim travelers (Global Muslim Travel Index, 2023).

d. Community Culture and Environmental Awareness

Public awareness regarding the importance of halal tourism governance remains low. Some residents use public facilities for personal purposes, breach agreements, and neglect cleanliness. This highlights the need for educational and religious approaches in fostering a culture of tourism awareness. As mentioned in the Qur'an: "Indeed, Allah will not change the condition of a people until they change what is in themselves" (QS. Ar-Ra'd: 11).

e. Coordination and Leadership within the Management Team

Beyond internal factors such as HR and finances, coordination among managers is also a significant barrier. Irregular task distribution, lack of regular meetings, and reactive communication practices have led to ineffective program implementation. In the context of Islamic management, good leadership is not only based on administrative skills but also on the values of hikmah (wisdom), shura (consultation), and amanah (trustworthiness) (Al-Mawardi, 2000). Leadership must cultivate an open and collaborative organizational culture where every member feels involved and collectively responsible.

f. Lack of Regulatory and Governmental Support

The absence of specific regulations governing halal tourism areas at the village or sub-district level has led to informal management practices at SJW. Government support in the form of regulation and incentive policies is vital to ensure the continuity and sustainability of sharia-based tourism programs. According to Asadullah (2020), halal tourism development requires integrative and community-friendly policies, including licensing, training, and financial support for halal-based MSMEs. Without clear regulations, it is difficult for managers to obtain legal recognition, budget support, or cross-sector synergy.

g. Lack of Evaluation and Continuous Improvement

The lack of evaluation activities is an obstacle to improving the quality of tourism services. Many managers are not yet accustomed to performance evaluation mechanisms such as visitor satisfaction surveys, financial audits, or activity reporting. In Islam, evaluation is part of the principle of muhasabah (self-accountability), which is highly emphasized both personally and institutionally (Al-Ghazali, 2005). Without institutional muhasabah, it is difficult to identify weaknesses that need to be addressed and opportunities that can be further developed.

h. Dependence on Holiday and Religious Seasons

Tourism activities at SJW tend to stagnate on regular days and only peak during holiday seasons or religious events. This pattern causes dependency on specific periods and risks lowering overall income potential. To address this, differentiation strategies are needed—such as Islamic educational tourism, community markets, or weekly thematic activities. This aligns with the Islamic principle of avoiding stagnation and continually innovating and striving, as Allah says: "And say, 'Do \[as you will], for Allah will see your deeds, and \[so will] His Messenger and the believers'..." (QS. At-Taubah: 105; Ministry of Religious Affairs RI, 2005).

i. Lack of Awareness in Halal Branding and Positioning

SJW has not yet fully utilized the concept of halal tourism branding. There is no consistent use of symbols, logos, or Islamic identity narratives, either in social media or on-site. In today's economy, brand image is a crucial factor in attracting specific market segments (Hendrawan & Fauziah, 2022). Halal branding should not be limited to religious content but should also be reflected in the way services are provided—cleanliness, prayer facility access, and price transparency. These are manifestations of shiddiq (truthfulness), amanah (trust), and fathanah (wisdom), which are foundational principles of Islamic business ethics.

Conclusion

The management of Sumedang Jaya Wisata (SJW) as a community-based destination in Pesisir Selatan Regency demonstrates significant potential in developing halal tourism, supported by its natural resources, community involvement, and the Islamic values embedded in its management practices. Nevertheless, the implementation of halal tourism management at SJW still faces several substantial challenges, particularly in the execution of programs, facility management, and the optimization of Islamic value-based tourist attractions. Some of the key obstacles hindering the optimization of halal tourism at SJW include the low quality of human resources, limited budget and regulatory support, underutilization of technology, and weak public awareness regarding the collective management of public facilities. Issues such as cleanliness, orderly facilities, and active community participation are critical and must be addressed through educational, spiritual, and participatory approaches. Islamic values such as *maslahah* (public interest), *ukhuwah* (brotherhood), *muhasabah* (self-evaluation), and *amanah* (trustworthiness) must serve as foundational principles in improving the management system and empowering the local community.

Efforts to strengthen management implementation should include enhancing human resource capacity through sharia-based training, digitizing promotion and service systems, and establishing educational teams to act as mediators between the management, the community, and tourists. Additionally, specific regulations and regular evaluations are required to ensure the sustainability of destination management that aligns with the principles of *maqasid al-shariah*, such as the protection of life (*hifz al-nafs*), intellect (*hifz al-'aql*), wealth (*hifz al-mal*), and the environment (*hifz al-bi'ah*). Therefore, SJW's success in realizing a competitive and sustainable halal tourism destination largely depends on a managerial approach rooted in holistic and inclusive Islamic values. If managed through an integrative approach that combines public management principles, community empowerment, and Islamic spiritual values, SJW has the potential to become a leading model of halal tourism—delivering both worldly and spiritual benefits to the people of Ranah Pesisir and the visiting tourists.

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