

GOVERNANCE OF TARUSAN KAMANG MAGIC POND AS A HALAL DESTINATION IN AGAM DISTRICT

RAHMAN HIDAYU

Universitas Andalas, Padang, Sumatera Barat

E-mail: ieied82@yahoo.com

ERWIN

Universitas Andalas, Padang, Sumatera Barat

E-mail: erwin@soc.unand.ac.id

AFRIZAL

Universitas Andalas, Padang, Sumatera Barat

E-mail: afrizal_au2002@yahoo.com

Abstract

The Tarusan Kamang Magical Lake is a future tourist attraction that has the potential to implement halal tourism. This study aims to see whether there is conformity in the arrangement of tourist objects with the principles of halal tourism. The method used is field research, where the researcher directly observes the research object. The study results show that the Tarusan Kamang Magic Lake fulfills seven out of fifteen indicators of halal tourism. The improvements that can be made include: 1) The local government is managing tourist objects so that they can build halal restaurants with polite-looking servers by Islamic ethics; 2) Building a prayer room to make it easier for tourists to worship, 3) Providing halal tourism education to the public or tourism managers to improve Islamic ethics and be able to separate tour guides based on gender; 4) Holding Islamic festivals such as breaking the fast together in the month of Ramadan and involving tourists in these activities.

Keywords: Halal tourism, magical lake, tarusan kamang

JEL Classification: Z32

INTRODUCTION

Today the concept of halal has become a trend in the development of the Islamic economy in Indonesia, starting from the emergence of halal products (food and beverages), halal cosmetics, halal fashion, and halal tourism to lifestyle (halal lifestyle). The concept of halal in various economic fields is more than just a trend in Indonesia. Still, it has penetrated foreign countries that are not predominantly Muslim, such as Japan, Australia, Thailand, and New Zealand (Adinugraha et al., 2018).

Halal tourism is tourism that wants to provide tourist services and facilities to Muslim tourists, which can also be enjoyed by non-Muslim tourists, which at least fulfills three basic

needs of Muslim tourists, namely: the existence of adequate facilities and worship services, a place to live that is friendly to Muslim tourists (sharia hotels), food and beverages with halal guarantees through the certification of certain bodies that have the authority to do so, as well as tourist destinations such as natural, cultural, artificial tourism equipped with facilities or infrastructure for worship, such as a mosque or prayer room in around tourist attractions (Rahmi, 2020).

Halal tourism arises from the needs of Muslim tourists through Islamic teachings, namely the Al-Quran and Hadith. Thus, halal tourism is an actualization of the Islamic concept; the values of halal and haram are the main benchmarks. This means that all aspects of tourism activities are inseparable from halal certification, which must be a reference for every tourism actor.

The future development of halal destinations is considered promising and has potential. In the future, halal tourism will become a business that many tourism business people are eyeing. The development of halal tourism requires a clear market introduction to lure tourism business actors into being directly involved in the industry. In addition, the diversity of tourist destinations in Indonesia supports halal tourism. However, the goals focused here are still concentrated on religious tourism and other tourist destinations supported by worship facilities such as mosques. Therefore, halal tourism can become a new destination for traveling to develop halal tourism in Indonesia.

West Sumatra is a halal destination in Indonesia designated by the Indonesian Ministry of Tourism and Creative Economy. West Sumatra has many tourist objects, such as beaches, lakes, mountains, canyons, and historical tourism. On this basis, the West Sumatra provincial government has also made the development of the tourism sector one of its development priorities. The Provincial Government of West Sumatra is targeting religion and culture-based tourism as the leading destination in West Sumatra by increasing tourist visits as its target. Based on 2019 BPS data in the book Development Development of West Sumatra Province 2016-2021, the number of visits by international tourists before the spread of the Covid-19 pandemic, namely in 2019, was recorded at 61,131 visitors. Not to mention local tourists from various regions in Indonesia.

One of the districts in the Province of West Sumatra, which has many tourist objects, is Agam Regency. The various tourist objects are in the form of beach, lake, mountain, canyon, lake tourism, cultural tourism, and historical tourism, so Agam Regency is one of the areas with the

most visited tourism, both domestic and foreign tourists. This makes the tourist area in Agam Regency very promising to be developed, especially to become a halal destination.

One of the tourist areas in Agam Regency is the Tarusan Kamang Magic Lake Tourism Object, also often referred to by visitors as Lake Tarusan Kamang. This lake is quite vast in size with a fairly deep depth. In the middle of the lake, there is a small island overgrown with a small banyan tree, thus adding to the beauty of the scenery there. This lake is said to be miraculous because this lake has two faces that are not always flooded with water but are seasonal; there are seasons when the water is total, and there are also seasons when the water dries up and disappears entirely within a long enough period so that what appears is only vast meadows and patches. - Map fish ponds belonging to the surrounding community. The periods of waterlogging and periods of drying are not affected by the season. There are times when the Magic Lake of Tarusan Kamang is full of water even though it is the dry season and the area around it is short of water, and there are also times when the Magic Lake of Tarusan Kamang is dry even though it is the rainy season and the areas around it are already flooded.

The Tarusan Kamang Magic Lake tourist attraction is one of the objects that can attract many tourists to visit Agam Regency. This tourist attraction, which was busy with tourists and was very viral on social media at that time, has experienced a decline in tourist interest in visiting it.

Beginning in 2013, the Tarusan Kamang Magical Lake Tourism Area began to be promoted by the public through social media; not a few months later, the Tarusan Kamang Magical Lake Tourism Area began to be visited by tourists who were getting more and more visitors so that it often caused long traffic jams on holidays in the area. Based on the results of the pre-research conducted by the researchers by interviewing the parking manager named Eeng, the number of visitors who come every day ranges from 100 to 150 4-wheeled vehicles and 200 to 250 2-wheeled cars in one day, namely on Saturday and Sunday. And on other holidays, even more so on Eid.

Furthermore, the Agam Regency Government has also contributed to developing the Tarusan Kamang Magical Lake Tourism Area. The construction can see this of an inspection road on the edge of the lake, which visitors still use to take a leisurely walk while enjoying the natural beauty and fresh air, as well as a location for taking pictures and selfies.

Within two years, in 2015, visitors began to decrease even though the community had provided and improved existing tourism facilities there. At the end of 2015, the Magic Lake Tarusan Kamang dried up, so it can be said that only a few visitors came to the Lake Tourism

Area. Magic Tarusan Kamang. People's lives returned to how they were before the tourists visited there, namely as farmers.

At the beginning of 2018, the Tarusan Kamang Magical Lake Tourism Area was again filled with water or "alah ganang" the term used by the community when the lake is filled with water. However, based on information from the parking manager, tourist visits are minimal, at most only 10 to 15 4-wheeled vehicles and 25 to 35 2-wheeled vehicles. Who goes fishing in the area, so I provide a little income for the local community. We can see the comparison as follows:

Table 1. Visitors Magical Lake

No	Visit Viewed From The Type Of Vehicle	Range of Number of Visits (per vehicle)	
		2013-2015	2018-2020
1	Four Wheel Vehicle	100 s/d 150	10 s/d 15
2	Two Wheel Vehicle	200 s/d 250	25 s/d 35

Seeing the condition of the decline in the number of visits based on table 1 above, the management of tourist objects has begun to be improved by the Nagari Kamang Mudiak Government. The Nagari government has created a program to form a Tourism Awareness Group since 2018, which will manage and be responsible for developing the Tarusan Kamang Magical Lake Tourism Object. However, in its development, it still needs to be able to impact increasing visitors positively. Only after the end of 2019, the highest number of visitors in one day was at most 100. Even though there is an increase, it is very far from 2013 to 2015.

The purpose of this study is to analyze the suitability of the arrangement of the Magic Lake destination with the concept of developing halal destinations in Indonesia. With this suitability, it is hoped to increase visitors to the Magic Lake tour, both domestic and foreign.

LITERATURE REVIEW

Rural Area Development

According to Siagian (2000), development is a series of growth efforts in carrying out planned changes that are carried out consciously by a nation, state, or government, in the context of nation building (nation building) towards modernity. Meanwhile, according to Riyadi and Baratakusumah (2005), Development is a process of making changes. Kartasmita (1996) reveals that development is a process of change through planned efforts toward a better direction. According to Mardikanto (2009), at this time, the implementation of development has required greater participation from the community so that the development goals are achieved. This form

of community participation is not only in directing voluntary personnel but also in moving to improve the quality of life by taking advantage of existing opportunities. With the community's involvement, which has implications for improving the quality of life in a better direction, the objectives of implementing this development will be achieved. By achieving development by what has been planned, it will be able to provide benefits for improving people's welfare. Three conditions are needed to achieve sustainable development: ecologically, economically, and socially sustainable. If one of the conditions is not met, then development failure can occur. Asdak in Ulfah, et al. (2017) state, sustainable development also means an effort to improve the quality of life that is sustainable.

At present, development in rural areas is not only moving predominantly in the agricultural sector but has collaborated with other sectors and has even been dominated by other sectors, one of which is the tourism sector. This is due to limited rural resources, so several alternatives are tried to improve the community's economy and coupled with the availability of beautiful natural tourist areas to be developed into tourist destination areas.

Halal Tourism

The definition of sharia tourism is an activity that is supported by various facilities and services provided by the community, entrepreneurs, government, and local governments that meet sharia requirements (Noviarita et al., 2021). Many people use Sharia tourism because of the universal characteristics of its products and services. Tourism products and services, objects, and tourist destinations in sharia tourism are the same as tourism products, services, things, and goals in general as long as they do not conflict with sharia values and ethics. So sharia tourism is not limited to religious tourism (Sayekti, 2019).

The concept of sharia tourism is a process of integrating Islamic values into all aspects of tourism activities. The value of Islamic law as a belief and belief adhered to by Muslims is an essential reference in developing tourism activities. Sharia tourism considers Muslims' fundamental importance in the presentation, starting from the accommodation and restaurants, which always refer to Islamic norms (Santoso et al., 2021).

The fundamental thing about halal tourism is understanding the meaning of halal in all aspects of tourism activities, starting from hotels, transportation facilities, food and beverage facilities, and the financial system to the facilities and service providers themselves. For example, sharia hotels will not accept guest partners who will stay if the guest is a partner who is not a

married couple (cannot show a marriage certificate). Besides that, hotels that carry the sharia concept will not sell alcoholic beverages and food containing pork which is forbidden in Islam. (Salman Nasution, 2021). In addition, selecting tourist destinations that are by Islamic sharia values is also a significant consideration in applying the concept of sharia tourism. Night entertainment and prostitution, as well as the people supporting the implementation of Islamic Sharia, values such as no gambling, cockfights, or rituals contrary to Islamic teachings (Bustamam & Suryani, 2021).

Halal Tourism Criteria

The following are the general criteria for halal tourism compiled by the Team for the Acceleration of Halal Tourism Development (TP3H) in the following table:

Table 2. General Criteria for Halal Tourism

Category	Indicator
Destination Tourism (Nature, Culture, and Artificial)	There are choices of tourism, artistic and cultural activities that do not lead to pornography and polytheism
	Organize at least one Halal Life Style Festival
	Guides dress and look polite.
	There is a choice of beach attractions and guides that are separate for men and women and have rules for visitors who are not scantily clad.
Hotel	Halal food is available.
	Some facilities make it easy to worship, such as mosques, prayer rooms, and purification facilities (ablution places).
	Servants are available during Ramadan to meet the needs of sahur and break the fast.
	There are no non-halal activities such as gambling, alcoholic beverages, and discotheques.
	There are swimming recreational pools and fitness/gym facilities for men and women.
	Suppose the hotel provides spa facilities, male therapists for male and female therapists for female customers. The therapy does not use ingredients that contain pork, alcohol, or their derivative products.
Travel Agency	Provide tour packages that comply with the general criteria of Halal Tourism
	It does not offer non-halal activities.
	Have a list of business providers of halal food and beverages
	Tour guides understand and can carry out sharia values in their duties.
	Be polite and attractive to Islamic ethics.

According to (Satriana & Faridah, 2018), there are eight common factors for measuring sharia tourism in terms of administration and management for all tourists, which can become a distinct characteristic, namely:

1. Services to tourists must be compatible with the principles of Muslims.
2. Guides and staff must be disciplined and respect Islamic principles;

3. Organize all activities so as not to conflict with Islamic principles;
4. The building must comply with Islamic principles.
5. Restaurants must comply with international standards of halal service;
6. Transportation services must have a security protection system;
7. There are places provided for all Muslim tourists to carry out religious activities; and
8. Travel to places that do not conflict with Islamic principles.

The Role of Halal Tourism in Increasing the Rate of Economic Growth in Province West Sumatra

Although the concept of halal has become a lifestyle for the majority of Indonesia's population, halal tourism is underdeveloped in Indonesia due to facilitation; it is not easy to ensure halal food, halal certification, and lack of promotion. The existence of sharia tourism can support economic growth by reviving the community's creative industries. One source of regional income is the tourism sector. The increasing number of tourist visitors to the tourist area will have a positive effect on the restricted income through cottage fees, GSG, and tourist area entry fees in the tourist area. Tourism success in an area highly depends on the number of tourists. Two things build tourism related to the pace of the regional economy, namely (Ferdiansyah et al., 2020) (Fadhlan et al., 2022):

1. Tourism impacts the economy because it can create jobs and affect income, balance payments, and foreign exchange earnings, such as tourist spending, tourism development, and import and export of goods.
2. Tourism is an activity of using various services, or tourism is a collection of multiple service users, so tourists need hotel services, food/drink services, transportation services, etc. The halal tourism sector in Prov. West Sumatra can make an enormous contribution. It significantly impacts the regional economy, mainly if it is supported by regional regulations so that cooperation between the community and local government is established in realizing Prov. West Sumatra as halal tourism. In this case, the government is actively learning this discourse on halal tourism and trying to develop tourism so that tourist destinations in Prov. West Sumatra is better known overseas.

RESEARCH METHODS

The type of research used is field research. This research aims to study the current situation's background and the environmental interactions of a social unit, individual, group, institution, or

society. Field research is carried out by digging up data sourced from locations or research fields related to the arrangement of halal tourism in the Tarusan Kamang Magic Lake tour. In addition to using field research, researchers also use library research. Library research is the collection of data and information with the help of various kinds of material within the library's scope (Sugiyono, 2015).

This research is descriptive analysis in nature, namely a study that describes and reports a state of the object of chronic symptoms and then critically analyzes it. Descriptive research is helpful for the careful measurement of certain social phenomena. The data collection method is by observing and analyzing the suitability of halal tourism with the current management of the Tarusan Kamang Magic Lake tour, which aims to increase visit to the time.

RESULTS AND DISCUSSION

A. The Potential of The Magic Lake of Tarusan Kamang

The Magic Lake Tarusan Kamang, or what tourists usually call Lake Tarusan Kamang, is a lake located in two jorongs in the Nagari Kamang Mudiak area, Kamang Magek Kabutpaten Agam District, which is situated in Jorong Babukik and Jorong Halalang. In Nagari Kamang Mudiak, there are two Magic Lakes; these two magical lakes are interconnected and have a cycle of flooding and drying simultaneously. The first is the Magical Lake of Tarusan Gadang, covering an area of ± 30 Ha which is located in Jorong Babukik and Jorong Halalang, and the second is the Magical Lake of Tarusan Mumburan (which is now better known as Talago Mumburan) ± 1.39 Ha which is in Jorong Babukik.

This lake is correct at the foot of Bukit Barisan; the distance of this area from the City of Bukittinggi is about 14 kilometers. The limestone rocks around the Tarusan Kamang Magical Lake are estimated to be hundreds of centuries old, and these rocks contain the mineral COCA 2. Based on estimates from people who have researched this lake, it has existed since 70 thousand years ago, so there are no residents. Who dared to build a house at the edge of the lake water because the high water attainment can sometimes exceed the maximum limit? Judging from the age, the karst (limestone) at the Tarusan Kamang Magic Lake Tourism Object is estimated to be 400–300 million years old, much older than the karst on the island of Java. This can be seen by the many trees that thrive on it. (Tempo, 5 March 2013). There are several parts of the Magic Lake of Tarusan Kamang which, when it is dry, are the people's rice fields, as shown in the picture below:



Figure 1. Population's Rice Fields When the Lake is Flooded and Dry

Starting in 2013, the Tarusan Kamang Magic Lake has begun to be visited by tourists. The interest of tourists to visit the Tarusan Kamang Magical Lake after being promoted by the public through social media; not later than a few months, the Tarusan Kamang Magical Lake Tourism Area began to be visited tourists who were getting more and more visitors often caused long traffic jams on holidays in the area. Based on information from one of the parking managers, who is also a Jorong Halalang youth who is usually called Eeng, the statement is as follows:

"From 2013 to 2016, the number of visitors who come every day, if calculated from the number of visitor vehicles that enter, ranges from 100 to 150 4-wheeled cars and 200 to 250 2-wheeled cars in one day on Saturday and Sunday. And on other holidays, even more so on Eid".

If we count the number of vehicles entering, we can calculate that the number of visitors in one day from morning to night can exceed 1,000 visitors. Even from these visitors, there are also tourists from abroad who visit accompanied by their Tour Guides. The exact number of visitors cannot be found because there is no official entry ticket for visitors to the Tarusan Kamang Magical Lake. The tourist treats that can be enjoyed by visitors at the Tarusan Kamang Magical Lake are as follows:

- Beautiful natural scenery.
- Water tourism facilities in the form of rafts and canoes.

- c. Children's play facilities in swings and other facilities are located above the meadow at the end of the lake.
- d. Culinary facilities for light and heavy meals.

With the increasing number of visitors, the community-driven by the youths of the two jorongs began to strategize in its management. Better management of tourist objects began to be implemented, where the Jorong Babukik Youth Association and the Jorong Halalang Youth Association under the coordination of the Head of Jorong Babukik and the Head of Jorong Halalang under the guidance of Wali Nanagari Kamang Mudiak began to organize the Tarusan Kamang Magic Lake Tourism Area. In 2018 a Tourism Awareness Group (Pokdarwis) has also been formed, which is chaired by Mr. Najimuddin or commonly called Mr. Malin, where a portion of the income levy is unofficial from visitors at a rate of IDR 5,000 for wheeled vehicles two and IDR 10,000 for 4-wheeled vehicles, and the results of parking fees can be used to improve transportation facilities by improving the quality of roads leading to these tourist sites.

Judging from the development of the Tarusan Kamang Magic Lake Tourism Object, When the water of the Tarusan Kamang Magic Lake began to recede in 2015, the number of visitors who came began to decrease even though the community had provided and improved the existing tourism facilities there. At the end of 2015, the Tarusan Kamang Magical Lake also dried up, resulting in a drastic decrease in visitors coming to the Tarusan Kamang Magical Lake Tourism Area, with only around ten people per day at most. People's lives returned to how they were before the tourists visited there, namely as farmers. The following is the condition of the Tarusan Kamang Magical Lake, which was documented in 2012 when the water stagnated and dried up at the exact location at different times:

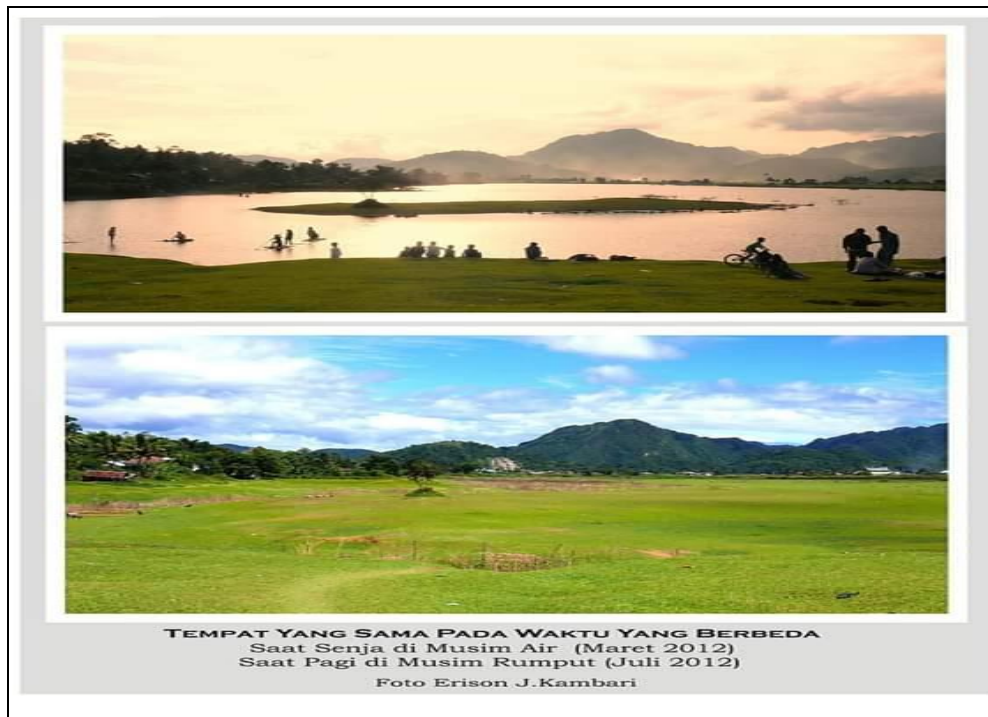


Figure 2. Stagnant and Dry Lakes 2012

Judging from the schedule of flooding and drying above, there is no definite cycle for this, some are only a few months, but some are more than a year. This proves that the schedule is independent of the rainy or dry seasons. As we know, everywhere in Indonesia, in one year, there is a rainy season and a dry season, there are periods of drought, and there are times of floods. But this does not affect the schedule for the flooding and drying up of the Tarusan Kamang Magic Lake.

From the explanation above, it can be seen that the Tarusan Kamang Magic Lake Tourism Object is a term tourist object which is visited by tourists only during the stagnant water season. This keeps happening every season. This is extensive homework for the Regional Government and other relevant stakeholders to study and find solutions so that the Tarusan Kamang Magical Lake Tourism Object continues to be visited by tourists even though the water is dry. Of course, this will not be separated from the potential presented to the community.

B. Halal Tourism Development Strategy at Tarusan Kamang Magic Lake

Starting from the halal tourism indicators, the following will review the suitability of these indicators with the conditions at the Tarusan Kamang Magic Lake presented in table 3 below:

Table 3. Conformity of Indicators and Current Conditions

Indicators of Halal Tourism	Condition of Magic Lake Tarusan Kamang	Suitability
There are choices of tourism and artistic and cultural activities that do not lead to pornography and polytheism.	There are no interactions that lead to porn and polytheism.	√
Organize at least one Halal Life Style Festival	Festivals or local cultural ceremonies but not by Halal Life Style	X
Guides dress and look polite.	Dressed decently	√
There is a choice of beach attractions and guides that are separate for men and women and have rules for visitors who are not scantily clad.	There is no separate guide yet	X
Halal food is available.	There are no restaurants around the tourist attraction	X
Some facilities make it easy to worship, such as mosques, prayer rooms, and purification facilities (ablution places).	Existing worship facilities are only outside the location of the tourist attraction, while in the area of the tourist object, there are non. e	X
Servants are available during Ramadan to meet the needs of sahur and break the fast.	Not yet available	X
There are no non-halal activities such as gambling, alcoholic beverages, and discotheques.	There are no non-halal activities on site.	√
There are swimming recreational pools and fitness/gym facilities for men and women.	There are no pool attractions	X
If the hotel provides spa facilities, male therapists are for male customers, and female therapists are for female customers. The therapy does not use ingredients that contain pork, alcohol, or their derivative products.	Homestay does not provide these facilities.	√
Provide tour packages that comply with the general criteria of Halal Tourism	Providing a boat to sail the lake	√
It does not offer non-halal activities.	No offers	√
Have a list of business providers of halal food and beverages	Not yet available	X
Tour guides understand and can carry out sharia values in their duties.	The community or guides have not been educated about sharia values	X
Be polite and attractive by Islamic ethics	Already closed genitals	√

Based on table 3 above, it can be seen that the Tarusan Kamang Magic Lake only fulfills seven indicators of halal tourism out of fifteen indicators. Thus, a strategy can be developed, namely:

1. The local government is managing tourist objects so that they can build halal restaurants with waitpersons who look polite by Islamic ethics,
2. Building a prayer room to make it easier for tourists to worship,
3. Providing halal tourism education to the public or tour managers to improve Islamic ethics and separate tour guides based on gender.
4. Holding Islamic festivals such as breaking the fast together during Ramadan and involving tourists in these activities.

CONCLUSION

The Tarusan Kamang Magical Lake is a future tourist attraction that has the potential to implement halal tourism. With optimal governance, whether carried out by the local government or in collaboration with the community, it will increase visitor satisfaction on tour. Tarusan Kamang Magic Lake fulfills seven out of fifteen indicators of halal tourism. The improvements that can be made include: 1) The local government is managing tourist objects so that they can build halal restaurants with polite-looking servers by Islamic ethics; 2) Building a prayer room to make it easier for tourists to worship, 3) Providing halal tourism education to the public or tourism managers to improve Islamic ethics and separate tour guides based on gender; 4) Holding Islamic festivals such as breaking the fast together in the month of Ramadan and involving tourists in these activities.

REFERENCE

- Adinugraha, H. H., Sartika, M., & Kadarningsih, A. (2018). Desa Wisata Halal: Konsep Dan Implementasinya Di Indonesia. *Jurnal Human Falah*, 5(1), 28–48.
- Abbas, Salim. 2000. *Manajemen Transportasi*. Cetakan Pertama. Edisi Kedua. Jakarta : Ghalia Indonesia
- Afrizal. 2016. *Metode Penelitian Kualitatif: Sebuah Upaya Mendukung Penggunaan Penelitian Kualitatif dalam Berbagai Disiplin Ilmu*. Jakarta : Rajawali Pers.
- Agoes, Sukrisno dan I Cenik Ardana. 2009. *Etika Bisnis dan Profesi*. Jakarta: Salemba Empat.
- Bustamam, N., & Suryani, S. (2021). Potensi Pengembangan Pariwisata Halal dan dampaknya Terhadap Pembangunan Ekonomi Daerah Provinsi Riau. *Jurnal Ekonomi KIAT*, 32(2), 146–162. <https://journal.uir.ac.id/index.php/kiat/article/view/8839>
- Cooper et al. 2005. *Tourism: Principle and Practice*. Pearson Education, London
- Damanik, Janianton, 2012. *Manajemen destinasi pariwisata : sebuah pengantar ringkas*. Yogyakarta: Kepel Press.

- Djamali, Radjab dan Deisy Andih. 2021. Persepsi Wisatawan Terhadap Kualitas Pelayanan Pada Objek Wisata Danau Linow Di Kota Tomohon. Jurnal Polimdo.
- Fadhlan, Abdi., Tonny Yuwanda dan Sitti Rizki Mulyani. 2022. Kepemimpinan Digital, Manajemen Inovasi dan Daya Saing di Era Revolusi Industri 4.0 : Peran Mediasi dari Quality Management. Jurnal Bisnis dan Kewirausahaan. Volume 18 Issue 02
- Febrianti, 2013. *Menikmati Danau Bermuka Dua*.
<https://travel.tempo.co/read/465103/menikmati-danau-bermuka-dua>. [diakses 10 Juni 2020]
- Ferdiansyah, Hendri,. Cipta Endyana,. Heryadi Rachmat dan Ute Lies Siti Khadijah. 2020 Pengembangan Pariwisata Halal di Indonesia Melalui Konsep Smart Tourism. Tornare - Journal of Sustainable Tourism Research. Volume 2 Issue 1
- Griffin, Jill. 2003. *Costumer Loyalty*. Jakarta. Erlangga.
- Hartanti, Novi (2019) *Analisis Pengaruh Pengalaman Wisatawan, Pandangan Wisata dan Kepuasan Menyeluruh Wisatawan Terhadap Keinginan Wisatawan untuk Berkunjung Kembali di Kota Batam*. Undergraduate thesis, Universitas Internasional Batam
- Haryana, I Kadek dan I Gst. Agung Oka Mahagangga. 2015. *Persepsi Masyarakat terhadap Pengembangan Kawasan Goa Peteng Sebagai Daya Tarik Wisata di Desa Jimbaran Kuta Selatan Kabupaten Bandung*. Jurnal Destinasi Pariwisata Vol. 3 No.1.
- Hurriyati, Ratih. 2005. *Bauran Pemasaran dan Loyalitas Konsumen*. Bandung. Alfabeta.
- Janet dan Andrea. 2012. *Community Based Tourism and Lokal Culture: The Case of The amapondo*. Vol. X, No. 1. South Africa: North-West University and Walter Sisulu University
- Junaid, Ilham dan Muh. Arfin M. Salim (2019). *Peran Organisasi Tata Kelola Dalam Pengelolaan Desa Wisata Nglanggeran, Yogyakarta*. Journal of Tourism, Hospitality, Travel and Business Event, Volume 1, No.1. Politeknik Pariwisata Makassar
- Kartasasmita, G.1996. *Pembangunan untuk Rakyat: Memadukan Pertumbuhan dan Pemerataan*. Jakarta : CIDES.
- Kodhyat, H. 1998. *Sejarah Pariwisata Dan Perkembangannya Di Indonesia*. Jakarta: Grasindo.
- Kodoatie, Robert J, 2005, *Pengantar Manajemen Infrastruktur*, Yogyakarta : Pustaka Pelajar.
- Kotler, Philip. 1997, *Manajemen Pemasaran*. Edisi Bahasa Indonesia jilid satu. Jakarta: Prentice Hall.
- Kotler, Philip. 2005. *Prinsip-prinsip Pemasaran*. Jilid I. Jakarta: Erlangga.
- Kotler dan Keller. 2009. *Manajemen Pemasaran*. Jilid I. Edisi ke 13. Jakarta: Erlangga
- Kusumawati, Andriani. 2011. *Analisis Pengaruh Experiential Marketing terhadap Kepuasan dan Loyalitas Pelanggan*. Jurnal Manajemen Pemasaran Modern Vol. 3.

- Laksono, Akhsanul Ni'am dan Mussadun. 2014. *Dampak Aktivitas Ekowisata di Pulau karimunjawa Berdasarkan Persepsi Masyarakat*. Jurnal Teknik PWK Volume 3 Nomor 2.
- Lutpi, Hakkiatul. 2016. *Analisis Tingkat Partisipasi Masyarakat Dalam Pengembangan Pariwisata Pantai Di Kecamatan Jerowaru*. Jurnal Program Studi Pendidikan Ekonomi. Universitas Pendidikan Ganesha. Singaraja.
- Mar'at. 1981. *Sikap Manusia, Perubahan serta Pengukurannya*. Jakarta : Ghalia Indonesia.
- Mardikanto, Totok, 2009. *Sistem Penyuluhan Pertanian*. Universitas Sebelas Maret. Surakarta. 467 Hal.
- Marpaung, Happy dan Bahar. 2000. *Pengantar Pariwisata*. Penerbit Alfabeta. Bandung.
- Moleong, Lexsi J. 2010. *Metode Penelitian Kualitatif Edisi Revisi*. Bandung : Remaja Roesda.
- Muhaimin, Hikmah. 2019. *Tata Kelola Pariwisata dalam Pengembangan Potensi Desa Ketapanrame Kecamatan Trawas Kabupaten Mojokerto*. Journal of Governance Innovation Volume 1, Number 1, (P-ISSN 2656-6273) (E-ISSN 2657-1714)
- Muharam, Wifky dan Euis Soliha. 2017. *Kualitas Produk, Citra Merek. Persepsi Harha dan Keputusan Pembelian Konsumen Honda Mobilio*. Universitas Stikubank. Semarang
- Muntasib, E.K.S.H. (2009). *Tata kelola pariwisata alam di Indonesia*. Seminar Kebijakan, Tantangan dan Peluang Pariwisata Alam di Indonesia. Asosiasi Pariwisata Alam Indonesia (APAI).
<http://ejournal.forda-mof.org/LATIHAN/index.php/JPSE/article/view/977/0>
 [Diakses Minggu, 31 Agustus 2019]
- Nailie Azzat, ST, Noor. 2018. *Analisis Perencanaan Pengembangan Kawasan pariwisata Karimunjawa yang Berkelanjutan (Sustainability Tourism)(Kecamatan Karimunjawa Kabupaten Jepara*. [Tesis] Program Magister Teknologi Industri, Pascasarjana Universitas Islam Indonesia. Yogyakarta.
- Nawawi, Hadari. 1991. *Metode Penelitian Sosial*. Gajah Mada Press. Yogyakarta.
- Noviarita, H., Kurniawan, M., & Nurmalia, G. (2021). Analisis Halal Tourism dalam Meningkatkan Laju Pertumbuhan Ekonomi di Provinsi Lampung. *Jurnal Ilmiah Ekonomi Islam*, 7(1), 302. <https://doi.org/10.29040/jiei.v7i1.1574>
- Osmet. 2014. *Pariwisata untuk Perekonomian Nagari*. Harian Singgalang, Padang.
- Palesangi, Muliadi dan Fernando Mulia. 2014. *Identifikasi Model Bisnis Perusahaan Sosial : Studi Kasus Komunitas Hong, Greenaration Indonesia dan Asgar Muda*. Lembaga Penelitian dan Pengabdian kepada Masyarakat Universitas Katolik Parahyangan. 36 hal.
- Putri, Hemas Prabawati Jakti dan Asnawi Manaf. 2013. *Faktor – Faktor Keberhasilan Pengembangan Desa Wisata Di Dataran Tinggi Dieng*. Jurnal Teknik PWK Volume 2 Nomor 3 2013.

- Punderswan, Pupung. 2017. *Analisa Pengaruh Kualitas Pelayanan Publik Bidang Kesehatan terhadap Kepuasan Masyarakat*. Jurnal Publik. ISSN :1412-2083.
- Putri, Yulia Larasati dan Hardi Utomo. 2017. Pengaruh Kualitas Pelayanan Terhadap Loyalitas Pelanggan Dengan Kepuasan Sebagai Variabel Intervening. Jurnal STIEAMA
- Putri, Hemas Prabawati Jakti dan Asnawi Manaf. 2017. *Faktor-faktor Keberhasilan Pengembangan Desa Wisata di Dataran Tinggi Dieng*, <https://ejournal3.undip.ac.id/index.php/pwk/article/view/2890>
[Diakses Rabu, 25 September 2019]
- Rahmi, A. N. (2020). Perkembangan Pariwisata Halal Dan Pengaruhnya Terhadap Pertumbuhan Ekonomi Indonesia. *ISLAMICONOMIC: Jurnal Ekonomi Islam*, 11(1), 1-22. <https://doi.org/10.32678/ijei.v11i1.226>
- Riyadi dan Deddy Supriyadi Bratakusumah. 2005. *Perencanaan Pembangunan Daerah*. Jakarta : PT Gramedia Pustaka Utama.
- Santoso, Heri, dkk. *Peranan Dan Kebutuhan Pemangku Kepentingan Dalam Tata Kelola Pariwisata Di Taman Nasional Bunaken, Sulawesi Utara*(*The Role and Requirement of Stakeholders in Tourism Governance in Bunaken National Park, North Sulawesi*). Jurnal Penelitian Sosial Ekonomi Kehutanan dan Vol. 12 No. 3 Desember 2015, Hal. 197-211. Bogor, Jakarta.
- Sapardi. 2020. *Analisis Dampak Pengelolaan Wisata Minat Khusus Terhadap Ekonomi Dan Sosial Budaya Masyarakat Nagari Air Batumbuk Kabupaten Solok (Studi Kasus Objek Pendakian Gunung Talang Melalui Jalur Air Batumbuk)*. Tesis. Universitas Andalas.
- Sari, Nurvica. 2019. *Pengaruh Harga terhadap Persepsi Kualitas Produk*. Jurnal Psikologi Kognisi 2.113-121.
- Salman Nasution. (2021). Konsep Pariwisata Halal Berbasis Ekonomi Kreatif Dengan Sharia Regulation dalam Meningkatkan Pendapatan dan Kesejahteraan Masyarakat di Sumatera Utara. *Jurnal Riset Akuntansi Dan Bisnis*, 8(September), 22-47. <file:///C:/Users/acer/Downloads/8431-19250-1-PB.pdf>
- Santoso, E. B., Rahmadanita, A., Rahmaniazar, L., Hidayat, E., & Alyani, N. (2021). Pengembangan Wisata Halal Di Kota Banda Aceh. *Jurnal Ilmu Pemerintahan Widya Praja*, 47(2), 195-208. <https://doi.org/10.33701/jipwp.v47i2.2231>
- 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>
- Sayekti, N. W. (2019). Strategi Pengembangan Pariwisata Halal di Indonesia. *Kajian*, 24(3), 159-171. <https://studipariwisata>.
- Sugiyono. (2015). *Metode Penelitian Kuantitatif, Kualitatif, dan R&D* (22nd ed.). CV. Alfabeta.

- Siagian P, Sondang. 2000. *Administrasi pembangunan konsep, dimensi, dan strateginya*. Jakarta : Bumi Aksara.
- Spillane , James Joseph. 1994. *Pariwisata Indonesia*. Kanisius. Yogyakarta.
- Sunarjaya, I Gede, Made Antara dan Dewa Putu Oka Prasiasa. 2018. *Kendala Pengembangan Desa Wisata Munggu, Kecamatan Mengwi, Bandung*. JUMPA Volume 4 Nomor 2, Januari 2018 Hal 216, Universitas Udayana, STIMI Handayani Denpasar.
- Sugiyono. 2008. *Metode Penelitian Kuantitatif, Kualitatif dan R&D*. Alfabeta. Bandung.
- Sugiyono. 2016. *Metode penelitian*. Bandung : Alfabeta.
- Suwanda, Hary. 2009. *Rahasia Bebas Finansial dengan Berinvestasi di Pasar Modal*. Jakarta : PT Gramedia Pustaka Utama.
- Syahyuti. 2006. *Tiga Puluh Konsep Penting Pembangunan Pedesaan dan Pertanian*. PT Bina Rena Pariwara, Jakarta.
- Talahatu, Imelda. 2013. *Bauran Pemasaran Jasa, Pengaruhnya pada Loyalitas Nasabah pada PT Bank Rakyat Indonesia (Persero) Tbk. Cabang Ambon*. Jurnal Ekonomi Vol. VII. No. I.
- Tjiptono, Fandy. 2001. *Strategi Pemasaran*. Edisi Pertama. Andi Offset. Yogyakarta.
- Tjiptono, Fandy. 2008. *Strategi Pemasaran*. Yogyakarta: Andi.
- Toha. M. 2003. *Perilaku Organisasi Konsep Dasar dan Aplikasinya*. Jakarta: Raja Grafindo Persada.
- Trihayuningtyas, Endah. 2018 *Rencana Tata Kelola Destinasi Pariwisata Kawasan Pulau Camba-Cambang dan Sekitarnya di Kabupaten Pangkajene dan Kepulauan*. Jurnal Manajemen Resort dan Leisure. Vol. 15, No. 1
- Tsiotsou, Rodoula. 2006. *The role of perceived product quality and overall satisfaction on purchase intentions*. International Journal of Consumer Studies, Vol 30 No 2, March 2006. Pg 207-217
- Ulfah, Irma Fitriana, Andi Setiawan dan Alfiyatur Rahmawati. 2017. *Pembangunan Desa Berbasis Potensi Lokal Agrowisata di Desa Bumiaji, Kota Batu, Jawa Timur*. Politik Indonesia: Indonesian Political Science Review 46-64. Universitas Brawijaya, Indonesia
- Umar Husein. (2014). *Metode Penelitian Untuk Skripsi dan Tesis Bisnis*. Edisi-2. Cetakan ke-13. Jakarta : Rajawali Pers.
- Uphoff and Esman. (1984). *Local Organizations: intermediaries in rural development*. London: Cornel University Press.
- Usman, V., dan Sobari. (2015). *Metodologi Penelitian Bisnis Ekonomi*, Yogyakarta: Pustaka Baru Press.
- Walgito, Bimo. (1994). *Psikologi Sosial Suatu Pengantar*. Yogyakarta: Fakultas Psikologi UGM.

- Wijaya, Anak Agusng Gede. 2014. *Strategi Pengembangan Objek Wisata Desa Tenganan Pegringsingan Kabupaten Karangasem*. Jurnal Ilmiah Hospital Management. Sekolah Tinggi Pariwisata Bali Internasional.
- Wisnawa, I Made Bayu, I Ketut Sutapa dan Putu Agus Prayogi. 2020. Persepsi Wisatawan Bali Terhadap Sapta Pesona, Sustainability Dan Kepuasan Berwisata Di Thailand. Jurnal Perhotelan dan Pariwisata Vol 10 No 1.
- Yoeti, Oka. 1993. *Pengantar Ilmu Pariwisata*. Penerbit Angkasa. Bandung.
- Yuriansyah, Auli Lucky. 2013. *Persepsi tentang Kualitas Pelayanan, Nilai Produk dan Fasilitas terhadap Kepuasan Pelanggan*. Universitas Negeri Semarang. Management Analysis Journal.