

Growth of Halal Tourism in Pamekasan: Is It Influenced by the Majelis Ulama?

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Abstract

Halal tourism is part of the 2019-2024 sharia economic development master plan launched by the government. As a country with a majority Muslim population, Indonesia has the potential to become the largest country in the halal industry. This paper aims to determine the effectiveness of the Islamic tourism guidelines set by the Indonesian Ulama Council in Pamekasan on the development of halal tourism in that regency. In particular, this paper analyzes the suitability of the principles, objectives and characteristics of halal tourism that already exist in Pamekasan. This paper is written based on a very credible and representative source, which was explored in depth interview with several halal tourism owners, local community leaders, daily administrators of the ulama council, and regional regulators. The refinement of the analysis is carried out comprehensively by connecting the results of observations to the halal tourism guidelines that have been released by MUI Pamekasan Regency. results show that the adaptation of sharia to the phenomenon of halal tourism growth in Pamekasan does not refer to the textual guidelines that have been made, but rather the personal figure of the Ulama Council which represents the institution. The results show that the socialization of the principles, objectives and characteristics of halal tourism must involve local figures, such as the kyai who owns the pesantren. The existence of these figures has actually become a legitimacy for the community to perceive a halal tourist destination that is suitable for consumption by the community. This paper reveals a novelty in the specification aspect of tourism development objects in Pamekasan, with the intention of finding the character of halal tourism that is acceptable to the public.

Keywords: Pamekasan, halal tourism, figure, character



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INTRODUCTION

Business bankruptcy as a result of the Covid-19 pandemic is inevitable. Since the end of 2019 until the time this paper was written, the outbreak has not been fully anticipated. The pandemic, which is expected to begin to be resolved in early 2021, will have the impact of a crisis and even depression in the economic and financial fields. Travel and tourism are the most affected economic sectors. The tourism industry deserves serious attention, because this sector is directly related to at least 185 sectors of businesses in the food, accommodation and creative economy. This means that one destination is integrated with other efforts as a support and complement.

Nationally, the development of tourism in Indonesia is growing increasingly significant. Indonesia ranks 9th out of the top 10 strongest tourism in the world, or the top position in ASEAN countries as reported by WTTC in 2018. East Java, as one of the provinces that is rich in tourism destinations, has also made various development efforts integrated with this sector. Human

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resource development, infrastructure, supporting technology, and branding are carried out to optimize natural wealth as an awakening giant for East Java.

Pamekasan, as one of the regencies in East Java, also has dozens of tourist destinations that are in demand by residents around Madura, as well as from outside the island of Madura. There are 20 tourist destinations in addition to religious tourism points which are a mainstay in this area. Local governments provide full support for tourism development efforts, through simplification of regulations. Although it does not only focus on tourism that explores nature, the Pamekasan Regency Tourism Office also pays attention to local cultural tourism and historical heritage.

The existence of the majority Muslim Pamekasan population gives certainty to the development of tourism that is managed in sharia, or known as halal tourism. This is in line with Indonesia's potential and orientation in developing halal tourism (Kementerian Perencanaan Pembangunan Nasional, 2018). Even the Pamekasan sharia regulations are summarized in the Islamic community development movement (Gerbang Salam) as regulation No. 18 tahun 2001 regarding the prohibition of alcoholic drinks in the Pamekasan area, regulation No. 18 tahun 2004 regarding the prohibition of prostitution, regulation No. 7 tahun 2008 regarding the management of zakat, infaq and sadakah, regulation No. 5 tahun 2010 concerning grants for the operational costs of the hajj, regulation No 4 tahun 2014 about reading the Qur'an for Muslim students, and regulation No 5 tahun 2014 curbing activities in Ramadan. Through this regional regulation, the development of tourism and accommodation in Pamekasan is directed towards its management so that it is in accordance with sharia. Therefore, the development of halal tourism in Pamekasan is a necessity, especially with the passing of the Fatwa of the MUI Pamekasan Regency concerning Guidelines for Tourism and Islamic Hotels on September 27, 2020. (Dewan Pimpinan Majelis Ulama Indonesia, Kabupaten Pamekasan, 2020).

However, every business always faces challenges that can come from competitors and the surrounding community. As the event of rejection of the establishment of a tourist spot in the Kecamatan Pegantenan. A number of masses led by clerics and community leaders took action against the opening of tourism which was allegedly opened up opportunities for immorality and was not conducive to the presence of several Islamic boarding schools around them. (surabaya.tribunnews.com). The provisional suspicion is that the incident occurred due to incomplete negotiations between the owner and several community leaders. Although in his explanation, public who refused the existence of this business was triggered by inappropriate permits.

The character of the social culture of the Pamekasan community, which is dominated by santri, is unique in the various sectors that enter and develop in the region. It is still fresh in our memories, how strong the rejection of the Suramadu bridge was in the 90s, all of which were initiated and moved by the ulama who easily mobilized tens or hundreds of thousands of santri. Practical politics, regional leadership policies, and the business world will not be free from the influence of the world of santri and Islamic boarding schools. Strong lobbies are heavily influenced by the ulama, in the context if the color of a political power, regional leadership policy, and an effort does not get the legitimacy of the ulama, it is difficult to get support. Therefore, the market penetration of a business (whatever it is) must be ensured to get the blessing of the ulama as a component of community leaders. Herein lies the relevance of the issue of halal tourism as an icon that is expected to make it easier for tourism business managers to develop the tourism sector in Pamekasan. Promoting halal tourism as a brand and image in the tourism sector is important in this discussion, at least it will reduce the resistance of developing the sector in increasing people's income in the region.

Based on this phenomenon, the development of halal tourism has an opportunity with the majority of the Muslim population, and also faces challenges in the form of how to externalize the concept of halal tourism which is not only in accordance with the guidelines set by MUI, but is also able to accommodate the moral and spiritual messages of the surrounding community. Various possible problems become resistance to the halal tourism business, among others:

- a. Impact of environmental disturbance and community comfort on tourism
- b. Assumption that tourism is the cause of immorality
- c. Understanding of some people that tourism is just for fun or not useful
- d. Culture and traditions of the pesantren environment

With a direct in-depth interview approach to the owner of halal tourist destinations and the authority of the Indonesian Ulema Council in Pamekasan Regency, this paper is expected to provide an overview of the real conditions of the motivation, prospects, and position of Ulama in the development of halal tourism. The research location was carried out comprehensively in three destinations, namely; Brukoh Hills which is managed by BUMDES Bajang, Rice Field Tour managed by Haji Mukri, and Puncak Ratu which is managed by Ali Purwanto.

LITERATURE REVIEW

Comparative Study of Halal Versus Conventional Tourism.

Halal tourism is a new concept of travel that grows rapidly this decade. Utilizing the World Tourism Organization (UNWTO) shows that foreign Muslim tourists has contributed 126 billion US dollars in 2011, this number has defeated the number of tourists of Germany, the United States and China. Djakfar (2019) said there are at least 8 differences between halal tourism and conventional tourism, among others:

- a. Availability of adequate religious facilities;
- b. Ensuring there is no chance of adultery;
- c. eliminating haram food and drinks;
- d. Price transparency;
- e. Have or at least process halal certification
- f. Supported by travel and accommodation services that are also halal;
- g. Human Resources are characterized by spirituality; and
- h. Implemented in terms of cleanliness and beauty

The development of the halal industry does not only include the tourism sector, but also related sectors; accommodation, travel, food, and others. Malaysia government and industry players has received special attention for the halal industry. Malaysian Islamic Development Department (JAKIM), Malaysian Institute of Industrial Research and Standards (SIRIM) and Halal Industry Development Corporation (HDC) plays a vital role in halal certification efforts.

Although, some people are doubt for the existence of halal tourism and other halal industries, as Hatem El-Ghohary had researched in a rhetorical. is Halal tourism really Halal? Is Halal tourism only for Muslim families who abide by Islamic Sharia's rules? Should it be Halal tourism or Islamic tourism? Is Halal tourism only about Islamic countries or it is also important for other countries? The Indonesian Ulema Council of Pamekasan Regency has established general principles, objectives and characteristics of halal tourism as a guide for the management of halal tourism.

These brief guidelines include (MUI Kabupaten Pamekasan 2020):

a. The main principle:

- 1) Avoiding shirk, immorality, kemafsadatan, tabdzir, israf, and mungkun;
- 2) Creating material and spiritual benefits and benefits
- 3) Creating a balance between human relationships with Allah SWT, with fellow humans, and with the environment.

b. Objection:

- 1) Developing Islamic tourism;
- 2) Management that is syar'i
- 3) Influencing the behavior of the surrounding community in an Islamic direction

c. Characteristics

Management and development are directed at:

- 1) Creating public benefit
- 2) Maintaining trust, security and comfort
- 3) Choosing cleanliness, nature preservation, sanitation and the environment
- 4) Respect social values, culture, and local wisdom that do not violate sharia principles

Tourist destination facilities and infrastructure:

- 1) Adequate infrastructure and facilities
- 2) The layout is beautiful, beautiful, and charming
- 3) Safe and comfortable transportation is available
- 4) There is adequate and affordable accommodation
- 5) There is a proper place of worship
- 6) There are healthy and halal restaurants

- 7) If there is a swimming pool, it must be separated between men and women
- 8) Free from gambling, prostitution, alcohol, drugs, and other immoral transactions
- 9) Putting up appeal for Islamic behavior

Management:

- 1) Creating a sense of security, comfort, cleanness and order;
- 2) Has the legality of the authorities;
- 3) Maintain and pay attention to the preservation of nature and the environment;
- 4) Avoid excess elements
- 5) Implementing transparent and accountable management;
- 6) Having officers and employees who are honest, trustworthy, and professional;
- 7) Meet the standards of service quality according to Islamic values; and
- 8) Has a sharia supervisory board

Organizing events or entertainment:

- 1) Avoiding shirk;
- 2) There is no element of eroticism and displays aurat;
- 3) Does not contain elements of violence;
- 4) Not neglecting prayer times;
- 5) Separate male and female audiences; etc

An appeal for visitors

- 1) Dress politely and cover your genitals;
- 2) Women should be with their mahram;
- 3) Behave politely according to custom;
- 4) Keeping yourself from things that pollute or damage the environment;
- 5) Maintain the obligation of worship..

MUI guidelines related to halal tourism which include the principles, objectives and characteristics above are considered to be comprehensive and implementable so that tourism managers can implement them in accordance with sharia. These guidelines are at least able to eliminate doubts whether halal tourism is just a term or does it really have compliance with sharia.

In relation to the provisions of the MUI, the results of observations show that there are no cases that become problems with sharia compliance in tourism managers. This means that almost all tourism in Pamekasan, which is a natural landscape management destination, has complied with the provisions of the MUI version of halal tourism. Unlike the case, there is a holistic rejection of an entertainment business which is allegedly going to lead to sharia violations. In this case, it is certain that there will be massive rejection, as is the case for entertainment companies, whose legal cases are still on process.

The problem is the weak influence of the MUI provisions in its position as a positive law that should be a good provision for managers, regional officials, and the community. Next is the communication gap between the manager and certain community groups, which then becomes the conflict and case raised in this article. These two things show that the legality of the MUI on the practice of halal tourism does not have sufficient power and influence.

Opinion Regarding Halal Tourism

Pamekasan as a district with a majority Muslim population has an interest in managing halal tourism. The real interest of the community is in the phenomenon of rejection of new tourist destinations by the surrounding community because they are considered not syariah. At least the local residents' refusal was based on reasons:

1. Management that is not Islamic and vulnerable to being used as a place of immorality (alcohol, drugs, dating / seclusion, even adultery);
2. The manager is not accommodating to the interests of the community so that there is no agreement in negotiations between the manager and community leaders;
3. Do not have a license as a tourist destination business; and
4. Not considering local wisdom

Tourism managers in Pamekasan are indeed required to be extra careful with the interests of local residents who have the culture and environment of the pesantren. However, in general, the manager's opinion on the existence of halal tourism tends to be positive and appreciative. All understand the importance of halal tourism management and even fully support tourism management efforts that are in line with sharia values. Although on the one hand, managers tend to prioritize local government rules and regulations. This means that the initial concept of tourism development and development in Pamekasan is based on general market demand, without the sharia label and the main thing is licensing and compliance with local government regulations.

Management of halal tourism or Islamic tourism is seen as ideal and requires a longer process. So that the implementation must be done in stages. "But for now we are going to take it slow first because it's not as easy as turning the palm of the hand"

A positive and optimistic attitude is shown in the readiness and willingness of tourism managers to manage their business in accordance with sharia guidelines. This readiness is driven by the understanding that the social culture of the religious Madurese community and understanding of the obligation to behave in an Islamic manner, so that the implementation of optimistic halal tourism management can be well realized. "Management of halal tourism or according to sharia is important. Because we will follow Islamic law and we know that Madura is indeed a Muslim culture" (Ali Purwanto, 2020).

RESEARCH METHOD

This research uses a qualitative approach with a case study strategy. Data were collected from primary and secondary sources. In the aspect of motivation and orientation of halal tourism management, data were obtained through in-depth interviews with tourism managers in Pamekasan. Meanwhile, to obtain data regarding the plan and realization of the halal tourism program from the MUI as a representation of scholars and community leaders, it was obtained by direct interviews with the MUI Pamekasan administrators.

To strengthen and confirm, secondary data sources in the form of print media and local online media were compared to obtain comprehensive information. Furthermore, the data is classified into data relating to cases of resistance to tourism which are suspected by certain community groups as not in accordance with sharia (potentially causing immorality). The second data is about the involvement, role and influence of MUI in the development of halal tourism. With this analysis, it is hoped that a conclusion can be found that is able to describe who really influences the development of halal tourism in Pamekasan.

This kind of research has been carried out in various studies such as; Implementation of human spirit-based marketing in a sharia financial institution in Sumenep Regency, also a study of spiritual values in the public relations program at a sharia hotel in Pamekasan. To strengthen the argument and minimize bias, the author also interviewed local residents around the tourist destination, so that the real reality was obtained.

FINDINGS

The understanding and attitude of tourism managers in Pamekasan towards efforts to develop halal tourism are certainly influenced by many things. Besides being individually in a religious community, the massive preaching of community leaders, Islamic boarding school leaders, and ulama is also an important element in forming positive opinions on the management of halal tourism. The Indonesian Ulama Council in Pamekasan Regency is part of this important element, not only as a preacher in the midst of society, MUI is also a mediator and facilitator for the realization of the interests of the people who want the application of Islamic values with the local government as the maker of rules and Policy.

In the context of opinion, regulation, and implementation of halal tourism, MUI Pamekasan Regency has been proven to seriously provide escort. Through sensitivity to the public interest and foresight, MUI observes the development of the community on the need for halal tourism to become

the basis for MUI to become a facilitator in making it happen. "Suggestions from community leaders and the development of MUI's vision of the times in which tourism is increasingly trending. So it is necessary for MUI to provide guidelines so that business people continue to run well without any elements of haram. People who are on tourism get a good place and do not damage their worship and faith" (Interview with Azis Ashari, 2020).

Furthermore, MUI intervention in building opinions, regulations, and implementation of halal tourism is carried out by optimizing the network owned by MUI Pamekasan. Not only in the form of studies and communication with local community leaders, MUI also conducts socialization specifically on the issue and importance of halal tourism through the MUI management in each sub-district and also actively develops opinions through social media. Strengthening the existence of halal tourism is also carried out by communicating verbally and in writing through intense correspondence with related parties such as; local government, police, courts, prosecutors and business people.

The motivation for halal tourism management in Pamekasan is considered quite high, this is evidenced by the enthusiasm and enthusiasm of the existing tour managers. Some of the tourist attractions that were managed were initially unproductive locations and tended to be abused. Not only abandoned but also used as a place of immorality. For this reason, the idea emerged to manage it into a safer place from abuse by unscrupulous individuals who could also empower the surrounding community economically.

Creative ideas in an effort to reduce immorality around the environment are a strong motivation to build a tourist destination. "Because we are familiar with the origin of Brukoh and it's no longer a secret. that it used to be known as a place where young men and women were obscene and indecent because it used to be a place of bushes. So to eliminate this action, the government of the village head of Bajang has the initiative to make a tourist spot. That's the motivation. And now it is evidently not happening again" (Mukri, 2014). There are also those who are motivated by the desire to further empower the potential of the natural surroundings. "Because they are motivated by the Bukit Bintang Malaysia, where it was originally a wilderness then cleared and managed to become tourism. And before becoming the top queen, the land was rented by PT. Telkom and also become durian, rambutan and mango gardens" (Purwanto, 2020).

Even though MUI intensively conducts education, communication and outreach to the community and all halal tourism stakeholders, this is not the main factor affecting the motivation of tourism managers to implement sharia management. The main motivating factor comes from the individual manager's understanding of the importance of halal tourism as well as an accommodating attitude towards community culture and the existence of a number of Islamic boarding schools around tourist sites. Some tourism managers in Pamekasan admit that they have never communicated or received education and socialization from MUI regarding halal tourism. They tend to consult with local community leaders. "Talking with community leaders is from the start" (Mukri, 2014; Purwanto, 2020).

Principles, Objectives And Characteristics Halal Tourism in Pamekasan

Towards the management of tourism in Pamekasan in the framework of developing towards sharia tourism or halal tourism, which is carried out in stages by the three tourism managers as referred to, it has received a positive response from visitors or the public. This is evidenced by the better interest from the visitors and the increasing number of visitors every month.

Based on the research findings above, it can be observed that the principles of halal tourism applied in the halal tourism industry have been applied almost entirely. In fact, the principle

appears automatically as a form of awareness and understanding as a student. In various sectors, there has actually been a significant change in awareness of the Islamic economy, not only in the micro scope, but also at the macro level, such as studies on efforts to create prosperity in Islamic economics (Kuanifi *et al.*, 2021), also in particular in fiscal policy (Kunaifi, 2018), even in policies in the monetary system in the face of economic crisis (Kuanifi *et al.*, 2021) In this case researcher doesn't find an influence of MUI as significantly.

The purpose of tourism management with the most basic concept of halal tourism in this study is for the benefit of the world and the hereafter as often referred to as *falāh*. However, it is undeniable that there are other goals of a technical nature, such as efforts to strengthen branding or gain acceptance from the public. Even some studies explain the concept of sharia in business can also function as a value added in diversification (Saputra *et al.*, 2021), as well as an attraction for the emotional market (Mubayyanah *et al.*, 2021).

In terms of the characteristics of the existence of halal tourism in Pamekasan, it requires strengthening as a legitimacy. Although the value is adequate, but as a legality it is needed. The legality in question includes halal tourism as a branding or tagline, even halal certification is needed to support it as a whole.

CONCLUSION

Based on the discussion above, it can be concluded that the potential of Pamekasan community support for halal tourism management is very good even though doesn't influenced by the intensity of MUI Pamekasan in educating, communicating, and socializing halal tourism to the public and stakeholders is massive. This is manifested by the issuance of comprehensive and applicable halal tourism guidelines, the use of the MUI network at the sub-district level for outreach activities, and communication with all related parties such as; local government, police, prosecutors, and management.

Although the intervention and influence of MUI Pamekasan on tourism management has not yet taken root, communication between managers and community leaders as a figure is an alternative way for the realization and development of halal tourism. The important think about development of halal tourism has a positive effect on the interest and intensity of community visits to halal tourist destinations.

In this case, to prove the positive response of the public or visitors to the development of halal tourism, further research is needed, especially with a quantitative approach.

For the next writer, it is necessary to research quantitatively to determine the level of determination of halal tourism to increase tourist visitors. Quantitative research will provide a real vision of the benefits and bargaining position of halal tourism in the tourism industry in general.

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