

Portrait of Datu Kalampayan Religious Tourism Area, Astambul District, Banjar Regency

Raina Hapipah

2010128120005@mhs.ulm.ac.id

Social Studies Education Department, FKIP Lambung Mangkurat University

Ersis Warmansyah Abbas

ersiswa@ulm.ac.id

Social Studies Education Department, FKIP Lambung Mangkurat University

Jumriani

jumriani@ulm.ac.id

Social Studies Education Department, FKIP Lambung Mangkurat University

Muhammad Rezky Noor Handy

rezky.handy@ulm.ac.id

Social Studies Education Department, FKIP Lambung Mangkurat University

Fatwa Nur'aini

fatwa.nuraini@ulm.ac.id

Social Studies Education Department, FKIP Lambung Mangkurat University

Article History

Received: 28/05/24 Review: 17/09/24 Revision: 23/09/24 Available Online: 01/10/24

Abstrak

Tujuan penelitian ini adalah untuk mendeskripsikan potret pedagang sebagai daya tarik pengunjung di kawasan wisata religi Datu Kelampayan Kecamatan Astambul Kabupaten Banjar. Metode penelitian kualitatif digunakan dalam penelitian ini untuk mendeskripsikan gambaran umum lokasi dan mendeskripsikan potret pedagang sebagai daya tarik pengunjung di kawasan wisata religi Datu Kelampayan Kecamatan Astambul Kabupaten Banjar. Subjek dalam penelitian ini adalah pengelola kawasan wisata religi, wisatawan yang datang berkunjung ke kawasan wisata religi, serta masyarakat lokal yang melakukan aktivitas perdagangan di kawasan wisata religi Datu Kalampayan. Teknik pengumpulan data dilakukan dengan menggunakan observasi, wawancara dan dokumentasi. Analisis data menggunakan reduksi data berdasarkan tujuan penelitian, penyajian data berdasarkan uraian, dan penarikan data berdasarkan penarikan kesimpulan. Uji keabsahan data dengan triangulasi. Hasil Penelitian menunjukkan gambaran umum kawasan wisata religi Datu Kalampayan, yaitu mempunyai kawasan yang tertata rapi dan mempunyai berbagai fasilitas yang memadai untuk digunakan pengunjung. Potret pedagang sebagai daya tarik pengunjung di kawasan wisata religi Datu Kalampayan dilakukan setiap hari dan berkaitan dengan kegiatan perekonomian. Kegiatan ekonomi yang dilakukan pedagang terdiri dari kegiatan produksi, distribusi dan konsumsi. Kesimpulan dari penelitian ini adalah kawasan wisata mempunyai berbagai fasilitas yang dapat dimanfaatkan oleh pengunjung, salah satu fasilitas yang sering dikunjungi pengunjung adalah tempat pedagang. Keberadaan kegiatan perdagangan di kawasan wisata religi Datu Kalampayan dimanfaatkan untuk memenuhi kebutuhan hidup masyarakat setempat dalam kehidupan sehari-hari.

Kata Kunci: Pedagang, Kawasan Wisata, Wisata Religi

Abstract

The purpose of this study was to describe the portrait of traders as a visitor attraction in the religious tourism area of Datu Kelampayan Astambul Sub-district, Banjar Regency. Qualitative research method was used in this study to describe the general description of the location and to describe the portrait of traders as a visitor attraction in the religious tourism area of Datu Kelampayan, Astambul Sub-district, Banjar Regency. The subjects in this research are the manager of the religious tourism area, tourists who come to visit the religious tourism area, and local people who carry out trading activities in the Datu Kalampayan religious tourism area. Data collection techniques were carried out using observation,

interviews and documentation. Data analysis uses data reduction based on research objectives, data presentation based on description, and data withdrawal based on conclusion drawing. Test data validity with triangulation. The results showed an overview of the Datu Kalampayan religious tourism area, which has a well-organised area and has various adequate facilities for visitors to use. The portrait of traders as a visitor attraction in the Datu Kalampayan religious tourism area is carried out every day and is related to economic activities. Economic activities carried out by traders consist of production, distribution and consumption activities. The conclusion of this research is that the tourist area has various facilities that can be utilised by visitors, one of the facilities that visitors often visit is a trader's place. The existence of trading activities in the Datu Kalampayan religious tourism area is used to meet the needs of local people in their daily lives.

Keywords: Traders, Tourist Areas, Religious Tourism

PRELIMINARY

Tourism is an activity that involves a person or a group of people to move to another area or out of their current place of residence. This activity or tourist activity has a purpose, namely to obtain a pleasure and fulfill the desire to know and visit something that is the destination. The tourism component consists of five parts that contain activities, the attraction of destinations in tourist areas, destination facilities owned by tourist areas, the accessibility of tourist destinations, the appearance of tourist destinations, and the prices paid in tourist destination areas. Tourism can also be said to be an industry that is able to provide jobs and rapid economic development (Prasodjo, 2017).

Tourist attractions in various regions have different uniqueness and characteristics. There are seven types of tourist attractions, namely religious, commercial, sports, cultural, medical, political, and social tourism. Each tourist area has its own peculiarities. For example, religious tourism destinations related to religious activities in special places for each religious community (Handayani & Alwin, 2024; Ilmy et al., 2024; Saswili et al., 2024). Tourists carry out activities such as pilgrimages to the tombs of scholars, visiting historical ancient sites, places of worship, as well as locations that have myths and legends or architectural uniqueness. Each region in Indonesia has a different tourism sector according to its own attractions. (Abbas et al., 2021).

Banjar Regency is a district in the province of South Kalimantan, Indonesia. The vastness of the Banjar Regency area provides many choices of tourist attractions. Tourism in this area includes natural tourism, artificial tourism, and religious tourism (Mulyani et al., 2024; Noor, 2024). One of the famous tourist attractions in Banjar Regency, in addition to natural and artificial tourism, is religious tourism. Religious tourism in Banjar Regency has existed for a long time, and one of the destinations that is often visited is the Tomb of Datu Kalampayan. Therefore, in recent times, the phenomenon of religious tourism among the Muslim community is on the rise (Hadi & Sarbini, 2020).

Sheikh Muhammad Arsyad Al Banjari, better known by the people of Banjar as Datu Kalampayan, was born in Lok Gabang, Astambul District, Banjar Regency, on March 17, 1710. He died in the Fence, East Martapura District, Banjar Regency, on October 3, 1812 at the age of 102. He is a fiqh scholar including the Shafi'i madhhab from Martapura City, South Kalimantan. He got the nickname Datu *Kalampayan Posthumously*. In addition, he is also a scholar who wrote the book *Sabilal Muhtadin*. This book has become a reference for many Muslims in Southeast Asia. The mention of the name of the Sheikh in the name of Datu Kalampayan is mentioned in Arabic as a designation for someone who has high knowledge, especially those who have studied in the Middle East region such as Mecca, Medina, and Egypt (Maulidah dkk., 2024; Noor, 2024). The knowledge gained during education in the region and bringing it to the region to spread and teach Islam is considered by the community as a great teacher. Therefore, a person who has deep religious knowledge and whose tomb is sacred, is sometimes called an accomplished teacher, a shaykh, or given (Hadi & Sarbini, 2020).

The great influence of Datu Kalampayan as a scholar, developer of science and religious science has long had an impact on one of the regions in Banjar Regency, namely Central Kalampayan. So that the area became famous among the local and international community (Firdaus dkk., 2024; Saswili dkk., 2024). As a great scholar who is famous as a developer of science and religion, his funeral is often visited by the community, students, and his descendants. Therefore, the great influence of Datu Kalamayan has an impact on increasing tourist visits every year. The number of tourists who visit this religious tourism area causes various impacts, including economic impacts (Rohman & Fauzi, 2017).

Economic activities are all activities carried out by humans in order to meet various daily life needs. The needs of human life are certainly very diverse. These human needs can be in the form of goods or services. Economic activities carried out by the community around the Datu Kalampayan religious tourism area are in the form of goods and services (Abbas dkk., 2023; Sari & Hasanah, 2019). Economically, these activities are part of production activities carried out by humans. Production activities mean meeting all needs through an activity because one of the main goals of production is to meet human needs and desires (Turmudi, 2017).

Various activities or economic activities carried out by the community in the Datu Kalampayan religious tourism area. Local people use the area to carry out activities such as trading or selling. The merchandise or sales they sell are in the form of goods or services. Economic activities carried out by the community around the religious tourism area aim to meet their daily living needs. Human needs that are met can be in the form of materials such as

clothing, shelter, and economic aspects, with special attention to the economic field (Zainur, 2020)).

METHOD

The method used in this study is a qualitative research method. (Isnawati et al., 2020). This research was conducted in the Datu Kelampayan religious tourism area, which is located in Central Kelampayan Village, Astambul District, Banjar Regency. The research took place from October 13, 2023 to November 18, 2023. The research informants targeted by the researcher are the community around the Datu Kalampayan religious tourism area who carry out trading activities in the area, managers and visitors. In the study of trade activities in the Datu Kalampayan religious tourism area, the data collection methods applied include observation, interviews, and documentation. This is done because trade is the main activity of the people in the region.

The data analysis technique is an approach used to examine the relevant parts of the information and data management process obtained during research. The goal is to get an image of traders as a magnet for visitors in the Datu Kalampayan religious tourism area. The researcher used the triangulation technique to test the validity of the data. Triangulation is the process of comparing observation and research results from various data sources to ensure their accuracy and validity. Triangulation involves the use of multiple sources, methods, researchers, and theories in an effort to verify and validate the data used in the research.

RESULTS AND DISCUSSION

Central Kalampayan Village, located in Astambul District, Banjar Regency, in South Kalimantan Province, takes its name from a local tree called jabon or in the local language, Kalampayan (*Anthocephalus cadamba*). The majority of the people there follow the teachings of Islam, which is influenced by the great role of the local cleric, Sheikh Muhammad Arsyad Al-Banjari, who spread Islamic religious knowledge in the region and around South Kalimantan.

In Astambul Regency, religious traditions have long been an important part of people's lives. Religious values are reflected in their daily activities, which often include conversations about religion, Sufism, and Arabic, which are controlled by some people. This makes one of the areas in Astambul District a tourism destination. Tourism, which in Islam is referred to as *rihlah*, is a journey towards a destination that includes material and spiritual needs. Humans play an important role as tourists in visiting the tourism area, including Muslim tourists and

pilgrims. The Muslim tourism industry is growing rapidly, offering a trip that satisfies desires with the facilities provided in tourist areas. (Susetyarini & Masjhoer, 2018).

Human activity in traveling is an important aspect that must be considered when visiting a tourist destination, namely paying attention to the situation in the destination to be visited. This situation refers to the conditions or circumstances that exist in the place, as explained in the Great Dictionary of Indonesian Language. These conditions include the level of comfort or discomfort to visit. This is related to the conditions that exist in tourist attractions. A tourist attraction is a location that provides a variety of services and aims to meet the needs of tourist visitors. According to Law Number 10 of 2009 concerning Tourism, tourism is a trip carried out by a person or group for the purpose of recreation, self-development, or research of tourist attractions within a certain period of time. Tourism has various types, including natural tourism, artificial tourism, and religious tourism.

Religious travel is a form of tourism that emphasizes the religious aspect, where people travel to sacred or historical places as part of religious practices or pilgrimages. In the context of Islam, pilgrimage can include visits to historical sites and tombs of prominent religious figures. In addition, in the context of religious tourism, there are also activities for Muslims to visit historical mosques or other places of worship that have historical and spiritual value, such as the residence of famous scholars. The motivation for making this pilgrimage journey varies and is influenced by each individual's personal experience and religious beliefs towards these places (Waluyo et al., 2022).

The background of the formation of religious tourism areas is the existence of historical sites such as mosques that have a history. But in addition, the establishment of religious tourism areas is also inseparable from the role of scholars who spread knowledge and knowledge about Islam. People often visit tourist attractions that have religious value to make pilgrimages. Grave pilgrimage is an activity that is commonly carried out by visiting graves that are considered important such as ancestors, family members, relatives, community leaders, scholars, as well as guardians and prophets who are respected for their services in strengthening the teachings of Islam (Mirdad et al., 2022).

In South Kalimantan, one of the areas that offers spiritual tourism experiences is Banjar Regency. One of the prominent scholars there is Sheikh Muhammad Arsyad Al-Banjari, who is often called Datu Kalampayan by the local community. He is revered as one of the greatest scholars in the district. Like the tombs of other great figures, the Datu Kalampayan cemetery

complex is often visited by tourists and pilgrims, both from Kalimantan and from outside the region.

The great influence of the figure during his life has attracted the interest of the public to visit his funeral from time to time. As a result, in certain areas in Astambul District, especially Central Kalampayan Village, there are religious tourism destinations known as the Datu Kalampayan Religious Tourism Area. Central Kalampayan Village is a popular destination for pilgrims both from within and outside the country because it is the burial place of a prominent cleric from South Kalimantan, namely Sheikh Muhammad Arsyad Al-Banjari (Hadi & Sarbini, 2020).

The Datu Kalampayan religious tourism area is a religious tourism area located in Central Kalampayan Village, Astambul District, Banjar Regency, South Kalimantan. To get to the Datu Kalampayan religious tourism area from the center of South Kalimantan City, namely Banjarmasin City, it takes 1 hour and 48 minutes.

Figure 1. The entrance gate to the tomb of Datu Kalampayan



Source: Personal Documentation

In the area of the dome of Datu Kalampayan's tomb, there are two gates that visitors must pass through to enter the tomb area. The first gate is located in front or on the side of the road that directly faces the tomb area. The gate is usually not too crowded because it is located in front of the road.

While the second gate is behind the tomb area. This gate is more often used by visitors because the back gate has a larger parking lot compared to the parking lot in front. So visitors prefer to enter and park at the back gate.

The two gates have different access to the dome area of Datu Kalampayan's tomb. The first gate provides a direct view of the tomb area, while the second gate has to pass through a winding road and get closer to the tomb dome building.

At both gates, the back gate becomes more crowded because it makes it easier for visitors to park their vehicles. Although the first gate provides a direct view of the tomb area, limited vehicle parking space is often an obstacle for visitors to use the gate.

Figure 2. The entrance gate at the back to the tomb of Datu Kalampayan



Source: Personal Documentation

Every day, tourists or pilgrims are never absent from visiting the Datu Kalampayan religious place. However, more pilgrims come to visit on holidays such as Saturdays, Sundays, and national holidays. This area has an extraordinary attraction for pilgrims, especially if it is close to the Datu Kalampayan haul, the number of pilgrims who come to the area increases significantly.

The Datu Kalampayan religious tourism area is equipped with facilities that visitors can use while there. Some of these facilities are places to rest, toilets, places to eat, and various other supporting facilities. All of these facilities are very important for visitors, especially if they spend a long time in the area. Therefore, the area manager ensures that all existing facilities are always maintained in quality and cleanliness to be able to provide comfort for tourists or pilgrims who visit the area (Abdulhaji & Yusuf, 2016).

Public infrastructure, public facilities, and tourist facilities are very important components for a tourist destination. The facilities available in the tourist area provide great benefits for visitors, such as ease of accessibility, comfort when visiting, and a memorable experience. Therefore, the arrangement of facilities in a tourist destination is very important to ensure visitor satisfaction and improve the quality of the experience they get while in the area.

The importance of arranging facilities in tourist destinations lies in their function to facilitate accessibility and use through the proper use of technology. The easier the accessibility, such as public transportation facilities and easy access to function, the higher the

interest of tourists to visit a place. The Datu Kalampayan religious tourism area is an example of a tourist destination that has a variety of adequate facilities for visitors. Available facilities such as mosques, rest areas with chairs or benches, parking lots, and other facilities that make it easier for visitors during their visit. The existence of complete and supportive facilities is an added value for the Datu Kalampayan religious tourism area to maintain quality and ensure the satisfaction of visitors.

In the planning and development of tourist destinations, the quality of existing tourist facilities is an important factor in shaping the image of a particular tourist destination. The proper arrangement of public infrastructure, public facilities, and tourist facilities can have a positive impact on the development of a quality tourism sector in an area, such as increasing the increase in tourist visits and a sustainable economy in a region. With a variety of well-managed facilities, it can support and increase the added value of tourist areas that are able to give a positive impression to visitors and provide benefits for local tourism (Nurbaeti et al., 2021).

Figure 3. Outer Trade Zone



Source: Personal Documentation

The trading area in Datu Kalampayan religious tourism is divided into two trading areas. The first area is located at the front of the car, bus, and motorcycle parking lots. While the second trading area is located inside along the road to the dome of Datu Kalampayan's tomb. The difference in trading activities in the Datu Kalampayan religious tourism area lies in the goods sold or traded to buyers. The merchandise sold by traders outside the tomb sold a wide variety of food and drinks. Then the merchandise sold in the tomb area sells various kinds of accessories such as bracelets, rings, necklaces, and so on. The merchandise sold in it is a typical souvenir of the Datu Kalampayan religious tourism area.

Figure 4: Inner Trade Zone



Source: Personal Documentation

The existence of a commercial area around the Datu Kalampayan religious tourist attraction is one of the important facilities in a tourist destination. In addition, the existence of a trade area will make it easier for tourists who come to visit the area. This is because after tourists travel long distances, of course, they will need food such as food. The existence of souvenir sellers in the Datu Kalampayan religious tourism area is also an attraction for buyers to buy because of the variety of souvenirs and accessories they sell.

Figure 5. Mosque



Source: Personal Documentation

The mosque building in the Datu Kalampayan religious tourism area is a building that is often used by visitors to worship. From the picture, the mosque in the Datu Kalampayan religious tourism area is being renovated or undergoing repairs. With the renovation of the mosque, it can be seen that the mosque building in the Datu Kalampayan religious tourism area has been renovated to be even better.

Figure 6.Toilet



Source: Personal Documentation

Toilets in the Datu Kalampayan religious tourism area are located in various parts of the place. It is located near car and bus parking lots, then near motorcycle parking lots, and on the right side of the road near the commercial area. The use of toilets in the Datu Kalampayan religious tourism area is subject to a fee and the use of toilets is also charged. If the toilet collects a fee, then the fee is also paid voluntarily. The number of toilets in this tourist area can make it easier for tourists who visit if they need a toilet. Affordable prices for the use of this facility can have a positive impact on tourist visits, especially for tourists who have minimal salaries or low income (Riyanti et al., 2020).

The garbage disposal site in the Datu Kalampayan religious tourism area is located at the end of the road to the tomb and is not too visible to tourists. In addition, the garbage disposal site in the Datu Kalampayan religious tourism area is also in the form of a tank located near food and beverage traders.

The garbage cans in the Datu Kalampayan religious tourism area are also quite clean. This is because visitors to the Datu Kalampayan religious tourism area maintain cleanliness. In addition, the Datu Kalampayan religious tourism area also has cleaners who clean the Datu Kalampayan religious tourism area in the morning before pilgrims arrive.

Figure 8. Visitor rest and shelter



Source: Personal Documentation

Rest and shelter places for visitors are scattered in various places. As for the picture, the resting and sheltering place for visitors is located next to the tomb of Datu Kalampayan. In addition, visitors also usually rest at trading places. This is because it makes it easier for visitors to rest while eating and drinking. The vastness of the Datu Kalampayan religious tourism area makes it easier for visitors to find a place to rest. This is also related to the attractiveness of a tourist area.

The visit of tourists or pilgrims to the Datu Kalampayan religious tourism area has important implications for the local population living around the area. With the arrival of tourists, especially in terms of the economy, the economy of the local community can increase directly, indirectly, and indirectly. The immediate economic impact occurs because of the economic interaction between local residents and tourists or pilgrims who visit this area. Tourists usually buy daily necessities, souvenirs, or buy food and drinks at local shops around the tourist area. In addition, the presence of tourist visits will support the local community's economy by building new jobs in the tourism industry and additional income for local residents who are workers in the tourism sector. Therefore, the visit of tourists or pilgrims to the Datu Kalampayan religious tourism area is very important to support the economy of the local community (Rohman & Fauzi, 2017).

This direct economic impact is carried out directly such as from sellers to buyers or other direct economic activities. In addition, there is also an indirect economic impact on the Datu Kalampayan religious tourism area on the surrounding community. Indirect economic impact is the benefit received from the direct impact that results in an increase in input from a business unit (Rohman & Fauzi, 2017).

In terms of the indirect economic impact obtained by the community of the Datu Kalampayan religious tourism area, namely the number of tourists or pilgrims who come to the area, in several periods such as one year, it is hoped that this will be able to provide an increase in input. Input from the increase in tourists or pilgrims who come is expected to have an indirect impact on community businesses in the Datu Kalampayan religious tourism area. In addition, there are also further economic impacts related to the continuity of community economic activities. The next economic impact is the economic impact obtained or obtained based on the expenditure incurred by local workers in the tourist location area (Nurhajati, 2018).

CONCLUSION

An overview of the condition of the Datu Kalampayan religious tourism area is reviewed from the facilities that are considered complete and the environment is quite clean. This can make it easier for visitors when traveling. The continuous visits of visitors to the Datu Kalampayan religious tourism area encourage the people in the area to develop economic activities. Economic activities carried out by the community in the Datu Kalampayan religious tourism area are trade.

Trade is an activity that humans do to meet a need. Activities carried out by traders in tourist areas are used to make profits from the merchandise sold. Aspects related to trading activities are where they trade and the economic activities they carry out. Economic activities carried out in tourist areas are related to production, distribution and consumption activities. In addition, tourist areas also have an important factor in shaping the identity of an area. Tourist areas that have sustainable aspects will estimate their impact on the economy, environment, and socio-culture in the future. Trade activities carried out by the community in the Datu Kalampayan religious tourism area are carried out to earn income. Of all the income earned by traders, the majority is used for daily living needs.

BIBLIOGRAPHY

- Abbas, E. W., Ilhami, M. R., Mutiani, M., Yusup, Y., Hairunisa, H., & Cahya Puspita, R. M. (2023). MGMP IPS Partnership Program to Improve the Ability to Compile Classroom Action Research (PTK) for Social Studies Teachers in Banjarbaru City. *Journal of Social Development*, 1(2), 83. <https://doi.org/10.20527/j-sod.v1i2.9788>
- Abbas, E. W., Jumriani, J., Syaharuddin, S., Subiyakto, B., & Rusmaniah, R. (2021). Portrait of Tourism Based on River Tourism in Banjarmasin. *The Kalimantan Social Studies Journal*, 3(1), 18. <https://doi.org/10.20527/kss.v3i1.4145>
- Abdulhaji, S., & Yusuf, I. S. H. (2016). Pengaruh Atraksi, Aksesibilitas, Dan Fasilitas Terhadap Citra Objek Wisata Danau Tolire Besar Di Kota Ternate. 7(2).

- Amshari, M. M. (2019). Analisis Biaya Dan Efisiensi Produksi Dalam Ekonomi Islam. *Balanca: Jurnal Ekonomi dan Bisnis Islam*, 1(1), 133–148. <https://doi.org/10.35905/balanca.v1i1.1043>
- Anak Agung Adi Lestari, S.H., M.H. & Ni Putu Noni Suharyanti, S.H., M.H. (2020). Kebijakan Pemerintah Indonesia dalam Pengembangan Pariwisata. *Jurnal Hukum Saraswati (JHS)*, 2(2). <https://doi.org/10.36733/jhshs.v2i2.1376>
- Anam, K., & Rahardja, E. (2017). Pengaruh Fasilitas Kerja, Lingkungan Kerja Non Fisik dan Kepuasan Kerja Terhadap Kinerja Karyawan.
- Aprilia, E. R. (2017). Pengaruh Daya Tarik Wisata dan Fasilitas Layanan Terhadap Kepuasan Wisatawan di Pantai Balekambang Kabupaten Malang.
- Apriati, Y., Arofah, L., (2016). Profil Pengemis di Kawasan Pemakaman Syekh Arsyad Al-Banjari di Desa Kalampayan Tengah, Kecamatan Astambul, Kabupaten Banjar, Kalimantan Selatan. Laporan Akhir Perguruan Tinggi.
- Aziz, Abd. (2018). Ziarah Kubur, Nilai Didaktis dan Rekonstruksi Teori Pendidikan Humanistik. *Epistemé: Jurnal Pengembangan Ilmu Keislaman*, 13(1), 33–61. <https://doi.org/10.21274/epis.2018.13.1.33-61>
- Azzama, A. (2019). Manajemen Masjid Jogokariyan Yogyakarta sebagai Pusat Kegiatan Masyarakat. 3.
- Bahri, S., Kusnoto, Y., Wibowo, B., Hidayat, S., Purmintasari, Y. D., Rivasintha, E., & Superman, S. (2019). Upaya Pelestarian Cagar Budaya Hollandsch Inlandsche School (HIS) Pertama di Pontianak. *Gevarsi: Jurnal Pengabdian kepada Masyarakat*, 3(1), 146. <https://doi.org/10.31571/gervasi.v3i1.1222>
- Budiyah, F. (2020). Implikasi Pengembangan Desa Wisata Terhadap Peningkatan Ekonomi Masyarakat Lokal Studi Kasus di Desa Ketenger. *Jurnal Ekonomi, Bisnis, dan Akuntansi*, 22(2), 182–190. <https://doi.org/10.32424/jeba.v22i2.1594>
- Firdaus, A., Anis, M. Z. A., Subiyakto, B., Wahyu, W., & Putro, H. P. N. (2024). Biographical Character Values K.H. Abdul Syukur as a Source for Learning IPS for Strengthening Character Education. *The Kalimantan Social Studies Journal*, 5(2), 102. <https://doi.org/10.20527/kss.v5i2.11644>
- Hadi, M. K., & Sarbini, G. N. (2020). Penataan Koridor Kawasan Sekumpul Martapura Sebagai Wisata Religi. *Lanting Journal Of Architecture*, 9(1), 212–226. <https://doi.org/10.20527/lanting.v9i1.559>
- Handayani, N. P., & Alwin, A. (2024). Community Perception Related to Flood Mitigation in Kalodran Village, Walantaka District, Serang City, Banten. *The Kalimantan Social Studies Journal*, 5(2), 177. <https://doi.org/10.20527/kss.v5i2.11869>
- Ilmy, Z. A., Abbas, E. W., Putra, M. A. H., Sari, R., & Handy, M. R. N. (2024). The Important Role of Intra-School Student Organization (Student Council) in SMA Negeri 1 Anjir Pasar. *The Kalimantan Social Studies Journal*, 5(2), 209. <https://doi.org/10.20527/kss.v5i2.8939>
- Isnawati, I., Jalinus, N., & Risyandra, R. (2020). Analisis Kemampuan Pedagogi Guru SMK yang sedang Mengambil Pendidikan Profesi Guru dengan Metode Deskriptif Kuantitatif dan Metode Kualitatif. *INVOTEK: Jurnal Inovasi Vokasional dan Teknologi*, 20(1), 37–44. <https://doi.org/10.24036/invotek.v20i1.652>
- Makbul, M. (2021). *Metode Pengumpulan Data dan Instrumen Penelitian* [Preprint]. Open Science Framework. <https://doi.org/10.31219/osf.io/svu73>

- Maulidah, M., Arisanty, D., Aristin, N. F., Hastuti, K. P., & Angriani, P. (2024). Level of Community Participation in 3R Based Household Waste Management in North Banjarmasin District. *The Kalimantan Social Studies Journal*, 5(2), 155. <https://doi.org/10.20527/kss.v5i2.12025>
- Mirdad, J., Helmina, H., & Admizal, I. (2022). Tradisi Ziarah Kubur: Motif Dan Aktivitas Penziarah Di Makam Yang Dikeramatkan. *Khazanah*, 12(1), 65–80. <https://doi.org/10.15548/khazanah.v12i1.643>
- Mulyani, P., Syaharuddin, S., Rusmaniah, R., Ilhami, M. R., & Sari, R. (2024). Duck Farming Business in Increasing the Income of the People of Anjir Serapat Muara 1 Village. *The Kalimantan Social Studies Journal*, 5(2), 190. <https://doi.org/10.20527/kss.v5i2.11568>
- Noor, M. A. R. (2024). Possibility Analysis of Indonesia Clear of Identity Politics. *The Kalimantan Social Studies Journal*, 5(2), 146. <https://doi.org/10.20527/kss.v5i2.9616>
- Nurbaeti, N., Rahmanita, M., Ratnaningtyas, H., & Amrullah, A. (2021). Pengaruh Daya Tarik Wisata, Aksesibilitas, Harga Dan Fasilitas Terhadap Minat Berkunjung Wisatawan Di Objek Wisata Danau Cipondoh, Kota Tangerang. *Jurnal Ilmu Sosial dan Humaniora*, 10(2), 269. <https://doi.org/10.23887/jish-undiksha.v10i2.33456>
- Nurhajati, N. (2018). *Dampak Pengembangan Desa Wisata Terhadap Peningkatan Kesejahteraan Masyarakat*.
- Prasodjo, T. (2017). Pengembangan Pariwisata Budaya dalam Perspektif Pelayanan Publik. *Jurnal Office*, 3(1), 7. <https://doi.org/10.26858/jo.v3i1.3448>
- Riyanti, N. K. I., Kusuma, I. G. A. N. E. T., & Rihayana, I. G. (2020). Pengaruh Kualitas Pelayanan, Harga, Dan Promosi Terhadap Niat Berkunjung Kembali Di Villa Rendezvous Bali. *Widya Amerta*, 7(1), 84–99. <https://doi.org/10.37637/wa.v7i1.591>
- Rohman, A., & Fauzi, Moh. Q. (2017). Dampak Ekonomi Terhadap Pendapatan Pedagang Kios Di Wisata Religi Makam Sunan Drajat Lamongan. *Jurnal Ekonomi Syariah Teori dan Terapan*, 3(2), 114. <https://doi.org/10.20473/vol3iss20162pp114-126>
- Sari, R., & Hasanah, M. (2019). Social Studies Based Learning Technology, Information, and Communication in SMP-SMIP 1946 Banjarmasin. *The Innovation of Social Studies Journal*, 1(1), 40. <https://doi.org/10.20527/iis.v1i1.1261>
- Saswili, E., Syaharuddin, S., Jumriani, J., Mutiani, M., & Ilhami, M. R. (2024). Rice Milling Business in Anjir Serapat Muara Village. *The Kalimantan Social Studies Journal*, 5(2), 119. <https://doi.org/10.20527/kss.v5i2.8857>
- Susetyarini, O., & Masjhoer, J. M. (2018.). *Pengukuran Tingkat Kepuasan Wisatawan Terhadap Fasilitas Umum, Prasarana Umum, Dan Fasilitas Pariwisata Di Malioboro Pascarevitalisasi Kawasan*.
- Turmudi, M. (2017). *Produksi Dalam Perspektif Ekonomi Islam. 1*.
- Waluyo, W., Nurohman, Y. A., Safitri, L. A., & Qurniawati, R. S. (2022). Potensi Pengembangan Wisata Halal di Wisata Religi Desa Menggoro Untuk Menunjang Ekonomi Kerakyatan. *Khasanah Ilmu - Jurnal Pariwisata Dan Budaya*, 13(2), 171–179. <https://doi.org/10.31294/khi.v13i2.14413>
- Zainur, Z. (2020). Konsep Dasar Kebutuhan Manusia Menurut Perspektif Ekonomi Islam. *Jurnal An-Nahl*, 7(1), 32-43.