

**Improving participatory community communication on halal tourism in
Banten province using social evolution model**

Syifa Mutiara Ummah^{1*}, Tantan Hermansyah², Nasichah Nasichah³

Universitas Islam Negeri Syarif Hidayatullah Jakarta, Indonesia^{1,2,3}

Corresponding e-mail: shifa@gmail.com*

ABSTRACT

Purpose — *Halal tourism has become a trending destination for the people of Indonesia, including the province of Banten, which has religious characteristics, varied types of tourism, an abundance of Islamic boarding schools, and a majority Muslim population. Low community participation communication causes obstacles to halal tourism destinations. The research aims to reduce barriers to halal tourism through participatory communication communities in Banten province with a social evolution approach.*

Method — *The research uses qualitative methods with a grounded theory approach. Determination of the sample using purposive sampling, while the data source is obtained from interviews, literature, and documentation. Data analysis uses design thinking with triangulation techniques.*

Result — *The research found that increasing halal tourism required participatory community communication with a social evolution approach, including increasing education on halal certification and LPPOM-MUI, building public awareness about halal tourism, and community involvement in halal tourism. The design thinking approach formulates solutions to improve participatory communication of the community regarding halal tourism through optimizing halal certification bodies, MUI, religious and social institutions, providing halal tourism awareness training, providing information and technology training, providing support for licensing, having effective social media, marketing, safety, and comfort due diligence, permits and certification, increasing halal tourism marketing, improving the safety and comfort. The research implies that higher participation in public communication towards halal tourism will reduce local governments' obstacles.*

Contribution — *Research contributes to increasing the Banten community's participation in halal tourism. The local government will support regulations and facilitate reducing obstacles to halal tourism.*

Keywords: *design thinking, halal tourism, participatory communication, Banten, social evolution*

**This paper has been presented in the International Conference on Islamic Economics (ICIE) 2023 held by Faculty of Islamic Economics and Business, Universitas Islam Negeri Mataram, Indonesia on 22 February 2023.*

***This paper does not undergo our rigorous review process, thus JED cannot guarantee the quality, data provision, readability, and clarity of English used in this paper. The contents of this paper are fully the authors' responsibility.*



INTRODUCTION

Travel is one of the fun activities for everyone. Tourism activities are carried out to fulfill self-satisfaction and entertainment from all kinds of business at work or daily activities. Tourism activities are no longer a desire but have become a necessity for most people. One type of tourism developing in various regions and countries is halal tourism. The rapid increase in the number of Muslim tourists globally has become an opportunity for the tourism industry to open a particular segmentation for Muslim tourists globally (W. I. Fauzi et al., 2019).

Tourism has a vital role in increasing regional economic growth. This is because the tourism sector involves many economic activities that can be developed into a large industrial center. Travel has become a way of life for modern society to meet the entertainment needs of oneself and one family (Angelevska-Najdeska & Rakicevik, 2012). Tourism activities that offer a variety of entertainment and beauty are certainly an attraction for tourist visits.

The community's essential to carry out tourism activities directly becomes a mutually sustainable economic chain. Tourists generally spend a lot to meet their needs during their tourism activities; the need for accommodation, food, lodging, tourist entrance tickets, and other tourism support becomes a business opportunity for the community that can improve the welfare of local communities and generates regional income (Azhari et al., 2021).

The development of tourism, which is increasingly being carried out by each region, will eventually bring up new things that can attract and fulfill all the wants and needs of the community in traveling, including the needs of the Muslim community (El-Gohary, 2016). Muslims' need to travel creates a new tourism phenomenon called halal tourism.

Halal tourism is a variation or a new type of tourism that has received much attention from various countries. This halal tourism trend has not only occurred and has been developed by countries with a majority Muslim population but has also begun to spread to countries with a non-Muslim majority, such as Korea, Japan, China, Hong Kong, Thailand, and Australia (Satriana & Faridah, 2018).

Halal tourism is a new concept in the tourism industry. Halal tourism integrates religious and conservative motivations. The idea of halal tourism tries to elevate the Islamic lifestyle and underlines its incompatibility with western tourism practices, which are currently dominated by the modern tourism industry. Therefore, more development of halal tourism products and services is needed to serve today's dynamic and growing market (Kodir et al., 2019).

Halal tourism is a tourism concept that emphasizes Islamic aspects in it. In essence, halal tourism is similar to tourism in general, but specific indicators

must be fulfilled based on the halal tourism industry. These indicators have been formulated in the fatwa (MUI) of the Indonesian Ulema Council Number 108 of 2016 concerning Guidelines for Organizing Tourism Based on Sharia Principles (Al Hasan, 2017). Halal tourism must be supported by tourism-supporting facilities prioritizing Islamic values, from restaurants, travel, tour guides, prayer support facilities, etc.

For every Muslim community, rules or demands regarding the halalness or prohibition of everything, whether that can be consumed, such as food and beverages or anything that is not finished, are urgent and considered. The term halal does not only concern whether something is permissible, but more than that, the concept of halal in Islam provides benefits and safety (Susilawati et al., 2021). Therefore, halal is not only a problem for the Muslim community but also for non-Muslim communities who have understood that halal is good to pay attention to.

Muslim community and awareness regarding the concept of halal open new opportunities for the halal industry, which is currently focused on the food and beverage sector and other aspects such as fashion, clothing, medicine, and tourism. In the State of Global Islamic Economy report, Dinar Standard (2022), there are 7 (seven) industrial sectors and enormous halal consumption among Muslims, which are expected to experience rapid growth with annual growth rates over the next four years in 2025, including tourism 16.5%, Islamic finance 7.9%, media and recreation 7.5%, food 7.1%, cosmetics 7.4%, pharmacy/medicine 6.7%, and fashion/clothing 6.1%. Halal tourism is the first order expected to experience rapid economic growth in 2025. This factor was caused by the Covid 19 pandemic that hit the whole world, so people could not travel during the pandemic.

Based on data from the 2022 Global Muslim Travel Index (GMTI), the highest record for international Muslim tourist arrivals were recorded in 2019 before the Covid-19 pandemic, reaching 160 million people, and will return to pre-pandemic levels in 2024. In 2026, there will be 230 million global Muslim tourists, with an estimated expenditure of US\$225 billion (Crescentrating, 2022). Halal tourism is a place for a significant economic wheel to turn in this opportunity to meet all the needs of Muslim tourists on their tour. This can provide broad benefits and impacts for many parties, starting from the general public, residents, culinary and souvenir MSME business actors, hoteliers, and tour guides, and can even have a significant regional income impact (Azam et al., 2019).

Indonesia has great potential to develop the halal industry sector. This is reflected in the Muslim population in Indonesia, which is estimated at 237.56

million people or 86.7% of the population in the country. Compared globally, Indonesia has the world's largest Muslim population, accounting for 12.30% of the 1.93 billion Muslim population (Kemenparekraf, 2020b). The enormous potential of halal can support national economic growth. This is in line with the objectives of the Ministry of Tourism and Creative Economy in the 2020-2024 RPJMN (National Medium Term Development Plan), namely "Increasing the contribution of Tourism and the Creative Economy to national economic resilience." (Kemenparekraf, 2020a).

In realizing this goal, the Ministry of Tourism and Creative Economy pays serious attention to halal tourism opportunities by making halal tourism one of the Ministry of Tourism and Creative Economy's priority programs. The government has a vision of making Indonesia a world-class halal tourist destination by establishing nine strategies to achieve this vision: *First*, providing facilities and services that make it easier for tourists. *Second*, increase the attractiveness or attraction of Muslims. It was *third*, developing the connectivity of halal tourist destinations. *Fourth*, do marketing based on destination, origin, and time. *Fifth*, develop promotion and marketing communications for sales of halal tourism. *Sixth*, encourage the use of digital media for marketing. *Seventh*, set the quality and quantity of human resources. *Eighth*, strengthening policies and institutions, synergizing stakeholders, and conducting research. *Ninth*, increasing industrial competence through developing Muslim-friendly destinations (Bank Indonesia, 2022).

Banten is one of the provinces in Indonesia with a lot of tourism potential, ranging from beaches and mountains to religion. Banten also has a strategic location close to the National Capital, DKI Jakarta. Besides, Banten is known for its religious people and still puts forward vital spiritual aspects to support halal-based tourism in Banten Province. Banten Province is recorded as having thousands of tourism potential, including 344 types of natural tourism potential, 591 types of religious tourism potential, and 231 types of artificial (Harjawati & Ardiansyah, 2021), for popular tours such as Tanjung Lesung, Anyer Beach, Merak Beach, Ujung Kulon, Old Banten, Surosowan Palace, etc. The large amount of tourism potential in Banten Province is an excellent opportunity for local governments to utilize and manage it as well as possible.

Behind the many tourism potentials in Banten province, there are also many problems and obstacles to the tourism industry in this region. The uneven regional development conditions mean tourism in every part of Banten province still needs to meet the halal indicators to realize realize-based *parawisata*. In research, Elsa et al. (2021) revealed that accommodation supporting religious tourism around the Old Banten area is still rare. Hence, access to tourist

accommodation is difficult to reach by public transportation. Tourism promotion which has yet to be effective and efficient by the government of Banten Province, is also a factor in the lack of interest in tourist visits to Banten tourist attractions. Then there has not been a regional regulation regulating the development of halal tourism, and many products and businesses still need to be certified (Wibiwo & Suseno, 2012).

Tourism is one of the efforts to increase regional income and economy; with excellent and correct tourism management, the local community's economy can grow (M. Fauzi & Mahmudin, 2022). In carrying out these efforts, a participatory communication strategy is needed to invite all elements of society, including tourists, government workers, and business actors, to realize the sustainability of halal tourism in Banten Province (Noer, 2020).

The development of halal tourism can be recognized by the government and must be supported by every development actor, such as the community, investors, and business actors. All parties must be involved and participate in achieving halal tourism indicators. This is in line with the discussion, according to Djakfar (2017), that tourism is a phenomenon of relationships arising from interactions among tourists, business suppliers, government, community, educators, organizations, and non-governmental communities in the process of attracting tourists and visitors.

Implementing halal tourism in Banten Province certainly requires planning a thorough evaluation process involving various parties, both the local government and the surrounding community (Gilang Widagdyo, 2015). Communities as human resources who become tourist accommodations must be socialized and educated in understanding the context of halal tourism so that the goal of achieving the implementation of halal tourism in Banten province can be realized.

Development is a process that emphasizes harmony between external progress and inner satisfaction. From the point of view of communication science, it also studies process problems, namely conveying one person's message to another to change attitudes, opinions, and behavior. This development involves at least three components: development communicators, which can be government officials or the community; development messages that contain development ideas or programs; and development communicants, namely the wider community, both residents of villages or cities targeted for development.

The development of participatory communication is very much needed in halal tourism; this is a form of building public awareness of the importance of halal tourism, which some Muslims hope for. The principle of implementing

participatory communication is using dialogue to accommodate solutions to common problems and reach a mutual agreement. With participatory communication, there will be two-way communication so that every development actor, both local government and the community, can work together with the same understanding and goals in realizing and developing halal tourism. This is the opinion of Rakhmadani (2021) in his research explaining that participatory communication emphasizes the contribution and role of the community as development actors for the launch of ecotourism in the Sajen tourism village.

Most Indonesian people still predominantly use participatory communication as a sign or response to something they consider to make a significant contribution to them and their environment, so this can be a good opportunity for the government to take advantage of the response given by the community to involve the community actively in every development process, starting from planning, implementing, to evaluating development programs including in the development of the halal tourism program in Banten province. Opinion of Satriani et al. (2011), communication with a dialogical or participatory approach has a positive impact, namely the creation of sharing of information and knowledge as well as solutions in solving problems together. So participatory communication will have a solutive impact which becomes a stimulant for achieving halal tourism destinations.

Halal tourism in the communication paradigm has a complex view. Halal tourism is a large industry with a lot of involvement from various parties in its implementation, starting from the government, stakeholders, business people and SMEs, tour guides, and the community. There needs to be aware of every development actor; with the presence of this awareness, integrated communication will be created, and thus it will be easier to develop halal tourism in Banten province. as the results of research conducted by Susilawati et al. (2021) show that local tourists in Garut still place halal tourism as last compared to attractions, facilities, tourist perceptions, and the affordability of tourist sites. In line with the opinion of Sulaeman and Afaza (2019), the obstacles to halal tourism in Aceh are the lack of competent human resources in the field of tourism and the lack of public understanding of the knowledge of halal tourism itself.

This shows that there is still a lack of public awareness regarding the concept of halal tourism; for this reason, it is necessary to have a strategy carried out by the local government developing halal tourism to apply participatory communication activities to raise awareness and community participation in realizing halal tourism in Banten province. As stated by Setyaningrum et al. (2022), developing tourism is to form tourist destinations through tourism

awareness groups and develop community participation in tourist destination areas. A community paradigm that builds concern for the interests of other communities will create strong relationships. For this reason, researchers see the importance of building community participatory communication about halal tourism, especially in the province of Banten.

Building evolution in halal tourism needs to be driven from the top of the government, and even the community can do it. For this reason, an evolutionary step in participation and communication is urgently needed, as M. Fauzi and Widana (2022) argue that the evolution that occurs will increase society's welfare as long as expansion through innovation is carried out in stages.

In initial interviews with visitors to tourist sites, the authors found that the main problem of halal tourism in Banten province was that there were obstacles where people wanted halal tourism, namely weak regulations, so participatory communication weakened. These initial findings are the main focus of improving participatory community communication about halal tourism so that the government is motivated to make it happen through policy instruments.

From the explanation and description above, this study aims to analyze efforts to improve participatory community communication regarding halal tourism in Banten province with a social evolution approach.

METHOD

This study uses qualitative methods with a grounded theory approach, according to Creswell (2014), saying that grounded theory as a systematic design approach and qualitative procedures can generate ideas and use at the level of broader conceptual either from processes, actions, or interactions covered in essential topics.

This research was conducted at the Ciomas hot spring tourist site, Serang regency; Tanjung Lesung beach on Pandeglang regency; and country tourism above the clouds, Citorek, Lebak regency. The selection of informants used purposive sampling for the research objectives (Etikan, 2016). Data sources come from managers and visitors. They collect research data through sources of informants in the form of interviews, documentation, and literature. According to Miles et al. (2005), data analysis means activities carried out interactively and continuously until finished so that the data is saturated. This means that if it is felt that no information is obtained.

The interview data analysis technique used in this study is constant comparison analysis developed by Strauss and Corbin (1998) with three stages: open, axial,

and selective. Since 2008 until now, design thinking must be recognized as a new method of thinking that is most responsive and compatible in dealing with the progress of the modern world, which is connected to rapid changes due to technological developments.

RESULT AND DISCUSSION

Community participatory communication strengthening

The communication process is the process of conveying messages between communicators and communicants. In contrast, communication with a participatory approach has a different meaning, namely an approach based on dialogue, which makes it possible to share information, perceptions, and opinions among stakeholders. Besides that, participatory communication also provides facilities for community empowerment. In preparing for the development of halal tourism in Banten Province, it is necessary to have good cooperation from all parties involved.

For this reason, the Banten Province Tourism Office is working on various communication activities with a participatory approach to develop halal tourism in Banten Province. Participatory communication activities take place through coordination. This communication activity is carried out through coordination meetings between local governments, academics, and halal industry players to conduct research and studies on the development of halal tourism. In this effort, the Banten Provincial government, as a facilitator for the development of halal tourism, involves the Coordinator of the Private Islamic Religious College (Kopertais) Region I Jakarta-Banten. The meeting activities are intended to create and form collaborative work programs between local governments by looking at tourism potential in every region of Banten. In this meeting activity, there is dialogic communication between meeting members in conveying and exchanging opinions or information to formulate ideas for forming a halal tourism development program. This is in line with the research results of Pratiwi et al. (2018), which revealed that the communication was carried out by the Tourism and Culture Office of West Java Province by conducting outreach to add (awareness) to related SKPDs and in collaboration with the Enhaii Halal tourism center (EHTC) and the Salman Halal Center to conduct awareness building for the government and society.

Optimization of Halal Tourism in Banten Province

Banten has tourism potential and attractiveness that can be developed into halal tourism. Regarding regional location, Banten province is not far from the State Capital, Jakarta. Banten also has quite complete transportation facilities such as Soekarno Hatta International Airport, train stations, seaports, and toll road facilities that have touched various areas in Banten province. Banten province has various tourist attractions, including natural, historical, and cultural ones.

First Banten's natural tourist attraction, namely Tanjung Lesung marine tourism. One of these tourist destinations is a priority flagship program for Special Economic Zones (KEK). Tanjung Lesung is located on the western tip of the island of Java, in Tanjungjaya Village, Panimbang District, Pandeglang Regency, Banten. Tanjung Lesung SEZ was the first tourism inaugurated as a Special Economic Zone in February 2015 (Dispar, 2019). This area has an area of 1500 Ha with tourism potential that soothes the eyes and has beautiful natural charm; there is white sand and clear seawater, and a diversity of fauna and flora that is still maintained. Tanjung Lesung has a strategic location and is easy to reach. The distance to reach this tour is around 170 km from the capital city of Jakarta, with a travel time of 2.5-3 hours.

Second, the attraction from the historical side of Banten is the Old Banten tourist area which was once an area controlled and led by the Banten sultanate. Sultan Maulana Hasanuddin Banten, the biological son of Sultan Syarif Hidayatullah, is one of the Walisongo famous for spreading Islam in various parts of Indonesia. Old Banten is located in the Kasemen sub-district, Serang, Banten. This area is not far from the center of the capital city of Banten Province, Serang City; the distance traveled is about 10 km from the city center. This tourist destination is one of the well-known religious tourism destinations. It is visited by many tourists from various regions in Indonesia to make pilgrimages to the tombs of the Sultan of Banten and his family and to tour the remaining historical remains of the Kingdom of Banten.

Design thinking using six social evolution model

Design thinking is a thinking pattern from a designer's point of view that always solves problems with a human-oriented approach. In several countries, this principle has been developed in various fields, including the business world, product development, social, cultural, political decisions, and policies, both long-term strategy and short. From 2008 until now, design thinking has been a new method of thinking that is most responsive and compatible in dealing with the

progress of the modern world, which is connected to rapid changes due to technological developments.

Because this research uses aspects of community social empowerment, it is necessary to approach design thinking related to charging as a form of planned change. Community empowerment is carried out in several stages: awareness, capacity building, and empowerment (Wrihatnolo & Dwidjowijoto, 2017). Then Rinawati (2009) states that in the awareness stage, they understand that the community has the right to change themselves, their families, and their environment. The capacity-building step is done on humans, organizations, and value systems. In this stage, the community is given skills learning in the organization and value system so that it is carried out according to the game's rules in the process of empowerment and empowerment by giving power, power, and authority to make changes.

Then social innovation is not only related to the method of innovation, but also the method of promoting innovative solutions to social needs. It is an idea in many ways, from a social innovation model that resolves actions to the complexities of societal problems. Not to mention determining sustainable solutions such as the problem of economic equality (Palma, 2020).

In answering this research using the design thinking model social evolution 6 (SE6), which appears as an evolutionary process towards design thinking and social innovation by combining the evolution model 6 with the six-stage spiral model of social innovation (Murray et al., 2010). Then the Portuguese company Mindshake made a model by turning the process of social innovation not only more accessible but also intuitive and into multidisciplinary application in various fields (Moreira et al., 2020).

Because the model has a design thinking evolution 6 model and a social innovation spiral model, the team from Mindshake chose to maintain the division in six phases. He has also highlighted the letter 'E' for its rationality to enhance and enlighten the 'Evolution' aspect and the logical form of the model used as the basis for its creation (Moreira et al., 2020). As in the following picture:

Figure 1. Six Social Evolution Model



Source: (Moreira et al., 2020)

- Empathy: upcoming challenges and social needs
- Exploration: generation of ideas
- Elaboration: making prototypes, testing, and development
- Exposure: project presentation
- Execution: implementation and evaluation of impacts
- Expansion: systemic changes

The six social evolutions model guides businesses in developing projects within their social responsibility and social innovation sphere. Design thinking applied to social innovation in organizations positively impacts the communities in which they are located. It adds value to the innovation process because it is an inclusive, collaborative, motivating, and empowering method that enables learning in authentic contexts that its members can apply.

a. Empathy

His empathy is looking for opportunities through trend analysis and research, which requires a human-centered perception of future challenges and social needs towards social innovation. Empathy can be achieved by observing why someone does certain things. In general, we can use the help of data to empathize with why users, as humans, have certain behaviors. By exercising empathy, designers put aside assumptions and biases to better understand the user.

b. Exploration

The exploratory stage discusses ideas or ideas to promote individual involvement in the process, and interactive aspects are fundamental at this stage. The first stage identifies opportunities and contexts, while the second stage gathers individuals to exchange ideas from the currently analyzed environment.

c. Elaboration

The elaboration stage with prototyping, testing, and development is the third stage, which focuses on prototyping, testing, and development. The elaboration stage is implemented through prototyping, testing, and development. After the individuals have exchanged ideas, it is time to move through prototyping and testing. At this stage, the formulation of a solution will not reach perfection, even though awareness leads to trials, refinements, and experiments to form a first view of the solution, increasing the optimization of product innovation for micro waqf bank customers

d. Expose

The presentation of the fourth phase of the exhibition project discusses the approach to semantic solutions aiming to present ideas for enhancing further assistance and guaranteeing the proper development in terms of content and the process taken to maintain a sustainable solution

e. Execution

Implementation and evaluation of the impact of the fifth stage, where execution is based on aspects of implementing solutions and evaluating the effect exclusively on social problems in the theory and tools of design thinking and social innovation.

f. Expansion

Systemic change regarding the expansion of the sixth stage, which aims for systemic change, but not exclusively, also emerges as a guide for stakeholders for strategic decisions about the scope of social needs, given the fact that the process of design thinking and social innovation has a positive social impact by advocating social requirements systemic change concerning all the complex aspects of societal culture, customer behavior, company management, laws, and political policies.

The design thinking process model, which is the common thread, begins with the observation stage. The problem is formulated, creates a solution, makes the answer a prototype to be tested, and finally tests, the prototype is so that it can

solve the problem or not. This is adjusted to the background of disciplines and tastes.

The appropriate characteristics for innovation and evolution are the amount, composition, dynamics, and time available. Based on the design thinking method, the author describes it in a model flow framework to be used as material for stakeholder consideration in improving participatory community communication.

Empathy	Exploration	Elaboration	Expose	Execution	Expansion
participatory communication in the community is lower	• Halal certification institution • MUI, • Religious and social institutions	• Halal tourism awareness training • Information and technology training	• Support for licensing • Having effective social media	• Marketing • Safety • Comfort due diligence • Permits • Halal certification	• Halal tourism marketing • Improving the safety • Improving the comfort

CONCLUSION

The design thinking approach formulates solutions to improve participatory communication of the community regarding halal tourism through optimizing halal certification bodies, MUI, religious and social institutions, providing halal tourism awareness training, providing information and technology training, providing support for licensing, having effective social media, marketing, safety, and comfort due diligence, permits and certification, increasing halal tourism marketing, improving the safety and comfort. The research implies that higher participation in public communication towards halal tourism will reduce local governments' obstacles.

REFERENCES

1. Al Hasan, F. A. (2017). Penyelenggaraan Parawisata Halal di Indonesia (Analisis Fatwa DSN-MUI tentang Pedoman Penyelenggaraan Pariwisata Berdasarkan Prinsip Syariah) [Organizing Halal Tourism in Indonesia (Analysis of DSN-MUI Fatwa on Guidelines for Organizing Tourism Based on S. Al-Ahkam, 2(1), 59–77.
2. Angelevska-Najdeska, K., & Rakicevik, G. (2012). Planning of Sustainable Tourism Development. *Procedia - Social and Behavioral Sciences*, 44, 210–220. <https://doi.org/10.1016/j.sbspro.2012.05.022>
3. Azam, M. S. E., Abdullah, M. A., & Razak, D. A. (2019). Halal Tourism: Definition, Justification, and Scopes towards Sustainable Development. *International Journal of Business, Economics, and Law*, 18(3), 23–31.
4. Azhari, D., Rosyidie, A., Sagala, S., Ramadhani, A., & Karistie, J. F. (2021). Achieving sustainable and resilient tourism: Lessons learned from Pandeglang tourism sector recovery. *IOP Conference Series: Earth and Environmental Science*, 704(1). <https://doi.org/10.1088/1755-1315/704/1/012007>
5. Bank Indonesia. (2022). *Kajian Ekonomi dan Keuangan Syariah 2022* (Vol. 21).
6. Crescentrating. (2022). *Indonesia Muslim Travel (IMTI) Index*. <https://www.crescentrating.com/reports/indonesia-muslim-travel-index-2018.html>
7. Creswell, J. W. (2014). *Research Design : Qualitative, Quantitative, and Mixed Methods Approaches* (4th ed.). Sage Publication.
8. Dinar Standard. (2022). State of the Global Islamic Economy Report 2021/2022. In *State of the Global Islamic Economy Report 2020/21*. <https://haladinar.io/hdn/doc/report2018.pdf>
9. Dispar, B. (2019). Pariwisata Banten Dalam Angka Tahun 2019. *Dinas Pariwisata Provinsi Banten*, 151.
10. Djakfar, M. (2017). *Pariwisata Halal Perspektif Multidimensi: Peta Jalan Menuju Pengembangan Akademik & Industri Halal di Indonesia*. UIN Maliki Press.
11. El-Gohary, H. (2016). Halal tourism, is it really Halal? *Tourism Management Perspectives*, 19(December 2015), 124–130. <https://doi.org/10.1016/j.tmp.2015.12.013>
12. Elsa, Febriyani, D., & Hasanah, I. (2021). Analisis Faktor-Faktor Dalam Mengembangkan Pariwisata Halal di Banten. *Tazkiyya: Jurnal Keislaman, Kemasyarakatan Dan Kebudayaan*, 22(1), 13–22.

13. Etikan, I. (2016). Comparison of Convenience Sampling and Purposive Sampling. *American Journal of Theoretical and Applied Statistics*, 5(1), 1–4. <https://doi.org/10.11648/j.ajtas.20160501.11>
14. Fauzi, M., & Mahmudin. (2022). Kebijakan dan Perencanaan Pengembangan Pariwisata Hijau. In M. Hasbi (Ed.), *Ekonomi Sirkular dan Pembangunan Berkelanjutan* (pp. 357–376). Jejak Pustaka.
15. Fauzi, M., & Widana, I. O. (2022). Peran Inovasi Produk dan Evolusi Sosial Dalam Penciptaan Kesejahteraan Nasabah Bank Wakaf Mikro. *Jurnal Ekonomi Efektif*, 4(4), 549–559. <https://doi.org/http://dx.doi.org/10.32493/JEE.v4i4.22023>
16. Fauzi, W. I., Winarti, M., & Santosa, A. B. (2019). Islamic Tourism: A Form of Harmonization of Religion, Politics, Social, Culture and Economy. *Advances in Social Science, Education, and Humanities Research*, 259(Isot, 2018), 355–359. <https://doi.org/10.2991/isot-18.2019.79>
17. Gilang Widagdyo, K. (2015). Analisis Pasar Pariwisata Halal Indonesia. *The Journal of Tauhidinomics*, 1(1), 73–80. <file:///C:/Users/ASUS/Downloads/3325-7937-1-SM.pdf>
18. Harjawati, T., & Ardiansyah, A. N. (2021). Model of Sharia-based Tourism Industry Development in Banten Province. *PINISI Discretion Review*, 4(2), 229–242. <https://doi.org/10.26858/pdr.v4i2.19930>
19. Kemenparekraf. (2020a). *Renstra Kemenparekraf 2020-2024*.
20. Kemenparekraf. (2020b). Studi Mengenai COVID-19, Pariwisata dan Ekonomi Kreatif. In *Outlook Pariwisata & Ekonomi Kreatif Indonesia 2020* (pp. 1–68). Kementerian Pariwisata & Ekonomi Kreatif. https://bankdata.kemenparekraf.go.id/upload/document_satker/a6d2d69c8056a29657be2b5ac3107797.pdf
21. Kodir, A., Karim, A., & Paksi, C. D. K. (2019). Current Issues of Halal Tourism. Case Study in Japan. *Advances in Social Science, Education, and Humanities Research*, 320(Icskse, 2018), 13–18. <https://doi.org/10.2991/icskse-18.2019.2>
22. Miles, M. ., Huberman, M. ., & Saldana, J. (2005). *Qualitative Data Analysis*. Sage Publication.
23. Moreira, J., Palma, G., & Tschimmel, K. (2020). Design Thinking para a Inovação Social, Desenvolvimento do modelo Social Evolution 6. In *Research and The Teaching In Design and Music* (2nd ed., pp. 169–176). Proglobal, Kda.
24. Murray, R., Grice, J. J., & Mulgan, G. (2010). *The Open Book of Social Innovation*. www.socialinnovator.info
25. Noer, A. (2020). Perkembangan Pariwisata Halal Dan Pengaruhnya Terhadap Pertumbuhan Ekonomi Indonesia. *Islamiconomic: Jurnal Ekonomi Islam*, 11(1), 1–22.

26. Palma, G. T. (2020). *Design Thinking for Social Innovation in an Era of Social Distancing: a Proposal for a Workshop Programme*. University Do Porto.
27. Pratiwi, S. R., Dida, S., & Sjafirah, N. A. (2018). Strategi Komunikasi dalam Membangun Awareness Wisata Halal di Kota Bandung. *Jurnal Kajian Komunikasi*, 6(1), 78. <https://doi.org/10.24198/jkk.v6i1.12985>
28. Rakhmadani, R. (2021). Komunikasi Pembangunan Partisipatif dalam Pengembangan Desa Wisata Sajen Edu Adventure melalui Pemberdayaan Masyarakat. *Jurnal Penelitian Pers Dan Komunikasi Pembangunan*, 25(1), 33–44. <https://doi.org/10.46426/jp2kp.v25i1.159>
29. Rinawati, R. (2009). *Komunikasi dan Pemberdayaan Masyarakat*. Universitas Padjadjaran.
30. Satriana, E. D., & Faridah, H. D. (2018). Halal Tourism: Development, Chance, and Challenge. *Journal of Halal Product and Research*, 1(2), 32. <https://doi.org/10.20473/jhpr.vol.1-issue.2.32-43>
31. Satriani, I., Muljono, P., & Lumintang, R. W. E. (2011). Komunikasi Partisipatif pada Program Pos Pemberdayaan Keluarga. *Jurnal Komunikasi Pembangunan*, 9(2), 17–27.
32. Setyaningrum, L. Z., Rahmanto, A. N., & Suparno, B. A. (2022). Komunikasi Pariwisata Dalam Pengembangan Destinasi Wisata Di “Nepal Van Java” Dusun Butuh, Kabupaten Magelang. *Seminar Nasional Pariwisata Dan Kewirausahaan (SNPK)*, 1, 94–103. <https://doi.org/10.36441/snpk.vol1.2022.21>
33. Strauss, A. L., & Corbin, J. (1998). *Basics of Qualitative Research: Grounded Theory Procedures and Techniques* (2nd ed.). Sage Publications.
34. Sulaeman, Arif Ramdan., Afaza, H. (2019). Strategi Komunikasi Dinas Kebudayaan Dan Pariwisata Provinsi Aceh Melalui Program Wisata Halal Wilayah Banda Aceh, Aceh Besar, Dan Sabang. *Jurnal Al-Bayan*, 25(1), 92–115.
35. Susilawati, N., Yarmunida, M., & Elwardah, K. (2021). The halal fashion trends for hijabi community: Ideology and consumption. *Dinar : Jurnal Ekonomi Dan Keuangan Islam*, 8(2), 35–46. <https://doi.org/10.21107/dinar.v8i2.9683>
36. Wibiwo, A. H., & Suseno, B. D. (2012). *Analisis Daya Saing Pariwisata*. 93.
37. Wrihatnolo, R., & Dwidjowijoto, R. . (2017). *Manajemen Pemberdayaan; Sebuah Pengantar dan Panduan untuk Pemberdayaan Masyarakat*. PT Elex Media Komputindo.