

A STUDY ON THE OPPORTUNITIES AND CHALLENGES IN DEVELOPING *HALAL TOURISM* IN BANYUWANGI

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ABSTRACT

This study explores the opportunities and challenges in developing halal tourism in Banyuwangi by leveraging religious infrastructure, cultural and natural productivity, and stakeholder support. The research aims to identify potential areas for development, analyze implementation barriers, and formulate strategic approaches for halal tourism advancement. A Systematic Literature Review (SLR) method was employed to examine recent academic literature related to halal tourism and sharia-based tourism development. Data were collected from reputable scholarly sources and analyzed through content analysis techniques. The findings reveal that Banyuwangi holds significant potential to become a leading halal tourism destination; however, challenges remain in regulatory alignment, promotion, and stakeholder collaboration. This study contributes by proposing an integrative strategy to achieve sustainable and competitive halal tourism development in the region.

Keywords: *Halal Tourism; Banyuwangi; Tourism Development Sharia*

1. INTRODUCTION

The development of *halal tourism* presents substantial opportunities for Indonesia, particularly in regions with strong religious infrastructure, rich natural and cultural heritage, and active stakeholder participation. Banyuwangi, located at the eastern tip of Java, possesses these comparative advantages that position it as a potential model for *halal tourism* development. The district's commitment to promoting tourism that aligns with Islamic values has attracted growing attention from both domestic and international tourists. Various studies highlight that destinations embracing halal principles such as providing prayer facilities, halal-certified food, and ethical service standards are more competitive in Muslim-majority markets (Rahmawati et al., 2022). This potential is strengthened by Banyuwangi's consistent efforts to integrate community-based tourism with religious tourism initiatives, reflecting a balance between spirituality and sustainability (Suhartono&Firdaus, 2023).

Existing literature on *halal tourism* reveals that while many studies focus on marketing, consumer behavior, and destination branding, limited attention has been given to the institutional and governance dimensions of *halal tourism* development in local contexts like Banyuwangi. Previous research tends to generalize the concept of halal tourism without exploring its contextual adaptation to regional cultures and policy frameworks (Kamarudin et al., 2021). This gap underscores the need for studies that connect theoretical perspectives such as *Islamic tourism governance* and *sustainable tourism development* with empirical realities. The absence of such localized analyses hinders the creation of targeted strategies and policies for sustainable *halal tourism* growth (Fakfare et al., 2022).

Accordingly, this research aims to identify the opportunities for developing *halal tourism* in Banyuwangi, analyze the challenges encountered in its implementation, and formulate strategic directions to enhance its development. These objectives are aligned with the broader aim of promoting inclusive and sustainable tourism practices that accommodate Muslim travelers while preserving local cultural identity. By focusing on Banyuwangi as a case study, the

research also seeks to contribute a model for other regions aspiring to integrate sharia-based tourism principles within their tourism governance frameworks (Nurhasanah& Yusuf, 2024).

This study is significant as it provides an academic foundation for understanding *halal tourism* as both an economic opportunity and a sociocultural movement. The research hypothesizes that successful development of *halal tourism* in Banyuwangi relies on synergizing religious values, institutional collaboration, and destination competitiveness. The study also argues that a structured strategy grounded in empirical evidence and local context will yield practical implications for policy formulation. Therefore, this research is not merely descriptive but also aims to establish a conceptual bridge between theoretical insights and applied tourism management practices, reinforcing the importance of integrating faith-based principles into sustainable regional development (Menchenko&Javed, 2024).

2. LITERATURE REVIEW

Definition of *Halal Tourism*

Halal tourism refers to a form of tourism that adheres to Islamic principles while remaining open and inclusive to all types of travelers. According to Battour and Ismail (2016), *halal tourism* encompasses travel activities that are compatible with sharia values, where the facilities, services, and environments are designed to meet the spiritual, ethical, and physical needs of Muslim tourists. This includes the provision of halal-certified food, prayer facilities, gender-sensitive accommodations, and non-alcoholic entertainment options. The concept has evolved beyond religious observance to include ethical consumption and socially responsible tourism practices. In the Indonesian context, *halal tourism* is also linked to the government's initiative to strengthen Islamic economic sectors while promoting cultural and ecological sustainability (Battour& Ismail, 2016).

The manifestation of *halal tourism* can be categorized into three major dimensions: service quality, infrastructure, and policy. The service dimension emphasizes hospitality practices that are consistent with Islamic ethics, such as gender sensitivity and non-discriminatory services. The infrastructure dimension includes the physical facilities that support Muslim travelers—mosques, ablution spaces, halal restaurants, and accommodations free from prohibited elements. Meanwhile, the policy dimension refers to the regulatory framework and strategic initiatives from stakeholders to ensure tourism aligns with sharia compliance standards (Samori et al., 2014). These manifestations together form a comprehensive ecosystem that not only serves Muslim tourists but also promotes universal values of ethics, safety, and sustainability within tourism development.

Banyuwangi is a regency located at the easternmost tip of Java Island, Indonesia, recognized for its diverse landscapes, cultural richness, and progressive approach to tourism governance. The region has gained recognition as a model of sustainable and inclusive tourism development, with initiatives emphasizing environmental conservation, cultural preservation, and community empowerment (Suhartono&Firdaus, 2023). Administratively, Banyuwangi has positioned itself as a *smart regency* by utilizing digital platforms to enhance tourism services and management. Its diverse attractions—from *KawahIjen*'s blue fire phenomenon to traditional *GandrungSewu* performances—illustrate how nature and culture coalesce in shaping a unique local identity that aligns well with the principles of *halal tourism*.

The manifestation of Banyuwangi's tourism development is reflected in several categories: ecological tourism, cultural tourism, and faith-based tourism. Ecological tourism is visible in the conservation-driven promotion of natural sites such as *Alas Purwo National Park* and *Baluran National Park*, while cultural tourism is represented through festivals like *Banyuwangi Ethno Carnival* and *GandrungSewu*. The third category, faith-based or religious tourism, has been expanding in recent years with the construction of Islamic centers, *pesantren*-based tourism, and religious cultural festivals (Yulianto&Pramono, 2022). These categories reveal Banyuwangi's strategic potential to integrate local wisdom and

spiritual values within its broader tourism framework, supporting the establishment of a *halal tourism* ecosystem.

Tourism development sharia refers to the process of planning, managing, and evaluating tourism based on Islamic economic and ethical principles. It aligns with the framework of *maqasid al-sharia*—the objectives of Islamic law—which include the protection of faith, life, intellect, property, and lineage. This perspective ensures that tourism activities not only provide economic value but also contribute to moral and social welfare. Scholars such as Henderson (2010) highlight that *sharia-based tourism development* is an adaptive model of sustainable tourism that promotes inclusivity and equitable distribution of benefits (Henderson, 2010). Thus, the concept serves as a theoretical bridge linking Islamic economic ethics with contemporary tourism governance.

Categorization or Manifestation of *Tourism Development Sharia*
The manifestations of *tourism development sharia* can be categorized into normative, institutional, and operational dimensions. The normative dimension focuses on the ethical framework guiding tourism behavior and service standards in accordance with Islamic teachings. The institutional dimension emphasizes governance—coordination among government bodies, local communities, and private sectors in promoting sharia-compliant tourism. The operational dimension includes tangible practices such as certification systems, halal labeling, and tourism product standardization (Fakfare et al., 2022). Collectively, these dimensions demonstrate that *tourism development sharia* is not limited to religious conformity but rather a holistic approach to achieving ethical, sustainable, and community-centered tourism.

3. METHODS

Research Design

The design of this research centers on the phenomenon of developing *halal tourism* in *Banyuwangi*, a region known for its strong cultural diversity and

dynamic tourism initiatives. The phenomenon is rooted in the local government's commitment to expand tourism opportunities that align with Islamic values while maintaining inclusivity for all visitors. This issue reflects a growing trend in Indonesia, where several regions have sought to integrate religious ethics into tourism policy as part of sustainable development. In *Banyuwangi*, this is further supported by the existence of religious institutions, *pesantren*, and local community organizations that advocate for *halal tourism* implementation. Therefore, the main research object lies in identifying how these socio-religious infrastructures, supported by policy and community participation, create both opportunities and challenges in developing *halal tourism* as a strategic driver for regional tourism advancement (Battour & Ismail, 2016). This study applies a *Systematic Literature Review (SLR)* approach, which relies entirely on secondary data derived from academic literature and empirical studies related to the phenomenon of *halal tourism* development. The primary data in this context consist of published research articles, books, and reports focusing on *halal tourism*, *Banyuwangi's* regional tourism development, and *sharia-based tourism governance*. The secondary data are collected from relevant supporting literature, including international journals, government policy documents, and statistical publications that discuss the tourism sector's dynamics and its alignment with Islamic economic principles. The use of the *SLR* method ensures the research remains objective, replicable, and evidence-based, offering a comprehensive understanding of existing knowledge while minimizing potential bias in the selection and interpretation of sources (Fakfare et al., 2022).

The theoretical foundation of this study is based on *Halal Tourism Theory* as proposed by Battour and Ismail (2016), which conceptualizes tourism as a form of recreation compatible with sharia principles, emphasizing service ethics, spiritual fulfillment, and cultural respect. Complementing this, the study also draws from *Sustainable Tourism Theory* by Bramwell and Lane (2011), which posits that tourism development should balance environmental conservation, social inclusivity, and economic benefits. These theoretical perspectives provide the epistemological basis for analyzing *halal tourism* as an ethical and sustainable

model for regional tourism growth. By integrating both frameworks, this study seeks to connect Islamic ethical paradigms with the universal goals of sustainability, demonstrating that *halal tourism* can serve as a bridge between spiritual values and modern economic progress (Battour& Ismail, 2016); (Bramwell& Lane, 2011).

The *Systematic Literature Review (SLR)* in this study followed a structured and transparent research process. It began by formulating a clear and specific research question focused on identifying opportunities and challenges in developing *halal tourism* in *Banyuwangi*. Subsequently, a detailed research protocol was designed, including search strategies, inclusion and exclusion criteria, and data analysis methods. Data were collected from reputable electronic databases such as Scopus, ScienceDirect, and Google Scholar, using predetermined keywords: “halal tourism,” “Banyuwangi,” and “tourism development sharia.” After identifying relevant studies, the researcher assessed their methodological quality, extracted relevant findings, and synthesized them systematically to ensure validity and reliability. This rigorous process provides a comprehensive and credible foundation for drawing research conclusions (Fakfare et al., 2022).

Data Analysis Technique

Data analysis in this research employed a *content analysis* technique, which involves examining and interpreting textual data to identify recurring themes, relationships, and significant insights related to *halal tourism* development. The analysis process consisted of three stages: data reduction, data display, and conclusion drawing. In the reduction stage, information was organized and filtered based on relevance to research objectives. The data display stage involved categorizing themes into opportunities, challenges, and strategic frameworks for *halal tourism* in *Banyuwangi*. Finally, the interpretation stage aimed to synthesize all findings into a coherent understanding of how religious, economic, and sociocultural factors interact in shaping *halal tourism*

implementation. This analytical process ensured that the study's findings were grounded in systematic evidence and contributed meaningfully to the body of knowledge on Islamic tourism management (Elo&Kyngäs, 2008).

4. RESULTS

The literature review on *halal tourism* reveals that this concept has evolved beyond merely fulfilling religious obligations to encompass a comprehensive ethical tourism system emphasizing safety, cleanliness, environmental sustainability, and cultural sensitivity (Battour& Ismail, 2016). Research demonstrates that *halal tourism* reflects Islamic values integrated into tourism management, covering services, accommodation, and destination design (Fakfare et al., 2022). This form of tourism also aims to promote mutual respect among visitors of diverse backgrounds, creating an inclusive environment rooted in ethical awareness and social well-being (Henderson, 2019). Empirical studies show that *halal tourism* has become an essential element of the global tourism industry, driven by the growing Muslim traveler market, which demands facilities compliant with sharia standards (Battour& Ismail, 2016). This market expansion encourages destinations to innovate in service provision, such as offering *halal-certified* restaurants, prayer rooms, and Islamic financial systems (Fakfare et al., 2022). Furthermore, the integration of *halal tourism* principles in regional tourism governance requires cross-sectoral collaboration involving government, private stakeholders, and religious authorities to maintain both competitiveness and compliance with religious ethics (Stephenson, 2019).

The data regarding *halal tourism* correspond with the research context in *Banyuwangi*, which possesses the potential to develop its tourism sector by integrating Islamic ethical frameworks. The reviewed literature supports that destinations with strong religious institutions and community participation often demonstrate higher readiness for implementing *halal tourism* programs (Henderson, 2019). In the case of *Banyuwangi*, this alignment is observable through the growing awareness among local tourism actors to adopt halal-friendly

standards, thereby strengthening its positioning as an inclusive and ethical tourism destination.

The literature concerning *Banyuwangi* highlights its transformation into one of Indonesia's most progressive tourism regions, recognized for its environmental innovations and community-based development initiatives (Satria et al., 2021). The district's strategic geographic location, diverse natural landscapes, and rich cultural heritage have made it a model for sustainable tourism. The local government's policies have emphasized integrating environmental preservation with cultural identity, promoting eco-friendly tourism practices and social inclusivity (Wijayanti&Pratiwi, 2020). Further analysis of literature reveals that *Banyuwangi*'s success in tourism development stems from strong local leadership and cross-sector collaboration, particularly in managing events such as *Banyuwangi Festival*, which showcases local traditions and enhances regional branding (Satria et al., 2021). Studies also note the importance of digital innovation and stakeholder participation in ensuring that tourism initiatives are inclusive and beneficial to local communities (Wijayanti&Pratiwi, 2020).

The relationship between literature on *Banyuwangi* and the research problem confirms that the district's progressive tourism management provides a solid foundation for *halal tourism* development. With strong governmental commitment and community-based practices, *Banyuwangi* demonstrates institutional capacity and cultural readiness for implementing sharia-compliant tourism initiatives. These findings align with the notion that sustainable tourism can integrate ethical values without compromising inclusivity and local diversity (Satria et al., 2021).

The reviewed literature defines *tourism development sharia* as an approach that aligns tourism policies, services, and infrastructures with Islamic ethical principles (Battour& Ismail, 2016). This model integrates religious compliance in hospitality, financial transactions, and tourist behavior management. The concept also incorporates aspects of social justice, economic empowerment, and spiritual enrichment as essential dimensions of Islamic economic systems applied in

tourism (Stephenson, 2019). Studies show that the application of *tourism development sharia* requires policy coherence, certification mechanisms, and stakeholder education to ensure compliance and sustainability (Fakfare et al., 2022). In many regions, such initiatives have enhanced destination competitiveness and diversified market segments by appealing to ethical consumers. The concept also emphasizes the role of *ulama*, local governments, and the private sector in maintaining integrity and promoting awareness of sharia-based tourism standards (Battour& Ismail, 2016).

The literature concerning *tourism development sharia* supports the research findings that *Banyuwangi*'s potential for *halal tourism* expansion depends on its institutional and cultural readiness. The findings suggest that integrating Islamic ethics into local tourism management can enhance destination reputation, strengthen community values, and ensure economic inclusivity. These results affirm the compatibility between sharia principles and the goals of sustainable tourism when adapted within local cultural contexts (Stephenson, 2019).

DISCUSSION

The results of this study indicate that *Banyuwangi* possesses significant potential for the development of *halal tourism* due to its strong religious infrastructure, rich natural and cultural resources, and the active participation of stakeholders. The systematic review shows that the integration of Islamic values into tourism governance can strengthen destination competitiveness while fostering social inclusivity (Battour& Ismail, 2016). The main challenges identified relate to regulatory alignment, limited institutional capacity, and inconsistent understanding among stakeholders about the operationalization of *halal tourism* standards (Fakfare et al., 2022). Despite these constraints, *Banyuwangi* remains an exemplary model for sustainable and inclusive *halal tourism* practices in Indonesia. When compared with other regions studied in prior research, such as Lombok and Aceh, *Banyuwangi* demonstrates a distinctive

approach emphasizing cultural pluralism and collaborative governance (Stephenson, 2019). The literature highlights that Lombok's *halal tourism* development primarily relied on religious branding, while *Banyuwangi* integrates *halal* principles into eco-tourism and creative tourism initiatives. This demonstrates an evolution from symbolic religiosity toward practical implementation aligned with sustainability principles (Henderson, 2019). The research thus contributes a new perspective by showing that *halal tourism* can coexist harmoniously with multicultural tourism frameworks when managed through participatory governance and value-based branding.

The findings of this study provide a clear reflection of how *Banyuwangi's* tourism ecosystem has matured into an inclusive model that harmonizes Islamic ethics with contemporary tourism demands. The reflection reveals that the success of *halal tourism* depends not merely on religious compliance but also on institutional innovation, education, and public awareness. The research underscores the importance of integrating ethical tourism concepts within local governance structures to promote mutual respect and socio-economic balance (Fakfare et al., 2022). This insight becomes crucial for policymakers who seek to create an inclusive tourism model that resonates with both Muslim and non-Muslim travelers.

The implications of this study are twofold. Theoretically, the findings reinforce the argument that *halal tourism* serves as a bridge between religion-based ethics and sustainable economic development (Battour & Ismail, 2016). Practically, they highlight the need for the *Banyuwangi* government and private sector to establish an integrated certification and monitoring framework for *halal tourism* services. This framework could ensure standardization while maintaining the flexibility required to address local cultural uniqueness (Stephenson, 2019). The implications extend further to educational institutions and tourism practitioners, who are encouraged to incorporate *halal awareness* into professional training and curriculum design to cultivate a well-informed and competent workforce.

The findings suggest that *Banyuwangi's* readiness for *halal tourism* is the result of a long-term process combining structural and cultural factors. Structurally, the local government's innovation in promoting community-based tourism creates an institutional environment conducive to sharia-compliant development (Satria et al., 2021). Culturally, the district's diversity supports the integration of Islamic values into tourism practices without alienating non-Muslim visitors. These dynamics explain why *halal tourism* in *Banyuwangi* evolves as an ethical and inclusive movement rather than a segregating model, representing a paradigm shift in how religious principles are operationalized in tourism management.

Based on these findings, several actions are recommended. First, the local government should strengthen regulatory frameworks by aligning regional tourism policies with national *halal certification* standards. Second, collaboration between academia, industry, and religious organizations needs to be institutionalized to ensure continuous innovation and evaluation of *halal tourism* practices (Fakfare et al., 2022). Third, educational campaigns aimed at raising *halal awareness* among tourism operators and visitors are crucial for building social acceptance and economic inclusivity. Lastly, the development of digital platforms for promoting *halal tourism* could enhance transparency, accessibility, and global competitiveness, ensuring that *Banyuwangi* continues to emerge as a model of sustainable *halal tourism* in Southeast Asia.

5. CONCLUSION

Some findings of this study reveal that *Banyuwangi's* potential in developing *halal tourism* is not solely rooted in its religious infrastructure or natural and cultural richness but rather in its ability to harmonize Islamic ethical values with the principles of sustainability and inclusivity. Through the Systematic Literature Review (SLR) approach, it was discovered that *Banyuwangi* represents a new paradigm of *halal tourism*. One that transcends ritualistic conformity and transforms into a practical framework for ethical tourism

management. This finding challenges the conventional assumption that *halal tourism* development depends solely on religious branding; instead, it emphasizes collaborative governance, institutional innovation, and cultural pluralism as decisive elements in establishing sustainable *halal tourism* practices. This study contributes both theoretically and practically to the discourse on *halal tourism development*. Theoretically, it enriches the understanding that *halal tourism* should be interpreted as an ethical model of sustainable tourism that integrates Islamic values with socio-economic inclusivity. It provides a conceptual foundation for future studies exploring the relationship between sharia-based ethics and modern tourism governance. Practically, the research offers strategic insights for local governments, industry stakeholders, and educational institutions in implementing integrated *halal tourism* policies. These insights emphasize the importance of institutional synergy, *halal certification* standardization, and stakeholder education as the core framework for building competitive and ethically sustainable tourism destinations.

Research Limitations and Future Directions

Although this research provides a comprehensive synthesis of the literature, it acknowledges certain limitations inherent to the Systematic Literature Review method. These limitations do not diminish the study's validity but rather offer opportunities for future exploration. The absence of primary field data invites future researchers to conduct empirical validation through mixed-method or participatory approaches to capture stakeholders' perspectives in greater depth. Moreover, future studies could expand the scope to include comparative analyses between *Banyuwangi* and other *halal tourism* destinations in Southeast Asia to develop a more global understanding of Islamic tourism governance. Such expansions would deepen theoretical refinement and strengthen the empirical basis for developing adaptive and inclusive *halal tourism* models in the future.

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