



## ADINUGRAHA'S THOUGHT CONTRIBUTION TO THE DEVELOPMENT OF HALAL TOURISM IN INDONESIA

\*Hidayatul Sibyani<sup>1</sup>, Wachid Wahyu Adiwianto<sup>2</sup>

<sup>1-2</sup>IAIN Pekalongan, Kota Pekalongan, [hidayatulsibyani@mhs.iainpekalongan.ac.id](mailto:hidayatulsibyani@mhs.iainpekalongan.ac.id)

### ABSTRACT

#### Article History

**Submitted:**

10 September 2022

**Reviewed:**

3 November 2022

**Accepted:**

15 November 2022

**Published:**

15 May 2023

The trend of the Halal Lifestyle has spread globally which then also appears Halal Tourism in countries, especially countries with a majority Muslim population, such as Indonesia. Many countries (both Muslim and non-Muslim countries) have begun to provide tourism products, facilities, and infrastructure to meet the needs of Muslim tourists. The purpose of this study is to determine how Indonesian intellectual thought contributes to the development of Halal Tourism in Indonesia. This research is qualitative research with a taxonomic approach model. The results of this study indicate the contribution of Adinugraha's thoughts regarding the development of the halal tourism sector, especially halal tourism villages that are spreading in Indonesia. Adinugraha's thoughts talk

a lot about halal management in Indonesia in several sectors, one of which is halal tourism. The contribution of his thoughts regarding halal tourism is more towards halal tourism villages or raising the themes of halal tourism with local wisdom that exists in Indonesia. The urgency of the human resource aspect as a tourist or host becomes very relevant to support the success of a regional management tourist destination.

**Keywords:** Adinugraha; development; halal tourism; Indonesia

### INTRODUCTION

Tourism is a prestigious sector that can boost a country's economy in a sustainable system. With the spread of Halal Lifestyle globally, Halal Tourism also appears in countries, especially countries with a majority Muslim population such as Indonesia (Rahmi, 2017). Several things are driving the growth of the Muslim market globally, namely the demographics of the young and large Muslim market, the rapid economic growth of Muslim-majority countries, Islamic values encouraging the growth of Islamic business and lifestyle, the growth of trade transactions between countries of the Organization of the Islamic Conference, participation of multinational companies, technology and connectivity between countries (Wiyono & Wardhana, 2021).

Tourism is a very promising sector for growing the world economy, because the tourism sector is also a sector that is resistant to global crises, as can be seen



from the development of the world of travel which has experienced positive developments since 1950 with the number of tourist trips reaching 25 million people. In 1980 it reached 278 million people, 1995 reached 528 million people, and 1.1 billion people in 2001 (Rahman, 2016). The increasing number of human populations who make tourism as part of the necessities of life, and the development of technology that makes it easier for tourists to receive information about tourism, this will certainly have an impact on increasing the number of tourists, both domestic and international, which will certainly have an impact on the tourism industry (Ferdiansyah H., Cipta E., Heryadi R., 2020).

The tourism sector plays vital/essential role in the world economy because it is considered as one of the contributors to job growth and economic growth in any country (Reza, 2020). Tourism can also be seen as one of the most important sources of Gross Domestic Product (GDP). An increase in Muslim tourists is an opportunity and a challenge to improve the tourism sector. To explore the great potential of halal tourism, many countries (both Muslim and non-Muslim countries) have begun to provide tourism products, facilities and infrastructure to meet the needs of Muslim tourists. However, many business people and parties are still involved in the tourism sector who are constrained in understanding (both products, facilities and infrastructure) of halal tourism (Satriana & Faridah, 2018).

The Indonesian government certainly does not lag behind in promoting halal tourism in its country, where all the facilities needed for this activity from food, housing and the community are being prepared to be able to support halal tourism activities in Indonesia (Santoso, 2018). Halal Tourism was introduced in 2013 at the Indonesia Halal Expo 2013 & Global Halal Forum activities held by the Ministry of Tourism and Creative Economy on November 2, 2013 (Safira et al., 2018). Sharia tourism is certainly not an obstacle or an opponent for other tourism worlds. This is one of the supporting factors in the development of tourism in an area (Saifuddin & Mukarromah, 2021).

The potential of sharia tourism in Indonesia is very potential, it is known that tourism potential is considered good and tourists agree with the concept of sharia tourism. In terms of concept, 48% of respondents agree with the concept of Islamic tourism. In terms of needs, 68% of respondents emphasized that Islamic tourism has a high urgency in its implementation. In terms of suitability, 60% of respondents agree that sharia tourism is in accordance with the conditions of Indonesian society. Based on terms of concept, need, and suitability, making sharia tourism has great potential to be developed following the existing market demand. The development of Islamic tourism requires the introduction of a clear Islamic tourism market to lure tourism business actors directly involved in the industry (Perdana et al., 2020).

Indonesian tourism experienced the fastest growth in the tourism sector and became the largest economic sector because of its contribution to the country's second largest foreign exchange after the palm oil industry which reached USD 15,965 billion in 2016. Tourism was in second place reaching USD 13,568 billion in 2016, while in 2015 the tourism sector was at the top of the list. In the fourth position that contributed to foreign exchange with achievement of USD 12,225 billion under Oil and Gas (USD 18,574 billion), Palm Oil (USD 16,427 billion), Coal (USD 14,717 billion) (Chandra & Damarjati, 2017). So it is hoped that inclusive

growth can increase local businesses in the tourism sector and certified workforce (Subarkah, 2018).

It is noted that data from the Global 2019 Muslim Travel Index shows that by 2030, the number of Muslim tourists is projected to break the figure of 230 million worldwide. In addition, the Indonesian Data Bank shows that there were 140 million Muslim tourists in Indonesia in 2018, or the growth of the Indonesian halal tourism market reached 18 percent, with foreign exchange reaching more than Rp. 40 trillion. Therefore, in the next three years (2024), the Indonesian government target will target Muslim foreign tourists who come to Indonesia to reach six million visitors (Sholehuddin et al., 2021).

In improving the tourism sector in an area, at least one must develop the 3A concept (Attractions, Accessibility, and Amenity). Attractions are the main product of a destination related to "what to see" and "what to do". Accessibility is the means and infrastructure for tourist destinations, such as roads, modes of transportation, directions etc. Amenity relates to the availability of accommodation facilities such as lodging, restaurants, rest areas, places of worship. When the third these components can be adequately/ appropriately fulfilled tourists who visit can be sure will feel comfortable and comestourists are expected to continue to increase (Fitrianto, 2019).

The halal tourism sector is currently experiencing relatively rapid development, especially for Islamic countries. This development also applies in Indonesia. This is because Indonesia is a country with the largest Muslim population in the world (Audriene, 2021). Therefore, Indonesia must be able to take advantage of this situation to increase the country's foreign exchange. Indonesia is considered able to survive and compete with existing competitors. Of course this is not surprising because the government is working with the community to improve the quality of facilities and infrastructure as well as infrastructure to support the increase in tourists entering Indonesia. The government also continues to evaluate and innovate.

Apart from the government and ordinary people, intellectuals and academia also support this program. One of them is Adinugraha. He who is a graduate of Islamic studies in halal management writes works according to his field, in this case especially in terms of the development of halal tourism in Indonesia. His works have been published in journals and several have been published as books.

Based on the explanation above makes this research interesting to study. Therefore, this research will focus on the Contribution of Adinugraha's Thought to the Development of Halal Tourism in Indonesia.

## METHOD

In this study, the author uses a taxonomic analysis approach model, because this model provides more detailed analysis results and focuses more on a particular domain or sub-domain. The author only analyzes the contribution of Adinugraha's thoughts on the development of the halal tourism sector in Indonesia, then combined it with library research by reading his work on halal tourism as a primary source and other articles related to halal tourism as a secondary source. The reason the author focuses on discussing the thoughts of one

of the academic intellectuals, namely Mr Hendri Hermawan Adinugraha, is because he is a doctoral graduate in Islamic Studies in Halal Management who has written many of his ideas and thoughts which have been published into journal articles and books. Therefore, Adinugraha's thoughts in the field of halal tourism development in Indonesia deserve to be studied in order to add insight into the current scientific treasures of Islamic economics.

## RESULTS AND DISCUSSION

### Biography

His full name is Hendri Hermawan Adinugraha. He was born in Serang, March 11, 1987. He lives on Jl. Srinindito Timur V, RT. 03/03, Ngemplak Simongan, West Semarang. Adinugraha completed his education up to his doctorate in the field of Islamic studies-Halal Management. His formal education history includes; SDN 1 Sukamanah Serang (1992-1998); MTs Subulussalam (1998-2001); MA Subulussalam (2001-2004); S1 Islamic Economics, Islamic University of Indonesia (2005-2009); Master's Degree in Islamic Studies at the Indonesian Islamic University (2009-2012); and Doctoral Degree in Islamic Studies-Halal Management at UIN Walisongo Semarang (2017-2020). While in non-formal education, he studied at the Pondok Pesantren Sunan Pandanaran Jogja Complex 4 (Student Dormitory) from 2005-2009.

In the academic field, he was an outstanding student during his studies. Among his achievements in the academic field are: as a recipient of 5000 domestic Doctoral scholarships from the Ministry of Religion of the Republic of Indonesia in 2017; the best participant in the training of trainer of integrated Sharia Finance, Financial Services Authority in 2018; and recipients of Copyright (Copy Right) for Writings with the Title of Islamic Emoticons: Towards Branding of Halal Products (A Research Agenda), Based on Copyright Registration Letter No: EC00201806914, Ministry of Law and Human Rights, 2018.

He currently works as a civil servant lecturer at IAIN Pekalongan, starting in 2019 until now. After serving as a permanent lecturer at the Dian Nuswantoro University foundation, Semarang. Apart from being a lecturer, he is also active in writing books and national and international scientific journals on the theme of Islamic economics and Islamic studies.

### Adinugraha's Works

In discussing the development of halal tourism in Indonesia, he published several of his works, especially in the form of journal articles, including the following works:

Table1. Adinugraha's works on Halal Tourism in Indonesia

Num	Title	Finding
1	Halal Tourism Village: Concept and Implementation in Indonesia	The tourism sector has a positive contribution in increasing economy of a region or country. Travel practice in The sharia perspective is always based on the realization of goodness (masalah) for the community both in the world and in the hereafter (fi ad-daraini) in aggregate and simultaneously. Therefore, the existence of this Halal Tourism Village should be one proof of the flexibility of Islamic sharia in the practical level of today's lifestyle (current lifestyle) through the integration of halal and thoyyib values in the tourism sector to support a blessed regional economy (Adinugraha et al., 2018).

2	<p>“Ship Mosque” Tourism Destination as Aesthetic Expression Media of Semarang City Society</p>	<p>This research concludes that the establishment of the “Masjid Kapal” in Podorejo village has a large enough potential as a religious tourism destination in Semarang City, supported by several factors, namely in terms of uniqueness, location development and the benefits of the “Masjid Kapal “ itself from these factors. It is enough to make the “Masjid Kapal” as an alternative choice of religious tourism in addition to the Grand Mosque in Semarang City. The architectural art of “Masjid Kapal” as an aesthetic expression of the people of Semarang City can be found through the uniqueness of mosque architecture and the beauty of its ornaments (Perdana et al., 2020).</p>
3	<p>Islamic Tradition And Religious Culture in Halal Tourism: Empirical Evidence from Indonesia</p>	<p>Islamic tradition and religious culture in the halal tourism industry have a very important role in the halal tourism industry. Islamic tradition and religious culture are a very big attraction in halal tourism. Islamic tradition and religious culture have the largest contribution in halal tourism destination activities, especially in the components of halal tourist attractions. Islamic tradition and religious culture is not only to be seen as a show, more than that tourists can learn and feel about Islamic tradition and religious culture in halal tourism which has religious values that bring goodness to all mankind (Sholehuddin et al., 2021).</p>
4	<p>The Role of Millennial Youth in Village Transformation Religious Tourism Towards a Halal Tourism Village Study In Rogoselo Desa Village</p>	<p>The concept of millennial youth participation in the transformation of religious tourism into halal tourism in Rogoselo village has provided insight into how a Rogoselo village organization (BUMDes, Pokdarwis, and Karang Taruna) can and must manage its human potential. resources for advancing the village through the tourism sector in rural areas. Youth and rural communities in Rogoselo have strengthened their involvement and collaboration in the process of transforming religious tourism into halal tourism. Through the tourism village sector, egalitarianism has proven to be very vital in realizing the development and growth of the Rogoselo tourist village and its community. These discoveries are known as halal-based tourism villages millennials, which is a transformative model for millennial youth and rural communities in Rogoselo village to realize the transformation of religious tourism into halal tourism that is more equitable and just (Adinugraha et al., 2022).</p>
5	<p>Halal Tourism in Indonesia: An Indonesian Council of Ulama National Sharia Board Fatwa Perspective</p>	<p>Indonesia as a multi-cultural and multi-ethnic country, of course there are new problems that continue to surface where the law is not found either in the Quran of the Hadith, such as the emergence of the phenomenon of public demand for halal tourism in Indonesia. In overcoming and answering the problems of this unlimited social and economic life, Islam has given legality to its people to conduct ijthihad though MUI and the Regional Government by issuing and stipulating fatwas and regulations Numely the fatwa on the implementation of tourism based on sharia principles Number 108 DSN-MUVIX/2016 and West Nusa Tenggara Regional Regulation Number 2 of 2016 concerning Halal Tourism The position of fatwa for Muslims occupies a very important position and used as a reference, because fatwas are made and issued by people who have authority in the religious field. This is as</p>

---

important as the position of the regional regulation which is made to carry out the 1945 Constitution and may not conflict with the existing regulations on it, as stipulated in Law Number 12 of 2011 concerning the under of the laws and regulations (Adinugraha et al., 2021).

---

### **Adinugraha's Thought Contribution to Halal Tourism in Indonesia**

Religion in the perspective of Islam is an indication of the daily way of life of a Muslim in the world for the purpose of eternal life in the hereafter, as stipulated in the Al-Quran and Al-Hadith which are its guidelines. Religion shapes Muslim behavior, through evaluating everything in a religious framework into their daily lives, including consumption behavior and making tourism decisions. This religious aspect becomes very urgent to pay attention to considering the increasing number of Muslims, accompanied by increased religious awareness, has resulted in increased demand for tourism that is in line with Islamic teachings. Therefore it is necessary to formulate a guide for carrying out Islamic tourism following the guidance of Islam. Several initiatives have been undertaken in Indonesia, but they are insufficient to guide the understanding and application of standard and measurable Islamic tourism. Efforts to explain Islamic tourism are still fragmented. Therefore, a broader and more complete understanding is needed to explain this phenomenon practically based on Islamic teachings (Sholehuddin et al., 2021).

The halal tourism sector has now become a trend and a necessity for Muslim and non-Muslim countries Halal tourism a rapidly growing market segment not is only in Muslim countries globally (Aji et al., 2021). With this growing phenomenon, as well as the growing number of Muslim tourists worldwide, several non-Muslim countries have begun various strategies to benefit from halal tourism. Indonesia, the country with the world's biggest Muslim population, recognizes the importance of fresh economic growth through the halal tourism sector. The annual expenditure on Muslim tourism in Indonesia is \$9.7 billion. External demand for Indonesia's tourist industry is also rising. On a global scale, Indonesia is ranked fourth in the "Top 10 Halal Travel," which prioritizes the halal tourism industry in its economic growth. Indonesia recognizes its worth. is a prominent destination for Muslim travelers, supported by significant efforts to create halal tourism, as demonstrated in excellent ecosystem ratings, as well as a significant surge in media coverage of halal tourism Because information seeking behavior in Muslim households via the media impacts travel decisions (Adinugraha et al., 2021).

Council of Ulama (MUI) and Perda issued by local government (Setiyanto, 2018). In this case, the Indonesian Council of Ulama (MUI) has issued a fatwa on implementing tourism hashed. On sharia principles Number: 108 DSN-MUI/IX/2016. The fatwa includes the implementation of sharia-compliant tourism, which includes, among other things, travellers travel agencies, tourism entrepreneurs, hotels, tour guides, and therapists. West Nusa Tenggara Regional Regulation Number 2 of 2016 on Halal Tourism is also issued by the NIB regional administration. This fatwa and regional regulation also respond to the phenomena of halal tourism, which is gaining popularity in Indonesia and across the world. As a result of this fatwa and Regional Regulation, all halal tourism stakeholders are

required to organize tourist activities in line with Sharia principles (Adinugraha et al., 2021).

The existence of the MUI fatwa, viewed from the social aspect, is considered very important (urgent) in the midst of the reality of the plurality of Indonesian Islamic society. The role of the MUI fatwa is highly desirable to unite this diverse society (Wibowo, 2020). Following its purpose and duty as intellectuals, the MUI has a significant obligation to adapt its qualities or capabilities to benefit society in general and Muslims in particular. Although the MUI is listed in some legal instruments, such as the Halal Product Guarantee Act, the MUI maintains that they are non-governmental entities that operate independently of the government. MUI has always been an autonomous Islamic institution and non-governmental organization in Indonesia. Aside from issuing and specifying fatwas. The Indonesian Council of Ulama (MUI) provides guidance to both Muslims and the government. MUI has the influence and legal authority of its fatwa, which has given it the role and new institutional authority in many matters, such as matters of halal certification, Islamic finance, and pilgrimage (Adinugraha et al., 2021).

Sharia or halal tourism village is a thought or idea about the integration between tourist villages, sharia tourism and local wisdom, the characteristics of resources and the uniqueness of a particular village. In contrast, the urgency of the human resource aspect as a tourist or host becomes very relevant to support the successful management of tourist destinations (in this case, a halal tourism village (Adinugraha et al., 2018).

Village communities play an essential role in establishing a Halal Tourism Village due to natural resources and unique traditions and cultures based on local wisdom attached to them and this is the main driving element Halal Tourism Village activities that have Islamic values. Development towards DWH becomes very strategic considering that its development is based on nature, local wisdom ('urf) and local human resources. The relationship of local wisdom ('urf) in the tourism sector is a very important activity carried out by local communities in order to answer various problems in fulfill their needs.1336. Therefore, cooperation and collaboration between residents, millennial youth, and village officials is very important for the progress rural tourism sector. Collaboration is essential to achieve mutual understanding in the best interests of all stakeholders, especially millennial youth, village governments and local communities (Adinugraha et al., 2022).

The concept of a Halal Tourism Village has been formed and implemented, so naturally the natural beauty and local wisdom in the village will also be able to become a characteristic that adds benefit to the local community and the surrounding community. Therefore, judging from some of the literature and theories that have been described, it should be implemented Halal Tourism Village program based on natural beauty and unique wisdom local community based on local community empowerment based on sharia can be a diversification of sharia tourism products/services in Indonesia (Adinugraha et al., 2018).

## CONCLUSIONS

Adinugraha's thoughts talk a lot about halal management in Indonesia in several sectors, one of which is halal tourism. The contribution of his thoughts regarding halal tourism is more toward halal tourism villages or raising the themes of halal tourism with local wisdom in Indonesia.

Religion shapes Muslim behaviour by evaluating everything in a religious framework in their daily lives, including consumer behaviour and making tourism decisions. The concept of a Halal Tourism Village has been formed and implemented, so naturally, the beauty of nature and local wisdom in the village will also become a characteristic that benefits the local community and the local community. Therefore, Collaboration is essential to achieve mutual understanding in the best interest of all stakeholders, especially millennial youth, village governments, and local communities

## REFERENCES

- Adinugraha, H. H., Happy, F., Ma, H., Isnaini, M., & Wahid, A. (2022). Peran Remaja Milenial Terhadap Transformasi Desa Wisata Religi Menuju Desa Wisata Halal Studi di Desa Rogoselo. *Al-Intaj*, VIII(1).
- Adinugraha, H. H., Nasution, I. F. A., Faisal, F., Daulay, M., Harahap, I., Wildan, T., Takhim, M., Riyadi, A., & Purwanto, A. (2021). Halal Tourism in Indonesia: An Indonesian Council of Ulama National Sharia Board Fatwa Perspective. *Journal of Asian Finance, Economics and Business*, 8(3), 665–673. <https://doi.org/10.13106/jafeb.2021.vol8.no3.0665>
- Adinugraha, H. H., Sartika, M., & Kadarningsih, A. (2018). Desa Wisata Halal: Konsep Dan Implementasinya Di Indonesia. *Jurnal Human Falah*, 5(1), 28–48.
- Aji, H. M., Muslichah, I., & Seftyono, C. (2021). The determinants of Muslim travellers' intention to visit non-Islamic countries: a halal tourism implication. *Journal of Islamic Marketing*, 12(8). <https://doi.org/10.1108/JIMA-03-2020-0075>
- Audriene, D. (2021). Penduduk Muslim Terbesar, Tapi Pasar Bank Syariah Masih Mini. In *ekonomi*.
- Chandra, A. A., & Damarjati, D. (2017). Tiga Tahun Jokowi-JK, Pariwisata Sumbang Devisa Terbesar Kedua.
- Dewi, K., Sudirman, I., & Andriani, R. . (2021). Pengaruh Service Excellence, Aksesibilitas, dan Word of Mouth (WOM) terhadap Minat Wisatawan serta Implikasinya terhadap Keputusan Kunjungan Wisata Halal di Kabupaten Bandung Barat. *Media Wisata*, 19(2), 154–166. <https://doi.org/10.36276/mws.v19i2.129>
- Ferdiansyah H., Cipta E., Heryadi R., U. L. S. K. (2020). Pengembangan Pariwisata Halal Di Indonesia Melalui Konsep Development of Halal Tourism in Indonesia Through Smart Tourism Concept. *Journal of Sustainable Tourism Research*, 2(1), 30–34.



- Fitrianto, F. (2019). Pengembangan Ekonomi Indonesia Berbasis Wisata Halal. *BISNIS: Jurnal Bisnis Dan Manajemen Islam*, 7(1), 69. <https://doi.org/10.21043/bisnis.v7i1.5254>
- Perdana, F., Adinugraha, H. H., & Sartika, M. (2020). " Masjid Kapal " Tourism Destination as Estetic Expression Media of Semarang City Society. *Tsaqofah & Tarikh: Jurnal Sejarah Dan Kebudayaan*, 5(7).
- Rahman, D. R. (2016). *Pembangunan Destinasi Prioritas 2016-2019*. Kementerian Pariwisata Republik Indonesia.
- Rahmi, N. (2017). Kajian Ekonomi Pariwisata Syariah Kota Banda Aceh. *Jurnal Samudra Ekonomi Dan Bisnis*, 8(1), 577-589.
- Reza, V. (2020). Pariwisata Halal Dalam Pengembangan Ekonomi Indonesia. *Jurnal An-Nahl*, 7(2). <https://doi.org/10.54576/annahl.v7i2.20>
- Safira, R. E., Rahmanto, D. N. A., & Fahmi, A. S. R. (2018). Regional Promotion and Halal Tourism E-Marketing of Tourism Visiting Motives in Yogyakarta. *Al-Iktisab: Journal of Islamic Economic Law*, 2(2). <https://doi.org/10.21111/al-iktisab.v2i2.3899>
- Saifuddin, & Mukarromah, S. (2021). The Persepsi Masyarakat Terhadap Destinasi Wisata Syariah: Tujuan Fenomena (Studi Kasus Pada Wisata Syariah Utama Raya Banyuglugur Situbondo). *Perisai : Islamic Banking and Finance Journal*, 5(2). <https://doi.org/10.21070/perisai.v5i2.1532>
- Santoso, H. (2018). Pengembangan Wisata Berbasis Syariah (halal tourism). *Jurnal Administrasi Negara*, 15.
- Satriana, E. D., & Faridah, H. D. (2018). Wisata halal: perkembangan, peluang, dan tantangan. *Journal of Halal Product and Research Product and Research*, 01(02), 32-43.
- Setiyanto, D. A. (2018). Fatwa as Social Engineering Media: Analysis of MUI Fatwa in Post-Reform Family Law. *Al-Ahkam Jurnal Ilmu Syari'ah Dan Hukum*, 3(1), 85-106.
- Sholehuddin, M. S., Munjin, & Adinugraha, H. H. (2021). Islamic Tradition And Religious Culture in Halal Tourism : Empirical Evidence from Indonesia. *IBDA': Jurnal Kajian Islam Dan Budaya*, 19(1), 79-100. <https://doi.org/10.24090/ibda.v19i1.4470>
- Subarkah, A. R. (2018). Potensi dan Prospek Wisata Halal Dalam Meningkatkan Ekonomi Daerah ( Studi Kasus : Nusa Tenggara Barat ). *Jurnal Sospol*, 4(2), 49-72.
- Teguh Suripto. (2019). Analisa Penerapan Akad dalam Pariwisata Syariah berdasarkan Fatwa MUI Dewan Syariah Nasional Nomor 108/DSN-MUI/X/2016. *Media Wisata*, 17(2), 78-89. <https://doi.org/10.36276/mws.v17i2.170>
- Wibowo, M. G. (2020). Indeks Pariwisata Halal (Implementasi Fatwa DSN MUI Tentang Pedoman Penyelenggaraan Pariwisata berdasarkan prinsip Syariah di kota Bukittinggi). *Jurnal Ekonomi Syariah Indonesia*, 10(2).

Wiyono, W., & Wardhana, I. A. (2021). Analisis Lokasi, Keberagaman Produk, Harga dan Perilaku Konsumen dengan Minat sebagai moderasi terhadap Kepuasan Konsumen Muslim. *Jesya (Jurnal Ekonomi & Ekonomi Syariah)*, 4(2). <https://doi.org/10.36778/jesya.v4i2.387>

#### AUTHOR BIOGRAPHY

**Hidayatul Sibyani** is a student at IAIN Pekalongan majoring in Islamic Economics. Sibyani is also a female student at the Al-Qutub Banat Islamic Boarding School Wonopringgo, Pekalongan Regency.

**Wachid Wahyu Adiwinarto** is a civil servant lecturer at the Islamic Economics and Business Faculty, IAIN Pekalongan. Email [wachidwahyuadiwinarto@iainpekalongan.ac.id](mailto:wachidwahyuadiwinarto@iainpekalongan.ac.id)