

Halal tourism based on local wisdom in Madura: Opportunities and challenges

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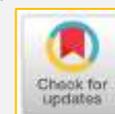
Opportunities;

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ABSTRACT

Religious and spiritual tourism have been increasingly common and well-liked in recent decades, representing a large portion of global travel and expanding rapidly in recent years. The phrase "hidden paradise" is used to describe the island of Madura, which spans four regencies—Sumenep, Pamekasan, Sampang, and Bangkalan—and offers a variety of tourism opportunities, including historical tourism, natural tourism, cultural tourism, and religious tourism. This study aims to define halal tourism themes using conventional wisdom from the region. In this study, a case study with a qualitative descriptive methodology is used. In-depth interview and observation data were used as the primary sources, and books, the internet, and documentaries were used as the sources for the secondary data. According to the study, Madurese people have a limited comprehension of the idea of halal tourism and are therefore unable to implement it according to local wisdom.

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Introduction

Along with the oil and gas industry, the tourist industry is one of the main producers of foreign exchange to the nation. Since the extraction from this sector has not been maximized, it is appropriate for it to get more intensive attention as a source of income, or at least be treated equally with other sectors. It is probable that PAD Sumenep Madura will be able to generate income from the tourism sector by maximizing Sumenep's potential. Usman¹ claims that from a sociological perspective, tourism activities involve at least three different types of interaction: cultural, political, and commercial. Culture is the radiance of a value system and belief system that develops in a community. As a value system and belief system, culture cannot be separated from the spiritual element of its people (Karim, 2010).

Tourism is an activity when travelling outside a person's living environment for a certain period with the main purpose of seeking experience or education by paying at the place of activity visited (Okumus, Bendegul, Faizan Ali, Anil Bilgihan, and Ahmet Bulent Ozturk, 2018). The concept of tourism is a series of certain activities, services and experiences provided to visiting tourists (Richards, Greg, 2018). The concept of tourism is also explained in the law of the Republic of Indonesia number 10 of 2009 concerning tourism; in this law, tourism is defined as a travel activity carried out by a person or group of people to visit a certain place to do recreation, personal development or studying the uniqueness of the tourist attraction visited in a temporary period (Chambers, S. R, 2009). Tourism is a variety of

tourist activities supported by various facilities and services provided by the community, entrepreneurs, and the government.

East Java is a province in Indonesia rich in cultural diversity, historical tourism, and natural exploration for tourists to visit. Tourism is the primary sector to sustain regional economic development in East Java Province (Jatim). East Java Province is a strategic area for developing national tourism because it is on the national tourism path (Tobing, 2018).

Madura Island is part of the Island in east Java and has become the largest Island with four districts. Madura has a variety of tourism potentials ranging from historical, natural, cultural, and religious tourism spread across four regencies, namely Sumenep, Pamekasan, Sampang and Bangkalan (Peraturan Bupati, 2008). Madura Island is considered to have great tourism potential. A strategy is required to improve the sector and make it stand out through the development of halal tourism.

Referring to the Regent's Regulation regarding the Determination of Tourism Village Areas of Sumenep Regency (Perbup No.15 of 2018), one of the forms of tourism to be developed by the Sumenep government is spiritual tourism. Several forms of tourism such as cultural tourism, agro-tourism, tirta tourism, spiritual tourism and sports tourism were identified by the Sumenep regency government in addition to being able to play a role in boosting income on the economic side, it is also believed to be an effective effort in environmental conservation programs and optimization of socio-cultural potential owned by the community (Sutikno, 2022).

Research Methods

One of the most important stages of any research is research design (Syaiful Anam, 2023). It provides an outline and framework for the overall research as a research plan and procedure that guides the researcher through data collection and analysis methods from the beginning to the end of the study. The qualitative research methodology is used in this special study to achieve research objectives and to comprehend the relationship and interaction between local wisdom and tourism in Sumenep in the context of Sharia ('Ulyan, 2023). The application of qualitative methods as an exploratory approach will reveal a new dimension of information-mindedness in complex relationships. Moreover, this research aimed to study the in-depth understanding of local wisdom and its implementation in halal tourism through the opinions and experiences of the participants.

This study uses a case study design. It's used to get some evidence about the suitability of local wisdom with the concept of halal tourism in Sumenep Madura, opportunities and challenges. The researcher is interested in developing an in-depth understanding of the challenges and opportunities of the Sumenep government to make local wisdom as halal tourism regulation rather than using the concept of halal tourism that already exists in Indonesia.

The qualitative method will be conducted in this study through an interview technique. In this study, the population will be the stakeholders responsible for tourism development, and the purposive sampling method will be used in the research. A purposeful sampling method is applied to find the most productive sample with a broader knowledge of the area that voluntarily took part in answering the research questions (Marshall, S. C., & Rossman, G. B., 2006). The sample size is small, depending on the aim of the study, as it does not intend to build representative generalizations out of the conclusions. The responsibility for developing tourism is shared by three departments: the Culture and Tourism Department (Dinas Kebudayaan dan Pariwisata), the Planning and Development Department (Dinas Perencanaan dan Pembangunan Daerah) and the academician.

In-depth interviews are used in this research to learn about individual perspectives on one or a few narrowly defined themes. The questions used to guide the interview are frequently semi-structured, which means that the researcher has developed a set of questions that will be asked to all interviewees. Then, based on the interviewees' responses, each in-

depth interview will take different twists and turns and follow its winding path – an essential component being the freedom to follow up on related themes.

Results and Discussion

The findings indicate that people of Madura do not understand halal tourism, they do not know the concept of halal tourism and they do not feel the need to apply halal tourism because their culture, custom and local wisdom are in accordance with Islamic teachings, even though they do not use the concept of halal tourism they have first applied the teachings of Islam in all sectors (Suriadi, 2022). In addition, there is no interaction and collaboration from the tourism department and religious institutions in Madura. Consequently, they feel that there is no need to apply the concept of halal tourism.

Halal Tourism

Halal tourism is defined as tourism and hospitality that are also created by consumers and producers in accordance with Islamic teachings (Sutikno, 2022). The term halal is derived from the Arabic words *halla*, *yahillu*, *hillan*, and *wahalalan*, which mean allowed or permitted by Shari'ah law (Al-Qardhawi, 1999). It has the meaning of something that Allah allows or permits. The term halal is the primary source that is not only related to food or food products but also related to all aspects of life, including banking and finance, cosmetics, work, tourism, and others (Satriana, 2018).

Halal tourism is defined as tourism in which all aspects of its activities are based on Shari'ah, which prioritizes the element of halal (Yuliaty, T, 2020). Bottour and Ismail (2016) argued that halal tourism is a tourism practice or activity that is 'permissible' according to Islamic teaching. Muhammad Munir Chaudry, President of the Islamic Nutrition Council of America, defines Halal tourism as "tourism that serves holidays, holiday style by customizing according to the needs and demands of Muslim travelers" (Jaelani, Aan, 2017).

Local Wisdom

Local wisdom consists of two words, namely local and wisdom. In general, local wisdom can be understood as local ideas that are thoughtful, full of wisdom, good value, embedded and followed by its members (Ayatrohedi, 1986). Local wisdom is basic knowledge gained from living in balance with nature. It is related to culture in the community which is accumulated and passed on (Mungmachon, M. R., 2012).

Culture can be defined as the whole symbol, meaning, metaphor (image), structure, rules, customs, values, information processing and transfer of patterns convention thoughts, words and actions were distributed among the members of a social system and social groups in a society (Sumiati, Dewi, 2017).

According to Ratna, local wisdom can be described as the culture developed by local individuals through ongoing processes, involving the internalization and interpretation of religious and cultural teachings that are then manifested as norms and serve as guidelines in the daily life of the community (Ratna, N.K., 2012). Furthermore, local wisdom emerges from traditional arts that have evolved and become less prevalent in society. Traditional art imparts valuable lessons and can serve as a guiding force within society (Nashihin, 2019). Haryanto also asserts that local wisdom represents peace in the practice of religion through social activities rooted in local cultural insight. Specifically, values, norms, ethics, beliefs, customs, traditional laws, and special regulations constitute forms of local wisdom within society (Haryanto, J. T., 2014).

Local Wisdom in Islam

The word local wisdom in Arabic is *'urf* comes it's from the word *'arafa*, *ya'rifu* (knowing, knowing something). Abdul Wahab Khallaf means *'urf* with something known to man and applies to him, whether in the form of words, deeds or forsaking something. Local wisdom is a common sense-accepted behavior, ingrained in the heart, done repeatedly, and in accordance with the character of the perpetrator (Abdur Rohman Falahi, 2018).

Local wisdom or culture is divided into two parts. First, the good culture that is the building of traditions that do not contradict the Shar'i postulate, do not forbid something

halal, do not cancel something that is mandatory. Secondly, Bad culture is a habit that is known by man and is contrary to the provisions of shari'ah and justifies something illegitimate and cancels obligations (Abdur Rohman Falahi, 2018).

Abdullah ibn mas'ud said What Muslims see as good is good in the view of Allah and what is viewed badly by Muslims then according to Allah is also classified as a bad thing. It shows that the good habits prevailing in Muslim societies that are in line with the demands of Islamic sharia, are also good on the side of Allah. On the other hand, things that are considered bad and contrary to Shari'a are also bad for Allah.

Tourism Policy in Madura

The policy is a product, a process, and a framework created by the government (Faisal RA, Jobe MC, Ahmed O, Sharker T.). As stated by Anderson that *public policies are those policies developed by governmental bodies and officials*. He also defines Policy as a relatively stable, purposive course of action followed by an actor or group of actors to address a problem or matter of concern (Anderson, J. E., 2013).

The regulation in Sumenep that make a line for tourism development in Sumenep is described in Sumenep Act Number 4 year 2018 (*Peraturan Daerah Kabupaten Sumenep Nomor 4 Tahun 2018/perda*), and Act Number 15 year 2018 (*Peraturan Bupati Sumenep Nomor 15 Tahun 2018/perbub*). In this Act, some regulation that try to cover tourism is stated in some verses, as in the following.

Purpose, goals and functions

Tourism village development goals

- a. The development of the environmental quality of the village community as well as the cultural and tourism potential contained in each tourist village;
- b. To maintain and develop the way of life, arts and Culture of the local community continuously; and
- c. environmental potential for the benefit of cultural tourism, agro tourism and water tourism, spiritual tourism, and sports tourism in the context of improving and empowering the people's economy.

The targets for determining the tourist village are:

- a. Increase public and local population aware of the importance of structuring and maintaining the environment as an effort to keep the existing cultural and tourism potential; and
- b. Provide encouragement, motivation and create opportunities for the community in the tourist village area and its surroundings as actors, workers and owners of tourism businesses.

The functions of the tourist village are:

- a. As an educational and recreational facility;
- b. As a means of developing arts and Culture;
- c. As a means of developing community-based tourism; and
- d. As a means of developing tourism behaviour and Culture.

Utilization and development

- 1) The utilization and development of tourist villages are directed to the development of special interest tourism that has an appreciation of art and Culture and makes the daily activities of the village community a tourist attraction.
- 2) Tourism activities that can be developed include Agro tourism, Natural tourism, Culture tour, Culinary tour, Water tourism, Spiritual tourism, Tourist attractions, and History tour.

Conclusion

Based on research that has been carried out by researchers, there are several conclusions that can be concluded that the potential and opportunities to develop halal tourism based on local wisdom are very large, because the local wisdom and habits of the Madurese people are in accordance with Islamic teachings.

On the other hand, the Madurese community needs to develop an understanding of the concept of halal tourism, making it easier to apply halal tourism based on local wisdom. In addition, Madura tourism development efforts must be carried out based on the logic of common interests so that the tourism department and the religious government can synergize for better Madura tourism development.

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