



**Marketing Communication of Religious Tourism in Banjarmasin by
the Regional Tourism Ambassador
(Study on Nanang Galuh Banjar)**

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Abstract

Banjarmasin as the capital of South Kalimantan has a variety of tourism, as the majority of Muslim, Banjarmasin also has several religious tourism objects that are visited by tourists, including the Mosque and the Tomb of Sultan Suriansyah, Masjid Raya Sabilal Muhtadin, Kembang Island , Jami Haur Kuning Mosque, and the Tomb of Habib Basirih. Based on the population of followers of Islam which is far more than the followers of other religions, then religious tourism should be the leading tourist city of Banjarmasin. This type of research uses descriptive research based on a qualitative paradigm that aims to identify and describe marketing communications carried out by Nanang Galuh Banjar in attracting tourists to visit religious tourism in Banjarmasin based on eight basic elements of marketing communication consisting of communicators, communicants, messages , media, obstacles, goals, feedback, and products. Which of these elements if used and applied properly can support success in the promotion process. In this case all parties must be aware of tourism, all can play a role as communicators, communicants, and people are able to collaborate with related sectors in the development of religious tourism with the aim of improving the economy of local communities. This research is expected to provide input for related organizations in increasing the promotion of religious tourism in Banjarmasin.

Keywords: *marketing communication, religious tourism, tourism*

INTRODUCTION

Banjarmasin is the capital city of South Kalimantan, which is also called as the city of a thousand rivers. Banjarmasin is one of the trade cities in Indonesia, with an area of around 98.46 km², Banjarmasin has 692,793 population (kalsel.bps.co.id). As a city that has a fairly small area, but Banjarmasin has an interesting tourism object to visit, the people who still uphold the local culture made the tours offered are still very pure with local wisdom.

The city of Banjarmasin, which is crossed by several rivers, is famous of a Floating Market tourism object, it is about buying and selling transactions carried out on a boat (canoe / small boat). The floating market was created by purely based on the custom of the Banjarese people who used the river as the main transportation, so that traders also sold various kinds of necessities through the river. In addition, there are also historical tourism object such as *Waja Sampai Kaputing* Museum (*Wasaka* Museum).

Banjarmasin also has a history of the Islamic kingdom in the past, namely *Kesultanan Banjar* led by Sultan Suriansyah. Islam began to spread widely in *Kesultanan Banjar* after Sultan Tahmidullah II came to power, in the period of 1761-1801. Among the prominent preachers was Sheikh Muhammad Arsyad al-Banjari. And then Datu Kelampayan, returned from studying in Makkah in 1772. Since then, Islamic taught and islamic governance has undergone a fundamental change in Banjar.

During the reign of Sultan Adam, Banjar State Law in 1835 took full reference from Islam. According to Subroto, Sultan Adam himself was widely known as a pious leader and paid great attention to the propaganda of Islam in Kalimantan.

Based on the history of the development of Islam, it is not surprising that the religion of Banjarmasin society are moslem. Followers of Islam even more than those of other religions. This can be seen from the data table below.

**Number of Religious Followers in Banjarmasin
2010-2020**

NO	Religion	Followers
1	Islam	597.556
2	Protestan	15.095
3	Katolik	6.484
4	Hindu	437
5	Budha	4.262
6	KongHucu	122
7	Others	3
8	unstated	1.522
Total		625.481

Source: Indonesia BPS Statistics (Profile and Analysis of Results of the 2010 Population Census and Population Projection for 2010-2020)

Judging from the population of moslem who are far more than the followers of other religions, then of course there are many religious tourism those are demanded by local people and tourists outside the area. Religious tourism in Banjarmasin includes the Mosque and the Tomb of Sultan Suriansyah, and Mesjid Raya Sabilal Muhtadin as one of the icons of Banjarmasin. Based on Linasari (2016) said that in Indonesia, the tourism industry has actually displayed a very large role in contributing to the economic, social and cultural life of the nation, although the tourism sector is very potential, but it is not easy for managers of both government agencies and communities to process their tourism potential.

The geographical and historical condition of Banjarmasin was then utilized and managed by the local government by developing its potential torism object to attract tourists inside and outside the region. The existence of government policy in developing regional tourism potential is to support the progress of the city. The increasing number of tourist attractions in Indonesia and abroad with various uniqueness makes a strong competition in promoting their respective in tourist attractions. Because it is undeniable that the potential of regional tourism can contribute considerable foreign exchange to the region and also as a way to

introduce the history and culture of the region to a wide society. The verses that also instruct us to travel are in QS. al-Hajj: 46:

وَلَكِنَّ الْأَبْصَارَ نَعَمَى لَا فَإِنَّهَا بِهَا يَسْمَعُونَ آدَانُ أَوْ بِهَا يَعْقِلُونَ قُلُوبٌ لَهُمْ فَتَكُونُ الْأَرْضُ فِي يَسِيرُوا أَلْفَمُ
الصُّدُورِ فِي النَّبِيِّ الْقُلُوبُ نَعَمَى

Translations: Have they not traveled in the earth so that they should have hearts with which to comprehend, or ears with which to hear? Surely it is not the physical eyes that are blind, but blind are the hearts which are in the bosoms. (QS. Al-Hajj: 46) (Ministry of Religion of the Republic of Indonesia, 2012: 338).

From this verse Allah commands humans to travel so that people know the greatness of God, and are grateful for what has been seen and felt. Therefore it is necessary to carry out the development of regional religious tourism, it requires a strategic and directed and integrated planning, so that the development of tourism is in accordance with what is expected so that it can achieve good goals and objectives in terms of economic, socio-cultural, and environmental natural resources.

This type of research uses descriptive research type based on a qualitative paradigm that aims to identify and describe marketing communications carried out by Nanang Galuh Banjar in attracting tourists to visit religious tourism in the city of Banjarmasin based on eight basic elements of marketing communication consisting of communicators, communicant, message, media, obstacles, goals, feedback, and products. Which of these elements if used and applied properly can support success in the promotion process. The research location is Banjarmasin City which is the Capital of South Kalimantan Province. The determination of informants is based on the Snowball Sampling method with one informant being the key and other informants as supporting the required data source.

RESEARCH METHOD

This type of research uses descriptive research based on a qualitative paradigm that aims to identify and describe marketing communications carried out by Nanang Galuh Banjar in attracting tourists to visit religious tourism in the city of Banjarmasin based on eight basic elements of marketing communication consisting of communicators, communicant, message, media, obstacles, goals, feedback, and products. Which of these elements if used and applied properly can support success in the promotion process. The research location is in Banjarmasin which is the Capital of South Kalimantan Province. The determination of informants is based on the Snowball Sampling method with one informant being the key and other informants as supporting the required data sources.

No	Nama	Keterangan
1	Poetri Zamirah Prawidya Sari (Galuh 2019)	Key informant (as Galuh who is currently under a 1 year Tourism Office employment contract)
2	Helwatinnajwa (Galuh 2013)	Supporting informants
3	Eko Arisandi (Nanang Banjar 2012)	Supporting informants

(Table 2) List of informants

The process of data collection is divided into 2: primary data collection and secondary data. Primary data collection in the form of interviews and observations to the object of research while, secondary data collection in the form of documentation and study of literature. The data analysis stage uses domain and taxonomic analysis which is useful for sorting out and focusing the required data.

In this research, the researcher acts as the main research tool by conducting interviews with related parties, gathering material related to the research object, and the researcher is actively involved in the research process. Researchers collect and record data in detail.

NANANG GALUH BANJAR AS TOURISM AMBASSADOR OF BANJARMASIN

Nanang Galuh Banjar is a term for tourism ambassadors in the area of South Kalimantan. Nanang for men, Galuh for women. Nanang and Galuh for Banjar language means men and women who are young and not married. Nanang Galuh also is an icon of young people who love and preserve the culture and tourism of the region, they have a vision and mission of culture and tourism that must be carried out from year to year. The members of Nanang Galuh themselves are the result of a stringent selection carried out by the Banjarmasin cultural and tourism department every year (Ayu, 2018: 34).

In addition to being a role model for the younger generation, Nanang Galuh is also tasked with being able to apply his role directly by holding various activities that can support regional development. Based on Nanang Galuh personal documentation, outside of the Association, the newly elected of Nanang Galuh Banjar will holded by the office and have a 1 year official bond with the relevant department.

Banjarmasin Mayor Ibnu Sina (in *klikkasel.com* 09/17/2018) said that Nanang Galuh was chosen to be able to participate in activities carried out by the Banjarmasin City government or facilitated by the Banjarmasin City Culture and Tourism Office. They are also expected to better recognize and appreciate the culture of Banjarmasin, customs and social environment which is the pride of the culture of Banjarmasin City.

It was also explained by Nanang Eko (representative of 1 Nanang Banjar 2012) that one of the tasks of Nanang Galuh was to promote tourism, according to him this was the main task of a tourism ambassador in helping the government achieve its regional vision and mission. Nanang Galuh is expected to be a creative, innovative young who participates in the promotion of regional culture and tourism. (Interview on February 11, 2020)

Then Nanang Eko also said that conventionally, Nanang Galuh can follow the programs that have been provided by the Department or when he is on a tour of the Office. For example, visiting other regions. This is to increase tourist visits to Banjarmasin and as a learning program Nanang Galuh delegated to learn the culture of other regions and understand how the progress of the area visited, especially the tourism sector. In addition, the expected feedback is also the establishment of cross-regional relations. It is hoped that this activity will have a positive impact on the progress of regional tourism. (Interview on February 11, 2020).

Other activities as quoted from the page *Kanalkalimantan.com* (09/10/17), Nanang Galuh is not only in activities related to tourism, but also actively doing social and youth activities such as social action to help others in need.



(Figure 1) Selection of Nanang Galuh Banjar

Source: personal documentation

Besides those mentioned above, there are still many other activities. Nanang Galuh's role is to assist local governments in the promotion and development of regional tourism, culture and creative economy. Apart from the service bond for 1 year, Nanang Galuh still has

activities as a tourism ambassador as long as they still joins in the Association of Nanang Galuh Kalsel (Inaga Kalsel), which carries out various activities with Inaga Kalsel.

MARKETING COMMUNICATION OF RELIGIOUS TOURISM IN BANJARMASIN BY NANANG GALUH BANJAR

Pendit (in Anwar 2017) explained that religious or pilgrim tourism is more or less related to the customs, religion and beliefs of people or groups in society. These tourism activities are mostly carried out by individuals, or groups in sacred places, as well as to the tombs of great people or leaders who are exalted, to the burial places of the leader's figures as human beings full of legend.

Then religious tourism according to Chotib (2014: 412) is one type of tourism product that is closely related to the religious or religious side embraced by humanity. Religious tourism is interpreted as a tourist activity to a place that has special meaning for religious people, usually some places of worship have advantages. These advantages, for example, are seen from the side of history, the myths and legends about the place, or the uniqueness and superiority of the architecture of the building. This religious tourism is associated with the intention and purpose of the tourist to obtain blessings, ibrah, tausiah and wisdom in his life. But not infrequently also for certain purposes such as to get the blessing, inner strength, firmness of faith and even abundant wealth.

It can be concluded that religious tourism is tourism that has a greater role in transferring religious heritage from ancestors, as well as historical tourism which contains religious values so that visiting these attractions is intended to deepen the love for religion and ancestors.

Banjarmasin as the capital of South Kalimantan has many tourist objects that are well-known. If you dive in religious tourism objects, the most often heard one of them is the Mosque and the Tomb of Sultan Suriansyah. Looking at the history of the Banjar, Sultan Suriansyah was a figure who was very influential in his time. According to J.J. Race in Ita Syamtasiah (2012: 235), the entry of Islam in South Kalimantan together with the establishment of the Kesultanan Banjar. The sultanate was born after the army led by Raden Samudra (Prince Samudra) who was assisted by Patih Masih, Balit, Muhur, Patih Kuin, and Patih Balitung and received assistance from the Demak kingdom in Central Java, defeated Pengeran Tumenggung, the last ruler of the Daha State. Then fulfilling his promise to the Demak troops that after the war was over and the victory was on his side, Prince Samudra and the whole family and population of Banjarmasin converted to Islam. Islam thus spread in the imperial domain. When Prince Samudra, who after

embracing Islam and then held the title of Sultan Suriansyah ascended the throne, several surrounding areas also immediately recognized his authority.

From the history above, it can be concluded that the majority of Muslims in Banjarmasin and its surroundings until now are inseparable from the influence of Sultan Suriansyah who invited the Banjar population to embrace Islam after winning the war against Prince Tumenggung. So no wonder if the mosque inherited from Sultan Suriansyah, located on the coast of the Kuin river is still crowded with tourists who want to make a pilgrimage. Besides the mosque, there is also the tomb of Sultan Suriansyah which is located adjacent to the mosque. Besides his tomb, there is also a small museum that holds some relics from the Kesultanan Banjar.



(Figure 2) Sultan Suriansyah Mosque

Source: banjarmasintourism.com

Then in Banjarmasin there is also other religious tourism objects, namely Mesjid Raya Sabilal Muhtadin. According to sabilalmuhtadin.org.id, this mosque was built in 1974 on the initiative of leaders, alim-ulama and community leaders such as Mr. H. Hasan Basry (Former Commander), Mr. H. Maksid (former Governor of KDH), Mr. M. Yusi (former Pangdam) and a number of Ulama agreed to make a determination to build a Greater Mosque that functions as a Center for Islamic Activities in the broad sense that it is located in Banjarmasin City. Because it is based on the people of South Kalimantan, most of whom are adherents of the Islam religion who are devout and have long dreamed of having a Greater Mosque that can be used.

Then the first pillar was erected by Governor Soebardjo on November 10, 1974. And for the first, on October 31, 1979, the Great Mosque was used by Muslims for the activities of Eid al-Adha 1344 H.

President Soeharto inaugurated its use on 9 February 1981 under the name of Masjid Raya Sabilal Muhtadin to function as a center for Islamic activities in the area of South Kalimantan. Naming the choice of Sabilal Muhtadin is as a tribute and appreciation to the great scholar Shaykh Muhammad Arsyad Al-Banjary (1710-1812 AD) one of his famous books 'Sabilal Muhtadin.' The mosque building consists of the main building which covers \pm 5250 M

square which is a two-story worship hall that can accommodate worshipers $\pm 7,500$ and a terrace and hallway can also hold $\pm 7,000$ worshipers, the tower consists of 1 large tower which is ± 45 meters high and 4 small towers respectively - ± 21 meters.



(Figure 3) Mesjid Raya Sabilal Muhtadin

Source: simas.kemenag.co.id

From some of the religious tourism objects, there are still other religious tourism objects that are being developed by the regional government together with Nanang Galuh, according to Galuh Helwatinnajwa (Galuh Banjar 2013). Religious tourism objects currently being developed are the Flower Island, and the Kesultanan Banjar, Jami Haur Kuning Mosque, and the Tomb of Habib Basirih. (Interview on February 10, 2020)

The writer tries to explore information related to how the promotion of religious tourism conducted by Nanang Galuh Banjar through eight marketing communication elements consisting of communicators, communicants, messages, media, obstacles, goals, feedback, and products. Recognizing these eight elements can create good marketing communication, especially in the tourism sector. This time the writer interviews Poetri Zamirah as representative of Galuh Banjar 2019. (Interview 21 February 2020)

1. Communicators

Communicators are parties who make messages with a specific purpose to be conveyed to the object of the message or also called the communicant. Communicator, is a party that has a specific intention to the object so that the object moves in accordance with his wishes. Everyone can be a communicator, including in business matters. According to Linasari (2016) Communication helps tourism marketing, communication plays a role in preparing messages to be conveyed to the public or tourists, about what tourists should know.

Important aspects of the communicator include context, experience, knowledge, interests, and so forth. All these aspects will affect the communication process carried out by

communicator. Communicators in marketing communication can be a sales person, an endorsement party and so on. If the communicator has a position or is considered good by the community, then the message delivered by the communicator will tend to be easily accepted by the communicants.

According to Poetri's statement, who acted as a communicator in realizing the marketing communication of religious tourism objects in the city of Banjarmasin, all parties were from the community, government, tourism ambassadors, and other communities. It is expected that all parties realize the importance of their respective roles in terms of tourism awareness, although in this case the government and tourism ambassadors have the most dominant role as communicators as well as facilitators.

2. Communicant

The communicant is the party that is the target of the message from the communicator. Therefore, a good communicator can not ignore the communicant he wants to go. Even if the products sold are the same, if the communicant is different then the message that is compiled is also ideally to follow the context that is owned by the communicant.

Based on pakarkommunikasi.com, aspects that need to be considered in the communicant include age, gender, knowledge, habits, experience, and so forth. A good product will always come from customer needs or wants based on customer needs. Therefore in marketing communication the communicant element must also be calculated correctly because it will affect the strategy in sending the message as a whole.

According to Poetri, the target of marketing communication of religious tourism objects in Banjarmasin are all groups of people, both local, national and foreign communities. Nanang Galuh hopes that all people can enjoy the religious tourism objects in Banjarmasin, not only local people, but also from outside the island, and abroad

3. Order

Good marketing communication will always make a message that is easy to receive, not attacking, not coercive, and certainly effective for inviting or persuading potential customers to buy products made by a particular company or businessperson. There are many variables that affect the form of messages, including in terms of communicant, context, socio-cultural conditions, and so forth.

According to Poetri there are a number of tourism events in Banjarmasin which also include religious agendas such as for example the local government is now beginning to regenerate several places to be used as a floating market in front of the Sultan Suriansyah mosque. This is a program that will indirectly attract tourists to glance at religious tourism.

4. Media

The media is a means used so that the message made by the communicator can be conveyed to the communicant. The choice of media is very influential on the level of effectiveness of communication carried out by the communicator. Therefore, in every marketing communication media selection can be carefully thought out so that the company can save costs while achieving its communication objectives effectively.

According to Poetri, the media used in the context of promoting religious tourism in Banjarmasin city are publicized through mass media such as the Banjarmasin Post, then through social media Instagram, the Tourism Office website, collaborating with online travel, youtube and so on. Azzahrani (2018) said that social media such as Youtube which is included in their public relations activities can provide understanding and interest in Indonesian tourism objects by the target audience of marketing communication strategies. This also applies to religious tourism objects, via YouTube, Nanang Galuh can describe the beauty and goodness of religious tourism.

5. Obstacles

Barriers are things that can reduce the level of message reception at the communicant. Obstacles should be mapped in a communication because it has the opportunity to make the message not conveyed properly, so that the goal of communication will not be achieved perfectly. Therefore, a communicator should always map and account for any obstacles that can make the communication that he did disturbed as well as ways to overcome them.

According to Poetri the obstacle in the promotion of religious tourism objects is that there is still a restriction of religious formation among the people, so what happens in banjarmasin is that the majority of Muslims are only busy when celebrating their own religious events, while not crowded when celebrating religious minority events in the city of banjarmasin.

6. Purpose

The main objective in marketing communication is that customers are willing to buy products that are sold by companies. Although the form of the message is different, but this main goal will always be the final goal of the entire marketing communication process.

The aim of the promotion of religious tourism in the city of Banjarmasin according to Poetri is in order to increase tourist visits as well as the transfer of Banjar culture to a wide audience.

7. Feedback

Feedback is the response given by the communicant to the message delivered by the communicator in a marketing communication. Feedback is very important to be considered by the communicator because from there it can be seen whether the communication made is effective and efficient or not.

At this time, Nanang Galuh still does not have any data related to public response to the promotion of religious tourism in Banjarmasin.

8. Products

The product is a basic element in marketing communication because from this product the message can be arranged properly. Without knowing the products of the company sells well, the messages made will not be effective and may even make the customer not interested in buying the products sells.

Based on Poetri' statement that the tourism products of Banjarmasin are the Mosque and the Tomb of Sultan Suriansyah, the Grand Mosque of Sabilal Muhtadin, the Flower Island, the Jami Haur Kuning Mosque, and the Tomb of Habib Basirih.

From the results of interviews with key informants, it can be concluded that communicators and communicants are in accordance with proper marketing communication. For messages and media, the tourism department and Nanang Galuh Banjar should further increase promotion through mass media, online media, events, and socialization. In line with its function as religious tourism, Nanang Galuh Banjar can also socialize the objectives and benefits of developing religious tourism, in addition to being a means of cultural heritage, in Anwar (2017: 191) states that religious tourism can also increase the skills of surrounding communities in making souvenirs, such as Songkok craftsmen have sarong craftsmen and tasbih craftsmen. According to Ratnasari (2016) repair and construction of supporting infrastructure and representative recreational recreational attractions, for example, the construction of supporting facilities by increasing and arranging attractive souvenir shops in tourist areas so that visitors do not feel saturated. The impact of livelihood structure transformation, people who were previously unemployed can now open a business, while those who used to work in the industry now also start opening their own businesses. Then, from the obstacles that have been described by Poetri, that religious events are only enlivened by its adherents. This according to the author is a genuine thing, where religion is quite sensitive so naturally it is also sensitive for followers of other religions to participate in enlivening Islamic religious events. It is better if Nanang Galuh Banjar can highlight other obstacles such as the management of tourist attraction facilities, the ease of getting to the location, and others. Then, the feedback presented by Poetri that they still do not have data on community responses to religious tourism objects. To find out the effectiveness of the promotional work Nanang Galuh and related department it is very good if they have data about the development of tourists on a regular basis. Then regarding the tourist products offered not only in terms of tourist objects but also what facilities are provided, as well as what memories visitors get after visiting need to be considered by the communicators.

According to Fatimah (2015: 3) In essence, tourism is based on the uniqueness, special, and authenticity of nature and culture that exist in a local community. then, from Wahyudin (2017) also said that at this initial stage the most important thing is to identify the needs of tourists by conducting research. Research to determine the level of introduction, preferences, and so on, the data can be used for promotion strategies and improve the quality of attractions. So it is also necessary for Nanang Galuh and related agencies to think of a appropriate strategy to popularize the religious tourism of banjarmasin into a unique and distinctive religious tourism so as to give a deep impression to the visitors.

CONCLUSION

Based on the results of the research analysis, several conclusions can be drawn as follows:

1. Communicators needed in tourism marketing communication are not only from Nanang Galuh Banjar or related agencies, but the role of communicators also needs to be realized by all parties of the community, it is necessary to be aware of tourism for all groups so that tourism objects can develop properly.

2. Then the target of marketing communication of religious tourism objects in the city of Banjarmasin are all people, both local, national and foreign communities. This is in accordance with tourism destinations that all parties can be targeted promotion for the development of tourism objects.

3. The message that Nanang Galuh tried to convey regarding religious tourism was at the tourism event in banjarmasin which also included religious agendas, for example, at this time the local government began to regenerate several places to be used as a floating market in front of the Sultan Suriansyah mosque. This is a program that will indirectly attract tourists to glance at religious tourism. Nanang Galuh Banjar should better promote promotion through mass media, online media, events, and socialization. In line with its function as religious tourism, the Nanang Galuh Banjar can also socialize the objectives and benefits of developing religious tourism.

4. Furthermore, the media used in the context of promoting religious tourism in the city of Banjarmasin is through publication through mass media such as the Banjarmasin Post, then through social media Instagram, the Tourism Office website, collaborating with online travel, and so forth. In this case, nanang galuh can also partner with other institutions to be able to work together in the tourism sector.

5. Barriers owned by nan galuh more to market segmentation, where they hope that religious tourism is not only visited by adherents of certain religions, but also can be enjoyed by

followers of other religions. And it is better if Nanang Galuh Banjar can highlight other obstacles such as the management of tourist attraction facilities, the ease of getting to the location, and others.

6. The aim of the promotion of religious tourism in

Banjarmasin is in order to increase tourist visits as well as the transfer of Banjar culture to a wide audience. The goal should be expanded by increasing the economy of the local community, namely by providing business opportunities for typical handicrafts/souvenirs that can become souvenirs for visiting tourists.

7. For feedback, currently Nanang Galuh still does not have data related to public response to the promotion of religious tourism in the city of Banjarmasin, so that this can be a reference for banjar galuh to make regular visitor data, to find out an increase in the number of visitors, and effectiveness of the results of promotions that have been carried out.

8. The religious tourism products of the city of Banjarmasin are the Mosque and Tomb of Sultan Suriansyah, Masjid Raya Sabilal Muhtadin, Kembang Island, Jami Haur Kuning Mosque, and Habib Basirih Tomb. Researchers feel it is also necessary to study about what facilities are given, as well as what memories visitors get after visiting.

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