


HALAL TOURISM IN RURAL TOURISM CONTEXT: FIELD STUDY IN MADURA-INDONESIA

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ARTICLE INFO	ABSTRACT
<p>Article history:</p> <p>Received 06 January 2023</p> <p>Accepted 01 March 2023</p>	<p>Purpose: The aim of this study is to examine halal tourism in managing village tourism in the Madura region, Indonesia.</p>
<p>Keywords:</p> <p>Halal; Halal Tourism; Rural Tourism.</p> <div data-bbox="172 920 480 1167" style="text-align: center;">  </div>	<p>Theoretical framework: Rural tourism mostly is domestic phenomenon, a different nature from industry and the various ways in which it is felt across continents. Rural tourism seen synonymous with sustainable development tourism with all that is implied for nature, scale, character and possession tourism development (Sharpley & Roberts, 2004). Based on The National Sharia Council of the Indonesian Religious Leader in Fatwa number 08/DSN-MUI/X/2016 concerning Guidelines for implementing Tourism Based on Sharia Principles, there are 12 relevant elements to the rural tourism level.</p> <p>Design/methodology/approach: The study used a comparative descriptive qualitative approach in three locations. Data is collected through unstructured interviews with village tourism managers, village heads, and visitors. The comparative descriptive data analysis technique is based on the Fatwa of the National Sharia Council of the Indonesian Religious Leader No. 108/DSN-MUI/X/2016 concerning Guidelines for the Implementation of Sharia Tourism which was modified at the village level.</p> <p>Findings: The results of data analysis show that village tourism managers have not fully implemented halal tourism indicators such as worship facilities and infrastructure, potential social and immoral problems, security and tranquility, and guarantee of halal products. This finding contributes to policymakers' improving regulations to implement halal indicators in village tourism.</p> <p>Research, Practical & Social implications: This research is still limited to tourist destinations and has not observed the nature of the village as a tourism potential nor the potential for culture and customs to become a tourist attraction. Future research can examine community-based village tourism models in Madura, not mass tourism. The potential of the Taneyan Lanjhang traditional house as a village tourism homestay using the rural participative action research method is exciting research in the future.</p> <p>Originality/value: The study uses the halal tourism concept, based on the Fatwa of the National Sharia Council of the Indonesian Religious Leader, which is modified with the level of rural tourism.</p> <p>Doi: https://doi.org/10.26668/businessreview/2023.v8i2.1546</p>

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TURISMO HALAL NO CONTEXTO DO TURISMO RURAL: ESTUDO DE CAMPO NA MADURA-INDONÉSIA

RESUMO

Objetivo: O objetivo deste estudo é examinar o turismo halal na gestão do turismo de aldeia na região de Madura, Indonésia.

Estrutura teórica: O turismo rural é principalmente um fenômeno doméstico, de natureza diferente da indústria e das diversas formas em que é sentido através dos continentes. Turismo rural visto como sinônimo de turismo de desenvolvimento sustentável com tudo o que está implícito para o desenvolvimento do turismo de natureza, escala, caráter e posse (Sharpley & Roberts, 2004). Baseado no Conselho Nacional da Sharia do Líder Religioso Indonésio em Fatwa número 08/DSN-MUI/X/2016 sobre Diretrizes para implementação do Turismo Baseado nos Princípios da Sharia, existem 12 elementos relevantes para o nível do turismo rural.

Design/metodologia/abordagem: O estudo utilizou uma abordagem qualitativa descritiva comparativa em três locais. Os dados são coletados através de entrevistas não estruturadas com gerentes de turismo de aldeia, chefes de aldeia e visitantes. A técnica de análise de dados descritivos comparativos é baseada na Fatwa do Conselho Nacional da Sharia do Líder Religioso Indonésio No. 108/DSN-MUI/X/2016 referente às Diretrizes para a Implementação do Turismo da Sharia, que foi modificada em nível de aldeia.

Conclusões: Os resultados da análise de dados mostram que os gerentes de turismo de aldeia não implementaram completamente os indicadores de turismo halal, tais como instalações e infra-estrutura de culto, potenciais problemas sociais e imorais, segurança e tranquilidade, e garantia de produtos halal. Esta constatação contribui para a melhoria das regulamentações dos formuladores de políticas para implementar indicadores halal no turismo de aldeia.

Pesquisa, implicações práticas e sociais: Esta pesquisa ainda está limitada aos destinos turísticos e não observou a natureza da aldeia como potencial turístico nem o potencial para que a cultura e os costumes se tornem uma atração turística. Pesquisas futuras podem examinar modelos de turismo comunitário de aldeia em Madura, não o turismo de massa. O potencial da casa tradicional Taneyan Lanjhang como uma casa de família de turismo de aldeia usando o método de pesquisa de ação participativa rural é uma pesquisa empolgante no futuro.

Originalidade/valor: O estudo utiliza o conceito de turismo halal, baseado na Fatwa do Conselho Nacional da Sharia do Líder Religioso Indonésio, que é modificado com o nível do turismo rural.

Palavras-chave: Halal, Turismo Halal, Turismo Rural.

TURISMO HALAL EN EL CONTEXTO DEL TURISMO RURAL: ESTUDIO DE CAMPO EN MADURA-INDONESIA

RESUMEN

Objetivo: El objetivo de este estudio es examinar el turismo halal en la gestión del turismo rural en la región de Madura, Indonesia.

Marco teórico: El turismo rural es sobre todo un fenómeno doméstico, de naturaleza diferente a la industria y de las diversas formas en que se percibe en todos los continentes. El turismo rural se considera sinónimo de turismo de desarrollo sostenible con todo lo que implica para la naturaleza, la escala, el carácter y el desarrollo del turismo de posesión (Sharpley & Roberts, 2004). Basándose en la Fatwa número 08/DSN-MUI/X/2016 del Consejo Nacional de la Sharia del Líder Religioso de Indonesia relativa a las Directrices para la implementación del turismo basado en los principios de la Sharia, existen 12 elementos relevantes a nivel de turismo rural.

Diseño/metodología/enfoque: El estudio utilizó un enfoque cualitativo descriptivo comparativo en tres localidades. Los datos se recogen mediante entrevistas no estructuradas con gestores turísticos de las aldeas, jefes de aldea y visitantes. La técnica de análisis de datos descriptivos comparativos se basa en la Fatwa del Consejo Nacional de la Sharia del Líder Religioso de Indonesia n° 108/DSN-MUI/X/2016 relativa a las Directrices para la aplicación de la Sharia en el turismo, que se modificó a nivel de aldea.

Resultados: Los resultados del análisis de los datos muestran que los gestores turísticos de las aldeas no han aplicado plenamente los indicadores del turismo halal, como las instalaciones e infraestructuras de culto, los posibles problemas sociales e inmorales, la seguridad y la tranquilidad, y la garantía de los productos halal. Este hallazgo contribuye a que los responsables políticos mejoren la normativa para aplicar los indicadores halal en el turismo de aldea.

Investigación, implicaciones prácticas y sociales: Esta investigación se limita todavía a los destinos turísticos y no ha observado la naturaleza de la aldea como potencial turístico ni el potencial de la cultura y las costumbres para convertirse en atracción turística. Las investigaciones futuras pueden examinar los modelos de turismo de aldea basados en la comunidad en Madura, y no en el turismo de masas. El potencial de la casa tradicional Taneyan

Lanjhang como alojamiento familiar para el turismo de aldea utilizando el método de investigación-acción participativa rural es una investigación interesante para el futuro.

Originalidad/valor: El estudio utiliza el concepto de turismo halal, basado en la Fatwa del Consejo Nacional de la Sharia del Líder Religioso de Indonesia, que se modifica con el nivel de turismo rural.

Palabras clave: Halal, Turismo Halal, Turismo Rural.

INTRODUCTION

Halal tourism is a growing sector in Indonesia and globally. Halal tourism is an exciting topic that encourages academics to research it. A study of 238 publications on halal tourism studies using the keywords halal, shariah, and Islamic on the scope database shows that the terms halal and shariah tourism are interchangeable (Suban et al., 2021). However, the results of the literature review paper indexed by the Web of Science and Scopus database found ambiguity in the understanding of halal tourism (Vargas-Sanchez and Moral-Moral 2020). The halal concept in tourism is critical to understand because the term is ambiguous and clear standardization (Wahyudin et al., 2021)

Halal tourism can be understood as a model of tourism services designed to meet the needs of Muslim tourists according to their religion (Vargas-Sanchez and Moral-Moral 2020). This term is used interchangeable in the literature of Islamic tourism (Suban et al., 2021). Until now, the stakeholders have not agreed on halal indicators in tourism (Wahyudin et al., 2021). Halal tourism has unique characters compared with mass and non-mass tourism (Rhama, 2022). Rural tourism in southeast Asia is associated with community-based tourism (Nair & Hussain, nd).

Mura & Pahlvan Sharif (2015) classify tourism into (1) profit-oriented tourism organizations i.e hotels, restaurants, tour operators, and travel agencies; (2) non-profit oriented tourism i.e national, governmental tourist organizations, museums, galleries, etc.; and (3) destination (national, regional, rural level). Rural tourism has a significant economic impact on job opportunities for the young generation of the village (Thirumalesh Madanaguli et al., 2021). Several studies explain that village tourism can revive local wisdom (Alim et al. 2021). Also, improve the village and community welfare and environmental conservation (Jaafar et al., 2013) job opportunities for youth, foster local entrepreneurs such as handicrafts, and involve the community and income generation (Latianingsih et al., 2019).

Many studies reveal several factors related to the feasibility and sustainability of tourist villages, namely; community-based tourism (Winata and Idajati 2019); sustainable tourism villages (Andriani & Sunarta, 2015; Okrant et al., 2001) based on host community (Junaid,

2020); ecotourism tourism village (Masitah, 2019); village tourism management (Junaid & M. Salim, 2019; Yani, 2021); strategy for developing coastal tourism potential in villages, criteria for tourist villages (Arida, 2017). The study (Thirumalesh Madanaguli et al., 2021) revealed that rural tourism needs entrepreneurship and enablers, including the importance of institutional and networks with stakeholders. Then, the role of entrepreneurs and entrepreneurial skills for a better understanding of rural potentials in rural (destination) development. Regulation has empowered the legal aspect of rural tourism (Jaafar et al., 2013).

This study aims to analyze indicators of halal tourism in the rural tourism context at rural tourism in Madura. The type of mass tourism village tourism in Madura is inefficient and less safe and has the potential for social and ethical problems. Like type of village tourism, it is community-based tourism (Hussain et al. 2015). (Rhama, 2022) analyzed that non-mass tourism tends to fulfill the elements of halal tourism. The halal/sharia tourism concept can be an alternative solution to Madura's village tourism problem. Halal tourism can be understood as a model of tourism services designed to meet the needs of Muslim tourists according to their religion (Vargas-Sanchez and Moral-Moral 2020). Understanding various parties related to halal tourism triggers differences in understanding and ambiguity about the halal concept and its indicators.

The study uses the halal tourism concept, based on the Fatwa of the National Sharia Council of the Indonesian Religious Leader, which is modified with the level of rural tourism from the research of, Wahyudin et al. (2021) and Vargas-Sanchez and Moral-Moral (2020). The results of this study contribute to improving the quality of the implementation of sharia values in the management of village tourism in Madura.

LITERATURE REVIEW

Rural Tourism

Rural tourism is a type of tourism activity in which the visitor experience is related to a wide variety of products generally related to nature-based activities, agriculture, rural lifestyle/culture, fishing and sightseeing. Rural Tourism Activities take place in non-urban areas (rural) with the following characteristics: i) low population density, ii) landscape and land use dominated by agriculture and mounds and iii) traditional social structure and lifestyle (<https://www.unwto.org/rural-tourism>, 2022). Rural tourism mostly is domestic phenomenon, a different nature from industry and the various ways in which it is felt across continents. Rural tourism seen synonymous with sustainable development tourism with all that is implied for nature, scale, character and possession tourism development (Sharpley & Roberts, 2004). Rural

tourism is a tourism activity that emphasizes tourism activities in tourist destinations in the village with tourism activities that are not focused on the activities of the community (Projo et al., nd). Based on The National Sharia Council of the Indonesian Religious Leader in Fatwa number 08/DSN-MUI/X/2016 concerning Guidelines for implementing Tourism Based on Sharia Principles, there are 12 relevant elements to the rural tourism level as follows:

1. Village tourism provides a proper place of worship, adequate equipment and supplies, and an appropriate place for washing.
2. Tourist places of worship listen to the call to prayer that reminds prayer when it is time for prayer
3. village tourism must avoid tourist shows/attractions that contain polytheism, pornography
4. protect tourist destinations from immorality, immorality, and gambling
5. Shops, stalls, and canteens do not provide and allow food and drinks that are haram, alcoholic, and drugs. It's better to be halal certified
6. Keeping the environment clean, nature preservation, and sanitation
7. Maintaining the peace and security of tourists and residents
8. Maintain cultural values, customs, and local wisdom that do not conflict with Sharia
9. Employees dress following Sharia and are polite, and serve in a friendly manner
10. Tourism managers have social programs donations for residents
11. Decent health facilities
12. Homestay does not provide immoral/immoral places, forbidden food, and drinks, separate men and women who are not married or married

Rural homestays have become an exciting choice for tourists. A homestay is a form of accommodation in a rural area/site that allows tourists to stay with their host family so they can visit around the rural for exploring experiences, rural culture/art, local wisdom, culinary and activities undertaken by the host community (Dey et al., 2020). Tourists consider destination attractiveness and cultural or rural attractions to choose a homestay (Dey et al., 2020). Homestays need to provide the Qur'an, places and worship equipment, Qibla markers, clean water, and proper bathrooms/toilets (Wahyudin et al., 2021; Vargas-Sanchez and Moral-Moral 2020).

MATERIAL AND METHODOLOGY

This study uses a comparative descriptive qualitative approach. The research was conducted in three locations that have developed village tourism. The three locations are mangrove forest tourism in Kebun Dadap Timur (Kedaptim) village in Sumenep, Bukit Kehi tourism in Kertegana Daya village in Pamekasan, and Lon Malang beach tourism in Sampang. The consideration in choosing these three village tours is that the village carries out the management, and the income becomes the village's original income. The researcher chose an unstructured interview as the data collection method. Informants from each village consisted of a village tourism manager, the village head, and two visitors. Collecting data from informants related to their understanding of halal tourism in managing village tourism. Some question points for sharia indicators in village tourism include the availability of places of worship and ablution facilities, supervision of tourist destinations from immoral acts, alcohol, health facilities, social programs, and community empowerment. The comparative descriptive data analysis technique is based on the Fatwa of the National Sharia Council of the Indonesian No. 108/DSN-MUI/X/2016 concerning Guidelines for the Implementation of Sharia Tourism at the modified village level.

RESULTS AND DISCUSSION

The interviews in three village tours show that Madura is identical to a religious community that adheres to religious and customary teachings. Some religious characters are shown in the fact that most of the houses (traditional) of the Madurese Tanean Lanjeng have a prayer room at the west end. The traditional house of Tanean Lanjeng is in the form of two or three houses facing each other. The lanjeng tanenan model has the potential to become a tourist attraction for religious villages and homestays because there is a prayer room for worship which is an indicator of MUI halal tourism.

Village tourism in Madura also received great support from the local government. The Kedaptim mangrove forest has received appreciation from the province of East Java in the form of assistance for mangrove forest conservation and assistance for road/bridge construction through the mangrove forest. Bukit Kehi received appreciation from the Pamekasan Regency Government with the award of Kertegana Daya Village as a thematic tourism village. Meanwhile, Lon Malang beach tourism has received a village tourism award from the East Java Tourism Office. The results of the comparative analysis of the three village tours from the perspective of halal tourism are in table 1 below.

Table 1: Analysis of Sharia Indicators on Village Tourism in Madura-Indonesia

No.	Sharia Indicators	Mangrove forest	Kehi Hills	Lon Beach Malang
1	Worship	Small prayer rooms in three places and open ablution areas. Calls and the call to prayer is heard following the nearest mosque	Only one prayer room and inadequate facilities and places for ablution. There is no call to prayer, and far from the village mosque	The prayer room is adequate, and the facilities for ablution and KM/toilet are clean and sufficient. There is no adhan and reminds when praying
2	Tourist attractions	There are rarely any tourist attractions, only mass celebrations during the commemoration of national/religious holidays	Special tour packages only camp in the hills, while on weekdays, tourists generally enjoy the scenery, the sunsets, and sunrises, and photos	Mediocre camping and beach tour packages
3	Travel destinations	The mangrove tourism area of about 5 hectares is prone to immoral use because it is open in the morning until 9 pm, has minimal lighting, and has minimal staff.	The Bukit Kehi tourist area, which has a lot of bushes, is prone to immoral/immoral use. This has also been questioned several times by community leaders. However, the use of Bukit Kehi as a village tour reduces the incidence of immorality in Bukit Kehi.	The beach area reaches 2 km, and the destination is open every day until the afternoon, so it has the potential for immoral or immoral use. According to the manager, precisely by making it a tourist destination, it is more controllable than before, and the beach is free to use bad acts.
4	Food and Drink	One café in a tourist-run destination sells food, drinks, and snacks.	There is one canteen and several shops selling food and drinks as well as cakes/snacks made by residents	There are 60 shops, stalls, and local shops selling food, drinks, snacks, and souvenirs. The manager has not determined the five halal requirements and does not contain alcohol for the owners, so there is the potential for haram/alcohol elements
5	Environmental cleanliness, nature conservation, sanitation	Mangrove tourism can maintain and improve the sustainability of 20 types/species of mangroves and the cleanliness of the mangrove area, which previously seemed chaotic. Once, mangroves were illegally logged and had the potential for sea abrasion.	There is no significant difference in natural conditions before and after Bukit Kehi became a destination. Water sanitation is still not well organized	Lon Malang Beach contributes to the cleanliness of the beach and the preservation of many coastal pine trees that thrive and are shady. Before a tour, the pine tree was almost extinct, and the beach looked shabby and dirty with garbage. Clean beaches make the fish multiply and benefit the fishermen around
6	Peace and safety of tourists and residents	The existence of a mangrove forest in the middle of the village becomes a village port who wants to go to a	The path to the Bukit Kehi destination passes through gardens and forests for about 3 kilometers. It needs a	The beach is on the highway's edge, so it is relatively safe. Security issues that need to be considered are beach areas

		neighboring village so that it is relatively safe and comfortable	community-based security system. The problems in Madura tourism encourage the emergence of crimes such as robbery.	far from crowds, but tourists visit. The water safety team is still inadequate for beach tourism
7	Maintaining cultural values, customs, and local wisdom	Mangrove tourism has not yet made local culture and wisdom part of the village's tourist attraction	Bukit Keahi Tourism has no attractions or attractions from local customs and culture. Village tourism has made Siwalan a product/souvenir for tourists	Beach tourism has no tourist attractions even though the village has dance arts and customs. In villages with beaches, there is a kind of sea alms custom.
8	Medical Facility	Village health facilities, supporting health centers, no health facilities at the destination	Village health facilities, supporting health centers, no health facilities at the destination	Village health facilities, supporting health centers, there are health room facilities with first aid kits
9	<i>homestay</i>	Village tourism is still limited to a destination that has not touched the natural and cultural potential of the village, so there is no homestay. Residents' houses are very potential as homestays because generally, the type of <i>tahniah lajeng</i> is an elongated house facing, and at the west end, there is a prayer room	Village tourism has prepared a homestay in cooperation with residents, but there is no specific agreement because it is not functioning optimally. Residents' houses are very potential as homestays because generally, the type of <i>tahniah lajeng</i> is an elongated house facing, and at the west end, there is a prayer room	Tourism managers have made simple <i>homestays</i> for camp/outbound tourism program facilities in the beach area. The potential for residents' houses is a bit far from the destination, so it is not conducive as a homestay and is not needed because village tourism is only a destination.
10	Social Program	Tourism managers have implemented incidental social programs with donations for orphans and low-income families	A social program is an event of village activities carried out at the Bukit Keahi tourist destination in the context of socialization and promotion	Social programs are incidental in the context of celebrating Islamic and national holidays
11	Dresscode and Service	The employees at the destination are still perfunctory in dress and service, affecting tourist services. On the other hand, the character of the originally Madurese employees who have not been trained also affects friendliness.	The employees have been wearing uniforms and covering their genitals so that tourists know which officers and tourists are. Service standards in tourism are not adequate.	The employees are still perfunctory in dress and service so it is challenging to distinguish tourists and officers. Coastal tourism destinations should have a special dress code considering the potential dangers. On the other hand, the character of the originally Madurese employees who have not been trained also affects friendliness.

Source: Prepared by the authors (2022).

Table 1 above indicates that three village tourist destinations have prayer rooms available. However, they are still inadequate compared to the number of tourists visiting, especially on holidays. Tourist destinations also do not provide adequate worship facilities and infrastructure, including toilets and ablution facilities. At the time of the prayer, there is also no call to worship or reminding the tourists that it is time for prayer. The call to prayer is heard from the nearest mosque and is not clear. Bathrooms and ablution places also have not separated between men and women so it is less comfortable for women when they want to do ablution. Likewise, health facilities are still inadequate and have not been adapted to the needs. Coastal tourism should have health facilities according to the needs and potential hazards of the destination. Village tourism health facilities utilize village health centers or auxiliary health centers.

The following sharia tourism criterion is that tourist destinations and attractions are protected from shirk, porn, and immoral elements. The observations show that village tourism is still centered on destinations and there is no package of village cultural and customary tourism attractions. Some research shows that the promotion of culture has great benefits for society (Lee-Anant, 2022; Tongdhamachart & Alwi, 2023; Suhaimi, 2023). The natural tourist destination areas in the three tours are prone to be used for immoral acts because they are less accessible by the supervision of tourist officers. Although according to information, the existence of village tourism can reduce the evil in the place before it is made a village tourist destination. Previously, because there was no tourism, Bukit Kehi, and Lon Malang beach were often used by young people or couples who were not married to commit immorality. When it is used as a tour, it is more controllable during the time from morning to evening and at night. This must be a concern because the culture of the Madurese community is very resistant to this problem, and it is proven that the masses burned the Bukit Bintang tourism incident because it was considered a place of immorality. Likewise, the existence of Lon Malang beach which is opposed by several local community leaders because of the terms associated with pornography.

There are kiosks and stalls/shops selling food, drinks, and souvenirs at tourist destinations. The village tourism studied, namely Lon Malang, has involved residents as employees and 60 families trading at tourist kiosks. Likewise, Bukit Kehi is also still limited in destinations. Generally, the food and drinks sold are halal even though there are no provisions from the manager and no alcoholic beverages. This is inseparable from the religious characteristics of Madura. Likewise, village tourism is protected from gambling. There are no facilities or spaces for gambling. The tour manager does not provide gambling facilities/rooms and controls the tourist area from gambling, drunkenness, and alcoholic beverages.

Village tourism's positive contribution is to preserve mangroves that have been illegally cut down so that they damage sea estuaries and threaten abrasion. Mangrove tourism not only preserves nature but also makes mangroves contribute to academic research of mangrove species. Other contributions of various mangroves are commodities such as souvenirs, batik materials and household furniture. Meanwhile, Lon Malang beach tourism contributes to the planting and preservation of pine trees on some beaches. The conservation of fir trees increases the resistance of the beach from abrasion and beautifies the beach so that it becomes shady and becomes a tourist attraction. The existence of tourism also changes destinations that were previously slums to become cleaner and more well-maintained and guard against waste pollution.

One of the tourism problems in Madura is the problem of tourist safety. Some tourist destinations in remote villages/beaches are prone to robbery crimes. When tourist destinations begin to be crowded, while the existence of tourism has less impact on the involvement and welfare of rural communities, it will trigger social problems. Security and social problems can be anticipated by empowering the community to become part of village tourism to reduce social jealousy that triggers criminal acts. Village tourism should be from the community by and for the community (Junaid & M. Salim, 2019)

Therefore, to maintain the security and tranquility of village tourism, it is necessary to develop a community based not only in one hamlet but involving residents in the village and even across villages if access to village tourism crosses other villages. The data in table 1 above explains that all village tourism has not explored and made natural potential outside destinations such as culture a tourist attraction. Only Bukit Kehi village tourism has involved residents in processing siwalan fruit into a tourist attraction. Village tourism should explore the potential of nature, culture, arts, skills, and community entrepreneurship; village superior products become a tourist attraction, so that village tourism becomes varied and involves more residents.

Residents' houses that have the potential to become homestays will increase residents' income. The typical model of the traditional Madurese house is the taneyan lanjhang, with the west end of the prayer room. Taneyan Lanjhang has a religious philosophy. The family can always pray together and establish a harmonious family. Taneyan Lanjhang house consists of 2-4 houses occupied by parents, daughter, and husband. If the daughter is not married, the house is still empty. The empty house can become a homestay and a prayer room. Tourists can interact and feel the Madura family culture if the residents' houses become homestays. Therefore, the tourist attraction of the village must be packaged with culture and nature as a village tourist destination and directed so that tourists stay in the village at the residents' homestay. Village

tourism managers do not need to build homestays or lodging houses but must manage and administer them to harmonize and standardize homestays.

Excellent service in tourism is a determining factor for tourist attraction. In some tourism, tourism services are identical to the culture of the community; for example, tourism in Bali, Jogjakarta, and Solo have a distinctive culture that becomes daily behavior in life. Related to tourism services, tourism in Madura encounters psychological barriers with the character of the Madurese. Madurese are perceived as less friendly but firm and not small.

Social programs are a special characteristic and are inherent in sharia entities. Every sharia entity, including halal tourism, must have a social function in addition to commercial. A social program is a program of virtue to obtain blessings. Social functions include, among others, setting aside business results and or honorariums for actors in sharia entities in the form of zakat, infaq/alms, donations for the philanthropic function (generosity) to the community/citizens who are underprivileged. The condition of village tourism in Madura is still classified as emerging tourism, so the social function is not optimal. Village tourism has carried out social functions incidentally and has not been programmed.

CONCLUSION

Several indicators of halal tourism have not been implemented in village tourism in Madura, such as adequate worship facilities and infrastructure, potential social and immoral problems, and security and tranquility. There is no halal guarantee for food, drink and souvenir products sold by traders, stalls, shops/kiosks in village tourism areas. However, the religious character of the Madurese can be a guarantee that it is impossible to sell non-halal food and drinks. However, natural village tourism in Madura is an alternative in maintaining and restoring nature from damage caused by not being supported and human activities. In addition, village tourism maintains cleanliness and waste. This research is still limited to tourist destinations and has not observed the nature of the village as a tourism potential nor the potential for culture and customs to become a tourist attraction. Future research can examine community-based village tourism models in Madura, not mass tourism. The potential of the *Taneyan Lanjhang* traditional house as a village tourism homestay using the rural participative action research method is exciting research in the future.

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