Policy Analysis On Eco-Halal Tourism in The Framework Of Sustainable Development in Sumenep Regency

SriAmilia[1]
Dzikrulloh[2]
Nurhisna[3]
Reza Dwi Rachma Sindi[4]
Serli[5]
Siti Nafisah[6]
[1]Department of Sharia Economics, Islamic Faculty, Trunojoyo Madura University
220721100011@student.trunojoyo.ac.id[1]
dzikrulloh@trunojoyo.ac.id[2]
Nurhisna.utm@gmail.com[3]
2207211000119@student.trunojoyo.ac.id[4]
220721100035@student.trunojoyo.ac.id[5]
220721100008@student.trunojoyo.ac.id[6]

Abstract

Sumenep Regency is rich in natural resources, culture, traditional arts, culinary delights, and history, all of which offer significant potential for halal tourism. However, several challenges remain, including low public awareness of environmentally friendly halal tourism. Consequently, much of the research on halal tourism currently focuses solely on the concept of halal tourism and its potential. Consequently, there is still no clear picture of government policy on eco-halal tourism. Based on the aforementioned explanation, this study employed a qualitative approach, with data collection techniques including interviews, observation, and documentation. Data analysis was carried out using data collection, data reduction, data presentation, and drawing conclusions. The results of this study are expected to contribute to the existing literature by examining stakeholder perspectives on halal tourism and analyzing government policy on eco-halal tourism in Sumenep Regency.

Keywords : *Policy, Eco-Halal Tourism, Sustainability*

INTRODUCTION

Eco-halal tourism as tourism that is built and managed through the use of economic, social and environmental resources based on the principle of *Sustainability* and sharia values. *Eco-halal tourism* Basically, it is a comprehensive implementation of the concept of sharia, not only in the normative halal-haram limits, but broadly from that, namely realizing goodness to humans and nature(Asyrofi, 2024). One of the areas that has considerable potential for development *Eco-Halal Tourism* is Madura, especially Sumenep regency which is known as an icon of Madura tourism. Geographically, Sumenep regency is located at the eastern tip of the island of Madura and at the same time has the most

Copyright © 2019 Kamal Bangkalan. All Rights Reserved.

small islands in Sumenep regency totaling 126 islands so that its natural potential can be used as a tourism sector. Sumenep Regency has natural wealth, culture, traditional arts, culinary and history that are potential for reliable halal tourism(Scott, 2019).

However, there are several problems that are currently being faced, including that public awareness related to environmentally friendly halal tourism is also still very low, so that community empowerment in planning, supervising and developing tourist attractions has not been maximized, expanding tourist areas and business activities that have the potential to damage the environment, and the quality of services to visitors which is still considered low(Rosyidah, Hanifah, & Suaibah, 2021).

Institutionally, the local government has issued several regional laws and regulations related to the tourism sector contained in Regional Regulation Number 4 of 2018 concerning the Master Plan for Tourism Development of Sumenep Regency 2018–2025, that to implement the provisions of Article 9 Paragraph (3) of Law of the Republic of Indonesia Number 10 of 2009 concerning Tourism, which reads *"The master plan for district/city tourism development as referred to in Article 8 paragraph (1) is regulated by the district/city Regional Regulation",* So that from this it is necessary to form a Regional Regulation on the Master Plan for Tourism Development of Sumenep Regency 2018–2025. These regional regulations include development; Tourism Destinations, Tourism Marketing, Tourism Industry, and Tourism Institutions(Stuart, 2018).

However, the implementation of operational policies and program priorities that integrate sustainability aspects and halal standards still needs to be strengthened. This is of course because there has been no study and formulation of strategic steps that must be taken by managers and policy makers regarding the management and development of tourist attractions. This research collected data from stakeholders, including the Tourism Office, Bappeda staff in the field of Planning, community leaders, business actors, and local Muslim leaders.

There are several studies that have previously been conducted related to *eco-halal tourism.* For example, a research conducted by Abdul Khaliq with the title Implementation of Halal Tourism Policy and Its Impact on Tourist Visits in the City of Banda Aceh. From the study, it is known that the halal tourism policy on tourist visits is still not optimal, the development and promotion carried out by the Banda Aceh city tourism office has an impact on tourist visits, thus having an impact on tourist visits who are doubtful about halal products in tourism business services in the city of Banda Aceh.

Therefore, from the research above related to halal tourism, there are still many who focus on the concept of halal and its potential, there is no clear picture of how government policies in *eco-halal tourism* are. Based on the above presentation, this study contributes to the existing literature by examining the perspective of stakeholders regarding halal tourism to analyze government policies on eco-halal *tourism* in Sumenep Regency.

LITERATURE REVIEW

Copyright © 2019 Kamal Bangkalan. All Rights Reserved.

1.1. Policy

Policies are the rules in the implementation of activities chosen by the parties who represent and can be implemented and can affect a large number of people in order to achieve a goal. In addition, policies also mean policies made by the government to then implement as a form of government actions(Asyrofi, 2024). According to Thomas R. Dye, the public policy process includes the identification of problems, and the preparation of an agenda consisting of policy formulation, decision-making, implementation and evaluation, and involves various ideological actors, and interests that form a government(Anjani, 2021). So it can be concluded that government policy is a rule issued by the government to run the wheels of government, both in overcoming problems in society, making various activities and society organized with the intention of creating legal rules or policies as guidelines.

1.2. Halal Tourism

Halal Tourism Or it can also be called halal tourism which is a form of travel and tourism services that are in accordance with sharia principles which include the provision of halal food, Muslim-friendly accommodation and adequate worship facilities as an effort to meet the needs of Muslim tourists including products and services are allowed (halal) according to Islam(Naprilia, 2022). Meanwhile, terminology comes from the Arabic language, namely "halal" which means allowed or allowed. Halal is certainly not only related to food and drink, but rather to applying things that are allowed and legal in Islam.

This halal concept is then attached to various activities, both the consumption of products, services, work, tourism and even cosmetics, banking or finance and other things(Wahidati & Sarinastiti, 2018). It can therefore be concluded that *Halal Tourism* is a type of tourism that specifically meets the needs and requirements of tourism**cloud** Muslims are in accordance with the principles of sharia. This includes various aspects of travel, including halal food, accommodations that comply with Islamic law, and activities that adhere to religious values.

1.3. Eco Halal Tourism

Linguistically, ecotourism comes from the term ecotourism which means nature- and cultural-based tourism activities with an emphasis on sustainable use of potential. This concept not only maintains the preservation of the environment to remain natural and attracts tourists, but also encourages the improvement of the local community's economy through various tourism businesses and services(Satriana & Faridah, 2018).

Eco-halal tourism is the concept of the development and development of ecological-based halal tourism. Ecological means that tourism development aims to promote economic growth, distribute growth equitablely, and operate within the boundaries of the biophysical environment, in accordance with the principles of sustainable development. In other words, ecological-based tourism development is

Copyright © 2019 Kamal Bangkalan. All Rights Reserved.

oriented towards three aspects, namely economic, social, and environmental(F. Setiawan, 2022). So sustainable halal tourism can be defined as a tourism concept that is based on the principles and values of Islamic teachings, which aims to optimize economic growth, realize distributive justice, and be within biophysical carrying capacity. In sustainable tourism, tourism is built and developed by considering three elements (economic, social, and environmental) as an inseparable unit. In sustainable halal tourism, religious elements are included in a complete system. Thus, sustainable halal tourism is built and developed based on four important elements, namely religious, economic, environmental, and social morality (REES)(Fig. Setiawan et al., 2025).

Therefore, it can be concluded that *eco-halal tourism* is a tourism concept that integrates the principles of sustainable tourism with halal tourism that focuses on environmentally friendly and responsible tourism practices and meets the needs and standards of Islamic sharia for Muslim tourists. Therefore, the concept of halal tourism is one of the solutions for tourism so it needs to be followed by the government, business actors and stakeholders as well as the community.

RESEARCH METHOD

This research uses a qualitative approach, especially using analytical descriptive techniques in conducting this research. A qualitative approach is a method that examines a condition, a thought or an event in the present day, which aims to make a description in the form of words and language, a picture or painting in a systematic, factual, and accurate manner about the facts, properties and relationships between the phenomena being studied(Asyrofi, 2024). The reason the researcher uses a qualitative approach is because this study analyzes the problems contained in the research conducted to describe the facts and problems in the research site which are then interpreted so that conclusions can be drawn. In this case, the researcher will describe the Policy Analysis About *Eco-halal Tourism* in the Framework of Sustainability Development in Sumenep Regency.

The sampling method in this study uses purposive sampling or sampling with criteria. The research subjects took research informants from the Tourism Office, Bappenda Planning Staff, business actors, community leaders, and tourists. The types and sources of data for this study use primary data and secondary data.

a. Primary data was obtained by researchers from original sources (directly from sources) who provided the data through field observations, interviews with informants, namely the government of the Sumenep Tourism Office, Bappeda Staff for Planning, community leaders, tourists and several business actors.
b. Secondary data is obtained through data and documents from government agencies, national and regional policies, as well as literature related to *Eco-halal Tourism* policies in the form of reference books, documents, archives, and laws and regulations.

The data collection techniques in this study are:

Copyright © 2019 Kamal Bangkalan. All Rights Reserved.

a. Observation: Data collection through observation is a means to collect information about the intended research. The results of these observations must be interpreted precisely, objectively, comprehensively, detailed and useful. In this case, the researcher needs to visit the research site and make direct observations to see the Policy Analysis on *Eco-Halal Tourism* in the Framework of Sustainable Development in Sumenep Regency.
b. Interview: The interview technique used is a structured interview, which is to prepare questions before the interview starts. In this study, interviews were conducted with a number of informants, namely the government of the Sumenep Tourism Office, Bappeda Planning Staff, business actors, and community leaders.
c. Documentation**:** Documentation is a technique of collecting data from written library materials published by the institution that is the object of research, it can include procedures, regulations, images or electronic documents as a complement to a research. In this case, the researcher studies various documents, regulations, policies, reports related to the research.

In qualitative data analysis, according to Miles and Huberman, it is stated that in qualitative research, data analysis techniques have the following steps(Asyrofi, 2024):

1. Data Collection: the researcher collects data and records data objectively according to the results of observations and interviews, in the field.
2. Data Reduction: the results of data collection are summarized and separated according to the focus that has been set based on the most important information
3. Data Presentation: The main flow of data analysis is to display data, a set of pre-compiled information that is given the possibility of drawing conclusions and taking action.
4. Conclusion Drawn: the conclusion drawn in this study is based on the presentation of data and the reduction of data which is the answer to the problem presented.

RESULTS AND DISCUSSION

2.1 Profile of Sumenep Regency

Sumenep Regency is the easternmost regency on Madura Island. Administratively, it consists of 27 sub-districts, 328 villages and four sub-districts with a total area of 2,093.47 km2. The Sumenep regency area is a unique area because it consists of a land area and islands spread across 126 islands. Sumenep Regency is located 4º55'-7º24" South Latitude and 113º32'48" East Longitude. The area of Sumenep Regency is bordered by:

1. North: Java Sea
2. Southern: Bali Sea, Madura Strait
3. East: Flores Sea, Java Sea

Copyright © 2019 Kamal Bangkalan. All Rights Reserved.

4. Western Part: Pamekasan Regency

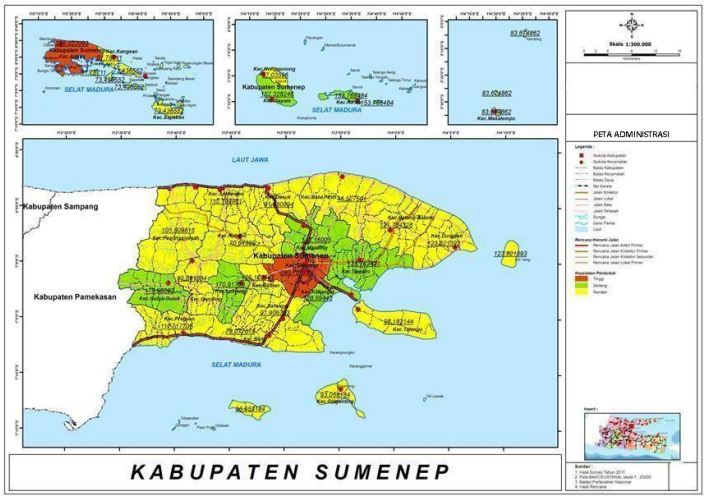


Figure 1. Map of Sumenep Regency

Source: *Sumenep Regency Bappeda* Website

Geographically, Sumenep regency is divided into two, namely the mainland and the archipelago. The mainland area has an area of 1,146.93km2 which is divided into 18 sub-districts and one island of Dungkek. Meanwhile, the archipelago has an area of 946.53km2 which is divided into nine sub-districts consisting of 126 small islands, of which 48 islands are inhabited and 78 are uninhabited. In addition, all of these small islands have been named after them. The northernmost island in Sumenep Regency which is about ± 151 nautical miles from the port of Kalianget is Karamian island. Meanwhile, the easternmost island located about ± 165 nautical miles from the port is Sakala island(Basri, 2019).

2.2 Tourism in Sumenep Regency

The development of a region can be adjusted by the local government to the potential and peculiarities of each region. This is a very good opportunity for local governments to prove their ability to exercise the authority that is the right of the region. The progress or not of a region is highly determined by the ability and willingness to implement, namely the local government is free to create and express itself in order to develop its region, of course by not violating the provisions of the law, namely the law.

Sumenep Regency has a lot of tourism potential which includes natural tourism, religious tourism, historical tourism. The Sumenep district government until now continues to promote the introduction of tourism, which every year also experiences quite effective improvements even though it is not widely known by all people. The Sumenep regency government also develops tourism, this is done so that tourists can enjoy the beauty of tourism in Sumenep, so that the Sumenep regency government obtains a source of regional income in terms of tourism which is balanced with development and promotions, in its development

Copyright © 2019 Kamal Bangkalan. All Rights Reserved.

the local government also collaborates with the media to display tourism in Sumenep to coincide with the anniversary of Sumenep Regency.

Based on the Regional Regulation of Sumenep Regency Number 9 of 2016 concerning the Formation and Composition of the Regional Apparatus of Sumenep Regency, the Tourism, Culture, Youth and Sports Office of Sumenep Regency is a regional apparatus as an implementing element of the implementation of local government, led by the head of the Office who is under and responsible to the Regent. As for the tourist attractions of Sumenep Regency, they are as follows:

a) Culinary Tourism: some typical foods that can be visited are rujak madura, kokot broth, satay gulai, soto sabrang, maco, cassava chips, rengginang, apen, getthas, and patthola
b) Nature Tourism: Sumenep Regency has several natural attractions, including Lolang Beach, Slopeng Beach, Badur Beach, Ayudaden Cave, White Limestone Tourism, Gili Iyang Island, Gili Labak Island, Gili Genting Island, Mamburit Island, Sapeken Island, Kagean Island, Raas Island, Sepudi Island,
c) Historical and Cultural Tourism: several historical heritage buildings, equipment and heirlooms that can become tourist attractions, namely the Sumenep palace, the sare park, the old town of Kalianget, batik crafts, mask carving crafts, wood carving crafts, keris crafts
d) Religious tourism: religious tourism attractions in the form of tombs of kings or scholars who were famous in their time and used as religious tourism destinations include the Jami' Mosque, Asta Tinggi, Asta Katandur, Asta Jokotole, Asta Gumuk, Asta Lor Wetan, Asta Yusuf, Asta K. Faqih(Kurniawan et al., 2018).

Sumenep Regency is the only district that has the most island clusters among the other three districts on the island of Madura. Natural conditions in the waters have the potential for tourism activities that have great potential to be developed as marine tourism. This potential is in the area of small islands in Sumenep Regency, including Gili Iyang Island, Kangean Island, Mamburit Island, Gili Genting Island, Gili Raja Island, Gilingan Island, Talango Island, Gili Labak Island, Island, Sapudi, and Saor Island.

There are several policies issued by the Sumenep Regency Government related to tourism development, one of which is the Visit Sumenep Program which is a tourism program that targets an increase in the number of visits of one million tourists who will come to visit Sumenep Regency.

2.3 Eco-Halal Tourism Policy

According to Law Number 10 of 2009 concerning Tourism, the implementation of tourism development in Indonesia must be carried out based on the principles: benefits, kinship, fairness, and equity, balance, independence,

Copyright © 2019 Kamal Bangkalan. All Rights Reserved.

sustainability, participation, sustainability, democracy, equality, and unity which are all realized through the implementation of tourism development plans by paying attention to diversity, uniqueness, and cultural and natural peculiarities, as well as human needs to Travel(Law Number 10 of 2009 concerning Tourism, 2009).

Regarding the eco halal tourism policy in Sumenep Regency, there is no concrete indicator to determine this, considering that regional regulations and regent regulations that regulate this do not yet exist. Therefore, *the eco halal tourism program* has certain indicators that are a measure of its success. The provision is in the form of existing facilities and infrastructure to support the implementation of halal ecotourism, especially related to the management of tourist destinations, as well as the quality and basis of human resources in the tourism creative industry.

In addition, the Sumenep Regency government should need to improve services and facilities to make it easier for Muslim tourists to carry out their tourism activities. This includes places of worship, products that are in circulation guaranteed to be halal. In connection with the Indonesian government's policy regarding the implementation of regional autonomy, each region is expected to be able to attract foreign and domestic tourists to visit tourist destinations, by increasing their tourism promotion.

Based on the results of interviews with the staff of the Tourism Office, Mr. Bambang researched the Culture and Tourism Office in various regions, one of which is Sumenep Regency. It has carried out tourism promotions through *the official website* of the Sumenep Regency Youth, Sports and Tourism Office, social media such as Instagram, Twitter, Facebook, making brochures and blogger lovers who support in promoting halal tourism in Sumenep Regency. In this case, the promotion aspect is one of the determining factors for the development of tourism potential. Regarding the existence of this halal tourism, the Head of the Sumenep Regency Tourism Office said that: "The government is very responsive to the existence of halal tourism, this halal tourism is thematic tourism, the more patterns that exist in tourism will be better, the government itself has followed up by collaborating with the Sumenep Regency Food Security Office in holding halal certification in several MSMEs in the tourism which will later be registered with the Agency Halal Product Assurance Provider (BPJPH) and there are already some that have been certified halal" (Interview Results).

Halal tourism in essence is all forms of tourism activities that do not conflict with Islamic law, where there is support for the availability of tourism products and services in accordance with Islamic rules or norms, as well as comfort to carry out worship during tourist trips. However, it does not mean that non-Muslim tourists cannot enjoy halal tourism. Because in principle, the implementation of sharia rules means avoiding things that are harmful to the non-Muslim environment, halal tourism with halal tourism products has received a fairly good response from the government.

Copyright © 2019 Kamal Bangkalan. All Rights Reserved.

One of the policies that will be taken by the government in sustainable development for halal tourism is more focused on tourist attractions. For now, this policy is still in the government's efforts so that it can continue to be a glance for foreign tourists so that it continues to develop(Noviantoro & Zurohman, 2020).

The policy strategy set by the Sumenep Regency government that has been triggered to achieve the goals and be on target, namely by increasing the resources of the Sumenep Regency Culture and Tourism Office, because the official apparatus has a very important role in socializing halal tourism to the local community in order to help the government run in the economic sector and in accordance with Islamic law. Accommodating all problems in the field as input in planning cultural and tourism activity programs, so that the aspirations of the community are also accommodated as a forum for development slowly with local culture that must be followed.

One of the goals in implementing this halal tourism policy is to attract the hearts of foreign tourists, especially Muslims and non-Muslims alike, to experience this tourism. The obligation of local governments to implement sharia principles both in terms of tourism, trade, all based on Islamic sharia which includes food, facilities, and servants as previously described.

The development of halal tourism in Sumenep Regency is currently still relatively limited, there is no legal basis in the form of regional regulations that expressly and clearly regulate various provisions making the direction of halal tourism development less focused and smooth. Therefore, there is a need for support from the community, and tourists who come to support how *the* eco-halal *tourism* system should run well. The development of tourism has the goal of improving the standard of living and social welfare of the entire community. One of them is in the field of local economy. In order to create tourism that can move community life, its success is determined by several elements, such as promotion and services, environment, psychology, price, value, and other elements. (Documentation of data from the Cultural Office)

In order to increase the number of local visitors and foreign tourists from various cultural and environmental tourist destinations, the efforts of all parties, namely the government and the community, are needed. Based on this, in order to realize all elements from the government, district to the village level, it is expected to work together to build a strong branding which can then be easily promoted and marketed.

After the popularity of tourist destinations, many think that it is not in accordance with what it should be, because the local community considers it inappropriate that halal tourism must be sharia where men and women are separated and only targeted at the Muslim community. According to an interview with the staff of the tourism office, Mr. Bambang said: "At the beginning of its

Copyright © 2019 Kamal Bangkalan. All Rights Reserved.

establishment as halal tourism, visitors were actually very crowded and greatly affected the increase in the economy here. However, the community still does not understand properly and correctly about sharia-free and halal tourism, therefore I myself for now focus more on inviting the community to further develop ecotourism practices".

The presentation of data in the context of halal ecotourism still needs further consideration to provide certainty that the information submitted is appropriate. However, it is also not forgotten in the principles of ecotourism sustainability, ethics, and halal values. Furthermore, after the researcher conducted observations, observations and interviews with the Banyuwangi Regency Tourism Office and several tourist attraction managers, there were several elements that became the basis for discussion. Previously, it was seen in terms of the potential that each tourist attraction has.

In developing halal tourism, of course, special regulations are needed regarding halal tourism. Halal ecotourism activities have characteristics that are slightly different from general tourism. Without a policy regarding halal ecotourism, tourism actors will definitely be overwhelmed due to the existence of special guidelines that still do not exist. However, Sumenep Regency is still focused on developing tourist attractions by utilizing its potential. So that halal tourism with the concept of halal ecotourism does not yet have regulations.

The presence of clearer regulations regarding halal ecotourism and halal tourism is very influential in creating a more stable framework and providing clearer goals. Without the right regulations, it will be an obstacle to the development of halal ecotourism in Sumenep Regency. Based on the results of an interview with the Staff of the Sumenep Tourism Office, said that "In practice yesterday there was indeed no law and regulation that specifically oversaw this, but from Sumenep Regency itself instead issued a regulation that was only written on the banner, and very strict in its regulation, so that the public also felt constrained by the lack of clarity about it."

The lack of clarity regarding the rules and guidelines that govern halal ecotourism practices also causes uncertainty for local economic entrepreneurs in developing their products and services provided in accordance with Islamic studies. This can also be an obstacle to the development of the halal tourism industry in Sumenep Regency, as well as reduce the trust of tourist visitors in halal ecotourism destinations in Banyuwangi. Therefore, the existence of clear and specific regulations is very important to support halal ecotourism so that it is not easily ignored.

In addition, there is no policy related to Halal Ecotourism, so currently it is still based on Tourism regulations as if it were the environment. The legal vacuum has resulted in not being able to provide comprehensive assistance regarding the legal regulations of sharia economics which are expected to be overcome by the method

Copyright © 2019 Kamal Bangkalan. All Rights Reserved.

of forming laws and regulations in Indonesia. Thus, it is hoped that sharia economic activities and activities based on Islamic principles or studies will increasingly have a lasting existence in positive legal regulations in Indonesia which are efforts to improve the prosperity of the Indonesian population

CONCLUSION

Based on the description that has been explained, the author concludes that eco-halal tourism in Sumenep Regency, East Java Province actually has greater potential to support sustainable tourism development. Through the implementation of eco-halal tourism that pays attention to the principles of sustainability, halal values, and care for the environment. Sumenep Regency has a great opportunity to become a leading destination that not only presents natural beauty and enjoys it, but also respects cultural values and cares about its natural preservation. However, there is no special policy or regulation from the Sumenep Regency Regional Government, the lack of empowerment of the quality of human resources (Human Resources) in Sumenep Regency in the understanding of eco-halal tourism, the lack of the existence of facilities that cause it to be not managed properly. Based on this, eco-halal tourism in Sumenep Regency can still provide many benefits and advantages in terms of local economic development, nature conservation, and improving the standard of living of local human resources. However, to achieve this goal in eco-halal tourism in Sumenep Regency, good cooperation is needed between the local government, the tourism sector, the local or local community, and other related parties. Not forgetting the need for efforts in the development of promotion, regulation, marketing, and good management of tourist destinations. If so, eco-halal in Sumenep Regency has great potential to become a model or example that can be taken or adopted for other regions in the development of tourism that is environmentally friendly, sustainable, and respects cultural and religious values.

REFERENCES

Anjani, D. N. (2021). *Analysis of the Sabang City Government's Halal Tourism Policy in Community Economic Development (Study from the Perspective of DSN MUI Fatwa No. 108/X/2016 on Halal Tourism)*. Ar-Raniry Darussalam State Islamic University.

Asyrofi, I. (2024). *Analysis of Green Economic Implementation on the Development of Halal Tourism in Lampung Province*. Raden Intan State Islamic University Lampung.

Basri, H. (2019). Tourism Development in Improving the Economy of the Community in Sumenep Regency. *Moqodimmah Scientific Journal*, *3*(2), 57.

The Squirrel Squirrels. Sumenep Regency Regional Regulation Number 4 of 2018 concerning the Sumenep Regency Tourism Development Master Plan for 2018 - 2025 (2018).

Kurniawan, F., Soeprijanto, A., Guntur, H. L., Mahendra, W., Abadi, I., & Sayyida. (2018). Mapping Halal Tourism Potential in Sumenep Regency, East Java, Indonesia. *Dinar: Journal of Islamic Economics and Finance*, *5*(2), 6.

Copyright © 2019 Kamal Bangkalan. All Rights Reserved.

Naprilia, T. P. (2022). *Analysis of Halal Tourism Potential in Panda Tourism Village, Palibelo District, Bima Regency*. Mataram State Islamic University.

Noviantoro, K. M., & Zurohman, A. (2020). The Prospect of Sharia Tourism (Halal Tourism): A Challenge in the Era of the Industrial Revolution 4.0. *Equilibrium: Journal of Sharia Economics, 8*(2), 283.

Rosyidah, U., Hanifah, L., & Suaibah, L. (2021). The Strategy for the Development of Pantai Sembilan Pulau Gili Genting Sumenep as an Icon of Halal Tourism in Madura. *Scientific Journal of Hospitality*, *10*(2), 6.

Satriana, E. D., & Faridah, H. D. (2018). Halal Tourism: Developments, Opportunities, and Challenges. *Journal of Halal Product and Research*, *1*(1), 3.

Setiawan, F. (2022). *Development of Eco-halal Tourism with the Maqasid al-Shari'ah al-Najjar Approach (Study at Asta Tinggi Sumenep Madura)*. Sunan Ampel State Islamic University Surabaya.

Setiawan, Fi., Qadariyah, L., Nahidloh, S., Dzikrulloh, Holis, & Jumanto. (2025). Towards SDG Sustainable Halal Tourism Development: Integration of Sustainability and Religious Morality. *Journal of Lifestyle and SDGs Review*, *5*(2), 5.

Sumenep, D. (2019). Tourism Profile of Sumenep Regency. Retrieved September 5, 2025, from https://www.sumenepkab.go.id/profil/letak-geografis

Law Number 10 of 2009 concerning Tourism (2009).

Wahidati, L., & Sarinastiti, E. N. (2018). The Development of Halal Tourism in Japan. *Journal of Gama Societa*, *1*(1), 11.

Copyright © 2019 Kamal Bangkalan. All Rights Reserved.