The Tourism Potential of Kasur Pasir Village in Sumenep: Towards Halal Tourism: A Study of the DSN-MUI Fatwa Number 108 of 2016

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Abstract

Kasur Pasir Village in Legung Timur Village, Sumenep Regency, is a cultural destination with a unique tradition of sleeping on sand, which is believed to be beneficial for health and has been designated as an Intangible Cultural Heritage of Indonesia. As halal tourism develops, this study assesses the potential of Kampung Kasur Pasir as a halal destination based on Fatwa DSN-MUI No.108/2016 and identifies its supporting and inhibiting factors. Using qualitative methods through interviews, observation, documentation, and NVivo12 analysis, the study found that tourism activities are in accordance with sharia values and reflect the religious character of the community. Worship facilities are adequate, residents' lodgings enforce separation of non-mahram guests, and fish-based cuisine is considered halal even though it is not yet certified. The main supporting factors include local culture that is in line with sharia, a religious community, and the role of Pokdarwis. However, there are obstacles such as poor road access, the absence of written guidelines for halal tourism, the lack of sharia travel agencies, verbal contracts, and the unavailability of halal certification and tour guide certification. The study concludes that institutional strengthening, improved service standards, and government support are needed so that the development of halal tourism can be more optimal and sustainable.

Keywords **:** *Fatwa DSN-MUI No. 108, Kampung Kasur Pasir, Halal Tourism Potential*

INTRODUCTION

Indonesia is one of the largest countries in the world, with a population of approximately 270 million people and a Muslim majority of 237 million people or the equivalent of almost 86 percent of the country's population (Muhammad Ersya Faraby, 2024). Indonesia has once again achieved the top ranking as the world's best Muslim-friendly tourist destination, beating out 145 other destinations. The National Committee for Sharia Economics and Finance (KNEKS) continues to encourage the Ministry of Tourism and Creative Economy, as a member ministry and institution, to accelerate the national Muslim-friendly tourism program and its supporting ecosystem (Komite

Nasional Ekonomi dan Keuangan Syariah, 2024). Tourism is a strategic sector in Indonesia's economic development. Its contribution to national Gross Domestic Product (GDP) and regional income has steadily increased in recent years. In 2023, the tourism sector contributed 5.8% to national GDP and is predicted to further increase to 7.4% by 2027(Fadilla, 2024).

Sumenep, renowned for its natural beauty and cultural richness, recorded extraordinary achievements in the tourism sector throughout 2024. Based on data published by the Sumenep Department of Culture, Youth, Sports and Tourism (Disbudporapar), the number of tourists visiting this city on the eastern tip of Madura Island reached a fantastic 1.7 million people. This figure experienced a significant increase compared to the previous year, which recorded around 1.3 million tourists in 2023. The Regent of Sumenep, Achmad Fauzi Wongsojudo, said that with the achievement of 1.7 million tourists in 2024, this indicates that Sumenep is increasingly popular among tourists, both domestic and international. In addition, the trend of halal tourism that is currently booming in Sumenep Regency is very important in managing its tourism based on halal tourism (Nurita Andriani, Mifthul Jannah, 2022). Sumenep has tourist attractions, namely having uniqueness, beauty and value in the form of diverse natural resources, culture and man-made products (Go to Sumenep Heaven Tourism, 2024).

The Kasur Pasir Village, a coastal village in East Legung, offers unique and appealing experiences. The Kasur Pasir (sand mattress) is a tradition passed down through generations and is still practiced by most of the people of East Legung to this day, where they sleep and gather with neighbors and relatives on sand, both in their yards and in their bedrooms. The tradition of sleeping on sand, which is still maintained today, not only reflects the identity of the coastal community but has also received national recognition. In 2013, the sand mattress tradition was designated as an Intangible Cultural Heritage of Indonesia, signifying the importance of preserving this tradition as part of the nation's identity. Furthermore, in 2024, Kasur Pasir Village was included in the Top 500 Indonesian Tourism Village Awards (ADWI), an achievement that demonstrates the village's competitiveness at the national level in the tourism sector (Kementerian Pariwisata Republik Indonesia, 2025).

Several researchers have studied the existence of the sand mattress tradition. Rohma points out that the tradition of sleeping on sand in East Legung Village is maintained not due to economic constraints, but because it is believed to be comfortable and beneficial for health (Rohma, n.d.). Meanwhile that, Desfanka Maureta add that sand typical of Lombang Beach which reflects connection harmonious public with nature, so that tradition This No only become customs, but also symbols identity culture that survives in the middle (Vanesya Desfanka Maureta & Debora Desta Angelie Sitompul, 2025). However, most previous research has focused on traditions, health benefits, and cultural preservation, without directly linking them to the potential for halal tourism

development. Meanwhile, the sand mattress tradition has significant potential to be positioned as a local wisdom-based tourist attraction aligned with Islamic values if integrated with a halal tourism approach.

In the context of developing halal tourism in Indonesia, Fatwa No. 108 of 2016 from the National Sharia Council of the Indonesian Ulema Council (DSN-MUI) serves as a crucial foundation. This fatwa, titled "Guidelines for Tourism Implementation Based on Sharia Principles," establishes standards for destinations, services, and tourism management to ensure compliance with Sharia principles. The regulated aspects include tradition, health benefits, and cultural preservation, without directly linking them to the potential for halal tourism development. Meanwhile, the sand mattress tradition has great potential to be positioned as a local wisdom-based tourist attraction that aligns with Islamic values, if integrated with a halal tourism approach. Other aspects include the provision of prayer facilities, the serving of halal food and beverages, specific facility criteria for both Muslim and non-Muslim pilgrims, cleanliness, accommodation, and transportation (Lailatul Wahyu Havida, 2024). With make this fatwa as guidelines allows study for evaluate in a way more clear whether the potential of Kasur Pasir Village has fulfil criteria halal tourism or Still there is necessary aspects repaired.

Urgency study This appear Because need for ensure that development tourism in Kampung Kampung sand done in a way responsive to religious, social and cultural norms local, at the same time potential in a way economy. This study expected can present novelty in the form of mapping potential tourist with standard halal tourism DSN-MUI Fatwa No. 108 of 2016 and can give description real about potential and challenges, as well as offer recommendation practical so that Kasur Pasir Village can developed become destination halal tourism that meets sharia principles. Research results This expected give contribution theoretical in development study halal tourism based wisdom local, as well as contribution practical in the form of recommendation development policies and strategies empowered destination competitive, sustainable and appropriate with sharia principles.

LITERATURE REVIEW

Tourist

Tourist is all related activities with movement of people to temporary time to destinations outside place residence and place working and implementing activities of a nature recreation, business, and interests others of a nature while, done individual or group, as part from business entertain self or relaxation For restore return Spirit physical and mental with utilise various available facilities. Tourism (Rojabi, 2023) own function main For serve tourists. Success industry tourism is highly dependent on positive relationships from all existing sectors. Synergy between provider service tourist will translate experience positive to individual tourists (Fattah, 2023).

Tourism development involving various parties each of which has roles and responsibilities different answers like public local role in maintain inheritance culture and nature for can enjoyed and felt by the community around and tourists in a way sustainable. Through matter the public feel impact positive in a way directly. Next government areas that have role in increase human resource capacity at the destination tour as well as emit policies so that management destination tour can walk with Good.

Halal Tourism

Draft halal tourism is growing and starting accepted in a way general along development segment traveler Muslims in industry world (Nurhidayat, 2023b). travel. Halal tourism is here with something concept that provides service for holiday with equipped facility for need public Muslim in do activity worship (Dahruji, 2022) Halal tourism is facilities and services tour for Muslim tourists according to with standard Islamic principle, for example availability halal food and drink, adequate access to worship, and places comfortable stay For traveler Muslim (Farid Ardyansyah, 2022). According to Battour et al (2014), stated there are 4 related attributes with Islamic tourism, namely: (1) Islamic facilities, such as availability places of worship, availability direction Qibla and prayer mats in hotels and separation facilities formen and women (2) Halal, namely attention manager tour to factor halal, such as halal food and halal kitchen, (3) Islamic culture, such as use Islamic clothing by employees place tourism, and (4) free from alcohol and gambling.

Potential Tourism Attractions, Accessibility, Amenities, Facilities, and Sustainability

Destination tour own characteristics distinctive features that distinguish it from other regions, either from aspect Power pull, convenience access, up to involvement public local in organization activity tourism. Characteristics This become base in determine feasibility and potential an area for developed as objective tourism. According to Supriadi & Roedjinandari (2017), so that a destination can it is said ready and worthy visited, then at least must fulfill the five components the main thing that becomes foundation in development tourism, namely (Widyayanthi, 2025).

1. Objects and forces pull

   Attractions are the primary reason tourists choose a destination. These characteristics can be natural resources, such as beautiful beaches, mountains, lakes, or tropical forests. Furthermore, attractions can stem from local culture, such as traditions, regional arts, historical sites, or even man-made attractions like theme parks or annual festivals.
2. Accessibility

   A good tourist destination must be easily accessible. This includes supporting transportation infrastructure, such as highways, airports, terminals, or ports, as well

as efficient and safe modes of transportation. Accessibility influences tourists' decisions to visit, especially those from outside the region or abroad.

3. Fasilitas
   Other important characteristics is existence facility support complete and quality tourism, such as hotels, restaurants, centers shopping center information and facilities general other. Amenities play a role in create comfort and satisfaction during traveler be on site objective.
4. Service Supporters
   In addition to the facilities main destination tourism must also be own service supporters such as banks, houses hospital, clinic, network communication and services emergency others. Availability facility This show readiness destination in handle need urge tourists and create a sense of security.
5. Institutional
   Institutional reflect governance and coordination between stakeholders in development tourism. This involves role government, private sector, community and institutions supporters others. Strong institutions will create a well - organized, organized and capable destination develop in a way sustainable.

DSN MUI Fatwa No. 108 of 2016 as Guidelines Implementation Tourist Based on Sharia Principles

Sharia tourism lately This has become interesting global trends tourists Muslims throughout the world, Indonesia has amount public dominant Muslims, and Madura which is one of the islands in Indonesia that are imaged as island students, have potential big for become destination superior sharia tourism. DSN-MUI Fatwa No. 108 of 2016 provides guidelines organization Sharia -based tourism in Indonesia. DSN MUI has set guidelines organization tourist based on sharia principles through DSN-MUI Fatwa No. 108 of 2016 for support development halal tourism in Indonesia. In the fatwa set about principle general organization sharia tourism, provisions related to the parties and contracts , sharia hotels, tourists, destinations tourism, spa, sauna and massage, travel agency tourism, as well as guide tour (Masaulina, Holis, 2024).

1. General Principles of Implementation Sharia Tourism
   a. Avoided from polytheism, disobedience, *mafsadatan, tabdzir / israf* and *munkar.*
   b. Create benefit and utility Good both materially and spiritually.
2. Provision regarding the Parties and the Agreement
   a. Parties in organization Sharia Tourism: Tourists, Travel Agencies Sharia Tourism (BPWS), Entrepreneur Tourism, Sharia Hotels, Guides Tourism, Therapist.
   b. Contract between parties: Contract between traveler with BPWS *(ijarah contract);* contract between BPWS and guide tour *(ijarah/ju'alah agreement);* contract between traveler with businessman tourist *(ijarah contract);* contract between sharia hotels

and traveler *(ijarah contract);* contract between sharia hotels and BPWS for marketing *(contract wakalah bill ujrah);* contract between traveler with therapist *(ijarah contract);* contract For organization insurance tourism, storage and management as well as tourism fund development must use contracts that comply with fatwas from the DSN-MUI and regulations applicable laws and regulations.

3. Provision related to Sharia Hotels
   a. Sharia hotels do not may provide facility access pornography and acts immoral.
   b. Sharia hotels do not may provide facility entertainment that leads to polytheism, sin, pornography and /or action immoral.
   c. Food and drinks provided by sharia hotels are mandatory has get halal certificate from MUI.
   d. Provide adequate facilities, equipment and resources for implementation of worship, including facility purify oneself.
   e. Hotel managers and employees are required wearing appropriate clothing with sharia.
   f. Sharia hotels are mandatory own guidelines and/ or guide about procedure hotel service ensure implementation appropriate hotel services with sharia principles.
   g. Sharia hotels are mandatory use service institution Islamic finance in do service.
4. Provision related Traveler
   a. Holding on adhere to sharia principles with avoid self from polytheism, sin, evil, and corruption *(facade)*
   b. Guard obligation of worship during traveling
   c. Guard morals glorious
   d. Avoid destination conflicting tourism with sharia principles.
5. Provision Destination Tour
   a. Destination tour must directed at endeavor to make it real welfare general enlightenment, refreshment and calming, nurturing trust, security and comfort realize universal and inclusive goodness; maintaining cleanliness, sustainability nature, sanitation, and the environment; respect values socio-cultural and wisdom local that is not violate sharia principles.
   b. Destination tour must have: adequate worship facilities use, easy reachable and fulfilling sharia requirement; guaranteed halal food and drinks its halalness with MUI halal certificate.
   c. Destination tour must avoided from: polytheism and superstition; sin, adultery, pornography, pornographic action, drinks hard, drugs and gambling; shows arts and culture as well as conflicting attractions sharia principles.
6. Spa, Sauna and *Massage* Terms and Conditions
   a. Use halal and non-halal ingredients guaranteed filth its halalness with MUI Halal Certificate
   b. Avoided from porno action and pornography

c. Maintained honor traveler
d. Therapist male only can do spa, sauna, and *massage* to tourist man; and therapist woman only can doing spa, sauna, and massage to tourist woman;
e. Available means that make things easier for perform worship.

7. Provision related to Travel Agency Sharia Tourism
   a. Organize package suitable tourism with sharia principles
   b. Have a list of accommodations and destinations suitable tourism with sharia principles.
   c. Have a list of providers halal food and drinks that have MUI Halal Certificate
   d. Use Islamic Financial Institution services in do service service tourism, both banks, insurance, institutions financing, institutions guarantees, and pension funds
   e. Managing funds and investments must in accordance with sharia principles
   f. Must have guide tourism that can prevent occurrence action polytheism, superstition, sin, adultery, pornography, pornographic action, drinks hard, drugs and gambling
8. Provision related Guide Sharia Tourism
   a. Understand and be able to carry out sharia values in operate tasks, especially those related with jurisprudence tourist
   b. good morals, communicative, friendly, honest and responsible
   c. Own competence Work in accordance standard proven applicable profession with certificate.
   d. Appearance polite and attractive in accordance with sharia values and principles.

RESEARCH METHOD

This research uses a descriptive qualitative approach with a case study method to describe in depth the potential of Kasur Pasir Village as a halal tourism destination and the implementation of DSN-MUI Fatwa No. 108 of 2016 in the local context of Madurese society. The research location is in Kasur Pasir Legung Timur Village, Sumenep Regency. The research data consists of primary data (in-depth interviews, observations, and documentation with Pokdarwis, the community, and tourists) and secondary data (academic literature, official reports, and related publications). Data collection techniques include observation, interviews, and documentation. Data analysis uses the Miles and Huberman model, namely reduction, presentation, and drawing conclusions (Mardawani, 2020). Data validity is tested through source triangulation to ensure the credibility of the results (Abd Hadi, Asrori, 2021).

RESULTS AND DISCUSSION

Overview of Kasur Pasir Village Tourism

Sand Bed Villageis one of the cultural and health tourism destinations located in the village ofEast Legung, Batang-Batang District, Sumenep Regency, Madura Island, East Java. Geographically, Sand Bed Village covers three village areas, namelyEast Legung, West Legung, and Dapenda, with the center of tourism activities located inEast Legung Village. Sand Bed Village tourism was officially opened on August 11, 2024and is known for the unique tradition of its people who sleep on sandas part of a custom passed down from their ancestors. The activity of sleeping on sand mattresses is usually done every night after Isha prayer at around 07:00 p.m. until before Fajr prayer at 05:30 a.m. In addition, the communitygathers with their families on sand mattresses to chat, watch television, andthere is even a custom of giving birth on the sand as part of aancestral tradition. The community believes that sleeping on sand has many health benefits, including helping blood circulation, relievingjoint pain and stiffness, removing toxins from the body through sweat, andproviding a relaxing effect that can reduce stress.The uniqueness of the sand inthis area has been scientifically proven through laboratory tests, whichcompared sand from several beaches in Sumenep, such as Slopeng Beach,Gili, and Lombang. The results of the study show that only the sand from Lombang Beach, where Kampung Kasur Pasir is located, has minerals that arebeneficial to health, such as quartz, calcite, k-feldspar, hematite, andclay minerals (carbonate skeletal fragments). The results of the studyhave been documented in a book, which is now used bytour guides to reinforce their explanations to tourists.

Run Query

The word frequency query or word cloud feature in NVivo 12 software uses the word frequency search method, which can identify the five most frequently occurring words in the data shown in the following image.

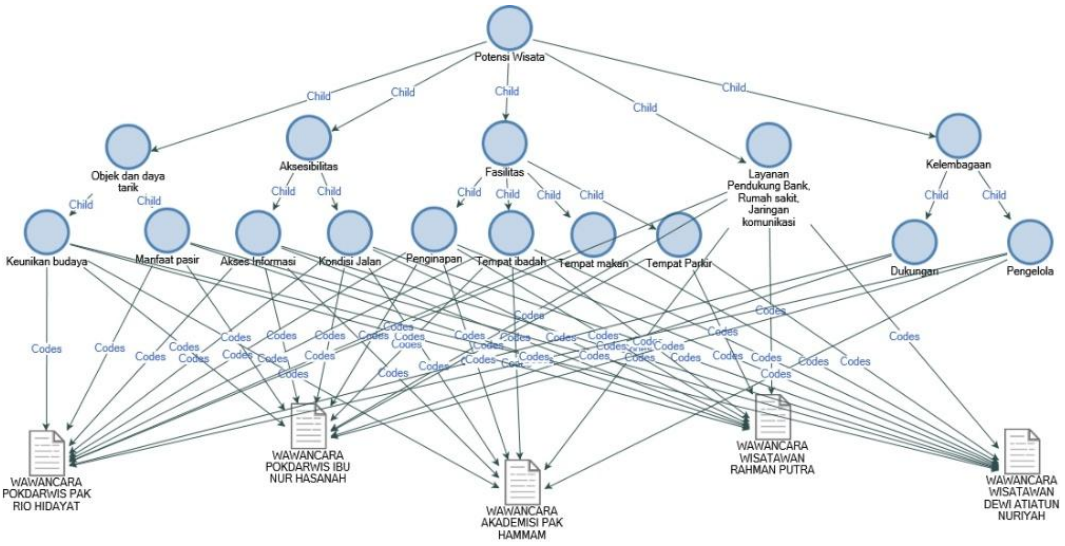


NVivo 12 Output Image Run Query

Figure the results of the analysis using the Run Query feature in the NVivo12 application produced a word cloud visualization showing the frequency patterns of words from the transcripts of interviews with five informants, consisting of two managers, two tourists, and one academic. The visualization shows the dominance of words such as "sand," "tourism," "village," and "tourist," which leads to the understanding that the focus of the informants' statements mostly touched on the identity of the destination, especially sand-based tourism activities as the main uniqueness of Kampung Kasur Pasir. This shows that the image of the destination is built from the cultural characteristics and unique practices of the community, especially the traditions of sand sleeping and sand therapy, which have become icons of the region. Overall, the word cloud shows that the development of Kampung Kasur Pasir is influenced by a combination of cultural uniqueness, religious values, community involvement, and facility readiness, while emphasizing the importance of integrated management to create a competitive and sustainable halal tourist destination.

Potential Tour Based on Aspect Touris

The results of mapping using NVivo12 show that the tourism potential of Kampung Kasur Pasir consists of five main indicators, namely tourist attractions, accessibility, facilities, supporting services, and institutions. The Project Map shows that each indicator has sub-themes linked to interview excerpts from managers, tourists, and academics, thus illustrating the relevance and strength of the findings in the field.



Output Image Nvivo12 Project Map Tourism Potential

The NVivo mapping results show that objects and attractions are the most prominent components, especially cultural uniqueness and the benefits of sand, which are the main strengths of the destination. Accessibility also emerged as an important

issue related to route information and road conditions. Facilities such as lodging, places of worship, and eating places were often mentioned by informants, indicating that amenities sufficiently support the tourist experience, especially worship facilities as a characteristic of halal tourism. Supporting services such as banks and health facilities are considered important, although not dominant. Institutions have a stable connection with all data, confirming the role of Pokdarwis and the community as the main drivers. Overall, the tourism potential of Kampung Kasur Pasir relies on cultural attractions, relatively adequate facilities, and solid community institutions, while aspects of accessibility and supporting services still need to be strengthened for optimal halal tourism development.

Kasur Pasir Village has a unique attraction in the form of a tradition of sleeping on sand that is only found in Legung Timur Village. This tradition has been going on for hundreds of years and has become part of the local wisdom of coastal communities, combining elements of culture, health, and spirituality. Mrs. Nur, as a member of the Tourism Awareness Group, emphasized that this practice is a heritage from their ancestors that has been preserved to this day. Rahman, a tourist, expressed a similar opinion, saying that the strength of Kampung Kasur Pasir lies not only in the sand sleeping activity, but also in the community's commitment to preserving their customs. In addition to its cultural value, this tradition is believed to have health benefits such as improving blood circulation, relieving joint pain, stabilizing body temperature, and providing therapeutic effects. This belief is reinforced by laboratory test results showing the presence of quartz, calcite, and hematite minerals in the sand of Lombang Beach.

In addition to the sand sleeping tradition, Kampung Kasur Pasir has developed various educational and cultural tourism activities, such as massage and sand therapy, sand painting, visits to Tanean Lanjhang, freshwater tourism, and pilgrimages to Asta Manggeran. Mr. Rio, as the head of the tourism awareness group, explained that these various activities provide added value for tourists while strengthening the character of halal tourism based on local wisdom. The Petik Laut tradition is also an important part that reflects the blend of culture and spirituality of the coastal community. From a halal perspective, Mr. Hammam, an academic, assessed that the use of sand as a tourist attraction does not conflict with Islamic law as long as its management maintains norms of interaction and ethics, particularly regarding accommodation facilities and tourist activities. These findings indicate that Kampung Kasur Pasir has strong potential to be developed as a halal tourist destination that combines local culture, health benefits, and the spiritual values of the local community. This uniqueness is in line with research (Sajangbati, 2017) which states that authentic cultural attractions are a determining factor in increasing tourists' motivation to choose community-based destinations. Therefore, the cultural attractions of Kampung Kasur Pasir can be categorized as a core cultural attraction that strongly differentiates it from other coastal destinations and

provides an important foundation for the development of halal tourism based on local culture.

Accessibility is a major challenge in the development of Kampung Kasur Pasir Tourism. Although the area can be reached by private vehicle or public transportation, tourists still face obstacles due to a lack of route information, the absence of a main entrance, and the existence of confusing informal access points. This condition is in line with the statement by Mr. Rio, Chairman of Pokdarwis, who explained that tourists often only come to see the sand sleeping tradition due to the lack of official information about tour packages, which are actually only available through websites and social media. This finding is reinforced by the experience of tourists who said that the route to the location can be found through Google Maps, but the condition of the roads still needs improvement because some points are potholed and flooded. Additionally, the division of the area between East Legung, West Legung, and Dapenda, which has not been integrated, makes it difficult for tourists to determine the correct entrance, as stated by Ms. Dewi, a tourist who mentioned the importance of a single official entrance for the convenience of visitors. From the perspective of Mr. Hammam, an academic, improving accessibility is considered a strategic factor that impacts the number of visits and the sustainability of halal tourism development. Support from the local government through infrastructure improvements, provision of clearer information, and intensive promotion is considered important to strengthen the image of Kampung Kasur Pasir as a friendly, accessible, and sustainable halal tourism destination. These findings are in line with research (Destorina, 2024) which confirms that accessibility and clarity of information play a major role in shaping tourist perceptions and determining the desirability of community-based destinations. Overall, the accessibility of Kampung Kasur Pasir requires strengthening, including infrastructure improvements, entrance route planning, and the provision of integrated information. These efforts are important for the destination to develop, enhance visitor comfort, and support the goals of community-based halal tourism development.

The facilities in Kampung Kasur Pasir basically comply with sharia principles, especially in terms of providing accommodation and places of worship. The management works with the community to provide accommodation that separates male and female guests who are not mahram, equipped with bathrooms, places for wudhu, and prayer rooms available in almost every house and village mosque. Mr. Rio, as the head of the tourism awareness group, emphasized that the home-based lodging system not only supports the needs of tourists but also contributes to the improvement of the community's economy. From the tourists' perspective, the worship facilities, cleanliness, and lodging are considered adequate. Dewi, one of the tourists, said that the lodging, prayer rooms, bathrooms, and local cuisine managed by the residents are well provided. However, the experience of Rahman, a tourist who has visited several times, shows that

formal dining and lodging facilities are still limited, with culinary options that are not yet diverse and only a few places that serve local specialties. This indicates the need for further development, particularly in the provision of varied halal cuisine and standard tourist lodging. A spacious and free parking area is available, though access to the tourist spot needs improvement due to narrow roads requiring visitors to walk approximately 100 meters. Overall, the facilities in Kampung Kasur Pasir reflect the characteristics of halal tourism, but strengthening in the culinary and formal accommodation sectors is needed to support more optimal destination development. This is in line with the findings (Wicaksono, 2024) which emphasize that the existence of prayer rooms, sharia lodging, and halal cuisine are important elements in strengthening the competitiveness of halal tourist destinations.

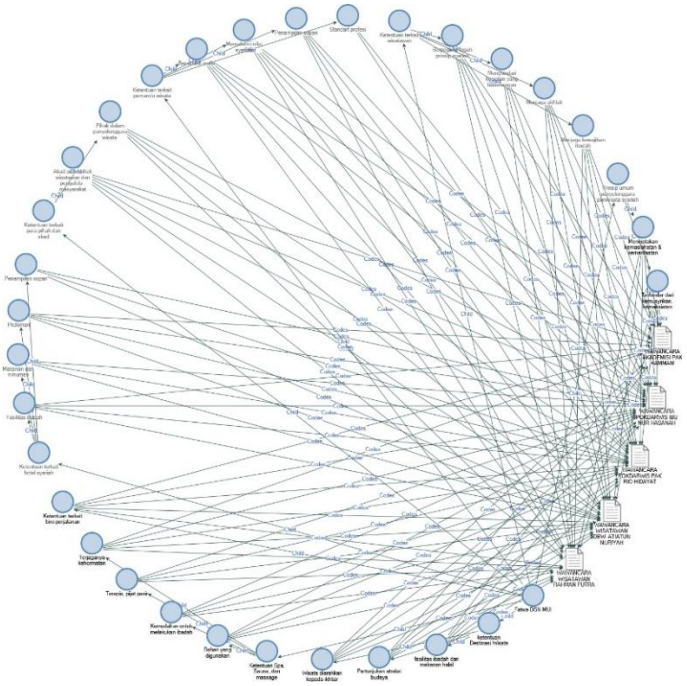
Supporting services such as health facilities and financial institutions around Kampung Kasur Pasir are located outside the tourist area, but are still easily accessible to visitors. Mrs. Nur, as a member of the tourism awareness group, explained that the health center and bank are not far from the tourist site, so tourists can still access basic services quickly even though they are not available directly within the village area. Tourists' views reinforce this finding. Ms. Dewi, a tourist, said that the health center and bank are located near the market before entering Kampung Kasur Pasir, so they are still accessible even though they are not in the core tourist area. On the other hand, the existence of financial institutions plays an important role in supporting community economic activities and tourism development, especially in terms of transactions, MSME capital, and facility development. This was confirmed by Mr. Hammam, an academic who assessed that the government's presence in providing institutional support, both in the health and financial sectors, is essential so that tourism management does not run independently. Overall, the results of the study show that supporting services in Kampung Kasur Pasir are sufficiently available and easily accessible, but the provision of basic health facilities and institutional support within the tourist area still needs to be considered in order to improve visitor comfort and safety.

The management of Kampung Kasur Pasir tourism is currently dominated by Pokdarwis and the local community, without intensive involvement from the village government in day-to-day operations. The village government is only present at certain events such as seminars or large events, while all service activities, attraction development, and tourism management are handled by Pokdarwis together with the community. This was confirmed by Mr. Rio, a Pokdarwis administrator, who said that cooperation with the village government has not yet been established in the form of routine management. This condition reflects a community-based tourism management model, in which local residents are the main actors, although institutional coordination still needs to be strengthened. In addition to the community, external support also comes from universities, which often assist through mentoring, research, and community service activities, as stated by Ms. Nur. This collaboration contributes to increasing the

capacity of managers, but stronger synergy with the village government is still needed so that tourism development has a clear and structured policy direction. According to Mr. Hammam, an academic, the effectiveness of institutions in halal tourism requires cross-sectoral cooperation, in which Pokdarwis, the village government, and the community must complement each other according to their respective roles. Thus, although the institutional structure of Kampung Kasur Pasir is not yet fully organized, the potential for institutional strengthening is enormous because the community and Pokdarwis have played an active role as the main drivers. Strengthening cooperation and regulatory support are strategic steps to encourage more professional, sustainable destination management that is able to compete as halal tourism based on local wisdom. This finding is in line with research (Ishak, Wa Ode Nurmila, 2025) which confirms that the success of community-based tourist destinations is highly dependent on collaboration between the community, tourism awareness groups, and the government as the provider of legitimacy and regulatory support.

Analysis of the Potential of Kasur Pasir Village Based on Principles of DSN-MUI Fatwa No. 108/2016

The results of the NVivo12 Project Map show that DSN-MUI Fatwa No. 108/2016 was compiled based on eight interrelated indicators, including the principles of tourism management, contract provisions, sharia hotels, tourists, tourist destinations, spas and massage, travel agencies, and tour guides, which together form a framework for assessing the implementation of tourism practices based on sharia principles.



Output Image Nvivo12 Project Map Indicators of MUI DSN Fatwa Number 108 of 2016

The general principles of sharia tourism have become the main foundation in the management of Kampung Kasur Pasir tourism, in line with the religious character of the Legung community and their strong Islamic values. Before this area was opened as a tourist destination, the community and Pokdarwis first ensured that all activities did not conflict with sharia law, as emphasized by Mr. Rio as Pokdarwis. All forms of tourist activities, from sleeping on the sand, sand therapy, sand massage, to visits to the coast, are packaged as safe, educational, and sin-free cultural attractions. This is in line with the main principle in Fatwa DSN-MUI No. 108/2016, which emphasizes the importance of maintaining the faith, worship, and morals of tourists in every sharia tourism program. From a cultural attraction perspective, the tradition of sleeping on the sand not only serves as entertainment but is also believed to have health benefits, making it an attraction that is both recreational and therapeutic. Local traditions such as petik laut, tanean lanjhang, and asta manggeran are also preserved as expressions of culture and forms of gratitude to God without contradicting Islamic teachings. Economically, the development of this tourism is based on community empowerment through a homestay system, unique cuisine, and other local products, as explained by Mrs. Nur, who stated that the main objective of this tourism is to create economic benefits for the residents. Mr. Hammam, an academic, emphasized that a new destination can be categorized as halal tourism if all sharia indicators are met, both in terms of attractions, facilities, and compliance with applicable fatwas. Thus, the application of sharia principles in Kampung Kasur Pasir is not only a religious identity but also an official guideline that ensures sustainability and legitimacy as a halal tourism destination based on local wisdom. This finding aligns with research (Suryatmodjo, 2023) stating that sharia tourism must integrate local cultural elements with sharia principles, maintain the etiquette of tourists and the community, and avoid all forms of entertainment that lead to immorality in order to become a sustainable halal destination.

The terms of the agreement in organizing tourism in Kampung Kasur Pasir involve two main parties, namely the management consisting of Pokdarwis and the community as service providers, and tourists as service recipients. Before the transaction is made, the management provides clear information about package options, costs, facilities, and sharia rules that must be obeyed. Mrs. Nur explained that tourists always receive a complete explanation before agreeing to the services. The agreement is then made verbally on the principle of willingness, and all service providers such as homestays, culinary services, guides, and therapists receive a share according to the number of guests they serve. Mr. Rio, as Pokdarwis, emphasized that the rates have been mutually agreed upon and divided proportionally according to contribution. From the tourists' perspective, Mr. Rahman explained that this agreement is considered transparent and fair because the costs paid are commensurate with the benefits received, such as accommodation, local food, sand therapy, and beach tours. This mechanism reflects the principle of ijarah contracts, which emphasize clarity of benefits, price agreements, and

mutual consent. Mr. Hammam, an academic, assessed that the contract practices in Kampung Kasur Pasir are in accordance with sharia provisions as applied in sharia hotel services. Overall, the transaction mechanism at this destination has fulfilled the principles of clarity, fairness, and willingness that form the basis of contracts in halal tourism. This finding is in line with research (Muhammad Fakhriansyah N, 2025) which confirms that the relationship between tourism service providers and tourists must be built through ijarah contracts that guarantee clarity of benefits, prices, and the willingness of both parties.

The accommodation regulations in Kampung Kasur Pasir indicate that the accommodation system has implemented the basic principles of sharia hotels, even though it does not yet have written guidelines or official certification. Homestay management is carried out in collaboration with the community, where tourists stay in residents' homes with strict separation of non-mahram guests. Mrs. Nur, as the head of the tourism awareness group, explained that male and female guests who are not mahram are placed in different rooms or houses to maintain sharia ethics. Tourists confirm this practice and consider that the tanean lanjhang structure facilitates the separation of spaces so that the accommodation remains in accordance with local culture and sharia norms. Worship facilities are also an important part of the accommodation services, with almost every house providing a prayer room and purification facilities, supported by the presence of easily accessible village mosques, as stated by Mr. Rio, a member of the Tourism Awareness Group. In terms of consumption, the seafood dishes served are considered halal based on their processing and ingredients, even though they are not formally certified. Community service ethics also reflect Islamic values through friendly attitudes, modest clothing, and polite communication, creating a comfortable and religious atmosphere in the lodgings. Mr. Hammam, an academic, emphasized the need to improve Islamic service ethics to strengthen the halal tourism branding in this destination. Overall, the accommodation mechanism in Kampung Kasur Pasir has fulfilled the principles of sharia as stated in Fatwa DSN-MUI No.108/2016, especially regarding the separation of non-mahram guests, worship facilities, cleanliness, and service ethics. These findings are in line with research (Khasanah, 2025) showing that community-based homestays can implement Sharia standards through worship facilities, separation of spaces, and Islamic services that support the creation of a sustainable halal tourism experience.

The rules for tourists in Kampung Kasur Pasir focus on the application of manners, politeness, and compliance with Sharia values that have become customary among the local community. Although there are no written rules, tourists are still directed to maintain ethical behavior and adapt to the religious culture of the predominantly Muslim community. Mr. Rio, as the head of the tourism working group, explained that ethical guidelines are provided verbally and are based on the values of modesty that have

long been upheld by the community. The community and tour guides play an active role in providing guidance to visitors, including reminding them of prayer times, providing prayer facilities, and ensuring that tourist activities remain within the bounds of Sharia law. Tourists who have visited, such as Rahman, emphasized that all tourist activities were safe and that no activities contrary to Islamic teachings were found. From the perspective of Hammam, an academic, education for tourists needs to be strengthened through digital and non-digital media, for example, through information boards containing recommendations to dress modestly, prohibitions on exposing the aurat, and appeals to perform prayers on time. This effort is deemed important to ensure tourists understand and respect Islamic values within the tourist area. Overall, the regulations for tourists in Kampung Kasur Pasir reflect the principles of sharia tourism as stipulated in Fatwa DSN-MUI No.108/2016, in which religious norms function as an effective social mechanism in regulating tourist behavior and creating a safe, polite, and sharia-compliant tourist environment. This finding is in line with the research (Siti Fatimah, 2024) which shows that tourist compliance with sharia norms is greatly influenced by education and a social environment that supports religious practices.

The provisions for sharia tourism destinations in Kampung Kasur Pasir are realized through the implementation of various attractions that are fully geared towards complying with sharia principles. All tourism activities are packaged as permissible, educational, safe entertainment, free from immoral elements, and in harmony with the culture and religious values of the local community. The attractions offered include sand therapy and massage, sand painting, visits to Legung Beach as the main source of sand, and cultural attractions such as tanean lanjhang, asta manggeran, Legung Beach fresh water, and the tradition of petik laut as a form of gratitude from the community. Mrs. Nur, as the head of the tourism awareness group, explained that all of these activities do not conflict with sharia law and have become part of the local culture. Kak Dewi, a tourist, emphasized that during her visit, she did not encounter any activities that could be considered immoral. In terms of cleanliness and comfort, the management routinely filters the sand to maintain the sterility of the sand beds, although some tourists, such as Kak Rahman, noted that waste management still needs improvement in some areas. Cleanliness and comfort are part of the principles of thaharah and tayyib in halal tourism. Additionally, the village has provided adequate worship facilities, such as prayer rooms in almost every house and a village mosque close to the tourist area, making it easy to fulfill worship obligations. Meanwhile, the food served by the community, which consists of seafood dishes, is considered safe and halal even though it does not yet have official certification. Mr. Hammam, an academic, emphasizes the importance of educating managers so that sharia values are not limited to halal labels, but are also reflected in cleanliness, safety, service interactions, and ease of access to worship. Overall, Kampung Kasur Pasir has fulfilled most of the components of halal tourism through sharia-compliant attractions, community hospitality, adequate worship facilities,

and local halal cuisine. However, improving cleanliness and strengthening education remain important steps to enhance the quality of the destination. These findings align with research (Mustaqim, 2023) which confirms that cleanliness, comfort, worship facilities, and halal cuisine are key factors in enhancing the competitiveness of halal tourism destinations.

The sand massage and therapy services in Kampung Kasur Pasir have implemented Sharia principles through the use of natural ingredients, gender-based separation of services, and service locations close to worship facilities. Sand massage is performed using pure sand and halal olive oil, as explained by Mr. Rio as Pokdarwis, and is specifically provided to male tourists by male therapists. Meanwhile, female tourists do not receive massage services, but can participate in sand therapy in a specially prepared enclosed room, as stated by Ms. Dewi, a tourist who considers the facility to be safe, enclosed, and free from interactions that are not in accordance with Sharia law. Tourists also feel comfortable because all the materials used are natural and the therapy location is in the main area close to the mosque, reflecting the religious values of the local community. From the perspective of Mr. Hammam as an academic, spa or therapy services in halal tourism are permitted as long as they follow sharia provisions, as stated by Hammam, who emphasized the importance of applying Islamic values in every form of service. Thus, massage and sand therapy in Kampung Kasur Pasir can be categorized as halal spas according to Fatwa DSN-MUI No. 108 of 2016 because they meet the requirements of using halal ingredients, maintaining the dignity of tourists, and implementing the separation of therapists based on gender, thereby not only strengthening cultural values but also ensuring compliance with Islamic ethics and morals in the practice of tourism health services.

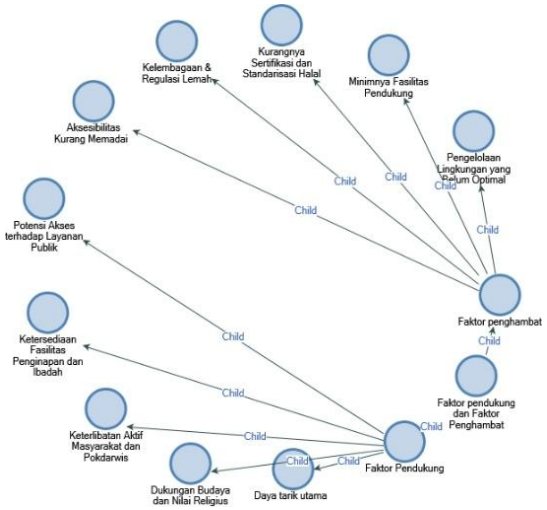
The existence of a sharia travel agency in Kampung Kasur Pasir is still unavailable because this destination is relatively new and the management is still focused on community-based management through Pokdarwis. The managers explained that there are no travel agencies, either general or sharia-compliant, that officially cooperate in marketing or packaging tourist packages for Kampung Kasur Pasir, although they are ready to adjust their operations to sharia requirements if travel agencies emerge in the future. This was confirmed by Mr. Rio, a member of Pokdarwis, who stated that tourism in Kampung Kasur Pasir is still in the introductory stage and is not yet widely known by travel agencies. Tourists also confirmed that during their visit, they had not found any travel agencies offering sharia tourism packages to Kampung Kasur Pasir, so most visitors came independently through information obtained from social media. From the perspective of Mr. Hammam, an academic, the existence of sharia travel agencies is very important because agencies can serve as a link between tourists and destinations while ensuring safety, comfort, and sharia compliance through well-structured tour packages.

Academics also emphasize that travel agencies can integrate Kampung Kasur Pasir with other destinations such as the Sumenep Palace to create more comprehensive sharia tour packages. In addition, travel agencies have the potential to assist in standardizing services, drafting supporting regulations, and improving management professionalism, so that destination development can proceed in a more focused manner. Thus, the current absence of sharia travel agencies indicates significant room for development to improve tourist accessibility, strengthen halal tourism branding, and expand market share. These findings are in line with research (Lahuri, 2024) which confirms that travel agencies are key actors in the promotion and packaging of halal tourism, capable of increasing competitiveness and tourist interest.

Tour guides in Kampung Kasur Pasir play a major role in maintaining the quality of halal tourism services through their friendly attitude, polite appearance, and understanding of sharia values. The guides, who are part of the community and Pokdarwis, always welcome tourists with friendliness, honesty, and good manners, creating an atmosphere that is in harmony with the religious character of the village. This is reinforced by statements from tourists, such as that of Kak Rahman, who said that the community and guides in Kampung Kasur Pasir are very friendly, polite, and open to visitors. In addition to providing assistance, the guides also instruct tourists to comply with rules of conduct while in the tourist area, ensuring that there are no activities that conflict with Islamic law. In terms of appearance, the guides maintain a dress code and behavior in accordance with Islamic teachings, as explained by Pak Rio as a member of Pokdarwis, that the guides come from a Muslim community that understands Sharia values and always demonstrates good morals. Overall, the tour guides at Kampung Kasur Pasir have met most of the indicators for sharia tour guides as stated in Fatwa DSN-MUI No.108 of 2016, especially in terms of morals, appearance, and service ethics. However, strengthening professional competence and certification of guides is still needed so that halal tourism services can be more optimal and standardized. These findings are in line with (Sueyani, 2021) which states that guides are the spearhead of halal destinations and must have commendable character, an understanding of sharia, and adequate competence to maintain the quality of halal tourism.

Supporting and Hindering Factors in the Development of Kampung Kasur Pasir Towards Halal Tourism

To fully understand Kampung Kasur Pasir's readiness for halal tourism development, researchers used Project Map in NVivo 12 to map the relationships between the supporting and inhibiting factors identified from the interviews. The mapping results are presented in the following figure.



Nvivo Output Image Supporting and Hindering Factors
Development of Kampung Kasur Pasir Towards Halal Tourism

The results of the NVivo Project Map show that the supporting and inhibiting factors for the development of halal tourism in Kampung Kasur Pasir can be divided into two main groups. The supporting factors include the active involvement of the community and Pokdarwis, cultural and religious support, the main attractions of the destination, the availability of accommodation and worship facilities, and initial access to public services. while the inhibiting factors include a lack of supporting facilities, institutional and regulatory weaknesses, a lack of halal certification, inadequate accessibility, and a suboptimal environment. Overall, this map confirms that the success of halal tourism development is highly dependent on strengthening the supporting aspects while improving structural obstacles so that the destination can develop sustainably.

The supporting factors for the development of Kampung Kasur Pasir as a halal tourist destination appear to be quite strong, marked by the religious character of the community and a local culture that is in line with sharia principles. Various tourist activities such as sand sleeping, therapy, sand massage, and cultural attractions are carried out safely and do not conflict with Islamic teachings. Worship facilities are also very accessible as there are prayer rooms in almost every house and mosques are located close to tourist areas. The community-based homestay system has implemented the separation of non-mahram guests and provides courteous service, while the hospitality of the residents creates a comfortable religious atmosphere for tourists. Community involvement in providing accommodation, culinary services, and tour guides further strengthens the local economy and promotes sustainable tourism.

However, the development of halal tourism still faces a number of obstacles. Narrow roads, some of which are unpaved, and parking areas that are far from tourist centers reduce visitor comfort. Rules and agreements are still verbal, while culinary, tour guides, and support services do not yet have halal certification or professional certification. Environmental cleanliness also requires more attention, coupled with a lack of supporting facilities such as information centers, signboards, and culinary centers. These conditions indicate the need for infrastructure improvements, institutional strengthening, and service standardization so that Kampung Kasur Pasir can develop into a more professional and sustainable halal destination.

CONCLUSION

Kasur Pasir Village in Legung Timur Village has strong potential as a halal tourist destination. Tourist activities such as sleeping, therapy, sand massage, and local cultural attractions are in line with sharia principles and reflect the religiosity of the community. Worship facilities are adequate, community-based lodgings maintain ethics and separation of non-mahrams, and fish-based cuisine supports halal characteristics even though it is not yet certified. Supporting factors include Sharia-compliant culture, the involvement of the Tourism Development Committee (Pokdarwis), and economic empowerment opportunities. The obstacles that arise include road access, cleanliness, the absence of written guidelines, the lack of Sharia travel agencies, verbal service agreements, and the lack of halal and guide certifications. Therefore, the development of halal tourism in Kampung Kasur Pasir requires institutional strengthening and cross-party collaboration so that halal tourism standards are met comprehensively and sustainably.

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