

DEVELOPMENT OF MUSLIM-FRIENDLY TOURISM SERVICES INDICATOR IN SLEMAN REGENCY, YOGYAKARTA PROVINCE

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Abstract: *Tourism holds significant promise for Indonesia's economy, a fact recognized by the government. Recent attention in the tourism sector has centered on the advancement of Muslim-friendly tourism, an initiative supported by OIC nations, including Indonesia, due to its considerable potential. Consequently, the Ministry of Tourism has initiated the selection of regions as Muslim-friendly tourism hubs, with the Special Region of Yogyakarta being one such area. Despite this, Yogyakarta still lags behind in terms of service indicators, as highlighted in the IMTI. This study focuses on Sleman Regency, the most tourist-laden area in Yogyakarta province. The service indicators encompass aspects like Mosques, Hotels, Halal Restaurants, Airports, and Attractions, indicating the necessity for further development to bolster Muslim-friendly tourism in Yogyakarta, particularly within Sleman Regency. The research aims to scrutinize the evolution of tourist spots and the promotion of Muslim-friendly tourism in Sleman Regency, Yogyakarta, utilizing a qualitative methodology with a case study approach. Findings suggest that the full potential of Muslim-friendly tourism in Sleman Regency remains unrealized due to the local government's unclear perception of the concept. Consequently, there's a call for a shift towards community-based tourism, with a focus on tourist villages. Additionally, efforts are underway to intensify the halal certification process for all food and restaurant businesses, spearheaded by the government and LPPOM. It's also imperative for tourism managers in Sleman Regency to prioritize services, particularly in accommodation and ensuring the availability of halal dining options to cater to Muslim travelers.*

Keywords: Muslim-Friendly Tourism, Halal Restaurants, Halal Certification, Yogyakarta, Services Indicator

1. Introduction

Indonesia has long been known for its tourism charm. A variety of tourist destinations combined with natural beauty and cultural pluralism throughout Indonesia are able to attract the interest of prospective tourists, both domestic and foreign tourists. This makes tourist visits tend to be stable and increase every year. The Ministry of Tourism and Creative Economy (KEMENPAREKRAF) noted that in 2019, Indonesia received 16,106,954 foreign tourists. Higher than previous years, namely 15,810,305 tourists in 2018, 14,039,799 tourists in 2017, and 12,023,971 tourists in 2016.1 For more details, follow is the table of the matches:(Kemenparekraf, 2019)

Table 1 Number of Foreign Tourists who is visiting Indonesia

Year	Cumulative Number of Foreign Tourists Visit Indonesia
2019	16,106,954 travellers
2018	15,810,305 travellers
2017	14,039,799 travellers
2016	12,023,971 travellers

Source: Kemenparekraf.go.id

With the growth of this tourism sector, it will automatically attract other sectors to develop as well. This is due to the continuity between the tourism sector and other sectors, such as the agriculture, livestock, plantation, home industry arts/crafts, and so on. From that one unit, it will be able to generate additional foreign exchange and can also be used as a means to absorb labor so that its output can alleviate unemployment and poverty. (Rosmitha et al., 2022) This is also realized by the government as an opportunity to improve the level of the national economy. According to the Minister of Tourism and Creative Economy, in 2014 the tourism sector at that time was ranked fourth as a contributor to the country's foreign exchange with a nominal amount of 10.05 billion US dollars below oil and gas, coal, and CPO. However, as time goes by in the year in 2016, the tourism sector managed to rise to second place with a gain of 13.56 billion US dollars. (Kompas, n.d.)

The latest issue related to the tourism sector comes from the development of Muslim-friendly tourism or halal tourism which is increasingly being carried out by many Muslim countries, such as those carried out by OIC (Organisation of Islamic Cooperation) member countries, including Indonesia. (Lesmana et al., 2020) It should be noted that the Muslim-friendly industry has enormous potential. Muslim-friendly tourism has received a lot of attention from countries and stakeholders in the industry since the inception of the hot tourism business which has the concept of sharia *Muslim Friendly Tourism* or Muslim-friendly tourism is an allergy One service industry whose focus is on providing services in the tourism and hospitality sectors which places great emphasis on accommodation, food and beverages and *travel activities*. All of these services are shark-based which aims to pamper tourists who need Muslim-friendly services. (Aziz, 2018) There are several views in Islam regarding tourism. *First*, travel is considered worship, because travel is one of the obligations of the pillars of Islam, namely Hajj in a certain month and Umrah which is carried out for along year towards baitullah. *Second*, traveling in Islam aims to gain knowledge and think. Islam sees this tourism activity as very important to be carried out by every Muslim as a way to take lessons from this tourism activity (Lesmana et al., 2024).

Based on the verse of the Qur'an that has been explained earlier, that Allah SWT encourages us as His servants on earth to travel and take wisdom from every journey that has been passed. *Third*, the main purpose of the Islamic tourism trip is as a means to invite others to get closer to Allah in order to convey the teachings of Islam revealed to the Prophet Muhammad SAW. The companions of the Prophet spread throughout the country, teaching goodness and inviting them to walk in the truth, so that it will make the human soul more faith in the oneness of Allah and will help a person to fulfill his life obligations. (Elan Jaelani, 2018) There are many ways to maximize the potential of the expansion perk Muslim-friendly tourism, and this can be done from various sectors, starting from facilities, destinations, media,

businesses, and existing tour packages. In addition to this, what can be developed is in terms of the tourist destination itself. Namely by providing explanations related to tourist locations through tour guides and other media so that the area or location is far from something that invites people to be *attracted* and misguided. Basically, halal or Muslim-friendly tourism is almost the same as tourism that is known in general, but in Muslim-friendly tourism there are several things that must be realized, namely related to the facilities and infrastructure used, and several facilities that can make it easier for Muslim tourists to carry out all activities related to worship and other activities in accordance with the teachings of Islam.(Azhar Hapiz Rangkuti, 2017)

Indonesia itself actually has great potential in the development of Muslim-friendly tourism where Indonesia is the largest archipelagic country that has 88% of the population of Muslims, namely 207,176,162 people. And coupled with 17,000 islands, 300 tribes, and 800,000 mosques that have great potential in the development of halal tourism because basically, Indonesia's culture already has halal lifestyle DNA over all the data presented earlier.(Abrori, 2020) This potential is getting better with additional data from *Mastercard- Crescentrating* which reports that Indonesia has surged up to the position of identical to Malaysia as the top of the ranking. The rating and score of Indonesia's GMTI *report* for the last 4 years are as shown in the table below:(*Mastercard-Crescentrating GMTI Series Report*, n.d.)

Table 2 Indonesia's Ranking in the GMTI *Index*

	Year			
	2016	2017	2018	2019
Rank	4	3	2	2
Score	70,6	72,6	72,8	78

Source: GMTI Report, 2019

The Global Muslim Travel Index (GMTI) itself, which has been mentioned in the previous paragraph, is a set of factors to measure and show tourism friendliness that is related to the concept of Muslim-friendly tourism. GMTI is used to analyze the behavior patterns of Muslim tourists in the world.(Nisthar & Mustafa, 2019) As a global index, GMTI itself consists of various criteria abbreviated as ACES (*Access, Communication, Environment, Services*). The latest ACES Model is as below:

Table 3 Description of Indicators in
ACES Model

Access	Communication	Environment	Services
Visa Requirements	Outreach	Safety	Core Needs (Halal Food and Prayer Facilities)
Connectivity	Ease Of Communication	Faith Restrictions	Core Services (Hotel and Airport)
Transport Infrastructure	Digital Presence	Visitor Arrivals Enabling Climate	Unique Experiences

Source: Global Muslim Travel Index (GMTI), 2019

Interest in the development of halal tourism must be responded to by developing halal tourism businesses in Indonesia, so that later it can drive the economic economy. Therefore, the Ministry of Tourism and Creative Economy (KEMENPAREKRAF) has seen several areas in Indonesia that have the potential to be used as halal tourism destinations, there are 13 provinces that have been prepared to be used as halal tourism destinations, including West Nusa Tenggara (NTB), Nanggroe Aceh Darussalam (NAD), Sumatera West, Riau, Lampung, Banten, DKI Jakarta, West Java, Central Java, East Java, Yogyakarta, South Sulawesi, and Bali. (Indah Puspita, 2018) With an international index or indicator, Indonesia should be able to implement this Muslim-friendly tourism concept well and GMTI is present as an international guide for the implementation of Muslim-friendly tourism (Fajaruddin et al., 2023).

Of the many regions in Indonesia that have the potential for destinations, the Special Region of Yogyakarta (DIY) is one of the leading tourist destinations in Indonesia. The Special Regional Government of Yogyakarta in its current working period, has made tourism development a top priority along with the education and culture sectors. This is also seen in the vision for the development of the Special Region of Yogyakarta in 2025 which realizes the Special Region of Yogyakarta as a center of education, culture, and a leading tourist destination in Southeast Asia in an environment of Advanced, Independent, and Prosperous society. (Yogyakarta, n.d.) Tourism potential owned by the Special Region of Yogyakarta has proven to have generated income for the Region. Data from the Special Region of Yogyakarta Tourism Office said that the achievement of the GDP indicator of the Special Region of Yogyakarta which was initially Rp. 9,855,064,- in 2019, until December 2019 realized Rp. 10,217,676,-. Thus, this achievement has exceeded the target (Sidiq et al., 2024).

The Special Region of Yogyakarta itself is included in 13 provinces in Indonesia that will be used as halal tourism destinations by the Ministry of Tourism and Creative Economy. This has also been contained in the latest IMTI (*Indonesia Muslim Travel Index*) Report 2019 which contains 10 provinces in Indonesia that have the potential to be Muslim-friendly tourism development areas issued by *Mastercard-Crescenting* GMTI as the compilation institution of the tourism par index halal on a global scale. IMTI itself is a derivative of GMTI which was specifically issued to Indonesia regarding the development of its Muslim-friendly tourism. However, from the researcher's observations of the secondary data related to *the Indonesia Muslim Travel Index* which naturally has the Special Region of Yogyakarta as one of the provinces in the index, the ranking of the Special Region of Yogyakarta in the index is in the seventh

position out of the other eighty provinces. This indicates that there is a problem why the province has the potential tourism is in the bottom three. The main highlight related to the development of tourist destinations in the Special Region of Yogyakarta that needs to be improved is in the *services* sector. This sector is included in one of the indicators in the ACES Model in the *Global Muslim Travel Index (GMTI)* which is referred to as the four key strategies where all indicators include: *access, communication, environment, service* with each indicator also having a wider range of points Specific. (*Mastercard-Crescentrating GMTI Series Report*, n.d.) As a data enhancer, the scores of each indicator of the ACES Model of the Special Region of Yogyakarta in the *IMTI Report* in the 2019 period are as follows:

Table 4 IMTI Score of Special Region of Yogyakarta

	Access (10%)	Communication	Environment	Services (45%)	Total
Yogyakarta	89	58	42	48	52

Source: Crescentrating-Mastercard IMTI, 2019

Of these four indicators, the Special Region of Yogyakarta has a good percentage in the environmental indicator, and the *services* indicator whose scores are still in the process of being used 50. When viewed from the percentage per indicator, *services* have the highest indicators, namely 45%. However, this is inversely proportional to the score of the Special Region of Yogyakarta which shows a small score on the *services* indicator. The small score on this indicator indicates a problem, especially in the services sector. Researchers hope that this problem needs to be researched more deeply to see the implementation and find existing problems by carrying out field research which begins by analyzing related secondary data. So it is hoped that the results of this research will contribute to stakeholders in the scope of Muslim friendly tourism development as additional information to create good halal tourist destinations for the Special Region of Yogyakarta so that the output can increase the economy (Ahmad Lukman Nugraha, Mechio Lesmana, 2018).

Not only that, problems also arise in Muslim-friendly or halal diction. The Muslim-friendly tourism policy in Indonesia is basically still in the form of participation compared to socialization. This is related to Law no. 10 of 2009 concerning tourism which does not contain halal or Muslim-friendly tourism. Precisely the idea of halal tourism or Muslim-friendly is found in the West Nusa Tenggara Provincial Regulation No. 2 of 2016. In the PERDA, the NTB regional government chooses halal tourism diction. (Surwandono Surwandono et al, 2020) The researcher also wanted to find out whether the Special Region of Yogyakarta used one of these terms or even rejected the existence of this concept. Regarding the location of the research, it should be noted in advance that the Special Region of Yogyakarta itself is divided into four districts and one city, namely Sleman, Bantul, Gunung Kidul, Kulon Progo, and Yogyakarta City. More specifically, the research location was narrowed down to Sleman Regency on the grounds that Sleman Regency is the largest regency/city visited by Nusantara tourists according to the tourism statistics of the Special Region Province of Yogyakarta in 2019. (KEMENPAREKRAF, 2021)

More specifically, the location of this study was obtained based on the results of a summary of data from tourism statistics in the Special Region of Yogyakarta. In the data, there are statistics on the number of tourists visiting tourist destinations throughout the Special Region of Yogyakarta Province, and one of them is Sleman Regency for a period of one year.

However, due to licensing constraints and recommendations from the Sleman Regency Tourism Office, the two selected tourist destinations that have become the location of the study are *first*, Breksi Cliff which is visited by 1,647,819 domestic tourists. Then *second*, is Gamplong Tourism Village which is visited by 1,133,856 domestic tourists. This is the background for the author to determine the location of the research.

2. Theoretical Framework

Muslim-Friendly Tourism is termed by various countries using terms such as *Islamic tourism*, *halal tourism*, *halal travel*, or *Muslim friendly tourism*. The definition of Muslim-friendly tourism itself is an activity that is supported by various facilities and services provided by the community, entrepreneurs, the government, and local governments that comply with the provisions of the Shari'ah.(KEMENPAREKRAF, 2021) The products and services, objects, and destinations in Muslim-friendly tourism are the same as the products, services, objects, and tourist destinations in general as long as there is nothing that is contrary to the ethical values of Islam. So, Muslim-friendly tourism is actually limited to Muslim tourists, and not only recreational tourism.(Asyafri & Sanawiri, 2019)

There are two guidelines or guidelines for the implementation of Muslim-friendly tourism that the researcher takes as a reference. First, is the guideline issued by DSN-MUI through Fatwa No. 108/DSN-MUI/X/2016 concerning Guidelines for the Implementation of Tourism Based on the Principles of Sharia which contains 10 provisions, namely: general provisions, legal provisions, provisions related to the parties and contracts, hotel syari'ah provisions, tourist provisions, tourist destination provisions, spa, sauna and *massage provisions*, Provisions of Sharia Travel Agencies, Provisions of Syari'ah Tour Guides, and Closing Provisions.(Dewan Syariah, 2016) Second, the encouragement of the Provincial or Regency/City Government that has designated halal or Muslim-friendly tourism as an icon must look at several aspects of participation.(Anang Sutono, 2019)

Service is a very complex concept.(Grove et al., 2003) The word service is originally derived from the Latin word "*Servitium*," which means the situation of a servant, and a person who serves others.(Sanchez, 2009) According to Gummesson, service is something that can be traded, but cannot be controlled. Lovelock expresses another opinion, yes that service is a process that consists of a series of activities that are not always real, that occur in the interaction between customers, service employees, and (or) resources and goods, and (or) service provider systems that are offered as a solution to customer problems.(Lovelock, 1996) According to Kotler, service is any activity or benefit that one party can offer to another party that is generally intangible and does not result in any material ownership.(Kotler, 1997).

3. Research Results and Analysis

After this study, the researcher found that there was an unproductive controversy from one of the parties in the Sleman Regency Tourism Office related to Muslim-friendly tourism. The thing that is highlighted is the concept of Muslim-friendly tourism. The concept of halal or Muslim-friendly tourism according to Mr. Kus Endarto as the Head of the Market Analysis, Documentation, and Tourism Information section stated that it was very inappropriate and the direction was unclear. This counterproductive has to do with the use of the diction "halal", "Muslim-friendly", and "shari'ah", as stated in the West Nusa Tenggara PERDA. This diction

poses a serious problem. The first problem, related to the adjustment of norms and ethics, the halal label or the like is interpreted as a formalistic policy in the form of Islamization. Although in terms of regulation, the MUI's very authoritative position is not given enough space to be able to carry out authorization or be friendly to Muslims. Other journals also revealed that similar diction, can be understood as concepts that collide with objective reality, which then means culturally polytheistic. (Surwandono Surwandono et al, 2020)

From the contradiction and an enthusiasm of the Sleman Regency Tourism Office towards the Muslim-friendly tourism discourse, the government's orientation in the tourism sector has been shifted towards community-based tourism in the form of tourist villages. Mrs. Nyoman Rai Safitri as the Head of Human Resource Development and Tourism Business of the Sleman Regency Tourism Office explained that tourism development in Sleman is currently community-based. Community-based in this case means that even though there are financiers or investors in the destination, the development and management are still held by BUMDES (Village-Owned Enterprises) and independent individuals from the community itself. Examples of community-based tourism in Sleman are: Breksi Cliff, Lava Bantal, Klangan Hill, and the latest is Watu Purbo. But on the one hand, there are still tourist destinations whose status is owned by the private sector such as: Mini Zoo Jogja Exotarium, and Merapi Park. (Interview with Mrs. Nyoman Rai Safitri)

Ease of renting a culinary stall without being charged anything. So from this It has been seen how community-based tourism is very beneficial for the community itself. Tourism villages according to Mrs. Nyoman Rai Safitri must be classified every every 2 years which started in 2016. From the latest classification carried out in the year In 2020, it was recorded that there were 53 tourist villages in Sleman that had been classified. 11 of them are still start-up villages, and 42 other villages are included in the growing and independent villages. All of this is community-based. (Interview with Mr. Budi Nurliawan)

For the Special Region of Yogyakarta Province, especially Sleman Regency itself, the public's interest in halal certification is quite enthusiastic. As an area that has a dominant Muslim population, of course, it will have a great influence. According to Mr. Jumeri, the number of applicants for halal certification, which was initially only around 300 applicants, then increased in the following years to 400 to 500 applicants. Even before the pandemic hit, halal certification applicants could reach 600 applicants. This means that there has been an increase of up to 150%. This shows that the attention of the people of Yogyakarta, especially in Sleman, towards halal certification has increased from time to time as seen from the output in the form of halal certification by LPPOM-MUI. In accordance with the indicators in this, namely halal restaurants and hotels, the following is the data from the research results that the researcher found related to the list of names of restaurants in Sleman that have been certified halal. (Interview with Mr. Jumeri)

When viewed from an economic perspective, the existence of these two destinations is very influential for the economy of the community. In Breksi Cliff, since the existence of this tour, many residents have changed their profession from stone miners to traders. Where from the results of this trade, the traders can reap a turnover of Rp.500,000 a day before the pandemic hit. (Interview with Mrs. Sarmini) and in Gamplong Village, traders can reap a turnover of Rp. 1,000,000 per day. (Interview with Mrs. Diah) they who are involved in the world of tourism seen from the concept of halal or Muslim-friendly tourism, it is necessary to always remember that the industry they manage is a mandate from Allah as His absolute owner. Therefore, stakeholders can maintain their status as trustees and at the same time as temporary owners, so that however, they will be obliged to account for it before Allah. Therefore, one of

these provisions is an axial service for tourists, such as places of worship, halal food, accommodation, accessibility, and entertainment that is good and in accordance with Islamic law. This is in this study because of the indicators of *services* which include mosques as places of worship for the people of Islam. Halal restaurants as halal food providers, hotels that provide supporting facilities so that Muslim tourists can carry out worship in tourism as accommodation, airports that also provide worship support facilities as accessibility, and local attractions as additional entertainment for tourists.

4. Conclusion

Based on data from the results of observations, interviews, and analysis on "Development of *Muslim-Friendly Tourism Services Indicators in Tourist Destinations in Sleman Regency, Special Region Province of Yogyakarta*", conclusions can be drawn as follows:

1. The development of Muslim-friendly tourism in Sleman Regency still needs to be studied because there are still many shortcomings in it. First, the concept of Muslim-friendly tourism is considered inappropriate to be implemented in countries where the majority embrace Islam such as Indonesia. Second, there are still multiple interpretations and diversity in the nature of the use of the term tourism with an Islamic concept so that it has not been determined which term will be used. Therefore, the authority in this case is the Sleman Tourism Office to develop tourism within the scope of its duties by implementing community-based tourism that is concentrated in tourist villages. Where BUMDES is the central point of its management which is assisted by non-governmental organizations. The development carried out by the Sleman Regency Tourism Office is only to accompany, and promote villages that have the potential to become tourist villages. In addition to the Sleman Regency Tourism Office, development is also carried out by LPPOM-MUI (Institute for the Assessment of Food, Drugs and Cosmetics-Indonesia Ulema Council) by halal certification to restaurant owners, and other companies considering that as of October 17, 2019 the government requires Halal certification for food business actors, including restaurant owners.
2. The development of service indicators in tourist destinations by choosing 2 selected destinations, namely Breksi Cliff Tourism and Gamplong Tourism Village, tends to still have many shortcomings, especially in halal hotel and restaurant indicators as can be seen in the nature of the service indicators that have been observed: a) Mosques, Breksi Cliff Tourism already has 3 places of worship with details of 1 mosque, and 2 Mushola which have each fulfilled half of the maximum 11 points in this indicator. while Gamplong Tourism Village, there is only 1 place of worship in the form of a Mushola that meets 6 out of 11 maximum points, b) Hotel, Breksi Cliff Tourism does not have a hotel, but only has 2 *Guesthouses*, namely BALKONDES Guesthouse, and *Kasimin Guesthouse* which each meet 18 and 12 points out of a maximum of 46 points. While in Gamplong Tourism Village there is also no hotel, there is only a *homestay* whose concept is *that this homestay* is not built with a separate building, but is integrated with the houses of its residents and does not want to make one of the rooms in his house to be used as a guest room so that it is not observable, c) halal restaurant, Breksi Cliff Tourism only has 1 restaurant, 1 house Makan Manunggal Roso, 28 street stalls, and 10 Upper Culinary with each of them having fulfilled 12, 9, 3 and 4 of the maximum 21 points. Meanwhile, on Desa Wisata Gamplong there were no restaurants, there were only 7 outdoor stalls and 7

stalls dalamwith only 4 and 3 points respectively out of a maximum of 21 points. Especially for the Airport and Attraction indicators, the Special Region Province of Yogyakarta and Sleman Regency have been well seen from the results of this study with the airport having 1 mosque and prayer room on each floor of the building by meeting each 9 points out of a maximum of 11 points. Meanwhile, attractions that direct observation at the 4 largest shopping centers and cultural attractions in Sleman Regency have been well implemented with easy and affordable access. However, obstacles occurred due to the pandemic, making the implementation of this cultural attraction change and hampered.

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- Interview with Mr. Budi Nurliawan, the manager of development at Breksi Cliff Tourism
- Interview with Mr. Kus Endarto, Head of Market Analysis, Documentation, and Information Section Tourism at the Tourism Office of Sleman Regency