

## HALAL TOURISM AS A PROCESSING STRATEGY BIL HAL PERSPECTIVE ADINUGRAHA

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### **Abstract**

*The method of da'wah is a way or path that is carried out by a da'i to make it easier for him to achieve the goal of da'wah. Da'wah bil-hal is all matters relating to basic human needs, especially those concerning material and physical needs, so that dakwah bil-hal matters more on the advancement of people's lives and livelihoods in an effort to improve living standards in accordance with Islamic principles. Implementing the halal concept in the tourism sector has become a trend and is needed by Muslim and non-Muslim countries. Seeing the increasing prospects for halal tourism, researchers want to see that the concept of halal tourism also has the integration of da'wah values that can be taken and applied and not only take advantage economically. So the purpose of this study is to analyze halal tourism as a bil-hal da'wah strategy through the Adinugraha's perspective. This research is a qualitative research with the type of library research. Source of data comes from primary and secondary data. Primary data comes from journals and books from adinugraha. While secondary data comes from other sources of literature that are relevant to this research.*

**Keywords:** *Halal Tourism; Dakwah bil-Hal; Adinugraha.*

### **Abstrak**

*Metode dakwah merupakan cara atau jalan yang dilakukan seorang da'i untuk memudahkannya dalam mencapai tujuan dakwah. Dakwah bil-hal merupakan segala hal yang menyangkut kebutuhan dasar manusia, terutama yang menyangkut kebutuhan materi dan jasmani, sehingga kegiatan dakwah bil-hal lebih menekankan pada kemajuan kehidupan dan penghidupan masyarakat dalam upaya meningkatkan taraf hidup sesuai dengan prinsip-prinsip Islam. Menerapkan konsep halal di sektor pariwisata sudah menjadi trend dan dibutuhkan oleh negara-negara Muslim dan non-Muslim. Melihat peningkatan prospek wisata halal peneliti ingin melihat konsep wisata halal juga memiliki integrasi nilai-nilai dakwah yang*

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*dapat diambil dan diterapkan dan tidak hanya mengambil keuntungan secara ekonomi. Sehingga tujuan dari penelitian ini adalah untuk menganalisis wisata halal sebagai strategi dakwah bil-hal melalui perspektif adinugraha. Penelitian ini merupakan penelitian kualitatif dengan jenis library research. Sumber data berasal dari data primer dan sekunder. Data primer berasal dari jurnal dan buku dari adinugraha. Sedangkan data sekunder berasal dari sumber kepustakaan lainnya yang relevan dengan penelitian ini.*

**Keywords:** *Wisata Halal; Dakwah bil-Hal; Adinugraha.*

## Introduction

Prophet Muhammad SAW. get a revelation for all mankind. Islamic religious teachings are universal or can be applied in all conditions, both in terms of place and all aspects that affect individuals. In conveying his treatise, the Prophet Muhammad used various methods, ranging from direct learning to implementing Islamic teachings in social life such as politics, trade, and so on.<sup>1</sup> The method of da'wah is a way or path that is carried out by a da'i to make it easier for him to achieve the goal of da'wah. The da'wah method is very important in the da'wah process. In applying the da'wah method, an analysis of the suitability of mad'u is required.<sup>2</sup> So that in preaching preachers need to know the characteristics and indicators that influence mad'u in delivering da'wah so that they are able to determine the appropriate da'wah method to facilitate the delivery of da'wah.

On the other hand, humans in life are inseparable from various kinds of needs, because every human being has many desires that must be fulfilled in order to maintain his survival.

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<sup>1</sup> H. M. Duryat, *Paradigma Pendidikan Islam: Upaya Penguatan Pendidikan Agama Islam Di Institusi Yang Bermutu Dan Berdaya Saing* (Bandung: Penerbit Alfabeta, 2021).

<sup>2</sup> S. Supardi, "METODE DAKWAH USTAD AMIRUDDIN DALAM PEMBINAAN PEMAHAMAN KEAGAMAAN PADA MAJELIS TAKLIM RIYADUL ULUM AS-SYAFFIYAH," *Jurnal Pendidikan Sosiologi Dan Humaniora* 13, no. 12 (2022).

Both physical needs and spiritual needs<sup>3</sup>. As for physical needs, namely the needs needed to meet physical (physical) needs such as food, clothing, housing, and others. Humans are creatures that have many needs. These needs give rise to various motives that underlie human activities. To be able to meet these needs, people must work and use some or all of the resources they have such as knowledge, education, and experience so that the goals they expect are achieved. To facilitate work, humans need management to manage every activity carried out optimally. A management is inseparable from implementation, this process consists of planning, organizing, implementing, controlling, and supervising which is called a functional process in management.

The global halal business trend continues to increase significantly, especially in companies serving the halal travel market (halal travel) and halal recreation. The demand for halal travel is increasing both in Indonesia and globally.<sup>4</sup> Globally, many countries are competing to create halal tourism because this industry is considered to have good potential to boost their respective countries' foreign exchange. When someone mentions halal, they are referring to all aspects of daily life, not just food. Halal covers all aspects of human life. So every Muslim must check the legality of their food and drink before consuming it.

Implementing the halal concept in the tourism sector has become a trend and is needed by Muslim and non-Muslim countries. Halal tourism is a fast expanding market segment not only in Muslim countries but globally. Based on this growing phenomenon, combined with the increasing number of world Muslim tourists, several non-Muslim countries have also started

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<sup>3</sup> Rahmat Gunawijaya, "KEBUTUHAN MANUSIA DALAM PANDANGAN EKONOMI KAPITALIS DAN EKONOMI ISLAM," *Al-Maslahah Jurnal Ilmu Syariah* 13, no. 1 (2017), <https://doi.org/10.24260/almaslahah.v13i1.921>.

<sup>4</sup> Imam Azizuddin and Muhammad Hamdan 'Ainulyaqin, "Industri Pariwisata Halal: Pendorong Inovasi Untuk Halalpreneurs," *Jurnal Ilmiah Ekonomi Islam* 8, no. 1 (2022), <https://doi.org/10.29040/jiei.v8i1.4040>.

various strategies to benefit from halal tourism. The halal tourism market is dominated by these countries, namely Bahrain, Jordan, Kuwait, Oman, Qatar, Saudi Arabia, the United Arab Emirates, Malaysia, Indonesia, Brunei and Muslim tourists from South Asia, Europe, the United States and the United Kingdom.<sup>5</sup>

Seeing the increasing prospects for halal tourism in Indonesia and the world. Researchers want to see how the concept of halal tourism is not only from an economic perspective, but also in terms of da'wah more specifically da'wah bil-hal. How then between the concept of halal tourism also has the integration of da'wah values that can be taken and applied and not only take advantage economically.

This research is a research with a qualitative approach. The qualitative method is a research procedure that produces data in the form of written or spoken words from the observed actors.<sup>6</sup> This study uses character study research by taking Hendri Hermawan Adinugraha's thoughts as a thinking concept and analytical knife. This research focuses on library research methods which rely on the study and analysis of texts produced by Adinugraha. The data taken comes from primary data and secondary data. Primary data comes from books and journals from Hendri Hermawan Adinugraha. Meanwhile, secondary data was taken from other sources of literature relevant to this research.

## **Research Finding**

### **Biography of Hendri Hermawan Adinugraha**

Dr. Hendri Hermawan Adinugraha, S.E.I, M.S.I or commonly known as Hendri is a permanent lecturer at K.H. Abdurrahman Wahid Pekalongan Islamic economics study

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<sup>5</sup> A. I. F. Lubis, "Implementasi Model Pengembangan Industri Halal Fashion Di Indonesia," *JEpa* 4, no. 2 (2019).

<sup>6</sup> F Nugrahani and M. Hum, *Metode Penelitian Kualitatif* (Solo: Cakra Books, 2014).

program since 2019 until now. Born in Serang, March 11, 1987. Hendri took his undergraduate education (S1) with a concentration in Islamic Economics at the Indonesian Islamic University of Yogyakarta and continued his master's education (S2) with a concentration in Masters in Islamic Studies at the same university, while for his doctoral degree he took it at the State Islamic University Walisongo Semarang with a concentration in Halal Management. Hendri started his career as a lecturer since graduating from his master's degree in 2012 to 2019 at Dian Nuswantoro University, Semarang.<sup>7</sup>

Hendri is active in various national and international scientific discussion forums. In addition, he also actively writes in various national and international journals. His writings have been widely referred to in various studies. In his research, he discussed a lot about Islamic economics, halal management such as halal tourism, halal lifestyle, labeling and other topics that are relevant to his knowledge.

### **Da'wah Method Bil Hal**

In general, da'wah can be said as calling, begging, or inviting, where this process aims to bring people to the good (ma'ruf) path that is in accordance with the provisions of Allah SWT. Meanwhile, in terms of the da'wah method is defined as a way or path used by da'i in achieving the goal of da'wah effectively and efficiently.<sup>8</sup> In terminology, the method in English is called method, derived from the Greek, namely *methodos* which means a systematic series and refers to procedures that have been developed based on a definite, well-established and logical plan. The da'wah method is divided into three activities, namely the oral

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<sup>7</sup> Hendri Hermawan Adinugraha and Mila Sartika, *Perbankan Syariah* (Pekalongan: Penerbit Nem, 2020).

<sup>8</sup> N Hardian, "Dakwah Dalam Perspektif Al-Qur'an Dan Hadits," *Al-Hikmah: Jurnal Dakwah Dan Ilmu Komunikasi*, 2018, 27.

da'wah method (bi ahsan al-qawl), the written da'wah method (bi kitabah), and the behavioral da'wah method (bil-hal).<sup>9</sup>

M. Munir and Wahyu Ilaihi revealed that at least we can bring management knowledge closer to three basic principles, namely monotheism, shari'ah and morality, including the following:

1. The principle of amar makruf nahi mungkar
2. The obligation to uphold the truth
3. Uphold justice
4. The obligation to convey the mandate

From the above principles it has been explained that humans really need a way or method in carrying out activities to achieve the desired goals,<sup>10</sup> it is necessary to have a management approach that is in accordance with Islamic teachings so that in carrying out activities or activities can run effectively

From the above principles it has been explained that humans really need a way or method in carrying out activities to achieve the desired goals, it is necessary to have a management approach that is in accordance with Islamic teachings so that in carrying out activities or activities can run effectively. In carrying out religious activities, several da'wah strategies are designed to achieve the goals of da'wah, so that activities can run more effectively in an Islamic way. Some da'wah strategies according to Al-Bayanuni are sentimental strategies, rational strategies and sensory strategies. In addition, da'wah strategies require a da'wah method so that they can be used to carry out the strategy, methods such as lecture methods, discussion methods, counseling methods, writing methods and methods are needed. community development.<sup>11</sup>

Da'wah bil-hal is not a new concept in the world of da'wah because this term comes from the Qur'an, hadith, and the

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<sup>9</sup> M Sadrul, "Pemahaman Mubalig Di Kecamatan Belawa Kabupaten Wajo Terhadap QS. Al-Rum/30: 21" (Universitas Islam Negeri Alauddin Makassar, 2017).

<sup>10</sup> A. B. Syamsuddin and S Ag, *Pengantar Sosiologi Dakwah* (Kencana, 2016).

<sup>11</sup> Syamsuddin and Ag.

Prophet's sirah. Literally, da'wah bil-hal means spreading Islamic ideas through real practice. It differs from bil-lisan da'wah although the two work best together.<sup>12</sup> So it can be said that da'wah bil-hal has significant prospects, functions, and positions in da'wah. Both da'wah bil-lisan and da'wah bil-hal are very decisive in the process of spreading Islamic teachings, not intended to replace or be an extension of one another; rather, the content of oral da'wah must be weighed against the real deeds of the da'i.

The aim of da'wah bil-hal is to increase the knowledge of the congregation about its problems and its capacity to overcome them. In addition, every da'wah activity that is carried out needs ongoing follow-up. Da'wah bil-hal is an effort to spread the message by doing good deeds; naturally, the shape is different according to the word of Allah in surah an-Nisa 75:

وَمَا لَكُمْ لَا تُقَاتِلُونَ فِي سَبِيلِ اللَّهِ وَالْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ  
وَالنِّسَاءِ وَالْوِلْدَانِ الَّذِينَ يَقُولُونَ رَبَّنَا أَخْرِجْنَا مِنْ هَذِهِ الْقَرْيَةِ الظَّالِمِ  
أَهْلُهَا وَاجْعَلْ لَنَا مِنْ لَدُنْكَ وَلِيًّا وَاجْعَلْ لَنَا مِنْ لَدُنْكَ نَصِيرًا ٧٥

Meaning: Why don't you fight in the way of Allah and (defend) the weak from (among) men, women and children who pray, "O our Lord, take us out of this land (Makkah) whose inhabitants are unjust Give us protection from Your side and give us a helper from Your side."<sup>13</sup>

This verse explains that Muslims are strongly encouraged to protect (help) their weak brothers who are experiencing difficulties by knocking on the heart of everyone who has positive feelings and desires. Jamaludin Al-Qasima explained that the phrase "helping the weak" refers to liberating weak and experiencing Muslims and protecting them from enemy forces.

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<sup>12</sup> A. Zuhdi and A Firtanosa, *Sejarah Dan Pemikiran Dakwah Bil Hal Syekh KH Abdul Somad Akhir Abad 19* (Pekalongan: Penerbit Nem, 2021).

<sup>13</sup> Kementerian Agama RI, *Al-Quran Dan Terjemahan* (Jakarta: Al-Fatih, 2002).

The difficulties faced are a result of the physical and psychological demands of life, both material and non-material.<sup>14</sup>

Da'wah bil-hal is all matters relating to basic human needs, especially those concerning material and physical needs, so that dakwah bil-hal matters more on the advancement of people's lives and livelihoods in an effort to improve living standards in accordance with Islamic principles. According to Akhmad Sagir, in today's life, da'wah bil-hal has three challenges. Viewed from a behavioral perspective (behavioristic perspective), today's humans have been heavily influenced by technological advances. Technology itself does not always lead to positive circumstances, there are many bad effects it causes to the appearance of moral degradation. Second, seen from the perspective of transmission (transmissional perspective) or the process of delivering da'wah messages.<sup>15</sup> Specific challenges regarding technology must be overcome so that people are able to use it to achieve the goals of da'wah. Third, the challenge of da'wah from an interaction perspective. At the same time, concurrent with the typical communication process (religious/Islamic communication), the people who are the object of da'wah must interact with other parties from the surrounding community which may not necessarily bring a good message.

### **Halal Tourism Concept**

What is meant by "tourism" is travel activities or part of these activities that are carried out voluntarily and temporarily to enjoy something or a place. Tourism, on the other hand, includes everything related to travel and tourism, including the commercialization of tourist destinations, landmarks and companies.<sup>16</sup> Apart from the phrase sharia tourism, another term for it is halal tourism. Sharia tourism is defined as activities that

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<sup>14</sup> A Sagir, "Dakwah Bil-Hal: Prospek Dan Tantangan Da'i," *Albadbarah: Jurnal Ilmu Dakwah* 14, no. 27 (2015).

<sup>15</sup> Sagir.

<sup>16</sup> H. H. Adinugraha, I. F. A. Nasution, and Dkk, "Halal Tourism in Indonesia: An Indonesian Council of Ulama National Sharia Board Fatwa Perspective," *2021* 8, no. 3 (n.d.).

are supported by various facilities and services offered by communities, business owners, governments and local governments that comply with Sharia law. Due to the universal quality of goods and services, sharia tourism is widely used by the public. Attractions, services, and tourist sites used in sharia tourism are the same as those used in mainstream tourism as long as they do not violate sharia values and ethics. Therefore, sharia tourism is not only for religious tourists.

In the concept of a halal lifestyle, Islam provides halal benefits for industry and business fields carried out by humans. Second, the term halal is very specific and detailed. In business activities starting from the halal supply chain to the delivery process to the end user, namely the consumer. The third reason is to create wiser and dignified human beings through the implementation of the halal concept in all fields (including halal tourism).<sup>17</sup> Because in essence every Muslim was ordered by the Prophet to law that is lawful (to seek what is lawful). As the hadith narrated by At-Thanrani Rasulullah SAW said:

**طَلَبُ الْحَالِلِ وَاجِبٌ عَلَى كُلِّ مُسْلِمٍ**

Meaning: "Seeking what is lawful is obligatory for every Muslim." (Reported by Thabrani).

The word halal in Arabic according to Ibrahim Mustaffa means something that is permissible. However, from the perspective of Islamic law (fiqh), the word halal means a choice permitted by Islamic law (shariah). Halal is a choice to do or not to do. In other words, according to Qutb Mustafa Sanu, the synonym of the word halal with other Arabic words is mubah. The opposite of the word halal is haram which means not allowed or prohibited at all. According to Ibn Abd al-Barr, the word haram in the basics of Islamic law (ushul fiqh) is defined as something that must be avoided in accordance with Islamic law.

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<sup>17</sup> H. H. Adinugraha and A. H. A. A. Sartika, M., & Ulama'i, "Halal Lifestyle Di Indonesia," *An-Nisbah: Jurnal Ekonomi Syariah* 5, no. 2 (2019).

However, both terms are part of fiqh principles. There may be changes according to place, time and situation. However, any differences must be based on the process of ijtihad (decision-making process). Then the word *thayyib* according to Ibn Rajab based on the understanding of the language has traditionally been translated which means pure, good and great. According to al-Marbawi, the opposite of *thayyib* is *al-khabist* which means something that is not good, imperfect, bad, rotten and dangerous. It connotes bad quality, imperfection, and impurity.<sup>18</sup>

## Discussion

### Da'wah Strategy Through Halal Tourism

The problems that arise in the midst of the community must be resolved immediately both in terms of morals and faith as well as in terms of welfare. This is for the sake of creating a peaceful, safe and prosperous life. In this case da'wah activities are one of the answers that will solve the problem. Da'wah has an important task in improving people's lives both from the end and the heart. Da'wah is carried out solely because it wants to invite people to live happily both in this world and in the hereafter.<sup>19</sup> Happiness in the world by living a sense of security and prosperity and happiness in the hereafter as the fruit of life in the world. In other terms, da'wah is not merely giving lectures on the pulpit, but da'wah can also be carried out through concrete actions to create a prosperous human life. Da'wah in the form of real action is better known as community empowerment. In community empowerment, it is not only for the welfare of the community, but also for implementing the values of Islamic da'wah in order to create an Islamic and prosperous society. Its implementation can be through encouraging, motivating, appreciating, raising awareness of the potential they have and so far it is still hidden based on community independence.

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<sup>18</sup> M. S. Sula, *Asuransi Syariah: Life and General: Konsep Dan Sistem Operasional* (Gema Insani, 2004).

<sup>19</sup> Munir M, *Manajemen Dakwah* (Prenada Media, 2021).

Community empowerment is an effort to make the community self-sufficient through developing the potential of each individual and the natural resources around them. Community empowerment always involves two interrelated groups, namely the community as the empowered party and those who care as the empowering party. The creation of an empowered society must begin with the creation of empowered individuals first, because naturally humans always have the desire to continue to progress and develop. For this reason, there needs to be a balance between individuals in empowering themselves so as to create a society that is independent and able to meet their needs, both physically and spiritually.

Sharia tourism refers to the method of incorporating Islamic principles into all aspects of travel-related activities. The fundamental guideline for creating activities related to tourism is the importance of Islamic law as a belief and belief that is upheld by Muslims. Sharia tourism incorporates basic Islamic principles, starting with accommodation and places to eat that adhere to Islamic law.<sup>20</sup> The principles of halal and haram are the main benchmarks in the sense of sharia tourism, which means that all parts of tourism operations are closely related to halal certification and must be a guide for all tourism actors. The idea of sharia tourism can also be understood as a form of tourism centered on worship and da'wah when Muslim visitors can travel and respect Allah's creation. (contemplation of nature) while continuing to perform the five daily prayers, and all this is well facilitated. and stay away from all that He forbids.

The problems faced up to now by Muslims are not only about cultivating and strengthening the quality of faith but also underdevelopment, poverty, ignorance and other problems that

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<sup>20</sup> H Makki, "FATWA DSN-MUI NO. 108 DSN-MUI (X) 2016 TENTANG PEDOMAN PENYELENGGARAAN WISATA BERDASARKAN PRINSIP SYARIAH SEBAGAI FONDASI PENGEMBANGAN WISATA SYARIAH PULAU SANTEN KABUPATEN BANYUWANGI," *Al-Hukmi: Jurnal Hukum Ekonomi Syariah Dan Keluarga Islam* 1, no. 2 (2020).

are part of the cycle of poverty. Various arguments regarding the causes of the present condition of the ummah became an ongoing discussion, as well as the solutions offered as problem solvers. Various articles have been written about efforts to restore the glory of the ummah and the improvement of the ummah, but gaps in unresolved problems still exist. Poverty is a natural law that becomes part of human life. In general, poverty is defined as a problem of non-fulfillment of primary needs as a whole. Islamic law has defined these primary needs (which concern human existence) in the form of three things, namely clothing, food and shelter.<sup>21</sup> Thus the strategy of da'wah bil-hal through halal tourism is not only used as a medium of propaganda to strengthen and implement the faith of Muslims but can also be used as a solution to the economic and social problems of the people.

## Conclusion

Da'wah bil-hal is all matters relating to basic human needs, especially those concerning material and physical needs, so that dakwah bil-hal matters more on the advancement of people's lives and livelihoods in an effort to improve living standards in accordance with Islamic principles. In addition, every da'wah activity that is carried out needs ongoing follow-up. In da'wah bil terms the concept of halal tourism is one of the real forms that can be applied in society. Currently, halal tourism is also a trend so this has great potential as a medium of propaganda.

The idea of halal tourism can be understood as a form of tourism centered on worship and da'wah when Muslim visitors can travel and respect Allah's creation. (Contemplation of nature) while continuing to perform the five daily prayers, and all this is well facilitated. And stay away from everything that is forbidden.

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<sup>21</sup> D Setiadi, "PEMBERDAYAAN MASYARAKAT MISKIN DALAM PERSPEKTIF TEOLOGI PEMBANGUNAN (Studi Pada Ponpes Tahfizh Al-Qur'an Mathla Al-Huda Kec. Ambarawa Kab. Pringsewu Prov. Lampung)," *UIN Raden Intan Lampung* (2019).

In practice, this halal tourism media can be a step to facilitate people to more easily implement Islamic teachings. But other than that, the concept of halal tourism has added value as a solution to alleviating the problems of underdevelopment and poverty that exist in the Ummah.

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