

Pentahelix-Based Religious Tourism Development Model

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Abstract

This study aims to examine the religious tourism development model using a pentahelix approach at the *Air Mata Ebhu* religious tourism destination in Bangkalan Regency. This research employed a qualitative approach with a field research design, utilizing both primary and secondary data sources. Primary data were obtained through observation and interviews, while secondary data were collected from documentation. Data analysis was conducted through the stages of data reduction, data display, and data verification, with validity ensured through source and data triangulation. The findings reveal that the successful development of religious tourism is highly dependent on the synergy among the elements of the pentahelix model. The government plays a role in regulation and infrastructure development; academics contribute through scientific studies and human resource training; business actors strengthen the local economy; communities preserve cultural and spiritual values; and the media functions as a medium for promotion and public education. The pentahelix model has proven effective in enhancing the competitiveness of religious tourism destinations through a sustainable, value-based, and inclusive approach.

Keywords: Pentahelix, Religious Tourism, Aer Mata Ebhu.

Abstrak

Tujuan penelitian ini adalah untuk melihat model pengembangan wisata religi dengan pendekatan pentahelik pada wisata religi air mata ebhu di kabupaten Bangkalan. Penelitian ini menggunakan pendekatan kualitatif dengan jenis penelitian field research yang datanya bersumber dari data primer dan skunder. Data primer diambil dari observasi dan wawancara, sedangkan data skunder diambil dari dokumentasi. Analisis data

diambil dari dari reduksi, display dan verifikasi data yang divalidasi menggunakan sumber dan data. Hasil penelitian menunjukkan bahwa keberhasilan pengembangan wisata religi sangat bergantung pada sinergi antar unsur pentahelix. Pemerintah berperan dalam regulasi dan infrastruktur; akademisi dalam kajian ilmiah dan pelatihan SDM; pelaku usaha dalam penguatan ekonomi lokal; komunitas sebagai penjaga nilai-nilai budaya dan spiritual; serta media sebagai sarana promosi dan edukasi publik. Model pentahelix terbukti mampu memperkuat daya saing destinasi wisata religi dengan pendekatan yang berkelanjutan, berbasis nilai, dan inklusif.

Kata Kunci: Pentahelix, Wisata Religi, Aer Mata Ebhu.

Introduction

Indonesia possesses extraordinary archipelagic diversity. The beauty of its natural landscapes and historical heritage has become one of the main tourist attractions for both domestic and international visitors, providing regions with opportunities to establish distinctive identities in developing the tourism sector. Effective tourism management can become a valuable asset and serve as a significant source of income for both the government and local communities surrounding tourist destinations.¹ The increasing number of tourist visits contributes positively to regional original revenue (*Pendapatan Asli Daerah* [PAD]) through tax revenue generation and simultaneously strengthens the economic conditions of local communities.²

The existence of tourism is closely associated with the diversity of natural resources, arts and culture, community traditions, and tourism potential reflected in the various facilities owned by a region, all of which constitute fundamental capital for tourism development. According to Law No. 10 of 2009 concerning Tourism, tourism encompasses various forms of travel activities supported by a range of services and facilities provided by the central government, local governments, business actors, and the community.³ Tourism development is carried out in response to the dynamics of globalization. The objective of tourism development is to map strategic activities and tourism

¹ Maratun Saadah et al., "Pengembangan Pengelolaan Pariwisata oleh Badan Usaha Milik Desa di Jambi," *KAMBOTI: Jurnal Sosial dan Humaniora* 1, no. 2 (2021): 182–92, <https://doi.org/10.51135/kambotivol1issue2page182-192>.

² Manahati Zebua, *Inspirasi Pengembangan Pariwisata Daerah* (Yogyakarta: Deepublish, 2016). 125.

³ Andriwiguna Adhy, *Kebijakan Pengembangan Pariwisata* (Yogyakarta: CV. Bintang Semesta Media, 2022). 1

trajectories as part of national development and cultural preservation efforts, which remain significant challenges for Indonesia.⁴

Therefore, it is necessary to incorporate the pentahelix concept into tourism development. The implementation of the pentahelix concept in tourism development must be strengthened through coordination and collective commitment in order to realize tourism potential while prioritizing local wisdom. The actors involved in the pentahelix framework include academics, the private sector or business actors, communities, government, and the media.⁵ The collaboration among pentahelix actors plays a crucial role in managing tourism destinations with global competitiveness. This is reflected in the Regulation of the Minister of Tourism of the Republic of Indonesia No. 14 of 2016 concerning Guidelines for Sustainable Tourism Destinations, which emphasizes that creating orchestration and ensuring the quality of tourism destinations, as well as generating meaningful tourism experiences and benefits for society and the environment, require a tourism system driven by the optimization of the roles of academics, business actors, communities, government, and the media.⁶

Madura Island offers considerable potential in natural, cultural, and historical tourism. Bangkalan Regency is one of the regencies in Madura that is geographically closest to the capital city of East Java Province, namely Surabaya City. Bangkalan Regency features several tourist destinations, one of which is the *Aer Mata Ebbu* religious tourism site located in Buduran Village, Arosbaya District. *Aer Mata Ebbu* tells the story of a wise queen who was devoted and obedient to her husband, symbolizing a mother's profound love and sacrifice for her children. The management of the *Aer Mata Ebbu* tourism site is predominantly controlled by a single family, resulting in limited public authority to regulate or challenge managerial policies, as the management system has been inherited across generations.⁷ Therefore, it is important to conduct research on

⁴ Tomy Saladin Azis, "KONTRIBUSI WISATA RELIGI DALAM PENGEMBANGAN EKONOMI MASYARAKAT DI LINGKUNGAN ASTANA GUNUNG JATI KABUPATEN CIREBON," *Komitmen: Jurnal Ilmiah Manajemen* 4, no. 2 (April 14, 2023): 1–12, <https://doi.org/10.15575/jim.v4i2.25148>.

⁵ Mustiqowati Ummul Fitriyyah, "PENGEMBANGAN WISATA HALAL DENGAN MODEL PENTAHELIX," *Jurnal El-Riyasah* 13, no. 2 (2022).

⁶ Teguh Iman Pribadi and Muhamad Alam Setiawan, "Peran Pentahelix dalam Pengembangan Pariwisata Berbasis Masyarakat di Desa Wisata Bonjeruk, Kabupaten Lombok Tengah," *CENDEKIA: Jurnal Penelitian dan Pengkajian Ilmiah* 1, no. 7 (July 11, 2024): 305–16, <https://doi.org/10.62335/cesa0k76>.

⁷ Raden Mas Mohammad Wispandono and Muhammad Fatkhul Zahroni, "Partisipasi Masyarakat dalam Pengembangan Wisata Religi Aer Mata Ebu Di Arosbaya Bangkalan: Community Participation in the Development of Aer Mata Ebu Religious Tourism in Arosbaya Bangkalan," *Jurnal Sinar Manajemen* 10, no. 1 (March 21, 2023): 1–12, <https://doi.org/10.56338/jsm.v10i1.3412>.

the Religious Tourism Development Model Using a Pentahelix Approach at the *Aer Mata Ebbu* Religious Tourism Site in Buduran Village, Arosbaya, Bangkalan.

Methods

This study employed a qualitative approach. According to Creswell, qualitative research is a method used to explore and understand the meanings of social or humanitarian issues derived from individuals or groups.⁸ Social problems emerging from individuals and communities can be examined through this research approach in order to identify accurate problem-solving strategies. This study adopted a case study design. According to Yin,⁹ case study research focuses on a particular location as the object of investigation. The research was conducted in Bangkalan Regency, specifically at the *Rato Ebbu* Religious Tourism site. The study utilized primary data obtained through observation and interviews, as well as secondary data collected from documentation.

Data collection techniques employed in this research included observation, interviews, and documentation. Observation was conducted to examine the actual conditions of the research object in order to obtain relevant information. Interviews were used as a technique for collecting research data by posing questions to informants.¹⁰ Documentation constituted a data collection technique involving records, transcripts, books, and other relevant materials to support the research process.¹¹

The data analysis technique applied in this study was interactive data analysis. The collected data were triangulated using data and source triangulation to ensure the credibility and validity of the findings. The data obtained from the field were analyzed through the following stages: first, data reduction, which refers to the process of selecting, focusing, simplifying, abstracting, and transforming raw data derived from written field notes. Second, the findings of this qualitative research were presented in the form of concise descriptions and, where necessary, supported by diagrams to explain relationships among categories or groups.¹² Third, data verification was conducted to generate new findings that had not previously been identified by other researchers.

⁸ Robert Yin K, *Studi Kasus Desain Dan Metode* (Jakarta: Raja Grafindo Persada, 2013). 29.

¹⁰ Sugiyono Sugiyono, *Metode Penelitian Pendidikan Pendekatan Kuantitatif, Kualitatif, Dan R&D* (Bandung: Alfabeta, 2010). 138-140.

¹¹ Basrowi and Suwandi., *Memahami Penelitian Kualitatif* (Jakarta: Rineka Cipta, 2008). 58.

¹² Syarifah Aini and Mualim Wijaya, "Metode Mimicry-Memorization (Mim-Mem Method) dalam Meningkatkan Penguasaan Mufrodat Peserta Didik di Madrasah," *PALAPA* 6, no. 1 (May 26, 2018): 90–110, <https://doi.org/10.36088/palapa.v6i1.61>.

Results and Discussion

Management of *Aeng Mata Ebbu* Religious Tourism

Religious tourism is a form of tourism that focuses on visits to places possessing spiritual, religious, or historical significance related to particular belief systems. The management of religious tourism must consider cultural, spiritual, economic, and preservation aspects related to the religious and social values of local communities. Moreover, the *Aer Mata Ebbu* religious tourism site is located on Madura Island, particularly in Bangkalan Regency, which is widely recognized as the “City of *Dzikir* and *Sholawat*.” Therefore, serious and sustainable management is required to preserve the cultural and religious values that have become integral to the social life of the Madurese community.

The management of *Aer Mata Ebbu* religious tourism must be capable of identifying existing potentials in order to enhance its attractiveness to both domestic and international tourists. The targeted tourist segment should align with the primary focus of the destination, such as places of worship, the graves of religious figures, or historical sites. *Aer Mata Ebbu* is categorized as a royal tomb tourism destination located in Bangkalan Regency.

In addition, the management is required to develop infrastructure capable of supporting the tourism destination, including places of worship, toilets, accommodation facilities, and comfortable transportation access. Convenient accessibility can positively influence tourists’ reviews and perceptions of the destination. Furthermore, the management of *Aer Mata Ebbu* places strong emphasis on preserving the sacredness of the tomb by implementing regulations governing tourists’ behavior.

Operational Management of *Rato Ebbu* Religious Tourism in Bangkalan

The operational management of tourism cannot be separated from security management, as security constitutes a primary indicator in the management of religious tourism destinations. In fact, global issues have increasingly highlighted security concerns in various tourist destinations. Effective security management provides visitors with a sense of safety in carrying out religious worship or spiritual activities without anxiety or concern. The *Rato Ebbu* tomb in Bangkalan, Madura, is one of the religious tourism destinations with considerable potential to attract visitors. However, an analysis of the security aspects at this site indicates several areas requiring particular attention, including the following:

1. Facilities and Infrastructure

The *Air Mata Rato Ebbu* tourism destination, located in Arosbaya District, Bangkalan Regency, is a religious tourism site featuring the burial complex of Madurese kings. Both domestic and international tourists frequently visit this destination for pilgrimage purposes. The cemetery complex possesses a distinctive characteristic, as the architectural design of the *Air Mata Rato Ebbu*

religious tourism site is adorned with carvings resembling temples or monumental grave structures constructed from white stone or *batu olet* marble. This architectural uniqueness serves as a major attraction that encourages tourists to visit the destination.

Nevertheless, several studies have found that supporting facilities surrounding the *Rato Ebhu* tomb complex remain limited. For instance, the lack of storage facilities for tourists and pilgrims may increase the risk of losing valuable belongings. In addition, the parking area is limited and poorly organized, potentially disrupting transportation access for pilgrims due to traffic congestion and, in more severe cases, increasing the risk of traffic accidents. This condition is caused by parking facilities that are only designed to accommodate motorcycles and private cars. Meanwhile, parking spaces for buses remain highly inadequate, thereby interfering with the overall traffic flow. Therefore, the development and expansion of parking facilities are necessary to ensure that access to the *Air Mata Rato Ebhu* destination remains unobstructed and that visitors experience greater comfort during their journey.¹³

In addition to parking-related issues, another significant concern is the large number of beggars circulating around the cemetery area. Most of these beggars are economically disadvantaged children who engage in begging activities directed toward visitors, thereby disrupting tourists' comfort and spiritual experience. The children generally gather near the entrance gate of the cemetery complex, indicating the need for special attention and educational initiatives aimed at improving the future prospects of underprivileged children. Furthermore, improvements in the management system of *Air Mata Rato Ebhu* religious tourism are essential in order to optimize its tourism potential more effectively.

2. Environmental Cleanliness and Waste Management

Cleanliness management is equally important as security management, as the cleanliness of tourist destinations significantly influences visitors' perceptions and experiences. According to the Environmental Status Report of Bangkalan Regency in 2009, waste management efforts using the 3R mechanism (*Reduce, Reuse, Recycle*) had been implemented at the neighborhood (*RT/RW*) level as a strategy to reduce the burden on final disposal sites (*Tempat Pembuangan Akhir* [TPA]). However, the implementation of the 3R mechanism in religious tourism areas such as the *Rato Ebhu* tomb complex has not been specifically identified. The lack of adequate waste management facilities within the cemetery area may result in waste accumulation and disrupt visitor comfort.

¹³ Winanda Mustofa and Khoirun Nasik, "Pengembangan Wisata Religi Kabupaten Bangkalan Dengan Pendekatan Maqasid Al-Syari'ah. Jurnal Hukum Ekonomi Syariah Dan Hukum Islam," *Jurnal Hukum Ekonomi Syariah Dan Hukum Islam* 1, no. 2 (2023), <https://doi.org/10.58518/al-faruq.v1i2.1075>.

The Environmental Status Report of Bangkalan Regency in 2007 also noted that hazardous and toxic waste (*B3*) from oil and gas drilling industries constituted a dominant environmental issue in Bangkalan Regency. Nevertheless, no specific information was provided regarding waste management practices in the *Rato Ebbu* tomb area. Inadequate waste management may negatively affect environmental quality and visitor health. Therefore, it is necessary to provide adequate waste management facilities, including the separation of organic and non-organic waste bins within the cemetery area. In addition, educational initiatives for visitors regarding environmental cleanliness and proper waste disposal practices must also be implemented.

The Role of Pentahelix Actors in the Development of *Aeng Mata Ebbu* Religious Tourism

The Pentahelix model involves five main actors: Government, Academics, Business, Community, and Media. The following explains the role of each actor in the context of developing *Aeng Mata Ebbu* religious tourism:

1. Government

Local government plays a role in policy formulation, infrastructure provision, and the facilitation of tourism development. This is reflected in the Governor of East Java Regulation No. 81 of 2018 concerning the Implementation Regulation of East Java Provincial Regulation No. 6 of 2017, which specifically regulates tourism development. Within the Regional Spatial Planning (*RTRW*), the regulation includes natural tourism parks and cultural and scientific heritage areas, such as the tomb of *Syaikhbona Kholil* and the *Pesarean Aer Mata Ebbu* in Bangkalan Regency. The realization of Bangkalan as a tourism destination based on local wisdom, quality, competitiveness, and sustainability for community welfare represents the vision pursued by the Bangkalan government.

The government also contributes by providing relevant training programs and adequate infrastructure to support tourism development. Field findings indicate that the Tourism Office of Bangkalan Regency conducts socialization programs and training for the community, including destination management training, tour guide training, culinary training, and other programs related to capacity building and human resource development. In addition, government support may include the provision of infrastructure, capital assistance, educational support, counseling, and community mentoring.

Tourism management constitutes a shared responsibility between the central and local governments, making the distribution of managerial roles highly important. The managers of *Aer Mata Ebbu* tourism coordinate with the village government, followed by district and provincial governments, and

eventually the central government. The Provincial Government implements tourism destination management in accordance with regulations established by the Central Government. Subsequently, Regency or Municipal Governments continue the management process based on provincial policies, and this hierarchical pattern extends to the lowest administrative level. This framework is reflected in Article 4 paragraph 3 of Government Regulation of the Republic of Indonesia No. 50 of 2011 concerning the National Tourism Development Master Plan (*RIPPARNAS*) 2010–2025, which states that *RIPPARNAS* and Provincial Tourism Development Master Plans (*RIPPARProvinsi*) serve as guidelines for the formulation of Regency Tourism Development Master Plans (*RIPPARKabupaten*). Therefore, tourism management implemented by lower-level regional governments must align with the policies established by higher governmental authorities.

2. Academics

Aer Mata Ebbu, as the burial complex of Madurese kings located in Buduran Village, Arosbaya District, Bangkalan Regency, has become one of the prominent religious tourism destinations in the region. Its development process cannot be separated from the role of academics, who function as pillars of knowledge by providing theoretical, methodological, and empirical foundations for religious tourism development. Through research, teaching, and community service activities, academics not only produce new knowledge but also facilitate knowledge transfer to policymakers within the pentahelix ecosystem.

The contribution of academics has been significant, as evidenced by several studies conducted on *Aer Mata Ebbu*. One example is the study conducted by Wispandono and Zahrotul concerning Community Participation in the Development of *Aer Mata Ebbu* Religious Tourism in Arosbaya, Bangkalan, which found that community participation remained relatively low due to limited economic capacity and human resources. The existence of numerous universities in Madura, particularly in Bangkalan, represents substantial potential for supporting the development of *Aer Mata Ebbu* religious tourism.

However, academics also face several challenges in contributing to religious tourism development, including limited research funding, gaps between theory and practice, and the lack of effective mechanisms for translating research findings into policies and practical implementation. Furthermore, collaboration between academics and other stakeholders still needs to be strengthened to ensure that the generated knowledge can be effectively applied in religious tourism development.

3. Business Sector

The business or tourism industry sector plays a vital role in creating economic value and supporting the operation of religious tourism destinations

in Indonesia. Business actors within the religious tourism ecosystem function not only as providers of services and products for tourists but also as economic accelerators that stimulate local economic growth and create employment opportunities for surrounding communities.

Several business sectors possess strong potential in the areas surrounding religious tourism destinations. First, tour operators and travel agencies provide pilgrimage tour packages specifically designed to visit religious sites. Second, sharia-compliant and conventional accommodations, including hotels, guesthouses, and homestays, offer facilities tailored to the needs of religious tourists. Third, halal and religious culinary businesses, such as restaurants and food vendors, provide food products that comply with religious principles. Fourth, producers and sellers of religious souvenirs manufacture and market handicrafts, religious clothing, holy books, and religious artifacts. Fifth, transportation providers offer specialized services for groups of religious tourists. These business sectors can support the development of *Air Mata Ebbu* religious tourism by increasing its attractiveness to both domestic and international visitors.

4. Community

Research findings indicate that community participation in Buduran Village regarding the development of *Aer Mata Ebbu* tourism remains relatively limited, particularly in three main aspects. First, planning: local communities are rarely involved in tourism development planning processes, as decisions are often made by tourism managers or external parties without consultation with local residents. Second, implementation: community involvement in tourism-related activities, such as providing services or local products, remains limited due to insufficient capital, skills, and access to information. Third, supervision: monitoring and oversight of tourism management are predominantly conducted by tourism managers or specific community leaders, while broader public participation remains low.

5. Media

The media plays a strategic role in the development of religious tourism because it serves as a medium for promoting and disseminating information about tourism destinations to the broader public. The media contributes by publishing information and compelling narratives about *Aeng Mata Ebbu*, helping to establish a positive image of the tourism destination, and utilizing digital platforms to reach wider audiences. More specifically, the role of media in the development of *Air Mata Ebbu* religious tourism includes: first, promoting and publicizing religious tourism destinations; second, building a positive regional image; third, educating communities and tourists; fourth, encouraging collaboration and community participation; fifth, serving as a

platform for supervision and advocacy; and sixth, stimulating religion-based creative economic activities.

Conclusion

The development of *Air Mata Ebbu* religious tourism requires a collaborative approach involving multiple stakeholders. The pentahelix model, which encompasses the elements of government, academics, business actors, communities, and media, represents an effective strategy for promoting the potential of this tourism destination in a sustainable, religious, and inclusive manner. Overall, collaboration among the pentahelix elements creates synergy in building a strong religious tourism ecosystem that is rooted in spiritual values while generating tangible economic impacts for surrounding communities. If implemented consistently and based on active participation, this approach has the potential to position *Air Mata Ebbu* as a leading religious tourism icon in Madura and East Java.

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