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## Evaluating Halal Certification Assessment on Madurese Tourism Destination

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### **Abstract:**

This study assesses halal certification and implementation of halal tourism practices in selected tourist destinations on Madura Island, Indonesia, namely *Pasarean Syaikhona Kholil, Asta Tinggi, Lon Malang Beach* and *Bukit Tinggi Daramista*. Using a qualitative case study design, data were gathered through in-depth interviews, focus group discussions, participant observation and document analysis and were evaluated using halal tourism indicators derived from Islamic jurisprudence,

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national halal certification regulations, and *ulama*-based guidelines. The findings indicate that although these destinations do not formally designate themselves as halal tourism sites, they have substantially integrated halal tourism principles into their management and services as reflected in the availability of halal food and beverages, adequate worship facilities, cleanliness and sanitation, the absence of non-halal activities and strong managerial commitment to Islamic values supported by religious authorities. From the perspective of Islamic law particularly through the framework of *maqāṣid asy-syarī'ah*, *fiqh mu'āmalah* and *fiqh al-ādāt*, these practices demonstrate substantive compliance with *Syarī'ah* objectives in safeguarding religious observance, public welfare, moral integrity and economic justice. Nevertheless, the persistence of partial halal certification, limited disability-friendly infrastructure and fragmented Islamic information systems underscores the need for gradual institutional strengthening, improved regulatory coordination and closer collaboration with halal certification authorities to enhance the sustainability and legal certainty of halal tourism development in Madura.

**Keywords:**

Assessment; Halal Certification; Tourism places; Madura

**Introduction**

Tourism is one of the world's most significant sectors, contributing not only to economic growth but also to social well-being. This trend is particularly relevant for Muslim tourists, as it enables travel without compromising religious identity. The Indonesian government has responded to this by attempting to protect consumers, particularly Muslims, in the health and halal goods industries through halal certification.<sup>1</sup> While halal certification is essential for protecting Muslim tourists, its implementation under Law No. 33 of 2014 must balance regulatory compliance with service quality and traveler

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<sup>1</sup> Dede Al Mustaqim, "Sertifikasi Halal Sebagai Bentuk Perlindungan Konsumen Muslim : Analisis Maqashid Syariah dan Hukum Positif," *AB-JOIEC: Al-Bahjah Journal of Islamic Economics* 1, no. 2 (2023): 54-67, <https://doi.org/10.61553/abjoiec.v1i2.64>.

convenience.<sup>2</sup> As the country with the second world's largest Muslim population, Indonesia has been recognized as a leading global halal tourism destination.<sup>3</sup> Halal tourism has emerged as a distinct market segment by providing services and destination attributes aligned with the religious values and lifestyle needs of Muslim travelers.<sup>4</sup> Travel packages are offered by halal tourism and destination options that are specifically catered to the needs of Muslim travelers.<sup>5</sup>

Madura Island in East Java demonstrates strong potential for halal tourism development, supported by its Muslim-majority population, deep Islamic traditions, and diverse religious, cultural, and natural attractions. Currently, several destinations in Madura attract both religious pilgrims and general tourists, such as *Pasarean Syaikhona Kholil* and *Asta Tinggi*, which are well-known religious pilgrimage sites, as well as *Lon Malang Beach* and *Bukit Tinggi Daramista*, which offer natural and cultural attractions. The selected destinations do not formally identify themselves as halal tourism destinations nor hold destination-level halal certification. Halal certification among the studied destinations remains partial, with only selected food and beverage providers formally certified by the Indonesian Ulama Council (MUI). Their inclusion in this study is based on an analytical assessment aligned with existing halal certification regulations, which primarily target products and services rather than integrated tourism destinations.

Halal tourism development on Madura Island continues to face structural challenges, particularly in relation to regulatory and

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<sup>2</sup> Fatimah Zuhrah et al., "Halal Certification Service in Indonesia: Between Islamic Law Compliance and Satisfaction Improvement," *Al-Ihkam: Jurnal Hukum dan Pranata Sosial* 20, no. 1 (2025): 253–83, <https://doi.org/10.19105/al-ihkam.v20i1.15225>; Haryati, Heri Junaidi, and Sheikh Mohammed Rateb, "The Debate on the Aesthetics of Business Brand Innovation Among the Millennial Generation for the Issuance of Halal Certification," *Nurani: Jurnal Kajian Syari'ah dan Masyarakat* 24, no. 2 (2024): 476–90, <https://doi.org/10.19109/nurani.v24i2.24417>.

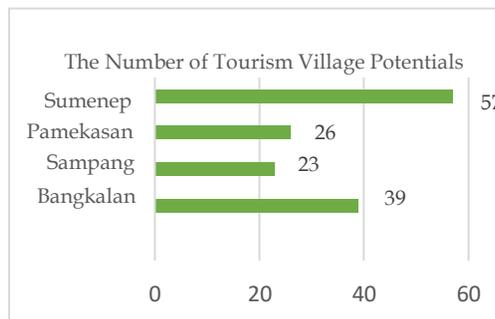
<sup>3</sup> Marina Ramadhani, "Dilema Regulasi Pariwisata Halal di Indonesia," *Journal of Islamic Tourism Halal Food Islamic Traveling and Creative Economy* 1, no. 1 (2021): 67–81, <https://doi.org/10.21274/ar-rehla.2021.1.1.89-105>.

<sup>4</sup> Sukei and Wanda Gema Prasadio Akbar Hidayat, "Managing the Halal Industry and the Purchase Intention of Indonesian Muslims the Case of Wardah Cosmetics," *Journal of Indonesian Islam* 13, no. 1 (2019): 200–229, <https://doi.org/10.15642/JIIS.2019.13.1.200-229>.

<sup>5</sup> Chris Ryan, "Halal Tourism," *Tourism Management Perspectives* 19, no. 1 (2016): 121–23, <https://doi.org/10.1016/j.tmp.2015.12.014>.

institutional framework. One of the key constraints is the absence of specific local regulations governing halal tourism,<sup>6</sup> which results in unclear and non-standardized implementation guidelines at the destination level.<sup>7</sup> In addition, government support for halal certification covering food services, accommodation, and tourism-related businesses remains limited,<sup>8</sup> as the certification process is widely perceived as costly and administratively burdensome, especially for small-scale and community-based tourism enterprises.<sup>9</sup> Weak coordination among relevant government institutions, including tourism authorities and certification bodies, further contributes to fragmented policy implementation and inconsistent enforcement.<sup>10</sup>

The tourism potential of Madura is spread over several villages and the potential number of tourists in each district<sup>11</sup> as shown in Figure 1.



<sup>6</sup> Joan C Henderson, "Halal Food, Certification and Halal Tourism: Insights from Malaysia and Singapore," *Tourism Management Perspectives* 19, no. 1 (2016): 160-64, <https://doi.org/10.1016/j.tmp.2015.12.006>.

<sup>7</sup> Mohamed Battour and Mohd Nazari Ismail, "Halal Tourism: Concepts, Practises, Challenges and Future," *Tourism Management Perspectives* 19 (2016): 150-54, <https://doi.org/10.1016/j.tmp.2015.12.008>.

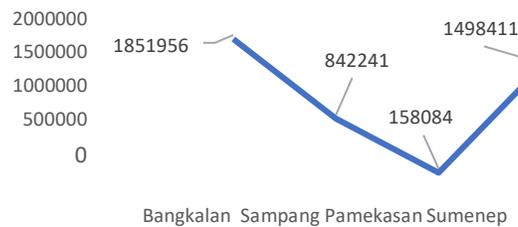
<sup>8</sup> Hatem El-Gohary, "Halal Tourism, Is It Really Halal?," *Tourism Management Perspectives* 19 (2016): 124-30, <https://doi.org/10.1016/j.tmp.2015.12.013>.

<sup>9</sup> Aan Jaelani, "Halal Tourism Industry in Indonesia: Potential and Prospects," *SSRN Electronic Journal* 7, no. 3 (2017): 25-34, <https://doi.org/10.2139/ssrn.2899864>.

<sup>10</sup> Michele Carboni, Carlo Perelli, and Giovanni Sistu, "Is Islamic Tourism a Viable Option for Tunisian Tourism? Insights from Djerba," *Tourism Management Perspectives* 11 (2014): 1-9, <https://doi.org/10.1016/j.tmp.2014.02.002>.

<sup>11</sup> Eni Sri Rahayuningsih, *Model Desa Wisata Berbasis Masyarakat* (Bangkalan, 2019); Sri Walny Rahayu and Syahrizal Abbas, "A Synergy of Halal Tourism Regulations and Tourism Rights Protection in Aceh: Pentahelix Model," *Samarah: Jurnal Hukum Keluarga dan Hukum Islam* 8, no. 3 (2024): 1454-75, <https://doi.org/10.22373/sjhk.v8i3.23495>.

The number of Visitors to Tourist Destinations (People)



Source: Tourism Office and Main Data of the Four Districts of Madura, 2020

Figure 1. The Tourism Potential in Madura

The figure 1 illustrates the tourism potential of Madura Island based on the number of potential tourism villages and the number of tourist visits across four districts. Sumenep Regency has the highest number of potential tourism villages with 57 villages, indicating the strong village-based tourism resources in the area, particularly the natural ones. Surprisingly, in terms of tourist arrivals, Bangkalan records the highest number at approximately 1.851.956 visitors. It highlights the need for more integrated management strategies, promotion efforts, and strengthened tourism infrastructure so that Madura's tourism potential can be utilized optimally and sustainably. The establishment of Islamic-based sustainable tourism destinations in Madura is essential, as the island boasts stunning natural attractions yet has garnered less governmental attention in comparison to other areas.<sup>12</sup>

Halal certification brings several benefits to tourism products and services, such as increasing consumer trust, enhancing service quality, strengthening destination competitiveness, and ensuring compliance with Islamic principles, which in turn supports the growth of halal tourism and provides added value for Muslim travelers.<sup>13</sup> Some studies examined the capacity and readiness of tourism destinations in Madura, highlighting that several tourism

<sup>12</sup> Muhammad Ersya Faraby and Fachrur Rozi, "Potensi Kabupaten Bangkalan Menjadi Destinasi Wisata Halal Muhammad," *Jurnal Ilmiah Ekonomi Islam* 7, no. 1 (2021): 67-74, <https://doi.org/10.29040/jiei.v7i1.1649>.

<sup>13</sup> Leszek Butowski, *Mobilities, Tourism and Travel Behavior* (London: Intech Open, 2018), <https://doi.org/10.5772/intechopen.68212>.

sites have begun to adopt basic facilities supporting halal tourism.<sup>14</sup> Other studies outside Madurese scope focused on halal assessment in specific industries, such as the bakery sector, emphasizing compliance with halal food production standards.<sup>15</sup> Other research also analyzed how halal tourism standards influence tourists' decision-making,<sup>16</sup> particularly among Muslim travelers, as well as exploring the overall potential of halal tourism and its opportunities for Muslim-friendly services.<sup>17</sup> In addition, prior research has identified the development patterns of halal tourism destinations<sup>18</sup> and discussed strategies for tourism development from a sharia perspective,<sup>19</sup> especially in terms of promotion and marketing and examined tourism destinations with economic potential to improve local community welfare.<sup>20</sup>

Existing studies on halal tourism largely emphasize conceptual models, strategic development, tourist perceptions, or sectoral analyses of accommodation and halal food, while empirical, site-specific assessments of halal certification at tourism destinations remain scarce, particularly in the Madura context. Positioned within

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<sup>14</sup> Bambang Haryadi et al., "Analysis of Halal Tourism Destination Development in Madura," *International Journal of Tourism Business Research* 3, no. 2 (2024): 255–64, <https://doi.org/10.29303/intour.v3i2.1370>.

<sup>15</sup> Alyani Rahma Putri et al., "Halal Assessment Model Design in Bakery Industry," *Indonesian Journal of Halal Research* 3, no. 2 (2021): 56–69, <https://doi.org/10.15575/ijhar.v3i2.13000>.

<sup>16</sup> Jayant Isaac, "Exploring the Impact of Halal Tourism Standards On International Travel Choices: A Comparative Study of Key Destinations," *International Journal of Halal Ecosystem and Management Practices (IJHEMP)* 2, no. 2 (2024), <https://doi.org/10.35631/ijhemp.22002>.

<sup>17</sup> Hilma Regita Syaharani and Moh Farih Fahmi, "Examining Muslim Friendly Tourism as a Strategy to Embrace Halal Tourism Prospects," *Laa Maisyir: Jurnal Ekonomi Islam* 11, no. 1 (2024): 123–39, <https://doi.org/10.24252/lamaisyir.v11i1.48097>.

<sup>18</sup> Marceilla Suryana and Sherly Raka Siwi Utomo, "Identifikasi Potensi Pengembangan Pariwisata Halal di Desa Wisata Lebak Muncang Kabupaten Bandung," *Jurnal Ilmiah Pariwisata* 25, no. 1 (2020): 40–52, <https://doi.org/10.30647/jip.v25i1.1330>.

<sup>19</sup> Muhammad Rasyad Al Fajar and Ifantri Ifantri, "Strategi Promosi Pengembangan Pariwisata di Kabupaten Bima di Tinjau dari Perspektif Ekonomi Syariah," *J-ESA (Jurnal Ekonomi Syariah)* 4, no. 1 (2021): 77–95, <https://doi.org/10.52266/jesa.v4i1.747>.

<sup>20</sup> Heni Noviarita, Muhammad Kurniawan, and Gustika Nurmalia, "Analisis Halal Tourism dalam Meningkatkan Laju Pertumbuhan Ekonomi di Provinsi Lampung," *Jurnal Ilmiah Ekonomi Islam* 7, no. 1 (2021): 302–10, <https://doi.org/10.29040/jiei.v7i1.1574>.

Madura's distinct socio religious setting, where Islamic values are strongly upheld under the guidance of *ulama* this study fills these gaps by conducting a multi-destination, site-specific assessment of halal tourism practices at selected religious, cultural, and natural tourism sites. The novelty of this research lies in its integrated evaluation of halal certification indicators on actual destination practices and evaluate Islamic legal assessment in halal tourism Madura. This also extends prior halal tourism studies from normative and sectoral analyses to empirically grounded, destination-level Islamic legal assessment. Specifically, the study addresses the following research questions: (1) How is the fulfillment of indicators on assessing halal tourism in Madurese tourism destinations? 2) How does Islamic legal assessment evaluate Madurese tourism destinations?

### Methods

The research method adopted in this study is qualitative and includes a case study, which is consistent with the research objectives. This research used case study to evaluate the assessment process of halal certification at some tourism places in Madura.<sup>21</sup> This study employed multiple research instruments to ensure data triangulation, including structured interview guidelines with open-ended questions, observation checklists to verify facility availability, and documentation sheets to record supporting evidence. The documentation encompassed official halal tourism regulations, standard operating procedures, halal certification records, institutional cooperation documents, photographic evidence of facilities, visitor information materials, and destination management reports.

The assessment uses an ordinal scale with the following categories score as seen in Table 1 below.

**Table 1.** Assessment Criteria

Score	Information	Explanation
✓	Available	Indicators are met completely and perfectly
~	Present but Needs Improvement	Indicators are met but still have deficiencies

<sup>21</sup> Azis Aulia, *Studi Kasus Keperawatan: Pendekatan Kualitatif* (Surabaya: Health Books Publishing, 2021).

Score	Information	Explanation
X	Unavailable	Indicators are not met at all

This study applied qualitative data analysis through systematic data reduction and structured data presentation in narrative and visual forms. The analytical framework was grounded in Islamic principles derived from the Qur'an and Hadith, as well as regulatory and institutional guidelines issued by the Indonesian Ulama Council (MUI), the Halal Product Guarantee Agency (BPJPH), and the KKJSM Academic Draft of Islamic Tourism Guidelines, which define standardized indicators for halal tourism certification.<sup>22</sup>

## Result and Discussion

### Halal Assessment Indicators of Madurese Tourism

The first assessment aims to evaluate tourism management in four tourism places. In this assessment, there are some indicators which can be seen in Table 2.

**Table 2.** Assessment Model for Halal Tourism Management

Indicator	<i>Pasarean Syaikhona Cholil</i>	<i>Asta Tinggi</i>	<i>Lon Malang Beach</i>	<i>Bukit Tinggi Daramis ta</i>
<b>Organization</b>				
Islamic Values Supervisory Council (MUI)	✓	✓	✓	✓
SoP for Islamic Service Quality Standards	✓	✓	✓	✓
Written Statement of Commitment	✓	✓	✓	✓
Official Legality from Authorities	✓	✓	✓	✓
MUI Halal Certification	✓	✓	✓	✓

<sup>22</sup> Badan Pengembangan Wilayah Suramadu, *Naskah Akademik Pedoman Wisata Bernuansa Islami di KKJSM* (Bangkalan: Universitar Trunojoyo Bangkalan Press, 2016).

Transparent, Accountable Management	✓	✓	✓	✓
Natural and Environmental Sustainability	✓	✓	✓	✓
Accurate and Responsible Information	✓	✓	✓	✓
Preventing Violative Behavior	✓	✓	✓	✓
Clean, Orderly, and Safe Environment	✓	✓	✓	✓
<i>Organization Subtotal</i>	10	10	10	10
<b><i>Human Resources</i></b>				
Honest, Friendly, Professional Officers	✓	✓	✓	✓
Islamic Competency Development Program	X	X	X	X
Modest and Islamic Uniforms	✓	✓	✓	✓
Staff Greet Every Visitor	✓	✓	✓	✓
<i>Human Resource Subtotal</i>	3	3	3	3
<b><i>Consultation</i></b>				
Regular Consultation with the Supervisory Board	✓	✓	✓	✓
<i>Consultation Subtotal</i>	1	1	1	1
<b><i>Service</i></b>				
Front Office and Information	✓	✓	✓	✓
Islamic Information and Appeal Board	✓	✓	✓	✓
Prayer and Mosque Schedule Information	~	~	~	~
Halal Restaurant Information	~	~	~	~
Islamic Music/Instrumental	X	X	X	X
No Immoral Statues/Accessories	X	X	X	X

Discrimination and Extortion	X	X	X	X
Professional Medical and Security Room	X	X	X	X
No Pornographic and Shirk Posters	X	X	X	X
<i>Service Subtotal</i>	2	2	2	2
<b>Total Business Management</b>	<b>16</b>	<b>16</b>	<b>16</b>	<b>16</b>

Based on Table 2, it can be seen that in terms of tourism business management, the four halal tourism destinations demonstrated excellent performance from all 10 indicators in the organizational category. All four destinations exhibit strong performance across all organizational management indicators. Each destination is supported by an Islamic Values Supervisory Board endorsed by the Indonesian Ulama Council (MUI), applies standardized SOPs aligned with Islamic principles, and demonstrates formal managerial commitment through written declarations. However, in the human research subcategory, one criterion is found to be lacking in four sites, namely the Islamic competency development program. Lacks are also obvious in the last category in some criteria, implying how the Madurese tourism destinations are still quite far from the ideal one.

The second assessment aims to evaluate the model for halal tourism infrastructure. In this assessment, there are some indicators that can be seen in Table 3.

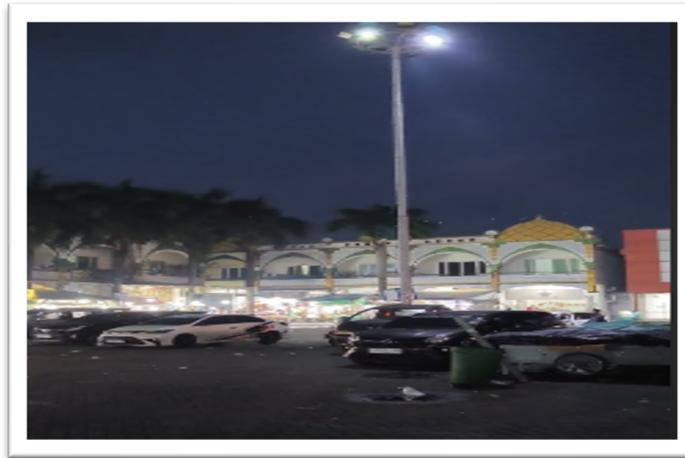
**Table 3.** Assessment Model for Halal Tourism Infrastructure

Indicator	<i>Pasarean Syaikhona Cholil</i>	<i>Asta Tinggi</i>	<i>Lon Malang Beach</i>	<i>Bukit Tinggi Daramis ta</i>
<b>Place Worship</b>				
Worship space is adequate, clean, holy	~	~	~	~
Prayer Equipment (Sarong, Mukena, Prayer Rug)	~	~	~	~
Male and Female Separator	✓	X	X	X

Indicator	Pasarean Syaikhona Cholil	Asta Tinggi	Lon Malang Beach	Bukit Tinggi Daramis ta
Al-Quran and Religious Books	✓	✗	✗	✗
Qibla Direction and Prayer Displays	✓	✓	✓	✓
Representative Ablution Place	✓	✓	✓	✓
<i>Subtotal of Places of Worship</i>	5	2	2	2
<b><i>Bathroom/Toilet</i></b>				
Separate toilets for men and women	✓	✓	✓	✓
Disability-Friendly Toilets	✗	✗	✗	✗
<i>Subtotal KM/WC</i>	1	1	1	1
<b><i>Special Facilities</i></b>				
Gender-Separated Break Rooms	✗	✗	✗	✗
Dedicated Private Lactation Rooms	✓	✓	✓	✓
Special Disability Lane	✗	✗	✗	✗
Spacious and Safe Parking	✓	✓	✓	✓
Affordable Parking Tickets	✓	✓	✓	✓
Separate Trash Can	✓	✓	✓	✓
Modest dress for visitors	✓	✓	✓	✓
<i>Special Facilities Subtotal</i>	5	5	5	5
<b>Total Facilities and Infrastructure</b>	<b>11</b>	<b>8</b>	<b>8</b>	<b>8</b>

Based on Table 3, the facilities and infrastructure across the four tourism destinations demonstrate a middle level of performance in supporting halal tourism services. Each destination is also equipped with separate waste bins for organic and non-organic waste, indicating a commitment to environmental cleanliness and sustainability. The

overall cleanliness of the tourist areas is well maintained and supported by clear management regulations, creating a comfortable and orderly environment. In addition, the availability of breastfeeding rooms reflects attention to the needs of mothers and children, contributing to a more inclusive and family-friendly tourism setting. However, some facilities are still needed, such as separate areas for female and male visitors in the prayer room and restrooms, as well as disability friendly facilities. Adequate and secure parking areas, one thing that most visitors will likely expect to exist, are available at all locations and are provided at affordable rates, thereby enhancing visitor convenience. Figure 2 illustrates the large parking area of *Pasarean Syaikhona Cholil* destination.



**Figure 2.** Parking Area in *Pasarean Syaikhona Cholil*

Figure 2 shows the parking area at *Pasarean Syaikhona Cholil*, which is relatively adequate, providing sufficient space for both two-wheeled and four-wheeled vehicles. Overall, these facilities reflect the management's attention to visitor convenience, cleanliness, and environmental management, in line with the principles of good and sustainable tourism services.

*The third assessment*, meanwhile, aims to evaluate the model for designated halal tourism in four tourism places. In this assessment, there are some indicators that can be seen in Table 4 below.

**Table 4.** Assessment Model for Designated Halal Tourism Areas

Indicator	<i>Pasarean Syaikhona Cholil</i>	<i>Asta Tinggi</i>	<i>Lon Malang Beach</i>	<i>Bukit Tinggi Daramis ta</i>
<b><i>Area Tour Craft</i></b>				
Halal Products Made from Pure and Safe Ingredients	✓	✓	✓	✓
Products through Halal Process	✓	✓	✓	✓
Products Owned by Seller/Authorized	✓	✓	✓	✓
Does not Contain Elements of Shirk	✓	✓	✓	✓
Not Exactly Resembling an Animal/Human	✓	✓	✓	✓
Honest Product Information and Prices	✓	✓	✓	✓
Prohibition on Devaluing Goods	✓	✓	✓	✓
Clear Transaction Agreement	✓	✓	✓	✓
<i>Craft Subtotal</i>	8	8	8	8
<b><i>Cultural Tourism Area</i></b>				
Comfortable and Beautiful Cultural Tourism Location	✓	✓	✓	✓
Representative and Safe Building	~	~	~	~
Preservation of Cultural Heritage	✓	✓	✓	✓
Islamic Arts and Culture Presentation	~	~	~	~
Polite and Courteous Tour Guide	✓	✓	✓	✓
<i>Cultural Subtotal</i>	4	4	4	4
<b><i>Outdoor Cultural Attraction Arena</i></b>				
Male and Female Barrier	~	~	~	~

Indicator	<i>Pasarean Syaikhona Cholil</i>	<i>Asta Tinggi</i>	<i>Lon Malang Beach</i>	<i>Bukit Tinggi Daramis ta</i>
Security Alert	~	~	~	~
Attractions Free of Immorality and Violence	✓	✓	✓	✓
Not of Tabdzir/Israf Nature	✓	✓	✓	✓
Do not show off your private parts	✓	✓	✓	✓
Friendly and Professional Staff	✓	✓	✓	✓
<i>Outdoor Subtotal</i>	4	4	4	4
<b>Total Special Areas</b>	<b>16</b>	<b>16</b>	<b>16</b>	<b>16</b>

As shown in Table 4, all four destinations performed quite well in the designated halal tourism area category, particularly in craft products and transaction practices, achieving full compliance with all indicators. The craft products are made from halal and safe materials, produced in accordance with Sharia principles, and have clear and transparent ownership. Transactions are conducted honestly, with clear pricing, binding agreements, and without elements of shirk. This practice supports Islamic standards and strengthens the local halal-based economy. For instance, craft products at *Pasarean Syaikhona Kholil*, such as prayer beads and batik fabrics, use permissible materials, follow Sharia-compliant production processes, and provide clear information about the local producers. However, other two subcategories do not present full compliance, with a few items are in needed for improvement situations. Seemingly, those few do not play too critical roles in determining the visitor's satisfaction so that the four sites prioritize other items to give more attention and priority.

*The fourth assessment* aims to evaluate the model for additional halal tourism areas. In this assessment, there are some indicators which can be seen in Table 5 below.

**Table 5.** Assessment Model for Additional Halal Tourism Areas

Indicator	<i>Pasarean Syaikhona Cholil</i>	<i>Asta Tinggi</i>	<i>Lon Malang Beach</i>	<i>Bukit Tinggi Daramis ta</i>
<b><i>Tourism Area</i></b>				
Beautiful, Comfortable, and Serene Area	~	~	~	~
Public Shelter	✓	✓	✓	✓
Gender-Separated Bathrooms	✓	✓	✓	✓
Security Monitoring Post	~	~	~	~
Adequate Lighting	✓	✓	✓	✓
Cleanliness Appeal	✓	✓	✓	✓
Safety Boundary	~	~	~	~
Male and Female Attendants	~	~	~	~
<i>Tourism Area Subtotal</i>	4	4	4	4
<b><i>Culinary Area (Food Court)</i></b>				
Adequate and Clean Space	✓	✓	✓	✓
Attractive and Safe Showcase	✓	✓	✓	✓
Clean and Pure Cooking Space	✓	✓	✓	✓
Clean and Pure Washbasin	✓	✓	✓	✓
Clean Food and Drinking Facilities	✓	✓	✓	✓
Comfortable and Clean Table and Chairs	✓	✓	✓	✓
Clear Menu Information	✓	✓	✓	✓
Healthy and Halal Food	✓	✓	✓	✓

Indicator	<i>Pasarean Syaikhona Cholil</i>	<i>Asta Tinggi</i>	<i>Lon Malang Beach</i>	<i>Bukit Tinggi Daramis ta</i>
Israf-Free Special Food	✓	✓	✓	✓
Halal Product Certificate	~	~	~	~
<i>Culinary Subtotal</i>	9	9	9	9
<b><i>Islamic Center</i></b>				
Spacious and Sacred Worship Space	✓	✓	✓	✓
Adequate Air Ventilation	✓	✓	✓	✓
Clean and Holy Worship Equipment	✓	✓	✓	✓
<i>Islamic Center Subtotal</i>	3	3	3	3
<b>Total Additional Area</b>	<b>16</b>	<b>16</b>	<b>16</b>	<b>16</b>

Table 5 shows that the highest compliance is found at the last category, implying the deep reliance of Islamic values manifestation in close relevant facilities. Meanwhile, the first subcategory shows moderate compliance in which more than half of the who items exist but still need improvement. The second category, meanwhile, indicates how all four tourist destinations met 9 out of 10 indicators in the culinary area assessment, indicating a high level of compliance with halal tourism standards. The dining areas are clean, safe, and well-maintained, with hygienic food preparation and handling practices. Halal and healthy food options are available and reflect local culinary characteristics, supported by clear and transparent menu information for visitors. Although some products, such as local snacks, traditional drinks, and small-scale food items, are still in the process of halal certification, the ongoing certification efforts and the partial display of MUI halal logos show a strong commitment to achieving full compliance.

These findings imply that culinary services function as a foundational pillar of halal tourism destinations, as food safety and halal assurance are primary concerns for Muslim travelers. High compliance in culinary areas strengthens destination credibility, tourist

trust, and perceived service quality, which are essential for destination competitiveness in the halal tourism market. At a broader level, the results suggest that operational readiness at the micro level (food courts and vendors) can precede formal certification, highlighting a pragmatic pathway for developing halal tourism in emerging destinations. Supporting this document, Sucipto said that:

“Regarding halal certification for tourist destinations, the government cannot yet intervene in the food products sold by vendors. Semenep district government has done intervention through some programs, yet it seems that business owners are not yet fully aware of the importance of halal certification.”<sup>23</sup>

On the other hand, regarding another facility, Abdurrahman, a manager of a tourism site, emphasized as follows:

“The prayer room in front is going to be renovated and expanded. But in my opinion, it shouldn't be renovated. It's quite old, and it could be a cultural heritage site. Just expand it if you want.”<sup>24</sup>

This implies how tourism destinations in Madura are developing as cultural-first sites with strong Islamic religious values that reflect local community norms. The management of the four destinations has responded well to this cultural expectation by prioritizing religious values in tourism practices. This resonates with institutional theory on how organizations adapt to the norms and expectations of their external environment.<sup>25</sup> It furthermore emphasizes that organizations tend to adjust to the norms and expectations of their external environment to fulfill the needs of their stakeholders, which, in this case, is generate employment opportunities for the local community. The adoption of halal tourism practices at tourism destinations in Madura serves as an illustration

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<sup>23</sup> Abdurrahman, a Manager of Tourism Business, *Interview*, nd.

<sup>24</sup> Sucipto, a Business Owner, *Interview*, 2024.

<sup>25</sup> Ade Herawati, “Perubahan Sosial Masyarakat di Masa New Normal (Analisis Menggunakan Perspektif Sosiologi Talcott Parsons),” *Jurnal Dinamika Sosial Budaya* 25, no. 1 (2023): 286–92, <https://doi.org/10.26623/jdsb.v25i1.4439>.

of how organizations can react to coercive pressures and regulatory standards to establish a more inclusive and culturally aware tourism destination. Moreover, it is found that halal tourism positively and significantly influences the satisfaction of tourists visiting tourism destinations in Madura.<sup>26</sup> This worths for deep consideration in policy making strategy, as it is also identified that halal tourism practices has resulted in a rise in the number of Muslim tourists coming to the destination, implying their satisfaction.<sup>27</sup>

The findings of this study align with research on halal tourism in Bandung Regency in confirming that halal tourism practices are shaped by institutional pressures and stakeholder expectations, particularly those of Muslim tourists. However, while the Bandung study emphasizes formal regulatory compliance with regional and provincial halal tourism guidelines, this study shows that in Madura, halal tourism is more strongly driven by the internalization of Islamic values rooted in local culture.<sup>28</sup> This study affirms the centrality of Islamic values in shaping halal tourism and its potential contribution to regional economic development. However, while the Madura case demonstrates the effectiveness of culturally embedded Islamic norms as an informal governance mechanism that enhances tourist satisfaction and Muslim arrivals, resulting in weak policy synergy and suboptimal tourism performance. These findings underscore that halal tourism effectiveness depends not only on regulatory frameworks but also on the alignment between formal governance structures and locally institutionalized religious norms.<sup>29</sup> Halal tourism in Madura is effectively driven by culturally institutionalized Islamic values in a Muslim-majority setting, it is different from the

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<sup>26</sup> Moh Syamsih and Ustina Chrismardani, "Pengaruh Halal Tourism terhadap Keputusan Wisatawan Yang Berkunjung ke Pantai Lon Malang di Kabupaten Sampang," *Jurnal Kajian Ilmu Manajemen* 2, no. 3 (2022): 367-73, <https://doi.org/10.21107/jkim.v2i3.18412>.

<sup>27</sup> Butowski, *Mobilities, Tourism and Travel Behavior*.

<sup>28</sup> Ending Solehudin and Hisam Ahyani, "Legal Compliance on Sharia Economics in Halal Tourism Regulations," *Petita: Jurnal Kajian Ilmu Hukum dan Syariah* 9, no. 1 (2024): 58-79, <https://doi.org/10.22373/petita.v9i1.224>; Imron Hamzah et al., "Legal Foundations for Inclusive Halal Tourism in West Java: Between Constitutional Principles and Practical Challenges," *Syariah: Jurnal Hukum dan Pemikiran* 24, no. 2 (2024): 503-29, <https://doi.org/10.18592/sjhp.v24i2.15513>.

<sup>29</sup> Rahayu and Abbas, "A Synergy of Halal Tourism Regulations and Tourism Rights Protection in Aceh: Pentahelix Model."

Bali case shows that in a non-Muslim-majority context halal governance relies on negotiated interactions between religious norms, regulation, and local culture, requiring targeted policy interventions to address structural constraints.<sup>30</sup> This study emphasizes halal tourism as a culturally embedded governance mechanism enhancing satisfaction, a study on Lombok shows that perceived value, satisfaction, and trust grounded in Islamic ethics drive Muslim tourist loyalty.<sup>31</sup>

### **Islamic Legal Assessment of Halal Tourism Practices in Madura**

It is quite hard to assume the separability of Madurese people and Islamic values, including in the discussion of tourism destinations. Muslims are the majority of Madurese people and are famous for their religiosity in both spirit and practice, making it almost impossible to find any public places like tourism destinations, mainly the religious ones, misaligned with Islamic norms or teachings and inadequately providing facilities for performing prayers. It is also out of mind to think that food sellers will provide unlawful foods, snacks, or beverages, as both formal and social controls of those things are relatively strongly binding. However, the matter of halal standard, mainly in tourism destination, has expanded to the larger aspects and engaging not only religious perspectives, but also cleanliness of the site, customer convenience and satisfaction, adequate facilities, safety fulfillment, and many other things regarding with the physical spots of the site, in addition to the maintenance and continuous care of the tourism objects. Therefore, assessment results on halal standard in the four Madurese tourism destinations is a gateway to reformulate Islamic

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<sup>30</sup> Suaidi Suaidi et al., "Halal Food Development in Bali: Dynamics of Muslim Beliefs, State Regulations, and Local Culture," *Al-Ahkam* 35, no. 1 (2025): 147-78, <https://doi.org/10.21580/ahkam.2025.35.1.25732>; Erie Hariyanto et al., "The Resistance of Madurese Muslim Society to the Development of Non-Muslim Tourism Objects," *Jurnal Ilmiah Peuradeun* 12, no. 1 (2024): 27-50, <https://doi.org/10.26811/peuradeun.v12i1.1108>.

<sup>31</sup> Fitry Primadona et al., "Perceived Value, Satisfaction, Trust, and Tourist Loyalty in Halal Tourism: An Islamic Legal Perspective from Lombok," *Syariah: Jurnal Hukum dan Pemikiran* 25, no. 1 (2025): 23-42, <https://doi.org/10.18592/sjhp.v25i1.16346>.

law principles with deep reliance of classic *fiqh* teachings yet responsive to the current needs of the Muslim community.

From the perspective of Islamic law (*fiqh as-siyāḥah*), the evaluation findings indicate that halal tourism practices in Madura largely conform to the normative requirements of *syarī'ah*, particularly when assessed through the framework of *maqāṣid asy-syarī'ah*, *fiqh mu'amalah*, and *fiqh al-'ādāt* (customary practices). Islamic law does not merely assess the legality (*ḥalāl-harām* dichotomy) of tourism activities but rather evaluates their broader ethical, spiritual, and social implications in safeguarding human welfare (*maṣlahah*) and preventing harm (*mafsadah*).

Based on the *Maqāṣid asy-syarī'ah* perspective, the findings demonstrate that the four tourism destinations in Madura substantially fulfill the primary objectives of Islamic law (*al-maqāṣid al-khamsah*).<sup>32</sup> *First*, the consistent availability of prayer facilities, *qibla* direction, ablution spaces, and worship information directly serves the protection of religion (*ḥifẓ ad-dīn*). Islamic jurisprudence emphasizes that facilitating acts of worship is a communal obligation (*fard kifāyah*) when public spaces potentially distract individuals from religious duties. The presence of these facilities, therefore, elevates tourism activities from merely permissible (*mubāḥ*) to commendable (*mandūb*) due to their role in supporting religious observance. *Second*, the strong emphasis on cleanliness, sanitation, environmental sustainability, and food safety reflects the protection of life (*ḥifẓ an-nafs*). Classical *fiqh* recognizes cleanliness (*tahārah*) as a prerequisite for worship and daily interaction, while contemporary Islamic legal theory extends this principle to public health and environmental stewardship. The observed practices align with the legal maxim *aḍ-ḍarar yuzāl* (harm must be eliminated) and affirm that halal tourism infrastructure in Madura is consistent with Islamic ethical imperatives. *Third*, the absence of immoral activities, pornographic materials, gambling, alcohol, and exploitative practices supports the protection of dignity and intellect (*ḥifẓ al-'ird* and

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<sup>32</sup> Kwat Ismanto, Abdul Ghofur, and Fatima Zahra Fakir, "Developing Halal Tourism from Maqasid Sharia Perspective," *HIKMATUNA: Journal for Integrative Islamic Studies* 6, no. 2 (2021): 103–14, <https://doi.org/10.28918/hikmatuna.v6i2.2889>; Eka Susylawati et al., "The Role of Religious Courts in Settling Sharia Economic Disputes in Indonesia: Genealogy Analysis of Constitutional Court Decision Number 93/PUU-X/2012," *Journal of Indonesian Legal Studies* 10, no. 1 (2025): 391–430, <https://doi.org/10.15294/jils.v10i1.12564>.

*hifz al-‘aql*). Islamic law strictly prohibits environments that normalize moral degradation (*fujūr*) or cognitive harm, while the evaluation findings indicate that such prohibited elements are actively prevented across the studied destinations.

From the standpoint of *fiqh mu‘āmalah*, the evaluation results reveal a high level of compliance with Islamic commercial ethics. The partial availability of halal-certified food, transparent pricing, clear transaction agreements and the absence of deceptive practices correspond with the foundational legal principle that economic transactions must be free from *gharar* (uncertainty), *tadlīs* (fraud) and *zulm* (injustice).<sup>33</sup> The strong performance of craft and culinary sectors in meeting halal production and transaction standards reinforce the Islamic legal maxim *al-aṣl fī al-mu‘āmalah al-ibāḥah* (the default ruling in transactions is permissibility), provided that no explicit *syari‘ah* violations is found.<sup>34</sup> However, Islamic law also emphasizes procedural certainty (*qaṭ‘iyyat al-ḥukm*), which explains why partial or pending halal certification remains a legal concern. While the empirical findings show substantive compliance, the absence of full certification in some cases positions these practices within the category of *ibāḥah ma‘a al-tahfīz* as permissible but requiring precaution.<sup>35</sup>

A significant finding from an Islamic legal perspective is the active involvement of *ulama* and MUI-affiliated supervisory bodies in destination governance. In *fiqh*, the role of *ahl al-ḥall wa al-‘aqq* (authorized religious and social authorities) is crucial in legitimizing public policies and social practices.<sup>36</sup> The presence of religious consultation, written commitments, and Islamic supervisory councils strengthens the legal validity (*mashrū‘iyyah*) of halal tourism initiatives in Madura. Islamic law recognizes *siyāsah shar‘iyyah* as policy-making

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<sup>33</sup> Arnoldy Arnoldy, Aa Hubur, and Ahmad Muqorobin, "Tourism in the Perspective of Islamic Fiqh," *Al-Iktisab: Journal of Islamic Economic Law* 6, no. 2 (2022): 189, <https://doi.org/10.21111/al-iktisab.v6i2.8631>.

<sup>34</sup> Nur Faizin, "Halal Tourism: Usul Fiqh's Analysis of DSN-MUI Fatwa Number 108," in *The 3rd International Conference on Halal Development (ICHaD 2022)* (Malang: Atlantis Press International BV, 2023), 110–17, [https://doi.org/10.2991/978-94-6463-188-3\\_12](https://doi.org/10.2991/978-94-6463-188-3_12).

<sup>35</sup> Muhammad Fikri, "Fiqh of Indonesian Tourism (FIT) as A Shari‘a Tourism Policy System," *Indonesian Journal of Interdisciplinary Islamic Studies*, 2022, 90–108, <https://doi.org/10.20885/ijis.vol.5.iss2.art5>.

<sup>36</sup> Muhamad Rofiq Muzakkir, "Tradition and Modernity in the Ulama's Discourse on Usurpation of Power" (Arizona State University, 2022).

oriented toward public benefit as a legitimate source of regulatory authority.<sup>37</sup> Thus, even in the absence of comprehensive local regulations, the community-based consensus (*ijmā' urfi*) between tourism managers, religious leaders, and local communities provides a strong normative foundation for halal tourism practices.<sup>38</sup>

In lense of *fiqh al-ādāt* and Local Wisdom, Islamic jurisprudence acknowledges local custom (*'urf*) as a valid legal consideration when it does not contradict *syarī'ah* principles.<sup>39</sup> Madura's socio-religious structure, where *ulama* function as moral guides and cultural authorities, reinforces the halal tourism framework through lived religious norms rather than purely formal regulation. This aligns with the legal maxim *al-ādah muḥakkamah* (custom is legally authoritative).<sup>40</sup> The evaluation findings indicate that Islamic values are embedded organically within tourism practices, particularly in pilgrimage sites such as *Pasarean Syaikhona Kholil* and *Asta Tinggi*. From an Islamic legal standpoint, this cultural internalization strengthens compliance beyond symbolic halal labeling, which transforms halal tourism into a manifestation of ethical religiosity rather than a market-driven label alone.

Despite strong overall compliance, Islamic law also recognizes the principle of *tadarruj* (gradual implementation) in socio-legal

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<sup>37</sup> Salah Mohamed Moustafa Moustafa Elbahrawy, Khobaib Ali Saeed Salem, and Mohamed Rady Mohamed Elpaz Elsheakh, "The Juridical Branches of al-Siyasah al-Shariyyah in the Noble Qur'an," *International Journal of Academic Research in Business and Social Sciences* 15, no. 12 (2025): 677–89, <https://doi.org/10.6007/IJARBSS/v15-i12/27202>.

<sup>38</sup> Adis Duderija, "The Custom (Curf) Based Assumptions Regarding Gender Roles and Norms in the Islamic Tradition," *Studies in Religion-Sciences Religieuses* 45, no. 4 (2016): 581–99, <https://doi.org/10.1177/0008429815596549>; Hariyanto et al., "Social Delegation of Religious Obligation: Zakat, Infaq, and Shodaqoh Traditions among Transnational Madurese Migrant Workers of Indonesia-Malaysia."

<sup>39</sup> Ron Shaham, "Legal Maxims (Qawā'id Fiqhiyya) in Yūsuf Al-Qaradāwī's Jurisprudence and Fatwas," *Journal of the American Oriental Society* 140, no. 2 (2020): 435–53, <https://doi.org/10.7817/jameroriesoci.140.2.0435>.

<sup>40</sup> Ach Nurholis Majid and Fitrah Sugiarto, "Socio-Religious Education of the Tèngka Tradition in the Madura Community," *INFERENSI: Jurnal Penelitian Sosial Keagamaan* 16, no. 1 (2022): 25–42, <https://doi.org/10.18326/infsl3.v16i1.25-42>; Eka Susylawati et al., "Socio-Cultural Strength: Optimization of Bhuppa', Bhābhū', Ghuru, and Rato in Establishing Compliance in Madurese Familial Conduct," *Samarah: Jurnal Hukum Keluarga dan Hukum Islam* 8, no. 3 (2024): 1974–93, <https://doi.org/10.22373/sjhk.v8i3.20299>.

transformation.<sup>41</sup> Identified gaps such as limited disability-friendly facilities, incomplete Islamic information systems and pending halal certification do not invalidate the halal status of destinations but indicate areas of *taḥsīnī* (complementary) objectives yet to be fulfilled. In *maqāṣid* terms, these shortcomings fall within secondary (*ḥājīyyāt*) and tertiary (*taḥsīniyyāt*) levels rather than essential (*darūriyyāt*) violations. Therefore, Islamic law interprets these findings as requiring institutional strengthening and policy refinement rather than legal prohibition.

Islamic law assesses halal tourism practices in Madura as substantively compliant (*ḥalāl li-dhātih*) and ethically aligned with *Syari'ah* objectives.<sup>42</sup> The findings reflect a model of halal tourism that prioritizes religious facilitation, moral protection, economic justice, and communal welfare. However, Islamic legal theory also emphasizes that sustainability and credibility depend on strengthening formal certification, inclusive infrastructure, and systematic Islamic communication. Thus, from a *fiqh* and Islamic law perspective, halal tourism in Madura represents a living *syari'ah* practice, one that is operationally valid, culturally rooted, and progressively evolving toward comprehensive legal and institutional perfection.

Accordingly, insights from the relevant party show likewise. Mr. Abdurrahman, for instance, said so:

“For us, halal tourism is not merely about regulations or administrative labels. What matters most is managing tourism activities in a way that remains aligned with the Islamic values deeply embedded in Madurese society. We strive to provide adequate prayer facilities, maintain visitors’ ethical conduct, and avoid activities that may contradict religious norms. In this process, the role of

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<sup>41</sup> Muhammad Shahrul Ifwat Ishak, Ahmad Akram Mahmud Robbi, and Nur Syahirah Mohammad Nasir, “The Principle of Tadarruj in Islamic Finance: A Conceptual Review,” *Journal of Islamic Finance* 10, no. 1 (2021): 15–24, <https://doi.org/10.31436/jif.v10i1.558>.

<sup>42</sup> Daud A Mustafa, Hashir A Abdulsalam, and Jibrail B Yusuf, “Islamic Economics and the Relevance of al-Qawā'id al-Fiqhiyyah,” *SAGE Open* 6, no. 4 (2016), <https://doi.org/10.1177/2158244016671374>.

*ulama* is very significant, as we regularly seek their guidance before making important decisions.”<sup>43</sup>

Another informant also provides the same yet more general testimony as follows:

“Halal tourism in Madura has developed naturally and remains largely aligned with Islamic norms due to the deeply rooted religious character of the community. From an Islamic legal perspective, existing practices substantively fulfill the objectives of *maqāṣid asy-syarī’ah*, particularly in safeguarding religion through the provision of prayer facilities and in protecting life and intellect through environmental cleanliness and ethical food management.”<sup>44</sup>

The interviews demonstrate that halal tourism in Madura is predominantly implemented as a value-based and community-driven practice rather than a purely regulatory or administrative framework. The management of tourism destinations emphasizes alignment with deeply embedded Islamic values through the provision of religious facilities, ethical visitor conduct, and the avoidance of non-compliant activities, with *ulama* playing a central role in guiding decision-making processes. At the policy level, halal tourism development has evolved gradually and organically, reflecting Madura’s strong socio-religious character and substantively fulfilling the objectives of *maqāṣid asy-syarī’ah*, particularly in safeguarding religion, life, and intellect. Nevertheless, the findings also reveal structural challenges, especially in the formalization of halal certification among small-scale vendors, where traditional perceptions of halalness coexist with the need for legal certainty and consumer protection. Overall, these results suggest that while halal tourism practices in Madura are normatively legitimate and socially accepted, their long-term sustainability requires incremental institutional strengthening and regulatory integration without undermining local religious authority.

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<sup>43</sup> Abdurrahman, a Manager of Tourism Business, *Interview*, nd.

<sup>44</sup> Sucipto, a Business Owner, *Interview*, 2024.

## Conclusion

This study highlights that halal tourism practices in Madura largely comply with Islamic legal principles and halal tourism standards as evidenced by strong performance in governance, service management, halal culinary provision, and the prevention of non-halal activities across the evaluated destinations. From a *fiqh* and *maqāṣid asy-syarī'ah* perspective, these practices effectively safeguard religious observance, public welfare, moral integrity, and economic justice, which positions Madura's halal tourism as substantively permissible and ethically grounded. The involvement of *ulama*, the integration of local Islamic customs, and transparent commercial practices further strengthen its legal legitimacy. Nonetheless, the persistence of partial halal certification, limited disability-friendly facilities, and fragmented Islamic information systems indicates the need for gradual institutional strengthening. Halal tourism in Madura generally represents a viable Islamic-based tourism model that requires enhanced regulatory coordination and infrastructural inclusivity to ensure long-term sustainability and legal certainty. This study is limited by its geographical focus on Madura and its reliance on qualitative legal institutional analysis, which may constrain generalizability and the assessment of tourists' experiential and economic outcomes. Future research should employ comparative mixed-method designs across multiple regions to examine halal certification, digital governance, and inclusive infrastructure within a *maqāṣid asy-syarī'ah*, which is oriented on a halal tourism framework. Furthermore, this current research opens a new gate for discussing halal values and products within the realm of contemporary phenomenon and life style, which do not merely engage with food and beverages as it was before.

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