

Article

Green Economy Strategy to Realize Sustainable Tourism in East Java Religious Tourism

Ravika Mutiara Savitrah^{1*} Putri Catur Ayu Lestari², Maulida Dwi Agustini³

1. UIN Kiai Haji Achmad Siddiq Jember
2. UIN Kiai Haji Achmad Siddiq Jember
3. UIN Kiai Haji Achmad Siddiq Jember

* Correspondence: ravikamutiaras@uinkhas.ac.id

Abstract: Tourism is a sector that plays an important role for the economy of a country because its existence is related to various sectors. In addition to foreign exchange earnings, the tourism sector contributes to economic growth through several channels, for example encouraging investment activities in the fields of transportation and communication, hotels, handicraft industries, consumer product industries, service industries, restaurants and so on. Religious tourism which is part of cultural tourism is a tourist object that contains religious values, for example the tombs of guardians and ancestors/great religious figures and mosques that are unique. In East Java, religious tourism has superior potential because most of the population is Muslim and has a culture of high religiosity. So it's no wonder that throughout the year religious tourism destinations are always crowded with tourists from various regions. The high interest in religious tourism in East Java has had a positive impact on the economic sector, especially SMEs in the surrounding community. But on the other hand, the high interest of tourists in certain tourist objects has a negative impact on the environment. This is due to a lack of awareness from tourists and tourism managers regarding the implementation of sustainable tourism. So this study aims to formulate a development strategy by applying the concept of sustainable tourism to religious tourism in East Java. With a qualitative approach, an in-depth analysis of a phenomenon is carried out using a literature review of data sources, theories, and previous studies. The results of this study indicate that sustainable tourism in religious tourism in East Java can be implemented through several components.

Keywords: Economic Growth, Religious Tourism, Sustainable Tourism

Citation: Ravika Mutiara Savitrah . Green Economy Strategy to Realize Sustainable Tourism in East Java Religious Tourism. International Journal of Business Diplomacy and Economy 2024, 3 (4), 2024, 83-84

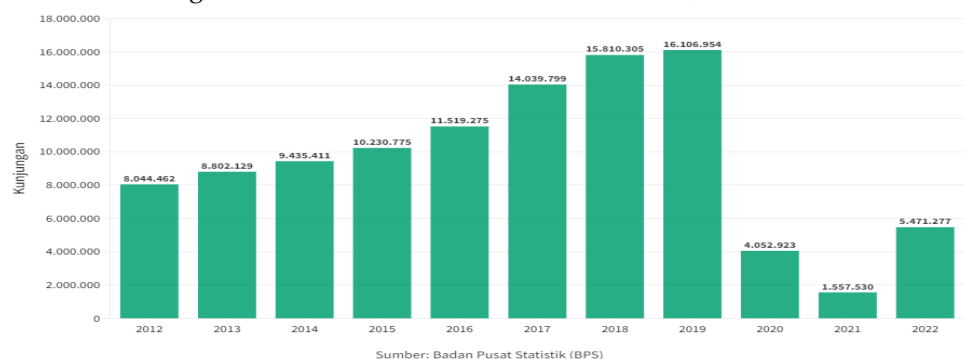
Received: 19th June 2024
Revised: 26th June 2024
Accepted: 8st July 2024
Published: 17th July 2024



Copyright: © 2024 by the authors. Submitted for open access publication under the terms and conditions of the Creative Commons Attribution (CC BY) license (<https://creativecommons.org/licenses/by/4.0/>)

1. Introduction

Tourism is a sector that plays an important role in a country's economy because its existence is related to various sectors. The development of the tourism sector can encourage the growth rate of other sectors because it can encourage demand for goods and services so as to accelerate the rate of economic growth. For Indonesia, which has cultural and natural diversity, tourism is one of the leading sectors to boost the economy. This can be seen from the significant increase in the number of tourists, both domestic and foreign.



Picture 1. Indonesian Tourist Visit

According to data from the Central Bureau of Statistics, the number of foreign tourists to Indonesia has increased every year except in 2020 and 2021 when it decreased due to the COVID-19 pandemic. The increasing number of tourists automatically encourages an increase in foreign exchange in the tourism sector. In 2017, the amount of foreign exchange in the tourism sector amounted to US\$ 13.14 billion after the previous year only US\$ 11.21 billion. In 2018 and 2019, foreign exchange from the tourism sector increased again, reaching 16.43 billion US dollars and 16.91 billion US dollars.

Apart from foreign exchange earnings, the tourism sector contributes to economic growth through several channels (Yakup & Haryanto, 2021). First, tourism encourages investment activities in transportation and communication, hospitality, handicraft industry, consumer product industry, service industry, restaurants and so on. Second, tourism opens up employment opportunities and increases income. Third, the tourism sector as a means of spreading technical knowledge, encouraging research and development, and the accumulation of human capital.

East Java is one of the provinces that has great potential in the tourism sector because it has cultural diversity, historical tourism and attractive natural attractions. In addition, East Java is a strategic area for national tourism development because it is on the national tourism travel route (Mufli, 2021). So that East Java tourism is a leading sector that supports regional economic growth. This can be seen from the contribution of tourism to the East Java economy and the number of tourists which has increased every year.

Table1. East Java Tourist Visit

Tahun	Kunjungan Wisatawan		PDRB
	Domestik	Mancanegara	
2012	33,2 juta orang	263.943 orang	Rp 75,61 Triliun
2013	39,68 juta orang	300.909 orang	Rp 88,16 Triliun
2014	45,6 juta orang	463.193 orang	Rp 101,9 Triliun
2015	51,46 juta orang	612.412 orang	Rp 92,68 Triliun
2016	55,0 juta orang	618.536 orang	Rp 106,27 Triliun

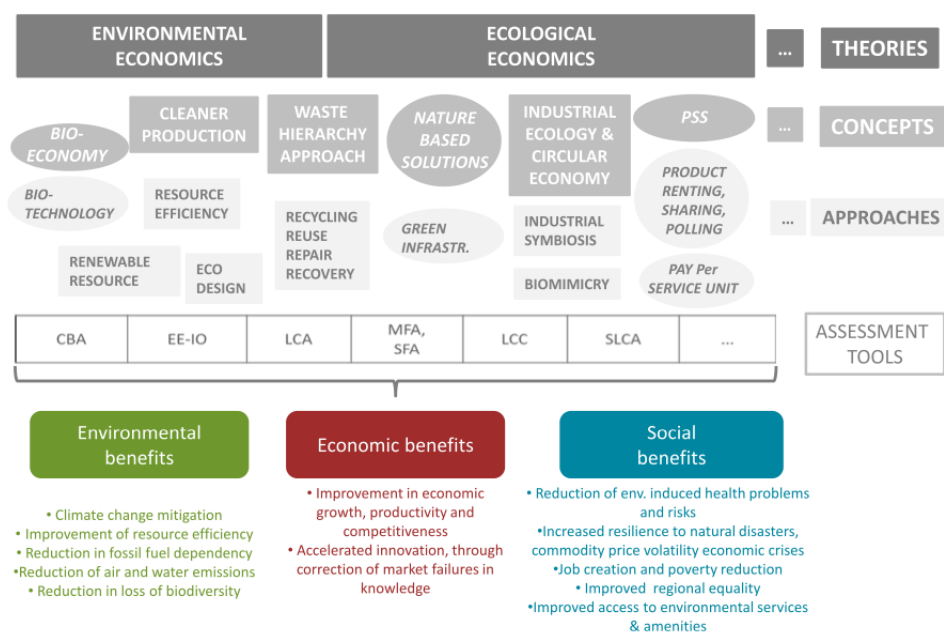
Sumber: BPS Provinsi Jawa Timur (Data diolah)

East Java has various types of tourism objects, one of which is religious tourism. Religious tourism which is part of cultural tourism is a tourist attraction that contains religious values such as the tomb of wali songo and ancestors / great religious figures and mosques that have their own uniqueness. The potential for religious tourism in East Java is quite large because the majority of the population is Muslim and has a high religiosity culture. This can be seen from the high number of tourist visits to the tombs of guardians (wali pilgrimage) and unique mosques in East Java such as the Tomb of Sunan Ampel (Surabaya), the Tomb of Sunan Giri (Gresik), the Tomb of Sunan Malik Ibrahim (Gresik), the Tomb of Sunan Drajat (Lamongan), the Tomb of Sunan Bonang (Tuban), Tiban Mosque Malang, Akbar Mosque Surabaya, Namira Mosque Lamongan, Cheng Ho Mosque Pasuruan, and so on.

Throughout the year religious tourism has become a leading tourist destination from various regions even outside East Java. This condition produces a positive impact, especially on the MSME sector and the economy. But on the other hand, the high interest of tourists in certain attractions has a negative impact on the environment. Therefore, a strategy is needed to minimize the adverse effects on the environment caused by tourist objects. One of them is by implementing sustainable tourism, which is a tourism management concept that focuses on economic, social and environmental aspects.

Green economy is a model that is integrated with sustainable infrastructure (Pan et al., 2018). The scope of green economy from bibliometric analysis consists of several scopes including the environmental field, practical implementation, economics, government, geography, social, and sustainability. Some aspects of the environmental field are

resources, climate change, emissions, and ecosystems. Practical implementation consists of environmental policy, energy efficiency, innovation, investment, energy policy, green technology, pollution control, bionergy, recycling, and circular economy. The economic dimension consists of growth, development, cost, and competitiveness. The government sector consists of governance, policy decisions, and rules (Loiseau et al., 2016).



The concept in Figure 1 is based on a practical solutions approach in achieving the green economy goals of environmental, economic and social benefits. Practical solutions green economy includes several approaches such as reuse, repair recycling, implementation of eco-design principles, and development of industrial symbiosis. Some measurement tools that can be used are LCA, LCC, S-LCA, MFA, EEIO, and CBA (Loiseau et al., 2016). Green economy efficiency can be achieved by involving aspects of organic material use in economic growth, resource conservation, and environmental friendliness. Previous researchers mentioned that the digital economy has an influence on the green economy (Yuan et al., 2020).

Green economy refers to a long-term strategy that continues to grow globally. Previous research designed a green economy framework from a tourism perspective. The Green Growth Roadmap 2050 policy guidelines are divided into several clusters. The first cluster is the product and market cluster. In the product and market cluster, the proposed policy guidelines are 1) rationalization of government programs to encourage product quality that prioritizes the environment, 2) special support in the form of certification and promotion 3) highlight the uniqueness of local products 4) increase digital marketing by integrating related environmental programs (Law et al., 2016).

The second cluster is the community and jobs cluster. Some of the proposed policy guidelines include 1) accelerating jobs that support green jobs with incentives, training and microfinance 2) building community programs that strengthen local sectors and increase employment and entrepreneurship that focus on local cultural authenticity 3) improving the education and training system in the tourism sector 4) establishing tourism and hospitality recruitment programs 5) supporting village tourism as an effective conservation tool 6) selling local food production related to agritourism (Law et al., 2016).

The climate and environment cluster is the third cluster with policy guidelines, namely 1) the government strengthens waste management programs, water and biodiversity conservation 2) the government and the private sector seek investment in reducing the intensity of carbon use of electricity and carbon emissions from land transportation 3) reducing the use of water and waste in the tourism sector 4) increasing

the resilience of the tourism sector 5) opening forums and dialogue between the government, national, provincial, district, and tourism industry (Law et al., 2016).

The last cluster is the infrastructure and investment cluster. The proposed policy guidelines are 1) create a comprehensive tourism infrastructure plan that is linked to national and provincial programs 2) improve integrated transportation for land, sea, and air transportation 3) implement a gas pricing policy for vehicles 4) increase the effectiveness of sustainable financing facilitation that supports green economy 5) rationalize tourism prices both nationally and internationally (Law et al., 2016).

The summary of the Green Growth 2050 roadmap implementation framework consists of implementation structure and fast-track implementation. The following are the proposed implementation structure policies 1) the government supports and adopts the roadmap 2) conducts roadmap socialization at both the regional and central levels 3) establishes a roadmap implementation task force starting from the central, provincial and district governments 4) establishes a skilled and dedicated task force secretariat 5) establishes priority actions related to the roadmap activities and responsibilities that have been determined (Law et al., 2016).

Recommendations for full implementation of the fast-track include 1) using tools for GHG emissions, water use, and waste production 2) developing a system for visitor contributions to support green growth 3) developing a proposal for financing green programs 4) putting in place a certification scheme for green companies and brands 5) developing a tool kit for local brands for tourist use 6) developing and implementing a digital marketing plan (Law et al., 2016).

Tourism comes from the Sanskrit word *vis* which means a place to enter and sit. Then the word developed into *vicata* in the Old Kawi Javanese language called tourism which means traveling (Yulie et al., 2021). According to the Islamic religious perspective, tourism is defined as *al-din* which comes from the word *dana*, *yadinu* which means to submit, obey and obey. So religion is a system of submission, obedience and obedience or in general means a system of discipline. According to Mohammad Asad, this human submission departs from the awareness of God's presence (omnipresent), which has implications for the belief that our lives are observable (Safitri, 2021). (Sulistyan & Ariyono, n.d.) defines religious tourism or pilgrimage tourism as related to the customs, religion, and beliefs of a group in society.

As for the pilgrimage is an act or movement carried out by a group of people to the holy place to face God (Coleman & Elsner, 1995). In ancient times, religious tourism for Muslims was identical to the pilgrimage to Mecca and Medina in accordance with the recommendations of the Prophet Muhammad SAW, but now there has been a cultural shift regarding religious tourism or pilgrimage. Currently, religious tourism activities extend to an activity or visit to places of worship, eating scholars, saints, and Islamic religious figures (Ali et al., 2019). In addition, tourists who visit religious tourism objects aim to know the history and architecture of existing buildings. This type of tourism is very widespread in East Java, especially walisongo religious tourism. The religious tours that are crowded with visitors in East Java are the tomb of Sunan Ampel Surabaya, the tomb of Sunan Giri Gresik, the tomb of Sunan Malik Ibrahim Gresik, the tomb of Sunan Drajad Lamongan, the tomb of Sunan Bonang Tuban, and the Turen Mosque Malang (detik.com). the existence of these religious tours can boost the economy of the surrounding community who usually act as traders providing the needs of tourists who come in groups.

This study aims to look at the potential of religious tourism in East Java and then formulate a development strategy by applying the concept of sustainable tourism. The results of this study are expected to provide knowledge and provide consideration to the government and policy makers related to the development strategy of the tourism sector as a source of economic growth in East Java.

2. Materials and Methods

This research is qualitative research with a post-positivism approach. Qualitative research is a type of research used to analyze phenomena or objects naturally by emphasizing the role of the researcher as the key research instrument (Harahap, Nursapiah, 2020). This research examines in depth a phenomenon using literature review from data sources, theories, and previous studies. The research steps begin with formulating the problem by observing and exploring phenomena and issues based on data. Furthermore, the data collected, one of which is previous research, is grouped and then analyzed. The sharpness of data analysis is influenced by the strength of the sentences or words used. Data analysis strategies based on Li & Seal (2007) consist of 5; connecting, separating, contrasting, quantifying, and deleting. The connecting stage is done by defining a valid relationship between the researcher's statement and the actual data. The separating process is done by separating based on predetermined categories. Contrast is the stage of adopting a systematic approach to identify differences. The quantifying stage, characterized by calculating or determining the size of the data selection needed in compiling arguments. The last stage of the data analysis strategy is deleting, the process of removing irrelevant data or material. The data analyzed was then made into a model design. Explanation of research results, described using descriptive analysis. Based on the results of data analysis, conclusions were drawn. The process of drawing conclusions based on the data obtained with a process-oriented. The final step is to compile research recommendations to be applied to religious tourism objects in East Java.

3. Results and Discussion

Tourism activities even in religious tourism objects can have very negative consequences on the natural environment (Pan et al., 2018). This can be seen by the existence of several phenomena that are common in religious tourism, for example, the existence of buying and selling activities that are not environmentally friendly, the existence of transportation that is not environmentally friendly, and so on. The following figure shows the chain of tourism activities and its relationship with sustainable development. To reduce the impact of tourism, the concept of greening or maintenance should be introduced in the tourism chain. Various key elements, such as energy, transportation, buildings, infrastructure, agriculture, and smart technology, play an important role in achieving sustainable tourism. This can be seen in the figure below

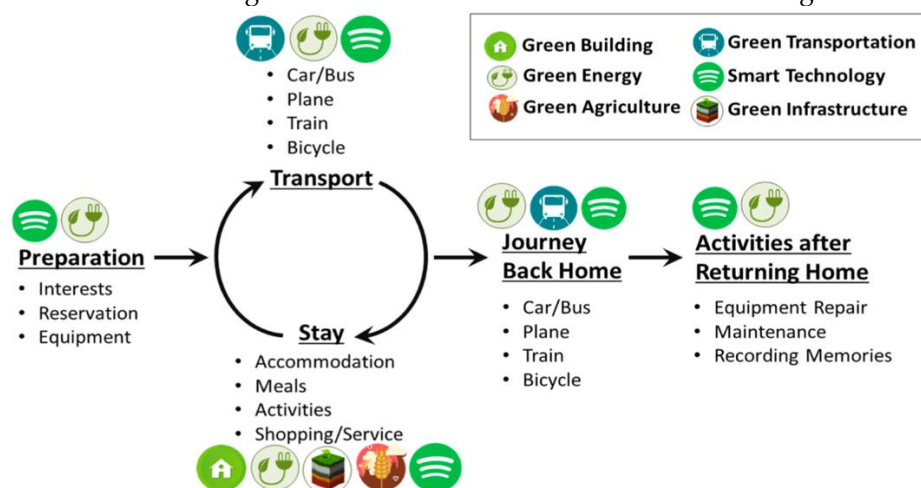


Figure 1. Sustainable Tourism Scheme

Based on the picture above, one way to realize sustainable tourism is the presence of smart technology that can help reduce activities that are less environmentally friendly. Typically, someone decides to visit a tourist area influenced by the attractiveness offered by the place, no exception to religious tourism objects. According to Clarke, (1997) a tourist attraction can be said to have an attraction for tourists if it meets the following conditions:

1. What to see, the place has objects and tourist attractions that are unique to other regions. This means that the area must have distinctive characteristics and cultural attractions that are able to attract tourists. This aspect can be related to natural scenery, artistic activities, historical values, building forms, and if associated with religious tourism pilgrimage can also be interpreted by the excellence and role of religious figures visited.
2. What to do, in addition to having many things to see and enjoy, the place must have additional facilities that encourage tourists to spend longer in that place.
3. What to buy, the next factor is the availability of shopping facilities, especially typical goods that characterize the area to become souvenirs for tourists to bring to their place of origin
4. What to arrive, tourist attractions must have good accessibility so that tourists can easily visit the place including by public transportation
5. What to stay, the last requirement is the availability of qualified lodging as a place for tourists to rest

Based on conditions in the field, the five conditions have problems that can lead to failure in realizing sustainable tourism in East Java religious tourism. These problems can be overcome by the presence of smart technology, the following explanation

1. What to see
At this point, all religious tourism objects in East Java have their own characteristics that distinguish one from another, starting from the shape of the building, historical value, the value of the guardian or religious figure visited. It's just that all this information only comes from word of mouth between visitors to one another so that it will make it difficult for new visitors to understand what exactly is unique, educational, and entertaining at the object (Kim et al., 2020). This will be resolved by technology. Religious tourism object managers can utilize technology in the form of social media to tell about the history of the place and other uniqueness. It is even more interesting if the manager of the tourist attractions creates a scan link that can be scanned by visitors with their respective smartphones. Where the link contains a map of the location of the tourist attractions and is also complete with an explanation so that this will be an attraction that distinguishes it from other tourist attractions.
2. What to do
Visitors to religious tourism objects usually carry out religious activities such as reciting the Koran, dhikr, and prayer. This can be done individually or together with the group where there is a leader who guides the religious activities. In this activity not everyone brings the Koran and religious books so that the manager of the tourist attractions provides but in limited quantities and often the condition is not feasible, for example there are torn or missing pages. With the utilization of technology, in religious tourism objects can be provided barcodes which later when scanned by visitors immediately appear reading the letters of the Koran and also prayers that are usually practiced in that place. This is a solution for all visitors so that they can recite and pray by utilizing their respective cellphones without having to install the digital Quran application so that their cellphone memory is not reduced.
3. What to buy
All religious tourism objects must have a souvenir market that sells various items such as clothes, prayer tools, and other items that characterize them. In this shopping center there are several problems that can hinder the realization of sustainable tourism. When associated with smart technology, the presence of QRIS is a solution so that existing transactions can be safer and faster.
4. What to arrived
Easy access to transportation is a factor that must be met by tourist attractions in order to get a large number of visitors. So far, religious tourism is mostly carried out in groups using buses, travel vehicles, and cars. All of these vehicles must stop at a stop that has been determined by the manager and then continue with the mode of transportation provided by the manager. The use of this advanced transportation is

usually in the form of motorized rickshaws or motorcycle taxis from the community around the location. The use of these advanced vehicles causes greater air pollution when compared to the use of mass transportation. The manager of the tourist attraction should provide advanced transportation with a large capacity and equipped with technology that displays information on when the transportation is available, the number of available fleets, and can also make reservations through this technology.

Green Infrastructure and Buildings

The concept of green infrastructure and buildings refers to all facilities and infrastructure and buildings that meet environmentally friendly standards. Green infrastructure is related to the availability of green open spaces that are intended as water catchment areas, oxygen-producing areas and can be allocated as spaces for interaction between communities (Pan et al., 2018). The existence of green open space is important for maintaining ambient air quality and clean water management. With good management, tourist attractions that have sufficient open space can independently produce clean water. The lack of green open space can have a negative impact on the surrounding environment, such as flooding, increased pollution and air temperature, and disruption of social interaction.

In the context of religious tourism, green infrastructure can be implemented by providing sufficient open space for social interaction and the availability of environmentally friendly facilities. The majority of tourists in religious tourism objects are large groups that come from various regions so that a large open area is needed as a place to gather and rest. To support the implementation of green infrastructure in religious tourism, there are several things that must be considered as follows:

1. Easily accessible availability of organic and non-organic waste
2. Lots of greenery
3. There are sufficient facilities as an open concept area such as a gazebo, children's play area, waiting area, etc.
4. There are hygienic ready-to-drink water tap facilities
5. Availability of paper bags as a substitute for plastic
6. Availability of environmentally friendly toilets
7. The existence of an outdoor canteen

Green building is a building that is designed and built to reduce environmental impacts, especially on human health, namely by: 1) Efficient in using energy, water, and other resources; 2) Protecting employee health and increasing work productivity; 3) Reducing waste, pollution and environmental degradation by utilizing sustainable materials. Green building in religious tourism can be implemented in the process of planning and construction of new buildings such as the expansion of places of worship, the addition of management office buildings, the construction of souvenir shopping areas and so on. The concept of green building can significantly reduce energy consumption but still prioritize work productivity and user comfort. According to Varma et al. (2014), the application of green building can support environmental preservation because it reduces energy use by 30-50%, CO₂ emissions by 35%, environmental waste by 70%, and reduces water use by 40%.

Renewable Energy

In the sustainable tourism sector, renewable energy that can be implemented includes hotel or lodging accommodation, traffic, and education (Loiseau et al., 2016). The use of renewable energy in hotel or lodging accommodation can be done by providing lodging by involving local residents. Local residents can provide houses that tourists can stay in. Some types of houses that can be lived in can be done by sharing rooms with homeowners or the entire house is rented out for tourists to live in. For inns, hotels, and guest houses that are already running, rules are needed that are attached to the manager

or owner of the inn to implement renewable energy. Rules for the use of renewable energy can be done gradually and periodically.

The implementation of renewable energy can use electronic equipment that requires less power and energy but produces the same output. An example is the selection of lamps. The use of LED and automatic lights uses energy more effectively than using old-fashioned types of lights. Renewable energy in religious tourism can be used in the use of public lights. Public lights used can partially use sunlight as alternative energy. During the day solar panels store energy to be used for lighting at night.

The use of renewable energy in traffic can be applied with the use of green transportation. The use of environmentally friendly transportation in a predetermined system can reduce the use of natural gas energy. In addition, if the use of public transportation from the bus parking lot to the religious tourism center is managed in the system, it can reduce the accumulated congestion.

In education, renewable energy can be applied through the use of information technology. In religious tourism, tourists often use sheets or prayer books. The use of paper as media can be transferred to the use of smartphones. A collection of prayers or guides can be accessed through an application or website that can be accessed through a smartphone. The use of smartphones in religious tourism can reduce paper waste.

Education in sustainable tourism carries the 6R concept, namely: Redesign, Reduce, Reuse, Recycle, Recovery (energy), and Reclamation (land). One of the basic things that can be applied is the availability of trash cans. One of the most waste generated by tourists is food and beverage waste. In religious tourism, a trash box is needed that is easily found by tourists. Besides being easy to find, trash cans must be available at several points of the tourist attractions.

Sustainable Transportation

The application of sustainable transportation can be done in the traffic and shopping sectors (Loiseau et al., 2016). In religious tourism in East Java, it can be proposed that the location point of tourist pick-up and drop-off using environmentally friendly local transportation. One of them is the use of becak and bicycle rental. If tourists are in groups or groups, they can be picked up and dropped off in groups with established rules.

One part of sustainable transportation is shopping. The majority of tourists, both local and non-local, buy souvenirs after visiting religious tourism. In the souvenir shopping sector, it can be optimized by inviting MSMEs or souvenir centers to sell environmentally friendly products and promote local products. One example of environmentally friendly souvenir products is handicraft products, such as wooden prayer beads, bamboo fans, and woven hats.

5. Conclusion

The growth in the number of tourists every year is one of the opportunities for economic growth and foreign exchange earnings in Indonesia. In particular, religious tourism in East Java is a leading sector that supports regional economic growth. Religious tourism in East Java has not yet implemented the concept of sustainable tourism. Sustainable tourism can improve the green economy. Sustainable tourism can be implemented through several approaches, namely: implementation of smart technology, implementation of green infrastructure and green building, implementation of renewable energy, and implementation of sustainable transportation.

The implementation of smart technology in sustainable tourism can be done in five ways: what to see, what to do, what to buy, what to arrive, and what to stay. Religious tourism can utilize social media and scans on smartphones. In addition, the Quran, surahs

and prayers can be accessed using digital applications. QRIS technology can be used to make transactions. Smart technology can support transportation in religious tourism.

Green infrastructure that can be applied to religious tourism in East Java are: availability of organic and non-organic waste, there are green plants, there are sufficient facilities as an area with an open concept, there are ready-to-drink water tap facilities, availability of paper bags, availability of environmentally friendly toilets, and availability of outdoor canteens. Green building in religious tourism can be implemented in the planning process and construction of new buildings such as the expansion of places of worship, the addition of management office buildings, and the construction of souvenir shopping areas.

Renewable energy that can be implemented includes hotel or lodging accommodation, traffic, and education. The implementation of renewable energy can use electronic equipment that requires less power and energy but produces the same output such as the use of LED lights. The use of renewable energy in traffic can be applied by using environmentally friendly transportation. In education, renewable energy can be applied through the use of information technology.

The application of sustainable transportation can be done in the traffic and shopping sectors. In religious tourism in East Java, it can be proposed that the location point of tourist pick-up and drop-off uses environmentally friendly local transportation. One of them is the use of becak and bicycle rental. In the souvenir shopping sector, it can be optimized by inviting MSMEs or souvenir centers to sell environmentally friendly products and promote local products.

REFERENCES

- [1] P. K. Adom, F. Amuakwa-Mensah, M. P. Agradi, and A. Nsabimana, "Energy poverty, development outcomes, and transition to green energy," **Renewable Energy**, vol. 178, pp. 1337–1352, 2021. doi: 10.1016/j.renene.2021.06.120.
- [2] S. Ali, L. Maharani, and D. T. Untari, "Development of Religious Tourism in Bandar Lampung, Indonesia," **Tourism and Leisure**, vol. 8, 2019.
- [3] P. M. Burns, "Tourism Planning," **Annals of Tourism Research**, vol. 31, no. 1, pp. 24–43, 2004. doi: 10.1016/j.annals.2003.08.001.
- [4] J. Clarke, "A Framework of Approaches to Sustainable Tourism," **Journal of Sustainable Tourism**, vol. 5, no. 3, pp. 224–233, 1997. doi: 10.1080/09669589708667287.
- [5] S. Coleman and J. Elsner, Eds., **Pilgrimage. Past and present in the world religions**, Cambridge Mass: Harvard University Press, 1995.
- [6] K. J. Grundy and B. J. Gleeson, "Sustainable management and the market," **Land Use Policy**, vol. 13, no. 3, pp. 197–211, 1996. doi: 10.1016/0264-8377(96)00001-4.
- [7] B. Kim, S. (Sam) Kim, and B. King, "Religious tourism studies: Evolution, progress, and prospects," **Tourism Recreation Research**, vol. 45, no. 2, pp. 185–203, 2020. doi: 10.1080/02508281.2019.1664084.
- [8] A. Law, T. De Lacy, G. Lipman, and M. Jiang, "Transitioning to a green economy: The case of tourism in Bali, Indonesia," **Journal of Cleaner Production**, vol. 111, pp. 295–305, 2016. doi: 10.1016/j.jclepro.2014.12.070.
- [9] E. Loiseau et al., "Green economy and related concepts: An overview," **Journal of Cleaner Production**, vol. 139, pp. 361–371, 2016.

-
- [10] L. Maulidiya and M. Hayati, "Potensi Dan Strategi Pengembangan Pariwisata Di Pulau Mandangin Kabupaten Sampang," 2020.
- [11] M. Mufli, "East Java Halal Tourism Outlook: Potential Analysis And Strategy For East Java Halal Tourism Development," **East Java Economic Journal**, vol. 2, no. 2, pp. 187–209, 2021. doi: 10.53572/ejavvec.v2i2.19.
- [12] I. Niedziółka, "Sustainable tourism development," **Regional Formation and Development Studies**, vol. 8, no. 3, pp. 157–166, 2014.
- [13] S.-Y. Pan et al., "Advances and challenges in sustainable tourism toward a green economy," **Science of The Total Environment**, vol. 635, pp. 452–469, 2018. doi: 10.1016/j.scitotenv.2018.04.134.
- [14] L. U. E. Safitri, "Kajian Kritis Komunikasi Wisata Religi di Indonesia," 2021.
- [15] A. Setijawan, "Pembangunan Pariwisata Berkelanjutan dalam Perspektif Sosial Ekonomi," **Jurnal Planoearth**, vol. 3, no. 1, p. 7, 2018. doi: 10.31764/jpe.v3i1.213.
- [16] K. Varma, M. Chaurasia, P. Shukla, and T. Ahmed, "Green Building Architecture: A Literature Review on Designing Techniques," 2014.
- [17] I. A. P. Widiati and I. Permatasari, "Strategi Pengembangan Pariwisata Berkelanjutan (Sustainable Tourism Development) Berbasis Lingkungan Pada Fasilitas Penunjang Pariwisata di Kabupaten Badung," **KERTHA WICAKSANA**, vol. 16, no. 1, pp. 35–44, 2022. doi: 10.22225/kw.16.1.2022.35-44.
- [18] A. P. Yakup and T. Haryanto, "Pengaruh Pariwisata terhadap Pertumbuhan Ekonomi di Indonesia," **Bina Ekonomi**, vol. 23, no. 2, pp. 39–47, 2021. doi: 10.26593/be.v23i2.3266.39-47.
- [19] H. Yuan, Y. Feng, C.-C. Lee, and Y. Cen, "How does manufacturing agglomeration affect green economic efficiency?," **Energy Economics**, vol. 92, p. 104944, 2020. doi: 10.1016/j.eneco.2020.104944.