SWOT STRATEGY IN THE DEVELOPMENT OF HALAL ECOTOURISM IN RELIGIOUS TOURISM IN BANGKALAN: A CASE STUDY OF MARTAJASAH SYAICHONA CHOLIL

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Abstract

This study aims to formulate the significant potential of religious tourism and halal ecotourism in Martajasah, with the presence of Syaichona Cholil's grave as a magnet for pilgrims and an economic opportunity for the local community that has not been optimally managed. The objective is to identify internal and external factors and to formulate strategies for developing halal ecotourism through SWOT analysis. The method used is qualitative descriptive, with data collected through interviews, observation, and documentation, and then analyzed using a SWOT matrix with the assistance of ATLAS.ti. The research results indicate that Martajasah's strengths lie in its religious potential, halal facilities, and supportive natural environment, but there are weaknesses in infrastructure and management. Opportunities arising from the halal tourism trend and multi-party support can be utilized, although threats such as competition and environmental damage risks exist. The research recommendations are to improve infrastructure and human resources, strengthen digital promotion, and implement sustainable management based on halal principles and environmental conservation.

Keywords: *Halal Religious Ecotourism, Development Strategy, SWOT, Sustainable Tourism*

INTRODUCTION

Indonesia, as the country with the largest Muslim population in the world, has great potential in developing halal tourism.[1] Halal tourism not only covers religious aspects but also includes services that comply with Islamic principles, such as halal food, prayer

[1] *Jaelani, A. (2017). Halal Tourism Industry in Indonesia: Potential and Prospects. International Review of Management and Marketing, 7(3), 25-34., n.d.*

facilities, and an environment that supports Islamic values.[2] The development of halal tourism can become a strategy to boost local and national economies.[3]

Religious tourism in Indonesia has experienced significant development in recent years. This is marked by the increasing public interest in visiting destinations that have spiritual and historical value. One prominent destination is the Al-Jabbar Grand Mosque in Bandung, which is designed with modern architecture, making it a magnet for both local and international tourists. This mosque not only functions as a place of worship but also as an educational and recreational center that offers a profound spiritual experience. In addition, historical graves such as the Wali Songo in Java remain major pilgrimage destinations for both domestic and international visitors. As an example reflecting the great potential of this sector, the Sheikh Zayed Grand Mosque in Solo recorded visits of more than 310,000 people during the 2023 Eid holiday, demonstrating the appeal of religious tourism as one of the main components of Indonesia's tourism industry.[4]

The Indonesian government, through the Ministry of Tourism and Creative Economy, has designated religious tourism as one of the main pillars in the national tourism development strategy. One initiative reflecting this commitment is the collaboration between the Indonesian Mosque Council and the Ministry of Tourism and Creative Economy to develop mosque-based religious tourist destinations. These measures aim not only to increase the number of tourist visits but also to strengthen the local economy through the empowerment of communities living around religious sites.[5] The development of religious tourism has a positive impact on the preservation of culture and history, as religious sites are often cultural heritage rich in historical and spiritual value. By making these sites tourist destinations, efforts to preserve culture become more organized and sustainable. In addition, religious tourism activities can increase public awareness of the importance of safeguarding and respecting their cultural heritage. These activities also support the preservation of the spiritual and historical values contained within these sites, thereby strengthening cultural identity and fostering a sense of responsibility for cultural preservation for future generations.

The development of religious tourism in Bangkalan, particularly at Martajasah Syaichona Muhammad Cholil, not only has the potential to increase tourist visits but also can stimulate local economic growth. Tourism activities can create new job opportunities, increase community income, and encourage the development of micro,

[2] *Devi, A., & Firmansyah, I. (2019). Developing Halal Travel and Halal Tourism to Promote Economic Growth: A Confirmatory Analysis. Journal of Islamic Monetary Economics and Finance, 5(1), 193-214., n.d.*
[3] *Rachmiatie, A., Setiawan, E., Zakiah, K., Saud, M., & Martian, F. (2024). Halal Tourism Ecosystem: Networks, Institutions and Implementations in Indonesia. Journal of Islamic Marketing, 15(11), 3247-3265., n.d.*
[4] *Miqawati, A. H., Wijayanti, F., Budi, A. S., Al Mujib, I. H., & Pratiwi, A. M. Y. (2024). Identifikasi Kebutuhan Media Promosi Untuk Meningkatkan Pengunjung Dan Mendukung Pariwisata Berkelanjutan Kampung Wisata Durian Jember: Identifying Promotional Media Need to Increase Visitors Anda Support Sustainable Tourism at Kampung Durian Panti Jember. In National Conference For Community Service (Vol. 7, Pp. 20-25)., n.d.*
[5] *Mohsin, A., Ramli, N., & Alkhulayfi, B. A. (2016). Halal Tourism: Emerging Opportunities. Tourism Management Perspectives, 19, 137-143., n.d.*

small, and medium enterprises (MSMEs) around the tourist destination. In addition, this development can strengthen the cultural and religious identity of the Bangkalan community. In a global context, the development of religious tourism in Indonesia, including at Martajasah Syaichona Muhammad Cholil in Bangkalan, can strengthen Indonesia's position as a leading halal tourism destination. This aligns with Indonesia's ranking as the best halal tourism destination according to the Global Muslim Travel Index (GMTI) 2023. With the right strategy, Indonesia can maintain and enhance its position in the global halal tourism market.

In Bangkalan Regency, the potential for religious tourism is very significant, considering the presence of historical sites and strong Islamic cultural heritage, especially with the presence of the grave of Syaichona Muhammad Cholil in Martajasah, which is one of the important pilgrimage sites. The development of this sector still faces various obstacles, including a lack of supporting infrastructure, limited promotion, and a scarcity of human resources with knowledge and skills regarding the concept of halal and religious tourism. In Bangkalan, the development of halal religious ecotourism also faces similar challenges, including the absence of an integrated and data-driven development strategy as a basis for optimizing the existing tourism potential. These obstacles are the main barriers that must be addressed for the development of halal religious ecotourism to run more effectively and sustainably.

Several previous studies have discussed strategies for developing halal tourism in Indonesia. For example, Putri et al. (2024) conducted a systematic review of strategies for developing halal tourism in Indonesia and identified six main aspects that need to be considered, namely environment, facilities, services, government, human resources, and promotion.[6] Another study by Fathih et al. (2024) used SWOT and ANP approaches to determine priority strategies for the development of Muslim-friendly tourism in Indonesia.[7] The results of the study indicate that the main strength lies in the existing performance of Muslim-friendly tourism, and the priority strategy is to develop marketing through branding media.

However, these studies have not specifically addressed cultural and environmental preservation, religious values, and services that comply with halal principles. In addition, there has been no in-depth study integrating SWOT analysis comprehensively to formulate the most effective and contextual development strategies for halal religious eco-tourism destinations in Bangkalan. Considering the developments and importance of the halal tourism sector, which has become a global trend, and the need to develop tourism destinations based on religious values and environmental sustainability, by applying SWOT analysis, this study can identify the strengths, weaknesses, opportunities, and threats within this eco-tourism, thereby providing a strong basis for accurate and sustainable policy-making. The benefits of this research not only enhance the

[6] *Putri, A. S. Strategies for Developing Halal Tourism in Indonesia: A Systematic Literature Review., N.D.*
[7] *Fathih, T. M. A. Strategi Pengembangan Wisata Ramah Muslim Di Indonesia., n.d.*

attractiveness of Martajasah tourism in particular but also help preserve the local environment and culture, strengthen the community's spiritual values, and promote inclusive and competitive economic growth in the Bangkalan region, as well as support the development of halal ecotourism in accordance with Sharia principles. Thus, this research contributes to tourism development that is oriented towards balancing economic, social, and environmental aspects in Bangkalan.

LITERATURE REVIEW

A. The Concept of Halal Religious Ecotourism

a. Ecotourism

Ecotourism is a tourism concept that emphasizes traveling to natural areas with the primary goals of environmental preservation, natural resource conservation, and local community empowerment. Ecotourism is not only aimed at providing recreational opportunities but also serves as an effort to maintain ecosystem balance while improving the welfare of the local population. This concept became widely known since the establishment of The Ecotourism Society in 1990, which defined ecotourism as a responsible form of travel to natural areas to conserve the environment and preserve the lives of local communities. Some other definitions of ecotourism emphasize the educational aspect and the interpretation of the environment and culture as an integral part of tourism activities. In Vita Yanuar (2017), it is stated that ecotourism is tourism to natural areas that focuses on efforts to preserve the environment and the social welfare of the local community, with activities that are relatively small in scale and sustainable. Meanwhile, Muhammad Ama Ridlwan et al. (2017) emphasize that ecotourism is responsible tourism that combines the preservation of nature, culture, and environmental education.[8]

The Indonesian government, through the Ministry of Home Affairs Regulation Number 33 of 2009, defines ecotourism as tourism activities that consider educational aspects, understanding, and support for the conservation of natural resources while also increasing local community income. This emphasizes that ecotourism must be sustainable by balancing ecological, economic, and social interests of the surrounding community. Ecotourism management is approached through three dimensions: as a nature-based tourism product, as a market focused on environmental conservation, and as a development approach that is responsible for social welfare and environmental sustainability. This approach depicts

[8] *Rhama, B. (2019). Peluang Ekowisata Dalam Industri 4.0 Di Indonesia. Journal Ilmu Sosial, Politik Dan Pemerintahan, 8(2), 1-13., n.d.*

ecotourism as an integrative and comprehensive activity in the use of natural resources for sustainable tourism purposes.[9]

Ecotourism is also seen as a part of sustainable tourism that encourages tourists to actively participate in the conservation of the environment and local culture. This activity provides economic benefits to local communities and supports biodiversity conservation. Therefore, ecotourism management focuses not only on environmental aspects but also on social empowerment and education for tourists and local communities. Along with the development of the tourism industry and technology, ecotourism now also adopts the concept of eco-smart tourism, which integrates environmentally friendly technology and sustainability management systems. This approach further strengthens the role of ecotourism in providing educational tourism experiences while preserving nature for future generations.[10]

b. Halal Tourism

Halal tourism is a tourism concept that provides services and facilities in accordance with Islamic Sharia principles to meet the needs of Muslim travelers in performing worship and daily activities while traveling. This concept not only provides halal food and drinks but also worship facilities such as prayer rooms or mosques, ease of access for performing prayers, as well as a safe and comfortable environment without activities that contradict Islamic values. Thus, halal tourism ensures that Muslim travelers can enjoy their trips without feeling burdened by limitations in fulfilling religious requirements while at their destinations. In Indonesia, the development of halal tourism receives significant attention as part of the national strategy to enhance the attractiveness of tourist destinations for the growing global Muslim traveler market. The government strengthens the halal ecosystem through collaboration between ministries and related institutions, as well as promoting halal certification for various tourism products and services, ranging from food and accommodation to souvenirs. This certification is key to guaranteeing the halalness and credibility of tourist destinations in meeting international halal standards.[11]

Halal tourism is also interpreted as a form of Muslim-friendly tourism, which is tourism that is welcoming and accommodating to Muslim travelers without imposing religious aspects or completely changing local culture. This concept is

[9] Harefa, M. S., Kardiana, E., Daulay, S., & Simamora, J. (2025). Faktor-Faktor Pendukung Pantai Sri Mersing Desa Kuala Lama Kecamatan Pantai Cermin, Serdang Bedagai Sebagai Kawasan Wisata. Gemawisata: Jurnal Ilmiah Pariwisata, 21(2), 297-303., n.d.

[10] Firdasari, F., Lisa, N. P., & Lydia, E. N. (2025). Peningkatan Manajemen Wisata Berbasis Eco-Smart Tourism Sebagai Upaya Pembangunan Berkelanjutan: Improving Eco-Smart Tourism Management as a Strategy for Sustainable Development. PengabdianMu: Jurnal Ilmiah Pengabdian Kepada Masyarakat, 10(1), 223-230., n.d.

[11] Saufi, A., Mulyono, L. E. H., & Apriani, B. L. (2020). Halal Tourism: Is Reconceptualization Necessary. Jurnal Magister Manajemen Unram Vol, 9(3)., n.d.

more about providing options and conveniences for Muslim travelers so that they can comfortably fulfill their obligations without having to alter the existing tourist attractions or aesthetic values. It emphasizes the importance of involving the community and local business actors to support the sustainability of halal tourism. Halal tourism standards include a number of mandatory criteria, such as the provision of halal and thayyib (good) food and beverages, adequate worship facilities, services that comply with sharia, and prohibitions against activities that are contrary to it, such as the consumption of alcohol and gambling. Tourism activities must also uphold values of decency and cleanliness, as well as provide recreational facilities that comply with Islamic norms, for example, separate facilities for men and women.[12]

The main foundation of halal tourism, theoretically, is derived from the verses of the Qur'an and the hadiths of Prophet Muhammad (peace be upon him). One of the verses that serves as the foundation is QS. Al-'Ankabut verse 20.

قُلْ سِيرُوا۟ فِى ٱلْأَرْضِ فَٱنظُرُوا۟ كَيْفَ بَدَأَ ٱلْخَلْقَ ۖ ثُمَّ ٱللَّهُ يُنشِئُ ٱلنَّشْأَةَ ٱلْءَاخِرَةَ ۚ إِنَّ ٱللَّهَ عَلَىٰ كُ

ِّ شَىْءٍ قَدِيرٌ

Which means: "Say, 'Travel throughout the land and observe how Allah began creation; then Allah will produce the final creation. Indeed, Allah has power over all things.[13]'" (QS. Al-An'am, verse 11) also emphasizes the importance of exploring the earth with full awareness and obedience to Islamic law. According to the Prophet's Hadith, the principles of halal tourism are respected as long as travel activities avoid prohibited things, such as forbidden foods, alcoholic drinks, and unlawful mixing between men and women outside of mahram relationships.[14]

In its implementation, halal tourism includes the provision of halal-certified food and beverages, adequate worship facilities, the arrangement of environments and visiting times that align with Islamic norms, as well as services that prioritize Islamic ethics and morals. DSN-MUI Fatwa Number 108/DSN-MUI/X/2016 states that halal tourism is tourism that complies with Sharia principles and provides facilities and services that are halal, healthy, and good according to Islamic teachings. Sharia-compliant tourist destinations must also regulate interactions between non-mahram men and women to maintain the sanctity and morality of the local community.[15]

[12] *Hanifah, R. D. (2020). The Potential of Halal Tourism in Indonesia. Journal of Hospitality and Tourism, 1(2)., n.d.*
[13] *Devitasari, D., Fasa, M. I., & Soeharto, S. (2022). Analysis of Halal Tourism Development in the Prospect of Helping to Improve the Economy in Indonesia. Jurnal Bina Bangsa Ekonomika, 15(1), 130-139., n.d.*
[14] *Hutagaluh, O., Abubakar, A., & Haddade, H. (2022). Halal Tourism According to the Perspective of the Qur'an. Jurnal Alwatzikhoebillah: Studies in Islam, Education, Economics, Humanities, 8(2), 168-178., n.d.*
[15] *Pratistawiningrat, P., & Karmila, M. (2024). Analysis of Facilities and Infrastructure Supporting Halal Tourism. Journal of Spatial Studies, 4(1), 33-54., n.d.*

c. Religious

Religion in general is a belief, faith, or attitude related to matters of the divine, spiritual, and noble values that regulate the relationship between humans and God as well as fellow humans. In the context of Islam, religion is closely related to the oneness of God (tawhid), obedience to Allah, and a life based on Islamic teachings, which include faith, worship, and ethics. Terminologically, Islam as a religion means submitting, obeying, and surrendering to Allah. Religion in Islam reflects attitudes and behaviors that demonstrate faith, obedience to Sharia, and the practice of religious teachings in daily life, encompassing both spiritual and social aspects. Additionally, religion is also understood as actions and awareness that connect humans with a higher being, namely God, and guide individuals to live according to religious norms and values. In social and psychological studies, religion also includes spiritual experiences and a person's religious identity.[16]

The religious concept in halal ecotourism refers to the development of tourism that prioritizes spiritual values and Islamic teachings as the main foundation. Halal tourism from an Islamic perspective not only provides physically halal services (food, accommodation, services) but also emphasizes aspects of worship, inner peace, and spiritual experiences in accordance with Islamic law. In this context, religious tourism is an integral part of halal ecotourism, prioritizing destinations such as the graves of saints, Islamic boarding schools, historical Islamic sites, and places with high spiritual value, including sustainable environmental management and community empowerment based on religious values. Tourism activities are not only recreational but also serve as a means to draw closer to God and strengthen faith.[17]

At a more practical operational level, religious halal tourism requires supporting facilities such as adequate places of worship, Qibla direction indicators, provision of halal food and beverages, as well as environments free from activities that contradict Islamic values, such as alcohol, pornography, and immoral behavior. The presence of these facilities enhances the comfort and tranquility of Muslim tourists during their trips. Religious values in halal ecotourism can provide a unique and meaningful experience for Muslim tourists seeking inner peace and authentic spiritual experiences, which become the main attraction of religious halal ecotourism destinations. Thus, the religious concept in halal ecotourism is a combination of religious and ecological aspects, making tourism not just a form of entertainment, but also a means of learning and strengthening Islamic values that have a positive impact on the community and the surrounding environment.[18]

B. Strategy for Developing Halal Religious Ecotourism

[16] *Prasetyo, B., Bintarti, D.D., Yani Yuniawati, D., Kosasih, E.A., Jatmiko, J., Handini, R., & Saptomo, E.W. (2004). Religion in Prehistoric Societies in Indonesia. Directorate General of Culture, n.d.*

[17] *Buntoro, F., & Maisaroh, S. (2023). The Concept of Halal Tourism in Islamic Boarding Schools. Mathla'ul Anwar International Journal on Halal Issues, 3(2), 1-10., n.d.*

[18] *Ibid.*

Halal religious ecotourism is a tourism concept that combines the principles of sustainable ecotourism with Islamic Sharia values and aspects of religiosity. The development of halal religious ecotourism aims to provide tourism services that comply with Islamic regulations while preserving the local environment and culture, thereby offering economic, social, and ecological benefits to the surrounding community. One of the main strategies in developing halal religious ecotourism is to create tourism products that meet halal and environmentally friendly criteria. These tourism products must include halal aspects, such as the provision of prayer facilities, halal food, and tourism activities that do not conflict with Islamic values. In addition, ecotourism aspects such as nature conservation and environmental education for tourists are also important as tourism attractions.[19]

Strengthening institutions and human resources (HR) is an important part of the strategy for developing halal religious eco-tourism. This includes training and mentoring tourism actors to understand halal and sustainable principles, as well as enhancing destination management capacity to meet the service standards for Muslim tourists and preserve environmental sustainability. Infrastructure is also a major concern, where the development and improvement of tourism support facilities must integrate halal compliance and sustainability aspects. For example, developing environmentally friendly transportation facilities, accommodations with complete halal services, and good accessibility to religious tourist destinations. Marketing and branding approaches for halal religious tourism need to be conducted aggressively and in an integrated manner. Marketing strategies that highlight the uniqueness of halal and religious tourism, as well as ecological values, can attract both domestic and international Muslim tourists. Socialization and collaboration between the government, industry players, and local communities are also very important in raising awareness and creating sustainable halal religious ecotourism. The implementation of halal regulations and certification becomes a crucial supporting strategy. The government, through various agencies, conducts certification of halal tourism products and services, as well as environmental management regulations that maintain the sustainability of ecotourism. This not only increases trust and quality assurance for tourists but also creates competitiveness for halal religious destinations in the global market.[20]

C. SWOT Analysis

SWOT analysis is a strategic planning method used to identify and evaluate the strengths, weaknesses, opportunities, and threats within an organization, project, or business. This method aims to provide a comprehensive overview of internal and external factors that can affect the achievement of objectives, thereby assisting in decision-making and the formulation of effective strategies. SWOT is an acronym for these four key elements and is usually presented in a matrix form to facilitate analysis.

[19] *Fitriana, A. N., & Sa'adah, M. A. (2025). Strategy for Developing Halal Tourism Potential in Indonesia. SHARE: Sharia Economic Review, 2(01)., n.d.*
[20] *Wulandari, R.D., & Indahsari, K. (2021). Halal Tourism Development Strategy in Indonesia. SENRIABDI, 329-343, n.d.*

The internal factors analyzed in SWOT are strengths and weaknesses. Strengths include all positive aspects possessed, such as competent human resources, superior technology, or product advantages. Conversely, weaknesses are limitations or shortcomings within the organization, such as a lack of funds, minimal experience, or inadequate infrastructure.[21]

By understanding these aspects, organizations can maximize their strengths while addressing existing weaknesses. Meanwhile, external factors consist of opportunities and threats that arise from the surrounding environment. Opportunities are external situations or conditions that can be leveraged for advantage, such as new market trends, technological advancements, or supportive regulations. On the other hand, threats are negative factors such as intense competition, harmful regulatory changes, or unstable economic conditions. Knowing opportunities and threats helps organizations adapt and design risk prevention strategies. The application of SWOT analysis (Strengths, Weaknesses, Opportunities, Threats) in ecotourism development is very important as a tool to identify internal and external factors that affect the sustainability of ecotourism destinations. Through SWOT, ecotourism managers can identify strengths such as natural beauty, biodiversity, and community support, as well as weaknesses like limited infrastructure and poorly trained human resources. Thus, development strategies can be formulated accurately to maximize potential and minimize existing obstacles.[22]

The SWOT analysis process begins with determining the objectives to be achieved. Next, relevant data and information are collected through research, interviews, or observation. This data is then organized into a SWOT matrix consisting of four quadrants, each containing elements of strengths, weaknesses, opportunities, and threats. This matrix helps the team to see the relationships between factors and determine action priorities. SWOT analysis also serves as a communication and discussion tool among stakeholders within an organization. By involving various parties in the process, the analysis results become more comprehensive and the strategies more realistic. Then, based on the SWOT results, strategies are developed that can optimize strengths and opportunities, as well as minimize weaknesses and threats, enabling the organization to survive and thrive amid challenges.

The SWOT method was first developed by Albert Humphrey at Stanford University in the 1960s and 1970s. Since then, this analysis has become a popular tool in management and strategic planning across various fields, ranging from business and education to human resource development. The advantage of SWOT is its simplicity, which allows for broad use and its ability to provide a holistic view of the situation at hand.[23]

D. The Application of SWOT in Ecotourism Development

[21] *Https://Fahum.Umsu.Ac.Id/Blog/Pengertian-Analisis-Swot-Metode-Analisis-Dan-Contohnya/., n.d.*
[22] *Https://Kwikkiangie.Ac.Id/2023/09/20/Analisis-Swot-Arti-Dan-Cara-Gunakannya/., n.d.*
[23] *Https://Telkomuniversity.Ac.Id/Analisis-Swot-Arti-Dan-Contoh-Penggunaannya/., n.d.*

The application of SWOT analysis (Strengths, Weaknesses, Opportunities, Threats) in ecotourism development is very important as a tool to identify internal and external factors that affect the sustainability of ecotourism destinations. Through SWOT, ecotourism managers can identify strengths such as natural beauty, biodiversity, and community support, as well as weaknesses such as limited infrastructure and undertrained human resources. Thus, development strategies can be designed accurately to maximize potential and minimize existing challenges.[24] In the context of community-based ecotourism development, SWOT is used to formulate strategies that optimize opportunities arising from ecotourism trends and digital technology, as well as to anticipate threats from environmental pressures and competition in the tourism industry. These strategies typically include strengthening infrastructure, community training, environmental conservation, and the development of sustainable tourism products. This approach is expected to enhance community welfare while preserving ecosystem sustainability.[25]

The implementation of SWOT analysis also provides a dynamic picture of how ecotourism strengths, such as natural attractions and government support, can be utilized to seize broad market opportunities, for example, the development of educational ecotourism and the use of digital promotion technology. On the other hand, weaknesses such as limited access and lack of facilities need to be improved so that threats from environmental damage and competition do not hinder the development of ecotourism. Overall, the application of SWOT in ecotourism development helps in formulating strategic plans that not only focus on economic aspects but also on social and environmental aspects. This is important to ensure that ecotourism develops sustainably and provides long-term benefits for local communities as well as the surrounding environment. Active involvement of various parties such as the government, communities, and entrepreneurs is crucial for the success of strategies derived from this SWOT analysis.[26]

RESEARCH METHOD

A. Type of Research

This research uses a qualitative descriptive method with a SWOT (Strengths, Weaknesses, Opportunities, Threats) analysis approach. The aim is to identify and evaluate the internal and external factors that influence the development of halal religious ecotourism in Bangkalan and provide a systematic, factual, and accurate overview of the conditions, phenomena, or objects being studied. A qualitative approach is also employed to explore information in depth through interviews, observations, and

[24] *Pambudi, M. R., Eraku, S. S., Ninasafitri, N., & Melo, R. H. (2024). SWOT Analysis in Sustainable Tourism Management: A Case Study of the Lombongo Tourist Destination. Journal of Interdisciplinary Research and Community Service, 1(1), 135-141., n.d.*

[25] *Nanda, R., Marhamah, I., & Notrilauvia, N. (2025). Community-Based Ecotourism Development Strategy in Apar Village: A SWOT Analysis Approach. Al-Ihtiram: Multidisciplinary Journal of Counseling and Social Research, 4(1), 1-10., n.d.*

[26] *Isa, M. M., Pratikto, I., & Indarjo, A. (2025). Coastal Recreational Ecotourism Development Strategy Based on Stakeholder Involvement in Bandengan Beach, Jepara. Journal of Marine Research, 14(2), 327-340., n.d.*

documentation studies, thereby obtaining a comprehensive understanding of the existing strengths, weaknesses, opportunities, and threats. SWOT analysis is conducted with the assistance of the Atlas.ti application for systematic and efficient management and analysis of qualitative data.[27]

B. Research Location

The research was conducted in Martajasah Village, in the Syaichona Cholil area, Bangkalan, Madura. The location was chosen because it has great potential as an ecotourism destination that embraces a halal and religious concept. The presence of historical sites and the tomb of the religious figure Syaichona Cholil makes this place one of the centers of religious tourism, frequently visited by pilgrims from various regions. In addition, the development of ecotourism in this area is expected to be able to combine environmental sustainability values with religious values, making it a unique and attractive destination for Muslim tourists. Apart from its religious potential, Martajasah Village also has natural resources that support the development of ecotourism, such as natural beauty, local wisdom, and a religious community culture. Its strategic location as part of Bangkalan Regency, which serves as the gateway to Madura Island, facilitates accessibility for tourists from various regions. This study takes advantage of this condition to explore the opportunities and challenges of developing halal religious ecotourism comprehensively, which makes the researcher interested in conducting the study in this location.

C. Research Approach

The research approach used in this study is a qualitative descriptive approach with a SWOT analysis method. The qualitative descriptive approach was chosen because it can provide a clear and in-depth picture of the ongoing conditions related to the development of halal and religious ecotourism. This approach allows the researcher to collect data in the form of qualitative descriptive information, such as interviews, observations, and documentation, to map existing strengths, weaknesses, opportunities, and threats. This method is very suitable for detailing and understanding the social, environmental, and cultural phenomena underlying the comprehensive development of ecotourism.

SWOT analysis is used as a technique to identify internal and external factors that affect the development of this halal religious ecotourism. Internal factors, consisting of strengths and weaknesses, as well as external factors, including opportunities and threats, will be systematically analyzed. This approach aims to maximize existing potential, overcome various obstacles, and take advantage of available opportunities to formulate the appropriate strategies for developing the ecotourism.[28]

a. Data source

The data sources for this study are divided into several types of data as follows:

[27] *Suriono, Z. (2021). SWOT Analysis in Identifying Educational Quality. ALACRITY: Journal of Education, 94-103., n.d.*
[28] *Ibid*

1. Primary Data

The primary data in this study were obtained directly from the field through in-depth interviews with ecotourism managers, local communities, and visitors of halal ecotourism at the Martajasah Syaichona Cholil religious tourism site. The data collection techniques also involved participatory observation to observe actual conditions and documentation in the form of references, journals, and research documents that support data validity. This primary data provides a concrete and authentic picture of the strengths, weaknesses, opportunities, and threats present in the field, allowing for in-depth analysis using the SWOT method.[29]

2. Secondary Data

Secondary data was obtained from literature studies in the form of scientific journals, books, official documents, and archives related to halal ecotourism development strategies in religious tourism at Martajasah Syaichona Cholil. This secondary data serves as a reference material to strengthen the analysis, provide theoretical context, and complement field findings. The information obtained from various publications and documents is used to support and validate the results of primary data analysis that have been previously collected.[30]

b. Data Collection Techniques

Data collection is a systematic and standard process for obtaining data or information needed using several methods, including:

1. Observation

Observation techniques are conducted by directly monitoring the physical, social, and environmental conditions at the ecotourism site. This observation aims to identify internal strengths and weaknesses seen from aspects of management, facilities, and community responses. Additionally, the observation also considers external factors such as opportunities that can be utilized and threats that endanger the sustainability of ecotourism. This observation method is very important as a source of real-time and objective primary data, thereby supporting a comprehensive SWOT analysis. Through a combination of observation, interviews, and documentation, researchers can build a comprehensive picture of the actual conditions in the field and the factors in the development of halal ecotourism in religious tourism at Martajasah Syaichona Cholil strategically. This observation technique has been applied in various ecotourism development studies as part of the SWOT analysis method to provide appropriate recommendations based on actual field conditions.[31]

2. Interview

[29] *Abdussamad, H. Z., & Sik, M. S. (2021). Qualitative Research Methods. CV. Syakir Media Press., n.d.*
[30] *Ibid*
[31] *Abdussamad, H. Z., & Sik, M. S. (2021). Qualitative Research Methods. CV. Syakir Media Press.*

The interview data collection technique is a method of gathering data conducted through direct question-and-answer sessions between the researcher and informants, namely ecotourism managers, local communities, and halal ecotourism visitors at the Martajasah Syaichona Cholil religious tourism site, to obtain information related to the strengths, weaknesses, opportunities, and threats faced by the research object that influence the development of religious halal ecotourism. The collected data were then analyzed qualitatively using supporting applications such as Atlas.ti to manage, categorize, and interpret SWOT findings. This technique allows researchers to comprehensively understand complex social, cultural, and environmental contexts, while formulating relevant development strategies based on internal strengths and available external opportunities, as well as addressing existing weaknesses and threats in Bangkalan.[32]

3. Documentation

The documentation data collection technique is carried out by gathering and examining documents that are relevant and related to the research object. These documents can include references, journals, and research documents created by the research subject itself or other related parties. This documentation technique is used to obtain an overview of existing conditions or historical information, both internal and external to the research object. In the context of SWOT analysis, documentation data is very helpful in identifying strengths, weaknesses, opportunities, and threats in a factual and verified manner. The documentation technique also serves as a complement to data collection from interviews and observations to ensure that the obtained data is more complete and valid. Document analysis is carried out by reading, classifying, and interpreting the content of documents systematically according to the SWOT aspects being studied. The data obtained through this documentation technique is then analyzed to support strategy development based on the identification of internal and external factors in the study.[33]

D. Data Analysis Techniques

The data analysis technique in this study uses a SWOT analysis approach aimed at identifying and categorizing internal and external factors that influence the development of halal ecotourism in religious tourism at Martajasah Syaichona Cholil. The data obtained from interviews, observations, and documentation are subsequently organized and analyzed systematically with the help of the ATLAS.ti application. This application facilitates the process of coding qualitative data into the categories of Strengths, Weaknesses, Opportunities, and Threats in a structured and in-depth manner. With the help of the coding feature in ATLAS.ti, diverse data can

[32] *Ibid.*
[33] *Ibid*

be precisely classified into a SWOT matrix, which is then analyzed for the development of halal ecotourism at the Martajasah Syaichona Cholil religious tourism site. Deductive analysis is used to test and interpret the data based on the SWOT theoretical framework, resulting in strategies that are applicable and suitable for real-world conditions in the field.[34]

RESULTS AND DISCUSSION

A. Profile of Martajasah Syaichona Cholil

Martajasah Syaichona Cholil, also known as KH Muhammad Cholil bin Abdul Latif, was a prominent Islamic scholar from Bangkalan, Madura, born in 1820 AD (1252 Hijri) in Kemayoran Village, Bangkalan. He was born into a family of scholars with lineage connected to Sunan Gunung Jati, a historical figure who spread Islam in Java. From a young age, Syaichona Cholil was directly educated by his father, KH Abdul Latif, who instilled deep and strict Islamic teachings, shaping him into a knowledgeable figure in religious studies. Syaichona Cholil pursued his early religious education from various teachers and pesantrens around Madura and East Java, such as Langitan Pesantren in Tuban and Sidogiri Pesantren. He also studied Arabic grammar, nahwu, shorof, and esoteric knowledge from prominent students and teachers in his region. His steadfastness and dedication to religious knowledge were deeply ingrained during his period of study, evidenced by his habit of reading several chapters of Yasin every day, which became part of strengthening his spirituality.

In the 1860s, Syaichona Cholil performed the Hajj pilgrimage to Mecca and studied religious sciences there for about four years. In Mecca, he learned from prominent scholars such as Sheikh Nawawi Al-Bantany and Sayyid Ahmad bin Zaini Dahlan, while also deeply studying fiqh and Sufism. In his daily life in Mecca, he lived simply, even selling his writings to meet daily needs, and relied on Zamzam water and watermelon rind as food. After returning to his homeland, Syaichona Cholil established the first pesantren in the village of Jhengkebuwen, Bangkalan. The pesantren developed rapidly and became a highly respected center of Islamic education, attended by many students from various regions. He not only taught religious knowledge academically but also instilled spiritual and social values in the students, earning him the reputation as the father of pesantren and a grand teacher to kyais in Indonesia, including the founders of Nahdlatul Ulama such as KH Hasyim Asy'ari.

In his life journey, Syaichona Cholil was known as a figure who played an active role in the resistance against colonialism and in fostering religious and social spirit among the Madurese people. He was also known for his mastery of Sufism, which impressed many people, and it was even said that he had the ability to predict events before they occurred in a mystical way. His knowledge and exemplary life earned him respect until he passed away in 1925 at the age of 106. The grave of Syaichona Cholil is located in Martajasah Village, Bangkalan, which has now become a pilgrimage site as well as a center for da'wah and education. In the cemetery complex, a large mosque was also built, which was originally a pesantren, constructed as a symbol of respect and to commemorate his significant

[34] *Anshori, M. I., Prasetyo, A. S., & Kamil, A. (2023). Halal Tourism Development Strategy For Optimizing Local Revenue And Economic Growth In The Tourism Sector In Bangkalan Regency. Journal of Halal Product and Research (JHPR) Volume, 6(2)., n.d.*

contributions to the development of Islam and pesantren education in Indonesia. The name Syaichona Cholil continues to be remembered as one of the most influential Islamic scholars in the country, especially in Madura and East Java.

B. Strengths in Developing Halal Ecotourism in Religious Tourism

The main strength of Martajasah lies in the presence of the tomb of Syaichona Cholil, which serves as a center for religious tourism as well as a strong source of spirituality. Syaichona Cholil was known for his mastery of Sufism, which amazed many people, and it is even said that he had the ability to know events before they happened through mystical means. His knowledge and exemplary way of life earned him respect until his passing in 1925 at the age of 106. In addition, Martajasah also has supporting natural resources, including natural mineral water believed to have health benefits, adding unique value as an attraction for halal ecotourism. Adequate facilities, good accessibility, and the growth of local MSMEs support the sustainability of tourism in this area. The local community regards this mineral water as a natural blessing that strengthens Martajasah's image as a halal and healthy destination.

Local communities play an active role in providing tourism services, ranging from offering accommodations and halal food, managing MSME products, to maintaining the environment. Local mineral water is also managed by the community as a distinctive product that becomes a unique attraction in halal ecotourism. This creates economic opportunities while encouraging community ownership of the destination. Visitors enjoy authentic services and local products that align with halal values.

C. Weaknesses in the Development of Halal Ecotourism in Religious Tourism

Infrastructure in Martajasah still faces challenges, particularly the motorcycle parking area, which is still too small and causes inconvenience for visitors. Maintaining the cleanliness of the area during peak visits is also an issue due to the underdeveloped waste management system. The mixing of men and women during pilgrimage remains a concern related to social and cultural norms that need to be managed wisely so as not to disrupt the comfort of the Hajj worship.

The capacity of tour guides and service personnel who understand the concept of halal ecotourism is still limited, so intensive training is needed so that they can provide accurate education to visitors. There are challenges in developing effective digital promotion strategies, resulting in less optimal reach to potential tourists. The lack of utilization of technology and social media leads to limited dissemination of tourism information. Coordination between the government, the community, and business actors is still not optimal, so the development and enhancement of facilities have not been maximized.

D. Opportunities in the Development of Halal Ecotourism in Religious Tourism

The natural potential around Martajasah, which is still pristine and clean, serves as the main asset to be developed into environmentally friendly halal ecotourism. Concrete steps such as integrated waste management, tree planting, and the implementation of zero-waste principles are prioritized to preserve the environment while adding value to halal tourism. The integration of religious tourism with ecotourism, such as religious tour packages combined with beach or nature tours, can provide a unique and attractive experience for visitors. Managers focus on involving the community in maintaining traditions and Islamic

values, creating a friendly and authentic tourism atmosphere. They organize regular religious events such as the Rotib Assembly of Syaichona Mohammad Cholil, held every Wednesday and coinciding with the commemoration of the Prophet Muhammad's birthday, as well as the major Haul Akbar event to honor the passing of Syaichona Muhammad Kholil, held annually. These events aim to involve religious figures, prominent scholars, the local community, and visitors from outside the area, providing a strong religious atmosphere and enhancing the appeal of religious tourism in Martajasah.

Typical souvenirs from Martajasah include fabrics and Batik clothing from Madura featuring distinctive Madura motifs, traditional Madura herbal medicine (jamu) made from natural and healthy ingredients. Madura's signature coffee with an authentic taste that is popular among visitors, various traditional Madura snacks such as chips, wet cakes, and other light foods made by local MSMEs, and unique souvenirs like celurit knives and mini keris which are traditional crafts of Madura.

E. Threats in the Development of Halal Ecotourism in Religious Tourism

Martajasah faces threats such as inadequate access infrastructure, insufficient supporting facilities, and the risk of environmental damage due to unsustainable management. Poorly maintained environmental conditions can reduce the appeal of ecotourism, which relies on natural beauty and a religious atmosphere as its main attractions. The influx of external cultures also poses a challenge, as it can displace or weaken local values that characterize and distinguish halal ecotourism. Managers must ensure that halal aspects and spiritual values are maintained so that this tourism does not lose its identity. Support from the community and government is an important factor. From the managers' perspective, a lack of synergy and coordinated support between the government, religious leaders, and business actors hinders effective management.

F. Halal Ecotourism Development Strategy in Religious Tourism in Martajasah Based on SWOT Analysis Results

The strategy for developing halal ecotourism in religious tourism in Martajasah based on the results of SWOT analysis includes leveraging key strengths such as the presence of Syaichona Cholil's tomb, which serves as a spiritual magnet, and natural potential like natural mineral water believed to have beneficial properties as a tourist attraction. This development emphasizes active involvement of the local community in providing halal tourism services, ranging from accommodations, food, MSME products, to environmental conservation. To address weaknesses such as inadequate infrastructure, limited service staff capacity, and suboptimal digital promotion, improvements in facilities, human resource training, and strengthening promotion through technology and social media are required.

Significant opportunities that can be utilized include integrating religious tourism with nature-based ecotourism, developing distinctive local halal products, and organizing regular religious events that boost visits. This strategy must also anticipate threats such as environmental degradation, external cultural influences that displace local values, and a lack of synergy among stakeholders by preserving nature, strengthening halal identity and spiritual values, and promoting close cooperation between the government, religious leaders, and the community. Thus, the development of halal ecotourism in Martajasah is carried out sustainably, oriented towards environmental and cultural preservation, and

enhancing the community's economy through tourism services that align with Sharia principles and authentic religious values.



CONCLUSION

The development of halal ecotourism at the religious tourism site of Martajasah Syaichona Cholil in Bangkalan has great potential to be developed as a premier and sustainable tourist destination. Its main strengths lie in the presence of Syaichona Cholil's tomb as a spiritual magnet and the natural potential of mineral water, as well as the support of the local community actively providing halal tourism services, such as accommodation, halal food, MSME products, and environmental maintenance. However, there are weaknesses, including inadequate infrastructure, waste management, human resource capacity, and limited digital promotion.

Development opportunities are very open considering the increasing trend of halal tourism and multi-party support, with the integration of religious tourism and nature ecotourism, the development of distinctive halal products, and the implementation of routine religious events that attract many visitors. Threats that need to be watched include environmental damage, competition with other destinations, the influx of foreign cultures that may displace local values, and a lack of management synergy among stakeholders.

The recommended development strategy is to leverage religious strengths and natural potential by improving infrastructure and human resource capacity, strengthening digital promotion, and implementing sustainable management that integrates halal principles and environmental conservation. Active involvement of the community, religious leaders, and the government is crucial to maintaining the authenticity of spiritual values and the sustainability of this halal eco-religious tourism. With this approach, Martajasah is expected to become a competitive halal religious eco-tourism destination, capable of driving local economic growth, preserving culture, and protecting the environment for future generations.

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