

Islamic Self-efficacy: Building the Competence of Human Development

Dina Lusiantia *, Olivia Fachrunnisa

Dept of Management, Faculty of Economics,
Universitas Islam Sultan Agung, Indonesia

Jl. Kaligawe Raya No.Km.4, Terboyo Kulon, Kota Semarang, Jawa Tengah 50112, Indonesia

Info Artikel

Keywords:

Behavior on Taqdir,
Human Resources
Competence, Knowledge
of Halal, Social Exchange
Theory, Workplace
Spirituality

ISSN (print): 1978-6387
ISSN (online): 2623-050X

Abstract

The readiness of human resources is the most critical support in developing halal tourism. Competence of human resources as strength. Several studies have used social cognitive theory in building human competence. However, it is rare to use a social cognitive theory approach to work as worship. This study aims to determine the achievement of human development competencies in Halal Tourism. This study uses a social cognitive theory approach with Islamic values, namely Islamic Self-Efficacy. The number of samples in this study was 96 respondents who came from the tourism-driving community in Terban Kudus. The analysis used multiple regression with SPSS to test the effect of Islamic self-efficacy on human resource competence. As a result, it is known that the behavior of believing in destiny, halal knowledge, and workplace spirituality simultaneously and partially affect the competence of halal tourism ambassadors. This study reveals the existence of Islamic Self-efficacy in building human resource competence in the field of halal tourism.

Author Correspondence:

Dina Lusianti
dinalusianti@std.unissula.ac.id



1. Introduction

The concept of development is not only focused on economic aspects. This fact indicates that national income and economic growth do not always bring prosperity to the community (BPS, 2022). Development is now also measured through human development. Human development is the most modern approach to sustainable development (Escudero, 2022). Human development becomes a core aspect of sustainability when it aims to provide people with the ability to pursue healthy lives, education, and fulfillment of basic needs (Neumayer, 2012).

Social cognitive theory (SCT) is one theory that can be used as an approach to human development. SCT not only places human cognitive abilities but also contributes to the process of motivation, affection, and action (Bandura (1989) in

Abdullah, 2019). More than that, SCT also describes how cognition can motivate and regulate behavior, and construct social systems to organize and structure social life. There are so many studies that have carried out the SCT approach in looking at the influence of personal, behavioral, and environmental factors on human resource development. However, it is still rare to find research that reveals the development of human resources in tourism, especially the self-efficacy religiosity values approach.

This research intends to close the gap that occurred in previous research, where self-efficacy only has the concept of human cognition without involving God. The theory orientation is still on physical things, material in nature, and is not yet based on elements of religiosity of Islamic values. Especially on: first, individual efforts to believe that knowledge is possessed because of their abilities; ignoring that this knowledge comes from Allah SWT. Second, individual behavior efforts to perform well because of the urge to praise; not to lead to behavior that is beneficial to others and their surroundings. Third, the spiritual environment is still ambiguous; not yet based on Revelation.

Departing from the weaknesses above, the purpose of this study was to analyze the effect of Islamic self-efficacy on the development of human resource competencies as actors driving halal tourism in Terban Village, Kudus. Where the Terban village has privileges as a tourism destination in the form of ancient sites. Apart from this legendary site, there are several other tourist potentials, such as Mount Patiayam and Sendang Pengilon. Terban's various tourism potentials can bring about an increase in the economy of the Terban Village community (Nugraha and Samidjo, 2018).

In the successful management of halal tourism, Terban Village does not only require support from the Government but also from the community around the village (Suryana and Utomo, 2020). Communities as driving actors (Pratiwi, Dida, and Sjafirah, 2018; Rachmat and Pranggono, 2019) need to understand knowledge about the concept of tourism which is not just tourism, but many things that must be prepared as the development of halal tourism (Nugroho, Utami and Doktoralina, 2019; Supriadi, 2022).

The Islamic Self-efficacy approach is believed to be able to improve the development of human resource competencies, which will ultimately lead to the sustainability of halal tourism in Terban Village. This Islamic value-based self-efficacy is reflected in the belief in the existence of destiny; that everything that happens is because of Allah's permission and Allah will always accompany human beings in every step. On the cognitive dimension, it is described through knowledge, abilities, and skills on the concept of halal. For the environment, how does this environment have an impact on the emergence of spiritual nuanced motivations.

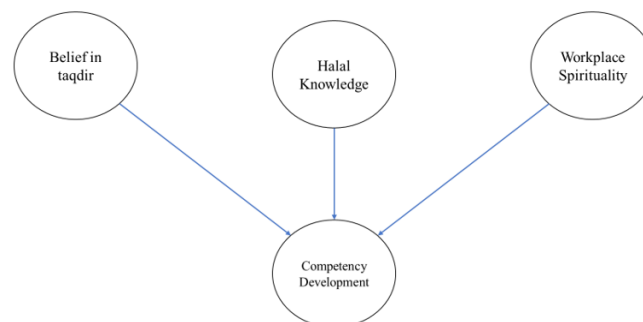
2. Research Method

Islamic self-efficacy is defined as a creed (Jaafar et al., 2016). The terminology intended to explain the concept of belief in Islam is belief in Allah's predestination. No matter how heavy destiny is, an individual who has obtained the highest self-efficacy will see it as a challenge that can be overcome against threats that weaken him. As stated in the letter at-Taubah, (9:111) which means Verily Allah Almighty has purchased from the believers their souls and property (in exchange) that they will get heaven. The indicators of belief in destiny include: introspective behavior, not being carried away by the pleasures of the world, having the principle that the world is only a place to gather supplies, hastening to do good, being active and enthusiastic in doing good deeds, and living life optimistically.

Knowledge of the concept of halal becomes a cognitive dimension in Islamic self-efficacy. Halal is not only a religious issue but an opportunity to increase sales and gain a competitive advantage (Kordnaeij and Bakhshizadeh, 2013). Knowledge of halal is defined as information about halal, namely in the form of permits and prohibitions that must be known and followed to consume everything by Islamic religious principles (Nurhayati and Hendar, 2020). Indicators of halal knowledge include an understanding of halal tourism, the concept of food and beverages that are prohibited in Islam, halal certification, amenities following Islamic rules, and the obligation of Muslims to use Islamic products and services.

Environmental factors in Islamic Self-efficacy include conditions that have an impact on the emergence of spiritual nuanced motivation. Workplace spirituality is defined as a work situation where leaders and followers have high enthusiasm for completing work and achieving organizational goals (Fachrunnisa, Adhiatma, and Mutamimah, 2014). The work process is used to facilitate individuals to connect with other individuals which brings a feeling of peace and pleasure when working (Rathee and Rajain, 2020) with the working atmosphere being worship (Saefullah, 2014). The indicators include meaningful work, feeling connected to the community, alignment with organizational values, work as worship, and commitment to shared welfare.

Figure 1. Conceptual Framework



This research uses a quantitative approach with a survey method, where information data is collected using a series of questions asked to respondents. Quantitative research uses research procedures that produce data in the form of numbers and are generally analyzed using descriptive statistics. Questionnaires were given to respondents through online media, namely the Google Form. The answers from respondents in this study used a Likert scale with a score range of 1 to 5. Instrument testing was carried out using the validity and reliability testing approach. Hypothesis testing was carried out using the t-test, F-test, and model feasibility approaches.

The subjects in this study were the actors involved in managing halal tourism in Terban Village, including the Local Government, Residents, and Private Managers. The selection of this subject takes into account the competence of human resources that need to be developed in realizing the sustainability of Halal tourism in Terban Village.

This study used a sample with a total of 96 respondents. The sampling technique uses purposive sampling. The purposive sampling technique is a sampling technique with certain considerations (Sujarweni, 2015). The criteria for taking this research sample were determined based on the following: Active managers of Halal tourism in Terban Village and have experience in managing Halal tourism in Terban Village for at least one year.

3. Results

Social Cognitive Theory (SCT) is often used to analyze the nature and function of human agency according to the central role of cognition, self-reflection, and self-regulation (Lusianti, 2022). Humans will act as interactive agents whereby each person can make a causal contribution to their motivation and environment. In this reciprocal cause-and-effect model, action, cognitive, affective, and other personal factors, and the environment will interact and be reciprocal. SCT is built on the notion that behavior can be learned by observing others, but the behavior is also influenced by social and environmental factors, such as determinants of psychological outcome expectations, environmental determinants, observational learning, and self-regulation (Lowry, Zhang, and Wu, 2017).

People use a variety of vicarious, symbolic, and self-regulatory processes as they seek to develop a sense of agency in their lives (Schunk and Usher, 2019). The key motivational processes are goals and self-evaluation of progress, outcome expectations, values, social comparison, and self-efficacy. People set goals and evaluate the progress of their goals. Perception of progress underpins self-efficacy and motivation. Individuals act according to their values and strive for the results they desire. Social comparisons with other people provide more information about their

learning and achievement of goals. Self-efficacy is an important influence on motivation and influences task choice, effort, persistence, and achievement. Self-efficacy has a positive and significant effect on the development of human resource competencies (Carter et al., 2018; De Clercq, Haq, and Azeem, 2018; Na-Nan and Sanamthong, 2020).

Self-efficacy that is offered still has weaknesses, where the theoretical orientation is still focused on physical things, and materials and not yet based on elements of religiosity. To anticipate this, it is necessary to include Islamic values, namely belief in destiny, knowledge of the concept of halal, and an environment with spiritual motivation.

Table 1 Characteristics of Respondents

Karakteristik	Jumlah	%
Jenis Kelamin		
Laki-laki	54	56,25
Perempuan	42	43,75
	96	100,00
Lama Bekerja		
1-3 tahun	66	68,75
4-6 tahun	19	19,79
> 7 tahun	11	11,46
	96	100,00
Tingkat Pendidikan		
SMP	12	12,50
SMA/SMK	70	72,92
Diploma	5	5,21
Sarjana	9	9,38
	96	100,00

Source: processed primary data, 2023

The majority of respondents in this study were male (56.25 percent) although the number was not much different from that of women (table 1). This condition can represent that the competencies needed in tourism management must be possessed by all halal tourism managers regardless of gender. At the education level, it was dominated by SMA/SMK graduates (72.92 percent). This distribution represents that the management of halal tourism in Terban Village is still practical and more dominant in skill competencies. For the long duration of work, the results show that

68.75 percent have a working period of one to three years. This shows that the manager's experience is still relatively young and it is possible that the experience still needs to be improved.

Table 2 is the result of the instrument test which includes validity and reliability tests. The calculation results show that all indicators in this study are all valid, as evidenced by a significance value below 0.05. Likewise, for the reliability test, all indicators have crobanch alpha values above 0.6.

Table 2 Instrument Test

Variabel/Indicator	r count	Sig	Crobanch Alpha
Belief in taqdir			0,692
X1.1	0,643	0,000	
X1.2	0,727	0,000	
X1.3	0,737	0,000	
X1.4	0,650	0,000	
X1.5	0,601	0,000	
Halal Knowledge			0,739
X2.1	0,748	0,000	
X2.2	0,657	0,000	
X2.3	0,766	0,000	
X2.4	0,747	0,000	
X2.5	0,601	0,000	
Workplace Spirituality			0,696
X3.1	0,675	0,000	
X3.2	0,730	0,000	
X3.3	0,583	0,000	
X3.4	0,633	0,000	
X3.5	0,730	0,000	
CHD			0,857
Y1	0,724	0,000	
Y2	0,861	0,000	
Y3	0,821	0,000	

Y4	0,809	0,000
Y5	0,770	0,000

Source: processed primary data, 2023

Table 3 Test t

		Coefficients ^a				
		Unstandardized Coefficients		Standardized Coefficients		
Model		B	Std. Error	Beta	t	Sig.
1	(Constant)	2,494	1,739		1,434	,155
	BT	,382	,120	,275	3,189	,002
	HK	,434	,129	,378	3,357	,001
	WS	,309	,150	,255	2,058	,042

a. Dependent Variable: CHD

Source: processed primary data, 2023

Referring to table 3, the results show that the variable behavior belief in destiny has a coefficient value of 0.275 with a significance value of 0.002. This means that belief in the past has a positive and significant effect on competency development. Halal knowledge has a coefficient value of 0.378 with a significance value of 0.001. This means that halal knowledge has a positive and significant effect on competency development. Workplace spirituality has a coefficient value of 0.255 with a significance value of 0.042. This means that Spiritual Workplace has a positive and significant effect on competency development. Simultaneously, Islamic self-efficacy has a positive and significant effect on competency development (table 4).

Table 4 Test F

		ANOVA ^a				
Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	619,217	3	206,406	69,201	,000 ^b
	Residual	274,408	92	2,983		
	Total	893,625	95			

a. Dependent Variable: CHD

b. Predictors: (Constant), WS, BT, HK

Source: processed primary data, 2023

The model in this study can be said to be good. Considering the adj R square value (table 5) of 0.683. This figure represents that Islamic Self-efficacy can explain competency development by 68.3 percent. A total of 31.7 percent explained other variables besides belief in destiny, halal knowledge, and workplace spirituality.

Table 5 Model Feasibility Test

Model Summary				
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	,832 ^a	,693	,683	1,72705

a. Predictors: (Constant), WS, BT, HK

Source: processed primary data, 2023

4. Discussion

Terban Village is in Jekulo District, Kudus Regency. Terban is a village that is closely related to culture and tradition. Terban Village is known as a tourism village. One of the tourist destinations in Kudus is in Terban Village, namely the Patiayam Museum. There is a lot of potential in Terban Village that has not been explored in the community. The potential for the natural charm of Terban Village is still hidden. Terban Village has historical tours including the Japanese Cave, Deep Cave, and Viewpoint. For natural charm, they include Sendang Pengilon, Grenjengan Waterfall, and Mount Slumprit.

Terban has 4 hamlets and 9 neighborhood associations. Most of the residents of Terban Village are Muslims. Terban has eligibility related to Village facilities and infrastructure. In terms of the economy, the majority of the Terban people have a livelihood as farmers and factory workers. Given the condition of Terban living in the area of paddy fields and close to factory settlements. Social Conditions in Terban, some people have been going well. However, some residents have not implemented it properly. This condition is still categorized as a weak social condition. Therefore, the community took the initiative to continue to restore the stability of the residents, strengthen the sense of togetherness, and increase the sense of social awareness.

To improve development in Terban, various efforts have been made. This includes the development of tourism potential in Terban. Not only raising the concept of uniqueness from ancient sites, but Terban also creates branding with the foundation of halal tourism. Halal has a concept with an approach to Islamic principles related to human relations with Allah. Halal is something that Allah allows us to do, use, or consume. This can be implemented that halal products are something that is permitted by Allah to be consumed and does not result in sin and torment. In terms of food, the Qur'an not only asks for halal but also purity (Tayyib). These conditions have created the best results and quality in the halal food sector and have also driven increased demand from Muslim and non-Muslim communities around the world. Its relation to the concept of halal tourism is interpreted as the need for a better understanding of special habits, desires, and requirements (Prayag and Hosany, 2014; Isa, Chin, and Mohammad, 2018).

Halal tourism involves tourism activities carried out by Muslims for recreational, recreational, and social purposes (Ryan, 2016). Halal tourism is considered one that is fun for Muslim tourists but can still adhere to a religion (Wingett and Turnbull, 2017). An important aspect of halal tourism is fulfilling the needs of products and services to fulfill halal values for end users of goods and services that are expected according to halal provisions (Mohsin and Alkhulayfi, 2016). This requires special attention to the provision of food and halal aspects such as clothing, prayer facilities, gender of staff in hotels, and entertainment to consider aspects such as sexual behavior and public displays of affection (Battour, Ismail, & Battor (2011) in Rodrigo and Turnbull, 2019).

Terban has a characteristic in heritage tourism of ancient sites. Interpretation in the context of cultural heritage refers to the process of presenting information in a way that enhances visitor appreciation and understanding of artifacts, and cultural and historical events. Interpretation strategies typically encountered at heritage sites include signs, exhibitions, and guided tours, although audiovisual presentations, interactive storytelling, and re-enactments may also be required. In recent years, this suite of techniques has been augmented by providing virtual and augmented reality visitor experiences. The advantage is that they are not only more attuned to society's current dependence on technology for everyday life but also allow visitors to navigate freely around heritage sites (Dueholm & Smed, 2014). Other factors such as age, gender, previous experience, cultural background, and language skills can all have an impact on visitor perceptions of, and engagement with, ancient heritage sites (Almuhri, Hughes, and Ballantyne, 2020). Interpretation needs to be carefully designed if it is to attract an increasingly diverse audience visiting cultural and heritage sites. Nowhere is that more evident than at a site that attracts large numbers of international and domestic visitors.

The success of Terban halal tourism management will not be spared from developing the competencies of halal tourism managers. With the SET approach and religiosity values, it is evident that Islamic self-efficacy has a positive and significant effect on competency development. This position means that believing in destiny, having knowledge of the concept of halal, and having a work environment that contains spiritual elements will have an impact on the development of the competence of Terban management resources. The more an individual believes in destiny, the higher his optimism to be able to develop himself. The word of Allah in Surah Ar-Ra'd verse 11 implies that Allah does not change the condition of a people so that they change the condition that is in themselves. The more a person understands knowledge about halal, the more competence he will have, so that someone can provide services in halal tourism with kaffah. The better a work environment that has spiritual values, the higher one's motivation to develop competence.

Believing in destiny is a dimension of behavioral factors. The behavior of someone who has high Islamic self-efficacy will always be introspective, not lulled by the pleasures of the world, and have the principle that the world is only a place to gather supplies, hasten to do good, and live life optimistically. From the results of this study, the lowest score is hastening to do good.

Halal knowledge is a dimension of cognitive factors. Someone who has high Islamic self-efficacy will be characterized by a comprehensive understanding of halal tourism, knowing clearly about the concept of food and drink which is prohibited in Islam, being able to implement the halal certification process, being able to provide amenities by Islamic rules, and always carrying out obligations. as Muslims by always using Islamic products and services. This study has the lowest score on the halal certification indicator.

Workplace spirituality is a dimension of environmental factors. A person with Islamic self-efficacy will tend to like meaningful work, have a feeling of being connected to the community in the organization, feel aligned with organizational values, have the principle that work is worship, and always be committed to realizing mutual prosperity for both the world and the hereafter. The lowest indicator in this study is having a feeling connected to the community in the organization.

5. Conclusions and Suggestions

Conclusion

The conclusions from this research include: first, social cognitive theory can be used as a competency development approach. It is not enough that it needs to be added to the value of religiosity to complete it, remembering that all goodness comes from God and only what we do is to worship God. Second, to improve social cognitive theory, this research uses an Islamic self-efficacy approach. This study was able to prove that Islamic self-efficacy has a positive and significant effect on competency development. Third, belief in destiny has a positive and significant effect on competency development. Fourth, Halal knowledge has a positive and significant effect on competency development. Fifth, Workplace spirituality has a positive and significant effect on competency development.

Suggestion

This study has limitations in the number of respondents. Although the number of respondents in this study is felt to be representative of the existing population, it is recommended that future research expand the management sector to private individual managers. Not only the number of respondents but research can also be carried out on the development of human competence in halal tourism from other theories, such as social exchange theory and goal setting theory. For Terban Village

Leaders and all Terban halal tourism managers to be able to increase attention to hastening to do well such as being responsive to tourists and carrying out worship on time; conduct socialization of halal certification by inviting competent sources as well as registering Halal certification for Terban tourism and all its facilities; and to create a feeling of being connected to the community within the organization, it is necessary to hold gatherings and discussions with all Terban halal tourism stakeholders.

Thank-you note

Thank you to the Head of the Terban Village and all the Tourism Village Managers in Terban.

6. References

- Abdullah, S.M. (2019) 'Social Cognitive Theory : A Bandura Thought Review published in 1982-2012', *Psikodimensia*, 18 (1), pp.85-100
- Almuhrzi, H., Hughes, K. and Ballantyne, R. (2020) 'Exploring Arab and Western visitors' interpretive experiences at an Omani heritage site: does one size fit all?', *Journal of Heritage Tourism*, 15(2), pp. 180-199
- Bandura, A. (1989) 'Human Agency in Social Cognitive Theory', *American Psychological Association*, 44(9), pp. 1175-1184
- BPS (2022) *Indeks Pembangunan Manusia Tahun 2021*.
- Carter, W.R. et al. (2018) 'The effects of employee engagement and self-efficacy on job performance: a longitudinal field study', *International Journal of Human Resource Management*, 29(17), pp. 2483-2502.
- De Clercq, D., Haq, I.U. and Azeem, M.U. (2018) 'Self-efficacy to spur job performance: Roles of job-related anxiety and perceived workplace incivility', *Management Decision*, 56(4), pp. 891-907
- Escudero, C. (2022) 'Nature governance for collective well-being: reconciling holistic sustainability and human development', *Journal of Humanities and Applied Social Sciences*, 4(5), 2622-2640
- Fachrunnisa, O., Adhiatma, A. and Mutamimah (2014) 'the Role of Work Place Spirituality and Employee Engagement To Enhance Job Satisfaction and Performance.', *International Journal of Organizational Innovation*, 7(1), pp. 15-35.
- Isa, S.M., Chin, P.N. and Mohammad, N.U. (2018) 'Muslim tourist perceived value: a study on Malaysia Halal tourism', *Journal of Islamic Marketing*, 9(2), pp. 402-420..
- Jaafar, N. et al. (2016) 'Self Efficacy From The Quranic Perspective: The Study on Teachers of Islamic Education at National Secondary School in Peninsular Malaysia', *Australian Journal of Basic and Applied Sciences*, 10(11), pp. 185-192.

- Kordnaeij, A., Askaripoor, H. & Bakhshizadeh, A. (2013) 'Studying affecting factors on customers' attitude toward products with halal brand (case study: Kuala Lumpur Malaysia)', *International Research Journal of Applied and Basic Sciences*, 4(10), pp. 3138–3145.
- Lowry, P.B., Zhang, J. and Wu, T. (2017) Nature or nurture? A meta-analysis of the factors that maximize the prediction of digital piracy by using social cognitive theory as a framework', *Computers in Human Behavior*, 68, pp. 104–120..
- Lusianti, D. (2022) 'Antara Efikasi Diri dan Religiusitas', *Info Jateng*. Available at: <https://infojateng.id/read/28237/antara-efikasi-diri-dan-religiusitas/>
- Mohsin, A., Ramli, N. and Alkhulayfi, B.A. (2016) 'Halal tourism: Emerging opportunities', *Tourism Management Perspectives*, 19(2016), pp. 137–143.
- Na-Nan, K. and Sanamthong, E. (2020) 'Self-efficacy and employee job performance: Mediating effects of perceived workplace support, motivation to transfer and transfer of training', *International Journal of Quality and Reliability Management*, 37(1), pp. 1–17.
- Neumayer, E. (2012) 'Human Development and Sustainability', *Journal of Human Development and Capabilities*, 13(4), pp. 561–589.
- Nugraha, F.A. and Samidjo, J. (2018) 'Peningkatan Ekonomi Masyarakat di Sekitar Objek Wisata Museum Purbakala Patiayam di Desa Terban Kecamatan Jekulo Kabupaten Kudus', *Indonesian Journal of Geography Education*, 1(1), pp 1-13
- Nugroho, L., Utami, W. and Doktoralina, C.M. (2019) 'Ekosistem Bisnis Wisata Halal dalam Perspektif Maqasid Syariah (Halal Tourism Business Ecosystem in the Maqasid Syariah Perspective)', *Perisai: Islamic Banking and Finance Journal*, 3(2), pp 92-104
- Nurhayati, T. and Hendar, H. (2020) 'Personal intrinsic religiosity and product knowledge on halal product purchase intention: Role of halal product awareness', *Journal of Islamic Marketing*, 11(3), pp. 603–620.
- Pratiwi, S.R., Dida, S. and Sjaifirah, N.A. (2018) 'Strategi Komunikasi dalam Membangun Awareness Wisata Halal di Kota'. *Jurnal Ilmiah Raushan Fikr* pp 112-127
- Prayag, G. and Hosany, S. (2014) 'When Middle East meets West: Understanding the motives and perceptions of young tourists from United Arab Emirates', *Tourism Management*, 40, pp. 35–45.
- Rachmat, A.A. and Pranggono, B. (2019) Kajian Kesiapan Pengembangan Wisata Halal di Wisata Tanjung Pasir, Tanjung Kait, Pulau Cangkir dan Telaga Biru Kabupaten Tangerang. *Prosiding Perencanaan Wilayah dan Kota*, 4(2), pp. 285-295
- Rathee, R. and Rajain, P. (2020) 'Workplace Spirituality: A Comparative Study of Various Models', *Jindal Journal of Business Research*, 9(1), pp. 27–40.

- Rodrigo, P. and Turnbull, S. (2019) 'Halal holidays: How is value perceived by Muslim tourists?', *International Journal of Tourism Research*, 21(5), pp. 675–692.
- Ryan, C. (2016) 'Editorial: Halal tourism', *Tourism Management Perspectives*, 19, pp. 121–123.
- Saefullah, E. (2014) 'Bekerja Dalam Perspektif Ekonomi Islam (Suatu Kajian Hadist Nabawi)', *Al-Amwal*, 6(2), pp. 50–75.
- Schunk, D.H & Usher, E.L. (2019) 'Social Cognitive Theory and Motivation', in *The Oxford Handbook of Human Motivation*. Oxford University Press, pp. 11–26.
- Syah Putra, M.F. and Tucunan, K.P. (2021) 'The Concept of Halal Tourism and The Fulfillment of Muslim Tourist Needs in Halal Tourism', *Halal Research Journal*, 1(2), pp. 56–62.
- Sujarweni, E. (2015). *Metodologi Penelitian Bisnis dan Ekonomi*. Yogyakarta: Pustaka Baru Press.
- Supriadi, H. (2022) 'an Analysis : How Quran (the Holy Book of Islam) Talks About Halal Tourism', *Journal of Islamic Tourism*, 2(1), pp. 55–65.
- Suryana, M. and Utomo, S.R.S. (2020) 'Identifikasi Potensi Pengembangan Pariwisata Halal di Desa Wisata Lebak Muncang Kabupaten Bandung', *Jurnal Ilmiah Pariwisata*. *Jurnal Ilmiah Pariwisata*, 25 (1), p. 40 - 52
- Wingett, F. and Turnbull, S. (2017) 'Halal holidays: exploring expectations of Muslim-friendly holidays', *Journal of Islamic Marketing*, 8(4), pp. 642–655