



## HOW TO DEVELOP HALAL TOURISM AT MOUNT WILIS MADIUN DESTINATION

Layin Lia Febriana<sup>1</sup>, Luhur Prasetyo<sup>2\*</sup>

<sup>1,2</sup>Institut Agama Islam Negeri Ponorogo

Corresponding Author Email: [luhur@iainponorogo.ac.id](mailto:luhur@iainponorogo.ac.id)

**Abstract:** *The Ministry of Tourism and Creative Economy has identified halal tourism as a significant area of focus. The slope of Mount Wilis possesses the potential to emerge as a tourism attraction that caters to the needs and preferences of Muslim travelers. The slopes of Mount Wilis possess significant potential to serve as an emblematic halal tourist destination in western East Java, thereby contributing to the development of tourism in the region. The present study employed a qualitative research methodology. The data was obtained via interviews conducted with tourism stakeholders in the regions of Watu Rumpuk and Taman Gligi. Furthermore, the process of data triangulation involved the utilization of observation. The findings show that the tourism industry in the slope of Mount Wilis exhibits promising prospects for the development of halal tourism. This paper proposes a strategic approach to foster the growth of halal tourism in the regions of Watu Rumpuk and Taman Gligi through collaborative efforts among many stakeholders. The key areas of focus for this collaboration include enhancing the quality of services, preserving the natural environment, improving communication channels, and ensuring accessibility for halal tourism.*

**Keywords:** *Potential; Strategy; Halal Tourism; Mount Wilis*

**Abstrak:** *Kementerian Pariwisata dan Ekonomi Kreatif telah menjadikan wisata halal sebagai fokus pengembangan sector pariwisata yang potensial. Lereng Gunung Wilis memiliki potensi untuk menjadi daya tarik pariwisata yang memenuhi kebutuhan dan preferensi wisatawan Muslim. Lereng Gunung Wilis memiliki potensi baik untuk dikembangkan menjadi destinasi wisata halal yang ikonik di wilayah barat Jawa Timur, sehingga dapat berkontribusi pada pengembangan pariwisata di wilayah tersebut. Penelitian ini menggunakan metodologi penelitian kualitatif. Data diperoleh melalui wawancara yang dilakukan dengan pemangku kepentingan pariwisata di wilayah Watu Rumpuk dan Taman Gligi. Selain itu, proses triangulasi data melibatkan penggunaan observasi. Temuan menunjukkan bahwa industri pariwisata di lereng Gunung Wilis menunjukkan prospek yang menjanjikan untuk pengembangan pariwisata halal. Makalah ini mengusulkan pendekatan strategis untuk memajukan pertumbuhan pariwisata halal di wilayah Watu Rumpuk dan Taman Gligi melalui upaya kolaboratif antara banyak pemangku kepentingan. Adapun fokus kerjasama ini mencakup peningkatan kualitas layanan, pelestarian lingkungan alam, perbaikan saluran komunikasi, dan memastikan aksesibilitas pariwisata halal.*

**Kata Kunci:** *Potensi; Strategi; Pariwisata Halal; Gunung Wilis*



## INTRODUCTION

Muslim-friendly tourism is a sector within the tourism industry that has been developed by the Indonesian Ministry of Tourism. Muslim-friendly tourism is also called halal tourism. In Indonesia, the halal idea has gained popularity in a variety of industries, including food, fashion, cosmetics, pharmaceuticals, and even travel and tourism. One of the tourist industries that is growing and gaining popular is halal travel. Interest in halal tourism is high among both domestic and international travelers (Azali et al., 2023). Indonesia is the nation where the greatest Muslim population resides globally. The proportion of Muslims in Indonesia's total population is 87.18%. In the global context, Indonesia's Muslim population is 12.9% of the world's total Muslims. The Indonesian Muslim population is the highest among countries worldwide, reaching around 217 million people (Nuryakin et al., 2022; Pratiwi, 2016).

Halal tourism differs from religious tourism, it is highly accessible to non-Muslim travelers as well as Muslims. Halal tourism refers to a comfortable trip that allows visitors to enjoy and make a positive impact on other travelers (Yustica & Widiandari, 2022). Halal tourism is the provision of services to visitors in accordance with Islamic rules (Priyadi, 2016; Rasul, 2019; Samori et al., 2016). This specific aspect of halal tourism caters to visitors of all faiths, not exclusively Muslim individuals. Non-Muslim tourists are not only assured sharia-compliant services but also products that are halal, hygienic, and clean. They are expected to appreciate and place their confidence in such products.

Based on CrescentRating, Indonesia occupies the first position with a score of 78, equal to Malaysia, which is included in the OIC (Organization of Islamic Cooperation), followed by Turkey, Saudi Arabia, United Arab Emirates, Qatar, Morocco, Bahrain, Oman, and Brunei. Among the halal tourism destinations of non-Islamic countries (OIC/OKI), Singapore took the first position with a score of 65, whereas Thailand, England, Japan, and Taiwan are also included (Sudarsono et al., 2021).

Indonesian halal tourism development is a concept that aims to meet the needs and experiences of Muslim tourists. The requirements encompass the provision of halal food and beverage services, the availability of well-maintained worship facilities, the provision of clean bathrooms with sufficient water supply, the absence of Islamophobic attitudes, the recognition of social advantages, the organization of Ramadan programs, the creation of distinctive experiences for Muslim visitors, the exclusion of non-halal activities, and the provision of recreational places that offer seclusion. (*5 Tahun Kembangkan Pariwisata Halal, Indonesia Akhirnya Raih Peringkat Pertama Wisata Halal Dunia 2019*, 2019). Meanwhile, according to GMTI, it is explained that halal tourism is tourism that is run based on Islamic principles to



provide friendly facilities and services to Muslim tourists (Subarkah, 2018). Crescentrating-Mastercard carries out the IMTI (Indonesia Muslim Travel Index) assessment in collaboration with Indonesia, the halal tourism assessment indicators set by the GMTI (Global Muslim Travel Index) are accessibility, communication, environment, and services.

According to the Ministry of Tourism and Creative Economy, the standard for developing halal tourism destinations can be started with the provision of amenities and services that can meet the basic needs of Muslim tourists, such as the availability of water for purification, halal food and drinks, adequate worship facilities, tour packages, and visitors guide to broader development and being able to brand as a halal tourism destination (Kemenpar, 2019).

In the future, the development of halal tourism can be a unique attraction for investors. The application of halal tourism is a simple activity because it has integrated with the great habits of the Indonesian people (Noviantoro & Zurohman, 2020). This situation could be a chance for businesspeople or entrepreneurs in East Java to build their companies on Islamic principles to draw Muslim tourists. Managers can build perceptions about halal tourism to develop the concept of sharia tourism in terms of service, the readiness of human resources, and potential but still maintain the characteristics of authenticity and uniqueness of tourist objects so that an image is built as a tourist destination that is friendly to Muslim tourists as the primary market target.

East Java Province is one of Indonesia's halal tourist destinations located in Malang Raya. In addition to the scope of Malang Raya, other areas have tourism potential that can be developed into halal tourism. One of which is the Madiun Area. Madiun is one of the regencies in East Java that has potential for tourism, especially on the slopes of Mount Wilis. Mount Wilis is a resting volcano which is included in the area of six regencies, including the Kediri, Nganjuk, Tulungagung, Ponorogo, Trenggalek, and Madiun (Wikipedia, 2021). The slopes of Mount Wilis have a lot of agro-tourism potential that deserves consideration for its beauty, both natural tourism with stunning panoramas and artificial tourism that are no less worthy of a visit (*Potensi Gunung Wilis Dikelola Bersama Enam Daerah*, 2014).

There are tourism destinations developed in the Wilis Mountain Slope in the Madiun Regency. The tourism concept developed in the area is based on its potential. The potential development is also to improve the welfare of the village community (Sulistyawati, 2014). Among the attractions on the slopes of Mount Wilis are Watu Rumpuk and Gligi Park Tourism.



This study aims to identify and analyze the potential for developing halal tourism on the slopes of Mount Wilis, Madiun Regency. This analysis is important to develop halal tourism in Madiun that is in demand by tourists.

## **LITERATURE REVIEW**

The rapid-growing part of the global tourism business is halal tourism. There are difficulties in finding the right definition of the idea of halal travel. "Halal tourism" and "Islamic tourism" are the words most often used. According to Zamani-Farahani and Henderson (2010), halal tourism and Islamic tourism are the same thing. Islamic tourism is just going to other countries or places by Muslims who want to stay true to their religion. Muslims are interested in keeping up with their own religious practices while they are moving because of their faith. Based on Islamic teachings, Battour and Ismail (2016) said that The term "halal tourism" can be simplified in a variety of ways, and it is acceptable to use it in the tourism industry. Accepting Islamic ideals in all parts of tourism activities can help a place become a halal tourist destination.

Halal tourism refers to the expansion of conventional tourism as a vacation destination, with the incorporation of Islamic sharia principles, particularly those pertaining to halal practices (Amalia & Gunawan, 2023). The term "halal" originates from the Arabic language and is commonly understood to refer to something that is considered permissible (Vizano et al., 2021). The term "halal" is mentioned quite a bit in both the Qur'an and the Hadith. Its primary application is to describe the types of food and beverages that are permitted by the Islamic legal code. Consuming only things that have been certified as halal is a religious obligation for Muslims everywhere (Henderson, 2016). But in more recent research, the term "halal" has started to be used more often to describe a wider range of things, such as tourism. This is now known as "halal tourism" (Slamet et al., 2022). Halal tourism should grow in a way that is in line with Islamic law so that tourists can feel safe and follow their beliefs. Many countries are starting to use the idea of halal travel, both in places where most of the people are Muslims and in places where most of the people are not Muslims (Han et al., 2019; Ratnasari et al., 2021; Takeshita, 2020; Ulfy et al., 2021).

Halal tourism appears to primarily cater to Muslim travelers, although it may also hold significance for individuals of other faiths who prioritize considerations such as family, privacy, and dietary preferences. According to Rehman and Jaboob (2017), the scope of Halal tourism extends beyond Muslim travelers, as it is characterized by a family-oriented idea. Consequently, non-Muslim individuals may also be part of this industry. Halal tourism refers



to tourism activities that are deemed lawful according to Islamic beliefs. It is worth noting that this idea holds a family-oriented appeal that transcends religious boundaries.

Promoting halal tourism poses a considerable challenge due to the divergent preferences and requirements of non-Muslim and Muslim travelers (Boğan & Sarıışık, 2019; Rasul, 2019). Non-Muslim visitors have the option to visit specific tourist sites without necessitating the presence of halal amenities. Conversely, Muslim tourists are more inclined to abandon their plans to visit a particular tourist destination if it lacks halal features (Julina et al., 2021; Kasdi et al., 2018; Takeshita, 2020). Hence, the primary concern in the realm of marketing halal tourism lies in effectively catering to the needs of both Muslim and non-Muslim travelers within a same tourist location. Countries with a predominant Muslim population typically encounter minimal challenges in promoting halal tourism due to the higher level of confidence exhibited by Muslim tourists when visiting these destinations. Notable examples of such countries include Indonesia, Malaysia, Saudi Arabia, the United Arab Emirates, Qatar, Bahrain, Jordan, Kuwait, Oman, and Brunei.

## **METHOD**

The type of research was field research because it was related to the object under study, namely the halal tourism in tourist destinations on the slopes of Mount Wilis, Madiun Regency. The method used in the study is descriptive qualitative. Data were collected by interview, observation, and documentation techniques. The key informants in this study were the destination managers of Watu Rumpuk and Gligi Park. To amplify the data, researchers interviewed tourists and local governments. Data validation using source triangulation.

## **RESULT AND DISCUSSION**

### **Tourism Destination at Mount Wilis: Watu Rumpuk and Gligi Park**

East Java Province is one of Indonesia's halal tourist destinations located in Malang Raya. In addition to the scope of Malang Raya, other areas have tourism potential that can be developed into halal tourism, one of which is the Madiun Regency. Madiun Regency is one of the regencies in East Java, where most of the population are Muslims, amounting to 741,684 (BPS Kabupaten Madiun, 2021). Most of the people of Madiun Regency are Muslims, so it is potential for tourism on the slopes of Mount Wilis. Mount Wilis is a (resting) volcano located in East Java, which is included in the area of six regencies, including the Kediri Regency, Nganjuk, Tulungagung Regency, Ponorogo Regency, Trenggalek Regency, and Madiun Regency (Wikipedia, 2021). The slopes of Mount Wilis have a lot of agro-tourism potential that deserves consideration for its beauty, both natural tourism with stunning panoramas and



artificial tourism that are no less worthy of a visit (*Potensi Gunung Wilis Dikelola Bersama Enam Daerah*, 2014).

In the Madiun Regency area, there are tourist attractions developed in the Wilis Mountain Slope area covering the Kare, Wungu, and Dagangan Districts. The tourism concept developed in the area is based on its potential. The potential development is also to improve the welfare of the village community (Sulistyawati, 2014). Among the attractions on the slopes of Mount Wilis are Watu Rumpuk and Gligi Park Tourism.

Watu Rumpuk Madiun is located in Mendak Village, Dagangan District, Madiun Regency. This tourist attraction displays the concept of immaculate flower gardens and mountains and rides for games. Based on the interview results with the Chair of the Tourism Awareness Group (Pokdarwis), the potential aspects that can be developed into halal tourism at the Watu Rumpuk are natural tourism and halal culinary that do not sell forbidden food by religion. In addition, the facilities provided are also appropriate and meet halal aspects, such as places of worship (mushola) in clean and well-maintained conditions, clean prayer equipment, bright lighting, separate ablution places for men and women, clean toilets with clean water, and free from non-halal activities such as immorality.

Meanwhile, Gligi Park is located in Kepel Village, Kare District, Madiun Regency. Based on observations, road access to tourism is relatively easy because there is only one main road. Visitors can easily see the route using Google Maps. The facilities provided at Gligi Park are natural beauty, a selfie desk, a tree house, a camping ground, and fresh and beautiful air. Gligi Park tourist attraction also has a seat to relax visitors while enjoying the beautiful view of the slopes of Mount Wilis. Based on an interview with Pokdarwis, Mr. Afif said that the beginning of the trip was from 2016 to 2017 and started launching in 2018. The available facilities are traders' stalls selling various halal food and drinks typical of Kepel Village, no alcohol, worship facilities for muslim tourism, bathrooms and clean water, and the provision of tree house lodging, which ensures that there are no immoral activities.

### **Potential of Halal Tourism at Mount Wilis Tourism Destinations, Madiun Regency**

Tourism potential is everything that is owned by a tourist destination. Tourist destinations on the slopes of Mount Wilis have tourism potential that can be developed into even better halal tourism because tourist destinations on the slopes of Mount Wilis offer natural beauty. Halal tourist destinations on the slopes of Mount Wilis include Wungu, Dagangan, and Kare Districts. The residents of each village also carry out the management. The development is community-based for the economic empowerment program of the surrounding community.

The managers of tourist destinations on the slopes of Mount Wilis explore the potential of local wisdom in the village. Those potentials include traditional food, local tradition, and the natural environment. The uniqueness of the slopes of Mount Wilis compared to other tourist objects is because of its natural preservation, the friendliness of the people, and the authenticity and rural feel that tourists from outside the city favor. In addition, aspects related to the potential for halal tourism on the slopes of Mount Wilis, Madiun Regency, are:

First potential is destination attractions. The charm of natural tourism is the main attraction of Mount Wilis destination. Watu Rumpuk and Gligi Park have the natural charm of the beauty of green mountains and cool and fresh air. Both destinations carry the concept of nature tourism with panoramic views of the exotic slopes of Mount Wilis by utilizing natural beauty to become tourist destinations. Nature tourism is the main attraction for tourists from urban areas who are bored with the city atmosphere and provoke the eye to see the beauty of nature. In addition, the air is still clean from pollution. God created nature extraordinarily with a diversity of flora and fauna. Natural charm includes mountains, highlands, and lowlands, with different climatic conditions.

Another attraction is the availability of local foods that are guaranteed halal. Local products on the slopes of Mount Wilis include pecel rice, angkruk rice, grilled rice, durian dodol, chocolate product, chips, rice crackers, ice degan, ice dawet, coffee, and native village chocolate drinks. Although there is no halal certificate from the MUI for local food and beverage products, there is a halal guarantee by food and beverage service providers because the majority of the population in Madiun Regency is Muslim, of course, provides halal food and drinks.

Sella, one of the tourists, said, "I visit Watu Rumpuk because the place is in the mountain, the air is fresh and still beautiful. There is also a café to hang out with friends. Foods are delicious. I believe the food and drinks are halal because the vendors are Muslims. Most of them are sold local food, such as grilled rice, tofu satay, and several other foods."

Rudi, another tourist, said, "The place is cool, beautiful, the fresh. There are many beautiful flowers. The foods are also delicious. This place is very comfortable for vacation with family. I have come here for the third time."

Meanwhile, Afif, Secretary of Pokdarwis at Taman Gligi, said, "The main attraction of Taman Wisata Gligi is the hospitality of the people, traditional foods, and culture. The foods available here are good and delicious. Another attraction is the existing local wisdom. The variative foods include grilled rice, sego tiwul, dawet, tofu satay, and another local food."



Second potential is the provision of Muslim-friendly needs or services. At Watu Rumpuk and Gligi Park, Muslim-friendly facilities are available, such as prayer facilities and ablution. Bathroom facilities are also clean and have adequate water. There is a separator between the men's toilet and the women's. These facilities meet the needs of tourists, especially Muslim tourists. They can visit tourist attractions without leaving religious obligations.

Supriyadi, Head of Pokdarwis Watu Rumpuk, said:

*Facilities for Muslims have been provided here, such as prayer rooms and toilets that are separated between men and women. The water is also available. The food sold is also halal, although it has not been labeled halal. Other facilities available are homestays in community homes. This homestay is exclusively for families. If visitors want to stay overnight, we first check the status.*

*Ani, the tourist, said:*

*The food here in my opinion is halal, as sold in other destination in the form of snacks and drinks. For places of worship, the prayer room here is clean. The bathroom facilities are also well maintained and clean. The availability of water here is also a lot, compared to other tourist attractions sometimes the water is not available.*

Third potential is accessibility. One that is a concern by tourists when making a visit to a place. The smooth journey makes tourists will make tourists comfortable, fun, and get new experiences. This can be seen from the tourist destinations on the slopes of Mount Wilis in the Madiun region today that access to destinations has improved a lot. Access to Watu Rumpuk and Gligi Park is quite easy from the center of Madiun City. This access is supported by paved road infrastructure to tourist sites, although for now it is still not traversed by public transportation. In addition, tourist access to destinations becomes easier with the existence of the Trans-Java toll gate in Madiun. Tourists from various regions can go through the Trans-Java toll road to visit Watu Rumpuk and Gligi Park on the slopes of Mount Wilis.

It can be concluded that tourist destinations on the slopes of Mount Wilis have potential that meets the concept of halal tourism development. The evidence is the potential of nature with its sustainability, the provision of Muslim-friendly services, art performances or tourist attractions that do not conflict with Islamic principles, halal food and beverage products, and providing lodging accommodations that do not violate Islamic ethics.

### **Strategies to Develop Halal Tourism at Mount Wilis Tourism Destinations**

Crescent-rating has conducted a comprehensive analysis of the halal tourism business and has utilized the annual Mastercard Crescent-rating Global Muslim Travel Index (GMTI) as a benchmarking tool for evaluating locations since 2011. The Global Muslim Travel Index (GMTI) utilizes the latest measurements to enhance the assessment of the degree of Muslim-



friendly travel offered by various destinations. The ratings are determined using the Crescent-rating ACES model that comprises four fundamental components: access, communication environment, and services (Nuraini & Sucipto, 2021). Therefore, the strategy of developing halal tourism on the slopes of Mount Wilis is based on these four fundamental components.

#### *a. Accessibility*

Access is a term that refers to how easily places may be reached. Tourist destinations in Madiun have potential, because Madiun is passed by the south main highway and also the trans-Java toll road. While access to tourist destinations on the slopes of Mount Wilis, Watu Rumpuk and Taman Gligi, is about 25 km from downtown Madiun. Road access to Watu Rumpuk and Gligi Park is quite good, but the road infrastructure is still narrow because it can only be passed by private vehicles. Signposts to tourist sites are also still limited.

Based on these conditions, to increase halal tourism on the slopes of Mount Wilis, access to tourist destinations must be improved by the Madiun Regency Government, such as repairing and widening road infrastructure and adding directional signs. Improvement and widening of adequate infrastructure to attract tourists intention to visit tourist destinations. The ease of access to tourist destinations on the slopes of Mount Wilis affects the level of tourist visits.

#### *b. Communication*

Communication and outreach pertain to a location that demonstrates a high degree of commitment to accommodating Muslim travelers and fostering an understanding of their specific requirements. Effective communication is crucial in the realm of tourism. Key factors contributing to successful communication include proficient promotion, adeptness of tourism service providers in interpersonal communication, online presence through internet accessibility, and regular updates on social media platforms (Mulyana et al., 2022).

Communication aspects in Watu Rumpuk and Taman Gligi use digital and print media. Media used by utilizing social media, such as Instagram, Facebook, YouTube, WhatsApp, and TikTok. In addition, communication is also carried out through cooperation with third parties, namely communities and mass media. The marketing communication team comes from Pokdarwis members. All information related to tourism products is available on the social media of each tourist destination.

Ease of communication and Digital presence indicators in each tourist destination have been applied. Marketing communication using online media. The communication media used can support the delivery of information to tourists and potential tourists. The advantages of



communication using online media include wider market reach, does not require large costs, and marketing activities are not time-bound.

The development strategy that needs to be carried out to meet the criteria for halal tourism is collaboration between related parties, ranging from managers, communities, the Madiun Regency Tourism Office, and third parties. The collaboration is to provide socialization and education to people who do not have services or access to information related to tourist destinations on the slopes of Mount Wilis, Madiun Regency.

#### *c. Environment*

The environment of a destination pertains to its overall suitability for families; factors such as safety, culture, and the volume of Muslim visitors are determinants of an optimal travel environment for Muslim tourists.

Efforts to increase visitors to a tourist destination need to be improved environmental management so that visitors feel safe and comfortable. Tourism development efforts to protect the environment carried out by Watu Rumpuk tourist destinations and Gligi Park on the slopes of Mount Wilis, Madiun Regency are maintaining the preservation of beautiful nature, not damaging forests, hunting and so on. This effort is strengthened by Village Regulations related to the prohibition of destruction of nature and forests. In addition, security and safety management in tourist attractions has created a sense of security, comfort and protection, causing a positive image in Watu Rumpuk and Taman Gligi.

#### *d. Services*

Services pertains to the extent of Muslim-friendly services provided by various destinations, which is determined by factors such as the availability of halal dining alternatives, prayer spaces, airport facilities, and accommodation choices. The provision of services and facilities for Muslim tourists has been provided in Watu Rumpuk and Taman Gligi tours. In these two destinations, there are food outlets that sell halal food and drinks. In addition, Muslim-friendly facilities are also available, such as clean prayer rooms, ablution places with adequate water, bathrooms, male and female toilets that are kept clean, and there are no activities that are contrary to Islamic law.

## **CONCLUSION**

Potential for halal tourism on the slopes of Mount Wilis, Madiun Regency, includes the concept of sustainable nature tourism, the provision of Muslim-friendly services, artistic performances or tourist attractions that do not conflict with Islamic principles, halal food and



beverage products, and the provision of lodging accommodations that do not violate Islamic ethics.

Strategy for the development of halal tourism in Watu Rumpuk and Taman Gligi via collaboration among stakeholders in the areas of service, environment, communication, and accessibility. The program includes the maintenance and expansion of road infrastructure, the installation of directional signs, the promotion and education of Muslim-friendly tourism, the conservation of stunning natural landscapes, and the avoidance of deforestation.

## REFERENCES

- Amalia, F. A., & Gunawan, A. I. (2023). Livening up Japan's Halal Tourism by Captivating Indonesian Potential Muslim Tourists. *Journal of Islamic Marketing, 14*(9), 2235–2252. <https://doi.org/10.1108/JIMA-04-2022-0106>
- Azali, M., Kamal Basha, N., Chang, Y.-S., Lim, X.-J., & Cheah, J.-H. (2023). Why Not Travel to Malaysia? Variations in Inbound Tourists' Perceptions toward Halal-Friendly Destination Attributes. *Journal of Hospitality & Tourism Research, 47*(1), 177–206. <https://doi.org/10.1177/1096348020987634>
- Battour, M., & Ismail, M. N. (2016). Halal Tourism: Concepts, Practises, Challenges and Future. *Tourism Management Perspectives, 19*, 150–154. <https://doi.org/10.1016/j.tmp.2015.12.008>
- Boğan, E., & Saruşık, M. (2019). Halal Tourism: Conceptual and Practical Challenges. *Journal of Islamic Marketing, 10*(1), 87–96. <https://doi.org/10.1108/JIMA-06-2017-0066>
- BPS Kabupaten Madiun. (2021). *Kabupaten Madiun Dalam Angka 2021*. BPS Kabupaten Madiun. <https://madiunkab.bps.go.id/publication/2021/02/26/6d134479221f463c1b133952/kabupaten-madiun-dalam-angka-2021.html>
- Han, H., Al-Ansi, A., Olya, H. G. T., & Kim, W. (2019). Exploring halal-friendly destination attributes in South Korea: Perceptions and behaviors of Muslim travelers toward a non-Muslim destination. *Tourism Management, 71*, 151–164. <https://doi.org/10.1016/j.tourman.2018.10.010>
- Henderson, J. C. (2016). Halal Food, Certification and Halal Tourism: Insights from Malaysia and Singapore. *Tourism Management Perspectives, 19*, 160–164. <https://doi.org/10.1016/j.tmp.2015.12.006>
- Julina, Asnawi, A., & Robinson Sihombing, P. (2021). The Antecedent of Intention to Visit Halal Tourism Areas Using the Theory of Planned Behavior: The Moderating Effect of Religiosity. *Journal of Tourism Management Research, 8*(2), 127–135. <https://doi.org/10.18488/journal.31.2021.82.127.135>
- Kasdi, A., Farida, U., & Cahyadi, I. F. (2018). Wali city branding: Marketing strategy in promoting halal tourism destinations Demak Indonesia. *Geojournal of Tourism and Geosites, 25*(2), 463–473. <https://doi.org/10.30892/gtg.25215-373>
- Kemenpar. (2019). *Panduan Penyelenggaraan Pariwisata Halal*. [https://www.bing.com/ck/a?!&&p=91fc82c25914191fJmltdHM9MTcwMTU2MTYwMCZpZ3VpZD0wYjFIMzIxMy01ZDYzLTY4YWYtMjFhNC0yMDc0NWMzNTY5NTUmaW5zaWQ9NTE5Mg&ptn=3&ver=2&hsh=3&fclid=0b1e3213-5d63-68af-21a4-20745c356955&psq=Kemenpar.+\(2019\).+Panduan+Penyelenggaraan+Pariwisata+Hal](https://www.bing.com/ck/a?!&&p=91fc82c25914191fJmltdHM9MTcwMTU2MTYwMCZpZ3VpZD0wYjFIMzIxMy01ZDYzLTY4YWYtMjFhNC0yMDc0NWMzNTY5NTUmaW5zaWQ9NTE5Mg&ptn=3&ver=2&hsh=3&fclid=0b1e3213-5d63-68af-21a4-20745c356955&psq=Kemenpar.+(2019).+Panduan+Penyelenggaraan+Pariwisata+Hal)



- al.&u=a1aHR0cHM6Ly93d3cucmVzZWZyY2hnYXRILm5ldC9wdWJsaWNhdGlvbi8zNDYwMTgxMThfUGFuZHVhbl9QZW55ZWxlbmdhcmFhbl9QYXJpd2lzYXRhX0hhbGFsXzIwMTk&ntb=1
- Kominfo. (2019). 5 Tahun Kembangkan Pariwisata Halal, Indonesia Akhirnya Raih Peringkat Pertama Wisata Halal Dunia 2019. [https://www.kominfo.go.id/content/detail/18069/5-tahun-kembangkan-pariwisata-halal-indonesia-akhirnya-raih-peringkat-pertama-wisata-halal-dunia-2019/0/artikel\\_gpr](https://www.kominfo.go.id/content/detail/18069/5-tahun-kembangkan-pariwisata-halal-indonesia-akhirnya-raih-peringkat-pertama-wisata-halal-dunia-2019/0/artikel_gpr)
- Mulyana, A., Komaladewi, R., Indika, D., & Bernik, M. (2022). Halal Tourism as an Accelerator of Increasing the Number of Traveler's. *Central European Management Journal*, 30(3), 1165–1171.
- Maharani, T. S., Hidayati, A. N., & Habib, M. A. F. (2022). Peran pokdarwis dewi arum pulosari dalam peningkatan ekonomi masyarakat desa wisata pandean berbasis bisnis kreatif. *Fair Value: Jurnal Ilmiah Akuntansi dan Keuangan*, 4(10), 4581-4587.
- Noviantoro, K. M., & Zurohman, A. (2020). Prospek Pariwisata Syariah (Halal Tourism): Sebuah Tantangan di Era Revolusi Industri 4.0. *Equilibrium: Jurnal Ekonomi Syariah*, 8(2), 275–296. <https://doi.org/10.21043/equilibrium.v8i2.8160>
- Nuraini, S. & Sucipto. (2021). Comparison Halal Food Regulation and Practices to Support Halal Tourism in Asia: A Review. *IOP Conference Series: Earth and Environmental Science*, 733, 012044. <https://doi.org/10.1088/1755-1315/733/1/012044>
- Nuryakin, C., Muchtar, P. A., Massie, N. W. G., & Hambali, S. (2022). Having exams during Ramadan: The case of Indonesia. *Economics & Human Biology*, 47, 1–10. <https://doi.org/10.1016/j.ehb.2022.101183>
- Potensi Gunung Wilis Dikelola Bersama Enam Daerah*. (2014). <https://bappeda.jatimprov.go.id/2014/06/12/potensi-gunung-wilis-dikelola-bersama-enam-daerah/>
- Pratiwi, A. E. (2016). Analisis Pasar Wisata Syariah di Kota Yogyakarta. *Jurnal Media Wisata*, 14(1), 345–364.
- Priyadi, U. (2016). *Pariwisata Syariah Prospek dan Perkembangannya*. STIM YKPN.
- Rasul, T. (2019). The Trends, Opportunities and Challenges of Halal Tourism: A Systematic Literature Review. *Tourism Recreation Research*, 44(4), 434–450. <https://doi.org/10.1080/02508281.2019.1599532>
- Ratnasari, R. T., Gunawan, S., Mawardi, I., & Kirana, K. C. (2021). Emotional Experience on Behavioral Intention for Halal Tourism. *Journal of Islamic Marketing*, 12(4), 864–881. <https://doi.org/10.1108/JIMA-12-2019-0256>
- Rehman, A., & Jaboob, J. (2017). Exploring Consumer Attitude Towards Halal Tourism in Salalah: Implications for Tourism Marketing. *Omani Journal of Applied Sciences*, 6, 102–109.
- Samori, Z., Md Salleh, N. Z., & Khalid, M. M. (2016). Current trends on Halal tourism: Cases on selected Asian countries. *Tourism Management Perspectives*, 19, 131–136. <https://doi.org/10.1016/j.tmp.2015.12.011>
- Slamet, Abdullah, I., & Laila, N. Q. (2022). The Contestation of the Meaning of Halal Tourism. *Heliyon*, 8(3), e09098. <https://doi.org/10.1016/j.heliyon.2022.e09098>
- Subarkah, A. R. (2018). Potensi dan Prospek Wisata Halal Dalam Meningkatkan Ekonomi Daerah (Studi Kasus: Nusa Tenggara Barat). *Jurnal Sosial Politik*, 4(2), 49. <https://doi.org/10.22219/sospol.v4i2.5979>
- Sudarsono, H., Shidiqie, J. S. A., & Tumewang, Y. K. (2021). The Impact of Religiosity and Knowledge on the Intention of Young Muslim Generation Toward Halal Tourism in Indonesia. *Tourism and Hospitality Management*, 27(2), 255–272. <https://doi.org/10.20867/thm.27.2.2>



- Sulistiyawati, L. (2014). *Potensi Gunung Wilis Dikelola Enam Daerah Selingkar*.  
<https://news.republika.co.id/berita/n70608/potensi-gunung-wilis-dikelola-enam-daerah-selingkar#:~:text=REPUBLIKA.CO.ID%2CTRENGGALEK,mengoptimalkan%20potensi%20besar%20yang%20dimilikinya>.
- Takeshita, S. (2020). Halal Certification or Ingredient Disclosure: A Comparative Analysis of Serving Food in Japanese Tourist Destinations. *Journal of Islamic Marketing*, 11(3), 765–781. <https://doi.org/10.1108/JIMA-07-2018-0129>
- Ulfiy, M. A., Haque, A., Karim, W., Hossin, S., & Huda, N. (2021). *Tourists Behavioral Intention to Visit Halal Tourism Destination: An Empirical Study on Muslim Tourists in Malaysia*. <https://doi.org/10.5281/ZENODO.4459649>
- Vizano, N. A., Khamaludin, K., & Fahlevi, M. (2021). The Effect of Halal Awareness on Purchase Intention of Halal Food: A Case Study in Indonesia. *The Journal of Asian Finance, Economics and Business*, 8(4), 441–453. <https://doi.org/10.13106/JAFEB.2021.Vol 8.No 4. 04-41>
- Wikipedia. (2021). *Gunung Wilis*.
- Yustica, M., & Widiandari, A. (2022). Halal Tourism: Capturing the Development and Potential of Halal Tourism in Japan. *E3S Web of Conferences*, 359, 02027. <https://doi.org/10.1051/e3sconf/202235902027>
- Zamani-Farahani, H., & Henderson, J. C. (2010). Islamic Tourism and Managing Tourism Development in Islamic Societies: The Cases of Iran and Saudi Arabia. *International Journal of Tourism Research*, 12(1), 79–89. <https://doi.org/10.1002/jtr.741>