

THE POTENTIAL FOR THE DEVELOPMENT OF HALAL TOURISM AT THE
MARINE TOURISM PARK IN THE SOUTH JAWAI SUBDISTRICT, SAMBAS
REGENCY

Wanto

Universitas Sultan Muhammad Syafiuddin Sambas, Indonesia

Corresponden* E-mail: wantosyamsudin81@gmail.com

ABSTRACT

Halal tourism development has emerged as a strategic catalyst for enhancing regional economic diversification rooted in Islamic values. This study aims to analyse the empirical conditions, evaluate the potential for halal tourism development, and identify the driving and inhibiting factors at Taman Wisata Bahari, Jawai Laut Village, South Jawai District, Sambas Regency. Employing a qualitative descriptive field research approach, data were gathered through in-depth interviews with site managers, local vendors and tourists, complemented by participatory observation and documentation. Analytical procedures comprised data reduction, data display and conclusion verification, authenticated via methodological and source triangulation. The findings reveal that Taman Wisata Bahari has undergone substantial enhancements in accessibility, culinary outlets and coastal recreational facilities. The destination demonstrates strong potential for halal tourism through its unspoilt natural attractions, access to halal food, adequate prayer facilities, and Muslim-friendly accommodation practices that adhere to Islamic ethical standards. However, institutional growth is primarily constrained by a lack of financial capital and bottlenecks in supporting infrastructure, despite high visitor interest. This study suggests the need for collaborative synergy amongst local government authorities, community-based tourism stakeholders, and Islamic financial institutions to institutionalise coastal halal tourism standards and sustainable funding mechanisms in Sambas.

Keywords: Coastal Tourism; Halal Tourism; Islamic Economics; Muslim-Friendly Hospitality; Regional Development.

A. INTRODUCTION

The shift in the global economic paradigm over the last two decades has seen a significant expansion of the Islamic economy, moving from its original focus on the monetary and financial intermediation sectors (*Islamic banking and finance*) towards the strengthening of the real sector (*halal lifestyle and real sector*). One of the most progressive pillars of growth within this ecosystem is the halal tourism industry (*halal tourism*) or *Muslim-friendly tourism*, (Battour & Ismail, 2016) ([& Ismail, 2016](#); [Vargas-Sánchez & Moral-Moral, 2019](#)). The growth of the global Muslim population, accompanied by rising purchasing power and religious awareness, has transformed travel preferences. According to the *Global Muslim Travel Index* report (Mastercard & CrescentRating, 2023), the global Muslim travel market is projected to recover and exceed 230 million tourist arrivals, with expenditure reaching hundreds of billions of US dollars. This phenomenon demonstrates that halal tourism is no longer a *niche market* but has become a mainstream segment within the global tourism industry, making a tangible contribution to the diversification of regional revenue and the growth of Regional Gross Domestic Product (RGDP) (El-Gohary, 2016; Henderson, 2010).

Ontologically and philosophically, tourism in Islam is deeply rooted in the concepts of *rihlah* and *sayr fi al-ard* (exploration of the earth) as a means of spiritual contemplation, reflection on nature, and the fostering of socio-economic ties. The Qur'an explicitly commands humankind to undertake journeys in order to draw lessons from the history of civilisations and to marvel at the grandeur of Allah's creation, as enshrined in Surah Al-'Imran [3]: 137:

قَدْ خَلَتْ مِنْ قَبْلِكُمْ سُنَنٌ فَسِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكَذِّبِينَ

137. Indeed, the ways of Allah have already passed before you; therefore, travel throughout the earth and observe how the end of those who denied (the messengers) turned out.

A similar command is also emphasised in Surah An-Nahl [16]: 36 and Al-'Ankabut [29]: 20. From an Islamic economics perspective, leisure travel is not viewed as hedonistic consumerism, but rather as an activity of religious merit that falls within the framework of the *Maqāṣid al-Sharīah* specifically the preservation of religion (*ḥifẓ al-dīn*), life (*ḥifẓ al-nafs*), and wealth (*ḥifẓ al-māl*) (Ahyani et al., 2021). Therefore, the provision of destinations that guarantee the fulfilment of basic needs for worship, halal food, and a morally dignified recreational environment is an institutional imperative.

At national level, Indonesia has positioned halal tourism as one of the main drivers of the national economy, supported by Law No. 10 of 2009 on Tourism and the regulatory framework for Sharia through Fatwa No. 108/DSN-MUI/X/2016 of the National Sharia Council of the Indonesian Ulema Council (MUI) on Guidelines for the Organisation of Tourism Based on Sharia Principles ([DSN-MUI, 2016](#)). This regulation stipulates that Sharia-compliant tourist destinations must integrate the provision of facilities for worship, guarantees of the halal status of culinary products, sanitary purity (*tahārah*), and accommodation services that uphold moral standards and Sharia compliance. Although Indonesia consistently ranks at the top of the GMTI's list of the world's most Muslim-friendly tourist destinations, disparities in development between regions remain a fundamental empirical challenge. The majority of studies and policy interventions regarding halal tourism remain concentrated on established destinations (*tier-1 destinations*) such as West Nusa Tenggara, Aceh, and West Sumatra (Jaelani, 2017). Conversely, secondary coastal regions (*peripheral coastal regions*) outside the islands of Java and Sumatra have been relatively neglected in formal development plans.

This disparity is particularly evident in Sambas Regency, West Kalimantan Province. Situated on Indonesia's northern border, which directly adjoins Sarawak, Malaysia, Sambas Regency possesses exceptional geostrategic advantages for the development of *cross-border* tourism. Sambas's demographic, which is predominantly of Malay ethnicity and Muslim faith, serves as a strong social and cultural asset in the natural adoption of Sharia principles. One rapidly developing coastal asset is the Marine Tourism Park in Jawai Laut Village, South Jawai Sub-district. This destination offers unspoilt coastal scenery, a diverse range of local seafood cuisine, and a high volume of domestic tourist visits, which contribute directly to the economic vitality of the coastal community.

Although tourism activity at the Marine Tourism Park shows positive momentum, the implementation of the halal tourism concept at this destination remains organic, sporadic and has not yet been formalised. Local businesses and managers have spontaneously provided halal food and simple facilities for wudu and prayer, as well as upholding standards of social decorum. However, this destination faces acute structural constraints, particularly limited investment

capital, the absence of official halal certification, a lack of literacy regarding Sharia-based CHSE (*Cleanliness, Health, Safety, Environmental Sustainability*) standards, and the absence of support from inclusive financing schemes offered by Sharia banks or financial institutions. This situation reflects a ‘‘ a disparity between massive market potential and the readiness of the institutional ecosystem at the local level.

Academically, much of the previous literature on halal tourism has examined urban destinations or cultural heritage sites that already have integrated regulations (Carboni et al., 2014; Ryan, 2016) . There remains a lack of empirical studies that comprehensively examine models of halal tourism adoption in rural coastal border areas that rely on local community initiatives (*community-based halal coastal tourism*). Therefore, this study aims to fill this gap in the literature. This study aims to: (1) analyse the actual conditions of the attractions and infrastructure at the Jawai Selatan Sub-district Marine Tourism Park; (2) identify and map the potential for halal tourism development based on the criteria for Muslim-friendly tourism standards; and (3) formulate the determining factors both enabling and constraining in accelerating the halal tourism ecosystem in the area. It is hoped that the findings of this study will make a theoretical contribution to the literature on coastal Islamic economic geography and serve as a practical policy reference for the Sambas Regency Local Government in designing the sustainable governance of border tourism destinations.

B. METHOD

This study employs a qualitative approach using *an intrinsic case study* design through in-depth *field research* (Creswell, 2018) . This approach was chosen to comprehensively analyse contemporary socio-ecological phenomena at the site level regarding how halal tourism initiatives are organically adopted, interpreted and practised by communities in coastal border areas. Through the critical constructivism paradigm, the researcher acts as a ‘key instrument’ to reflect on the substantive meaning behind the social interactions between managers, local trading communities, and tourists (Denzin & Lincoln, 2018) , so that the empirical dynamics relating to the potential and constraints of halal tourism development can be understood within their natural context.

The research was centred on Taman Wisata Bahari, Jawai Laut Village, South Jawai Sub-district, Sambas Regency, West Kalimantan. The selection of this area was based on geostrategic and cultural considerations: firstly, its location on the northern border between Indonesia and Malaysia, which opens up opportunities for the development of *cross-border halal tourism*; secondly, the local demographic, which is predominantly of Malay ethnicity and Muslim faith, meaning that Sharia values are deeply rooted in local social norms; and thirdly, the status of Taman Wisata Bahari as a coastal tourist destination undergoing rapid transformation, yet still facing capital constraints and lacking formal certification.

Informants were selected using *purposive sampling* combined with *snowball sampling* to identify actors with authority, economic involvement and direct experience in the field (Patton, 2015) . Informants were classified into four strategic groups: tourism site managers or the Tourism Awareness Group (Pokdarwis) and village officials (P1–P3); micro-entrepreneurs and coastal food vendors (U1–U7); domestic Muslim tourists from both family and community segments (W1–W10); and religious figures and representatives of local tourism agencies (T1–T2). The data collection process involved a total of 22 informants and was halted upon reaching *data saturation*, at which point further interviews no longer yielded new information or variations on existing themes.

Field data collection relied on the triangulation of three main techniques. Semi-structured in-depth interviews were conducted with reference to an interview guide adapted from the Muslim-friendly tourism dimensions of *the Global Muslim Travel Index* (GMTI) and DSN-MUI Fatwa No. 108/DSN-MUI/X/2016, focusing on the assurance of halal food, the suitability of places of worship, hospitality/accommodation ethics, and financing schemes. These interviews were supplemented by direct participatory observation of the physical conditions of road accessibility, the separation of wudhu facilities and musallas, the cleanliness of food stalls, and norms of public decency on the beachfront. In addition, the researchers conducted a review of documentation, including statistical data on visitors to the tourist village, the monographic profile of Jawai Laut Village, local regulations concerning tourism management in Sambas, and visual evidence of recreational facilities.

Data analysis was carried out interactively and iteratively, following the ‘model’, which comprises three simultaneous processes: *data condensation*, *data display*, and *conclusion drawing or verification*. All audio recordings were transcribed verbatim and combined with *field notes*, after which they were thematically *coded*. The categorised data were then presented in the form of thematic matrices and conceptual networks to clarify the interrelationships between factors. In the final stage, the researcher derived theoretical propositions by comparing the empirical findings in Sambas with the literature on Islamic economics and halal destination governance.

The quality and validity of the findings are ensured through four rigorous criteria from ‘. Credibility is achieved through double triangulation (sources and techniques), *prolonged engagement* in the field, and *member checking* by having key informants reconfirm draft transcripts. *Transferability* is established through a ‘*thick description*’ of the typology of rural coastal areas in South Jawai, so that it may serve as a comparative reference for research in similar contexts. Meanwhile, *dependability* and confirmability are maintained through a methodological *audit trail* and the researcher’s reflective notes to avoid personal subjectivity. All stages of the research were conducted in accordance with scientific research ethics, including the use of voluntary *informed consent* forms and the anonymisation of informants’ identities.

Results and Discussion

Socio-Economic *Transformation* and the Initiation of Community-Based Tourism

Bahari Beach is one of the beaches located in South Jawai Sub-district, Sambas Regency. Bahari Beach is managed by the local community of Bukit Raya Hamlet who are keen to participate. The distance to Wisata Bahari Beach is estimated at 70 km, or approximately 1 hour 30 minutes, from the capital of Sambas Regency. Wisata Bahari Beach can be reached by either two-wheeled or four-wheeled vehicles.

Historically, Bahari Beach has existed for a long time; it was once an unmanaged and undeveloped stretch of beach and forest. In 2019, a resident of Jawai Laut Village took the initiative to encourage local residents to clean up this unspoilt beach and form the Bahari Beach Tourism Awareness Group, comprising 52 members. This tourism awareness group is chaired by Mr Mahrus Sandosi. In 2020, the Bahari Beach Tourism Awareness Group was officially recognised by the Head of the Tourism, Youth and Sports Office of Sambas Regency (). Workers employed by the tourism awareness group are not simply accepted on a whim and allowed to work as they please. Rather, they are limited to those who have been working there since the development of Pantai Wisata Bahari began up to the present day. However, by mutual agreement amongst the group’s members, any local resident wishing to work or sell goods in the beach area is permitted to do so. After forming the management committee for the tourism

awareness group and holding discussions, when Bahari Beach was first opened, no entrance fee was charged; visitors were only required to pay a motorbike parking fee of Rp 3,000 per motorbike. A portion of the proceeds from these fees is used for development, cleaning and the addition of facilities at Bahari Beach.

The tourist attractions at Bahari Beach consist of both natural and man-made features. The natural attractions include beautiful panoramic views such as expanses of golden sand, natural scenery overlooking the sea, sunset views over the sea, and waves that are ideal for canoeing and swimming along the shoreline. In addition, Bahari Beach also features a man-made attraction: a children's swimming pool. The condition of supporting facilities in the Bahari Beach area is generally improving, particularly road access; previously, the road leading to the beach was in poor condition, but since Bahari Beach has become popular with visitors, the road to the site has been upgraded. Infrastructure is a key factor in boosting the growth of the tourism sector.

The development of adequate transport facilities, accommodation and information services is essential to attract visitors. The Bahari Beach tourist area also provides a prayer room for visitors wishing to pray, as well as public toilets. The beach area also features a canteen selling food and drink, gazebos and a spacious car park (Disparpora, 2024).

The development of the Marine Tourism Park (TWB) in Bukit Raya hamlet is situated some distance from the capital of Sambas Regency. Since it was established through community-led efforts in 2019, the area—which was originally unmanaged coastal scrubland—has been transformed by the initiative of 52 local residents through the formation of a Tourism Awareness Group (Pokdarwis) under the leadership of Mr Mahrus Sandosi, which was subsequently officially recognised by the Sambas Regency Department of Tourism, Youth and Sport (Disparpora) in 2020. Initial revenue, which relied solely on a motorbike parking fee of Rp3,000, was reallocated towards the development of basic facilities, cleanliness and the expansion of the recreational area.

This initiative reflects the success of the *Community-Based Tourism* (CBT) model. The presence of TWB has catalysed *occupational shifts* and the diversification of income for coastal families. Some farmers, fishermen and housewives now engage in new productive economic activities by opening food stalls, coffee shops and marine tourism rental services. These findings are consistent with the arguments put forward by [Satriana and Faridah \(2018\)](#) and [Mulyana and Sasana \(2020\)](#), who assert that community-based tourism can serve as an effective instrument for local economic redistribution, whilst simultaneously strengthening the economic resilience of households in coastal rural areas.

Actual Conditions of Attractions and Readiness of Muslim-Friendly Infrastructure

The current state of the Marine Tourism Park demonstrates an integration of *natural* and man-made attractions. The natural landscape comprising stretches of yellow sandy beach, the horizon of the Natuna Sea, panoramic sunsets, and gentle waves facilitates beach-based recreational activities such as swimming, and canoeing. To complement these natural attractions, the management has built man-made recreational facilities, including a children's swimming pool, relaxation gazebos, a meeting stage, and *photo spots* that make the most of the coastal scenery.

From an accessibility perspective, the quality of the road infrastructure leading to the destination via Matang Terap Village has been improved through tarmacking, although some sections of the connecting roads still require further surfacing work. In the tourism industry, the availability of physical infrastructure is a key determinant of visitor satisfaction and their willingness to return ([Subarkah, 2018](#)).

With regard to the provision of facilities for worship and sanitation, the TWB management has provided a well-maintained and suitable prayer room, equipped with a supply of clean fresh water for ritual purification (*tahārah*), separate toilets, and an adequate car park. Based on [DSN-MUI Fatwa No. 108/DSN-MUI/X/2016](#) on Guidelines for the Organisation of Tourism Based on Sharia Principles, the provision of prayer facilities that are hygienic, easily accessible and free from impurity is a fundamental requirement for Sharia-compliant tourist destinations. The provision of prayer facilities at TWB demonstrates that local managers have intuitively adopted the basic principles of Muslim-friendly service, enabling tourists to enjoy their leisure time without compromising their religious obligations.

Analysis of the Potential for Halal Tourism Development: Integrating the Dimensions of Muslim Tourists' Needs

The potential for developing TWB into a halal tourism destination can be assessed through three pillars of meeting the basic needs of Muslim tourists:

Guaranteed Supply of Halal and Thayyib Food (*Halal Food Supply*)

The most fundamental need for Muslim tourists whilst travelling is easy access to halal food and drink ([Battour & Ismail, 2016](#)). At TWB, all food stalls and cafés are run by the Muslim community of Bukit Raya hamlet, serving a menu of fresh *seafood* and traditional Sambas Malay cuisine. Empirically, the raw ingredients, processing methods and presentation are free from non-halal elements (pork, alcohol or carrion). However, a fundamental weakness lies in the absence of official halal certification from the Halal Product Guarantee Agency (BPJPH). The guarantee of halal status currently relies on *informal social and religious trust* amongst residents. This phenomenon confirms the findings of [Warto and Samsuri \(2020\)](#) that rural food-based SMEs are often hampered by a lack of understanding of regulations and the bureaucratic procedures involved in certification, even though formal halal certification is crucial for transforming cultural trust into a legal guarantee of quality recognised by both domestic and international tourists.

Muslim-Friendly Accommodation and Moral Compliance (*Muslim-Friendly Lodging*)

In the accommodation sector, Pokdarwis has been operating a group-owned homestay with five rooms. The management of this homestay enforces a strict guest selection policy: every prospective guest is required to present a valid identity card (KTP), and there is a strict ban on unmarried men and women, or those who are not mahram, sharing a room. The enforcement of these rules ensures a well-ordered, safe living environment, free from immoral behaviour.

Within the discourse on Islamic economics, such preventive policies constitute a tangible manifestation of *the Maqāṣid al-Sharīah*, particularly the preservation of the next generation and honour (*ḥifẓ an-nasl wa al-ʿird*) ([Ahyani et al., 2021](#)). As argued by [Henderson \(2010\)](#), Sharia-friendly accommodation is not merely measured by the physical grandeur of the building, but by compliance with a code of operational ethics that respects Islamic moral values.

Local Cultural Values and *Islamic Hospitality*

Social capital, in the form of the distinctive Sambas Malay *hospitality* and the openness of the local community, serves as a catalyst for visitors' comfort. The naturally religious social environment of TWB fosters a respectful recreational atmosphere, free from the circulation of alcoholic beverages, gambling and nightlife that contravenes Islamic law. The absence of immoral activities in this coastal area meets the criteria for a *family-friendly tourism destination*.

Determining Factors: Carrying Capacity and Structural Barriers

The development of the Marine Tourism Park as a halal tourism destination is influenced by the interaction between supporting and hindering factors, as summarised in the following table:

Table 1. Supporting and Hindering Factors

Dimension	Supporting Factors (Drivers)	Barriers
Attractions & Environment	Panoramic views of natural yellow sandy beaches, calm waves suitable for water recreation, and picturesque sunsets.	A coastal waste management and treatment system that is not yet integrated, resulting in the burden of daily cleaning costs.
Social & Cultural	Active participation of the Pokdarwis (52 members), a Malay-Muslim culture that upholds the ethics of politeness, and the hospitality of the local residents.	Low level of knowledge amongst local business operators regarding the technical concepts and standardisation of the global halal tourism industry.
Facilities & Regulations	Clean prayer rooms with fresh water, separate toilets, and Sharia-compliant accommodation rules (ID card and mahram required).	There is as yet no official halal certification (BPJPH) for food stalls, nor is there a framework in the form of the Sambas Halal Tourism Local Regulation.
Finance & Capital	Independent revenue from parking fees and voluntary contributions from local community groups.	Limited capital liquidity; the construction of a five-room homestay has absorbed approximately Rp200 million of the group's funds without access to Islamic bank financing.

As shown in the table above, *capital constraints* are the most fundamental obstacle. The construction of five homestay units has depleted the group's cash reserves to around Rp200 million, thereby hampering the allocation of funds for the maintenance of other facilities, landscaping, and the management of coastal waste collection. The lack of access to formal capital from Islamic financial institutions (Islamic banks and BMTs) at sub-district level has forced the managers to rely solely on revenue from parking tickets, which fluctuates significantly depending on the tourist season.

To break this deadlock, it is necessary to adopt the *Pentahelix* partnership model, which brings together five elements: academia, business actors/the Islamic banking industry, the community (Pokdarwis), the local government (Disparpora), and the media ([Nainggolan, 2020](#)). The Sambas Regency Government can facilitate a free halal certification programme (*Sehati*) for MSME operators on the Jawai Laut coast. Meanwhile, Islamic financial institutions can provide profit-sharing-based microfinance (*mudharabah/musyarakah*) or utilise ' ' and corporate social responsibility (CSR) funds to support environmentally friendly sanitation facilities and coastal waste management. This synergy will transform the natural potential of the TWB into a competitive and highly viable halal coastal tourism ecosystem along the border.

D. CONCLUSION

The research findings indicate that the Marine Tourism Park in Jawai Laut Village, South Jawai Sub-district, Sambas Regency has the potential to be developed as a halal tourism destination. This potential is underpinned by natural attractions such as the beach, the beauty of the sunset, and a natural atmosphere that appeals to tourists. In terms of accessibility and facilities, this destination is already supported by relatively adequate road access and the availability of basic facilities, such as places to eat, accommodation, a prayer room and public toilets. However, further development is still required, particularly in improving the quality of infrastructure, ensuring the availability of certified halal food and drink, and strengthening services in line with the principles of halal tourism. Factors supporting the development of halal tourism include natural beauty, beach cleanliness, the availability of photo spots, accessibility, and affordable food and drink prices. Meanwhile, limited facilities and infrastructure, as well as a lack of funding sources, are the main obstacles to optimising this tourism potential. Therefore, the development of the Marine Tourism Park requires synergy between the local government, managers and the community through financial support, improved facilities, strengthened guarantees of product halal certification, and the application of the principles of safety, comfort, cleanliness and hospitality in service provision. With these measures, the Marine Tourism Park has the potential to become a competitive halal tourism destination whilst contributing to the economic growth of the local community.

REFERENCES

- Ahyani, H., Permana, D., & Dian, A. (2021). The concept of halal tourism in Indonesia: Opportunities and challenges in the digitalisation era. *Al-Iqtishad: Journal of Islamic Economics*, 12 (2), 241–262. <https://doi.org/10.24042/al-iqtishad.v12i2.7153>
- Battour, M., & Ismail, M. N. (2016). Halal tourism: Concepts, practices, challenges and future. *Tourism Management Perspectives*, 19 , 150–154. <https://doi.org/10.1016/j.tmp.2015.12.001>
- Carboni, M., Perelli, C., & Sistu, G. (2014). Is Islamic tourism a viable option for Tunisian tourism? Insights from Djerba. **Tourism Management Perspectives**, 11 , 1–9. <https://doi.org/10.1016/j.tmp.2013.12.004>
- Creswell, J. W. (2018). *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*, 5th ed. SAGE Publications, Inc.
- Denzin, N. K., & Lincoln, Y. S. (2018). *The SAGE Handbook of Qualitative Research*. SAGE Publications.
- El-Gohary, H. (2016). Halal tourism, is it really Halal? *Tourism Management Perspectives*, 19 , 124–130. <https://doi.org/10.1016/j.tmp.2015.12.004>
- Haryanti, D. (2021). Kompas Gramedia's Corporate Social Responsibility Programme Based on the Triple Bottom Line. *Journal of Social Work*, 4 (1), 51–56. <https://doi.org/https://doi.org/10.24198/focus.v4i1.33815>
- Henderson, J. C. (2010). Sharia-compliant hotels. *Tourism and Hospitality Research*, 10 (3), 246–254. <https://doi.org/10.1177/1467358410370868>
- Jaelani, A. (2017). The halal tourism industry in Indonesia: Potential and challenges. In *Munich Personal RePEc Archive (MPRA): Vol. Paper No. 79432*. <https://doi.org/10.2139/ssrn.2907409>
- Lincoln, Y. S., & Guba, E. G. (1985). *Naturalistic Inquiry*. SAGE Publications.
- Mastercard, & CrescentRating. (2023). *Global Muslim Travel Index (GMTI) 2023*. CrescentRating.

<https://www.crescentrating.com/reports/global-muslim-travel-index-2023.html>

Matthew, B. M., & A., M. H. (1994). *Qualitative Data Analysis: An Expanded Sourcebook*. Sage Publications.

Patton, M. Q. (2015). *Qualitative Research and Evaluation Methods*. SAGE Publications.

Ryan, C. (2016). Halal tourism. *Tourism Management Perspectives*, 19, 121–123.
<https://doi.org/10.1016/j.tmp.2015.12.012>

Safitri, D. R., Prabawani, B., & Wijayanto, A. (2022). Analysis of the Eco-Efficiency of Production Operations Management at the Small-Scale Tahu Murni Putra Nata Jaya Business in Tegal Regency. *Journal of Business Administration*, 11 (20), 783–792.
<https://doi.org/https://doi.org/10.14710/jiab.2022.36167>