

HALAL TOURISM AS AN ALTERNATIVE TO IMPROVE THE ECONOMY OF LOCAL COMMUNITIES IN PAMEKASAN DISTRICT

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Abstrak: Pariwisata halal bukanlah hal baru bagi masyarakat. Potensi kekayaan alam, budaya, tradisi, adat istiadat, serta agama dapat menjadi potensi besar bagi Kabupaten Pamekasan. Jumlah Pariwisata yang sudah banyak dikelola di setiap daerah yang ada di Kabupaten Pamekasan menjadi bukti bahwa Pamekasan memiliki SDA dan SDM yang sangat kolaboratif, terlebih lagi letak wilayah Pamekasan berada di lintas jalan Kabupaten Sampang dan Sumenep, bahkan Pamekasan memiliki pesantren-pesantren besar, sehingga potensi pariwisata halal dapat dikomunikasikan dengan tokoh-tokoh agama setempat. Namun demikian, persentase kemiskinan di Kabupaten Pamekasan masi atas 13% selama lima tahun terakhir. Potensi Pariwisata halal ini dapat menopang perekonomian masyarakat lokal dengan mengurangi tingkat pengangguran, meningkatkan pendapatan masyarakat, pemberdayaan masyarakat, serta menjaga kelestarian lingkungan. Penelitian ini menggunakan metode kualitatif dengan mengeksplorasi pengembangan pariwisata halal sebagai upaya peningkatan ekonomi masyarakat lokal di Kabupaten Pamekasan. Data Primer diperoleh melalui observasi secara personal pada beberapa kecamatan di Kabupaten Pamekasan dan data sekunder diperoleh dari berbagai literatur tentang pariwisata halal dan ekonomi lokal. Hasil dari penelitian ini menyatakan bahwa sektor pariwisata syariah diyakini mampu meningkatkan perekonomian lokal masyarakat; pemerintah dan masyarakat diharapkan dapat berkolaborasi sebagai pemangku kebijakan dan pengelola pariwisata halal; optimalisasi SDA dan SDM diperlukan untuk meningkatkan kompetensi dan kualitasnya; serta optimalisasi pariwisata halal dapat dikembangkan mengikuti perkembangan teknologi seperti promosi yang ada di media sosial.

Kata kunci: pariwisata halal; ekonomi lokal, manajemen SDA, manajemen SDI

Abstract: Halal tourism is not a new term for the society. The potential for natural wealth, culture, traditions, customs, and religion can be a great potential for Pamekasan Regency. The number of tourism destinations that has been managed in many areas in Pamekasan Regency is proved that Pamekasan has very collaborative natural resources and human resources, moreover Pamekasan area is on the crossroads of Sampang and Sumenep Regencies. Eventhough, Pamekasan has large Islamic boarding schools, so the potential Halal tourism can be communicated with local religious leaders. This potential of halal tourism can support the economy of local communities by reducing unemployment rates, increasing people's income, empowering society, and preserving the environment. This research uses a qualitative method by exploring the development of halal tourism as an effort to improve the economy of local society in Pamekasan. Primary data was obtained through personal observation in several sub-districts in Pamekasan Regency and secondary data was obtained from various literature on halal tourism and the local economy. The results of this study state that the sharia tourism sector is believed to be able to improve the local society's economy; the government and the community are expected to be able to collaborate as policy makers and managers of halal tourism; optimization of natural resources and human resources is needed to improve competence and quality; and optimization of halal tourism can be developed following technological developments such as promotions on social media.

Keywords: halal tourism, economy of local society, SDA management, SDI management.

Introduction

The general public assumes that motivation to travel arises from several factors. The factors that most often motivate people to travel are entertaining themselves, refreshing their minds, inner satisfaction, pleasure, and enjoying the beauty of nature. Hermawan considers traveling as an important activity to train self-confidence, create a feeling of happiness, bring family relationships closer, detox from social media and much more.¹ Apart from that, some groups of people still assume that traveling can waste money, be wasteful, and even not be useful. Furthermore, some groups of people also assume that tourism is useless and can only be *mudharat*, this is also the case in the Madura area. As written by Harisah et al in their research, the Madurese people still think that tourism does not have a way of representing *halal* and *thayyiban*, even though tourism is an industry that has potential to support the economy, even potential in developing sharia economics.²

Tourism is an industry that can accelerate economic growth and development. Tourism can open up opportunities in providing jobs, increasing income and living standards, as well as stimulating other productive sectors.³ Tourism is also defined as systematic and comprehensive investment related to every tourism activity carried out.⁴ In his research, Aponno stated that tourism can be used as a source of income for the state and society. The development of the economic and socio-cultural sectors can be used as a means of promoting the nation's image. That way, the more tourists who visit, the more income they receive.⁵

In the tourism industry sector, Madura is a potential island. Madura offers natural beauty or beautiful natural panoramas along with a diversity of cultures and customs. Madura Island consists of four regencies with tourism potential that is able to support the economic growth and development of the community, even if packaged with the concept of *halal* tourism which is very in line with the views of the Madurese people who are closely related to their religion and eastern customs. If you look at the optics of beach tourism, Madura is actually not inferior to other regions, such as Bali and Lombok. First, Sumenep Regency with its Lombang Beach and Slopeng Beach. Second, Pamekasan Regency with Talang Siring Beach and Jumiang Beach. Third, Sampang Regency with Camplong Beach and Lon Beach in Malang. Fourth, Bangkalan Regency with Rongkang Beach.

¹ Rudi Hermawan and Adiyono, "Pengembangan Pariwisata Halal (Studi Tinjauan Aspek Spiritual Di Kawasan Wisata Pantai Di Kabupaten Pamekasan)," *Jurnal Penelitian Dan Pemikiran Keislaman* 9, no. 1 (February 2022): 80–87.

² Harisah Harisah, R Suhaimi, and Syarifah Gustiawati Mukri, "Pertimbangan Halal Thayyib Pada Wisata Non Halal Di Madura," *MIZAN: Journal of Islamic Law* 4, no. 2 (2020): 257–74.

³ A. R. Anandhyta and R. A Kinseng, "Hubungan Tingkat Partisipasi Dengan Tingkat Kesejahteraan Masyarakat Dalam Pengembangan Wisata Pesisir," *Jurnal Nasional Pariwisata* 12, no. 2 (2020): 68.

⁴ L. R. Putri, "Pengaruh Pariwisata Terhadap Peningkatan PRDB Kota Surakarta," *Cakra Wisata* 21, no. 1 (2020): 43–49.

⁵ C. Aponno, "Kontribusi Sektor Pariwisata Dan Pertumbuhan Ekonomi Di Provinsi Maluku," *Jurnal Ekonomi, Sosial, Dan Humaniora* 2, no. 5 (2020): 111–18.

Madura has natural wealth that is very beautiful and interesting to visit and a diversity of customs that is very strong in its religious culture. The tourism industry can be a huge opportunity for the economic growth of the Madurese community without separating existing religion, culture and customs. So that tourism management with the concept of *halal* or sharia tourism becomes a promising sector amidst negative public perceptions about tourism, as is the case in Pamekasan Regency, Madura.⁶ Specifically, in this article, the author will explore the potential of *halal* tourism as an effort to improve the local economy of the people of Pamekasan Regency, Madura.

The high tourism potential in Pamekasan Regency can be used as an opportunity for the government and community to support the economic sector in Pamekasan Regency. Of course, this can offset the achievements of Pamekasan Regency, which is nicknamed the Education City on Madura Island.⁷ Of the four districts in Madura, the Minister of Education and Culture M. Nuh designated Pamekasan as an Education District in 2012. This determination was because Pamekasan has many educational institutions ranging from kindergartens to universities. The many educational institutions in Pamekasan are also accompanied by the achievements they have achieved.⁸ With this data, it is not impossible that Pamekasan Regency will also excel in the economic sector among the four districts in Madura through optimizing *halal* tourism.

Pamekasan is an area on Madura Island which is located at the intersection of the Sampang-Sumenep road network with an area of 79,230 Ha and a population of 850,057 people.⁹ The Central Statistics Agency also noted that from 2013 to 2022, the slowdown in Pamekasan Regency HDI growth occurred three times, namely in 2018 (slowing 0.75 percent), 2020 (slowing 0.33 percent), and 2021 (slowing 0.27 percent). The slowdown in HDI achievement in 2020 was caused by a decrease in the growth of the adjusted expenditure/capita/year component, while other components continued to grow positively. After the intensity of the COVID-19 pandemic gradually decreased, economic activity recovered and caused the 2022 HDI to increase, as depicted in figure 1 below.

⁶ Hermawan, "Pengembangan Pariwisata Halal (Studi Tinjauan Aspek Spiritual Di Kawasan Wisata Pantai Di Kabupaten Pamekasan)."

⁷ "Kabupaten Pamekasan," n.d., <https://jatim.bpk.go.id/kabupaten-pamekasan/>.

⁸ "Pamekasan, Salah Satu Kabupaten Dengan Jumlah Sekolah Terbanyak Di Indonesia," n.d., <https://www.merdeka.com/jatim/pamekasan-salah-satu-kabupaten-dengan-jumlah-sekolah-terbanyak-di-indonesia.html>.

⁹ Badan Pusat Statistik, "Berita Resmi Statistik: Hasil Sensus Penduduk 2020 Kabupaten Pamekasan," 2021, <https://pamekasankab.bps.go.id/pressrelease/2021/01/31/30/hasil-sensus-penduduk-2020.html>.

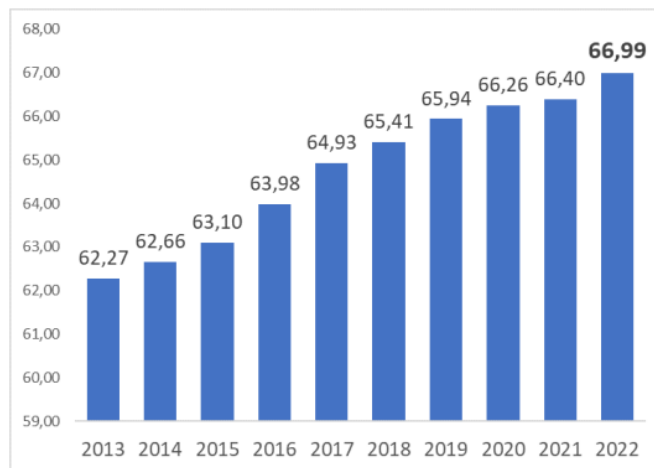


Figure 1
Pamekasan Regency Human Development Index (HDI).

Economic inequality is a problem currently faced by East Java Province, including Pamekasan Regency. The Governor of East Java explained the Regional Medium Term Development Plan (RPJMD) which is sectoral in nature, including the still high level of rural poverty, the problem of stunting and nutritional awareness, as well as the reach of basic infrastructure such as sanitation which is still low, and MSMEs which are still hampered by commercial competitiveness, technology and market access. Regarding this, East Java is still focused on increasing the Human Development Index (HDI), reducing poverty, especially in rural areas, and reducing inequality.

Furthermore, the following is a picture of the country's foreign exchange earnings from the tourism sector:



Figure 2
State Foreign Exchange Earnings from the Tourism Sector

Figure 2 above shows that the tourism sector which was developed from 2017-2019 experienced an increase, while from 2020-2021 it experienced a decline due to the Covid-19 pandemic. Based on this data, the tourism sector can be relied on as a contributor to the country's foreign exchange which supports the country's economy. Salmon et al. stated that the tourism sector is currently being

strengthened and empowered as a pillar of the country's economy which is expected to be able to carry out the function of increasing the country's foreign exchange significantly compared to other sectors.¹⁰ In measuring tourism readiness projections and projections of future opportunities in the tourism sector, tourist areas must actually have three components; attraction, accessibility, and amenities.¹¹

Indirectly, the tourism industry sector also provides education to become an alternative source of foreign exchange, having an impact on generating local revenue and income for local communities.¹² The development of the tourism sector must be the main pillar of development in the Pamekasan Regency area, so that it can have a positive impact in general in the Pamekasan Regency area.

Community welfare is related to poverty, unemployment, inflation and economic growth both directly and indirectly. The Central Statistics Agency presents a graph of the percentage of poverty levels in East Java in 2020, Madura Island occupies the first position in the poorest district in East Java, where Sampang, Pamekasan, Sumenep and Bangkalan districts have poverty percentages above 13%. The data is presented in figure 3 below:



Figure 3

State Foreign Exchange Earnings from the Tourism Sector

More specifically, the following are the poverty percentage figures in Pamekasan Regency for the last five years:

Table 1

Pamekasan Regency Poverty Percentage 2018-2022

Year	Percentage
2018	21.21%
2019	20.71%
2020	14.60%
2021	15.30%
2022	13.93%

¹⁰ Indra P P Salmon et al., “Embrio Destinasi Wisata Religi Baru: Identifikasi Komponen 3A Berbasis Wisata Ziarah Desa Balun, Lamongan,” *Jurnal Ilmiah Syi’ar* 20, no. 1 (2020): 33–45.

¹¹ Zulfanita Zulfanita and Budi Setiawan, “Pengembangan Desa Wisata Jatimalang Berbasis Industri Kreatif,” *Abdimas* 9, no. 1 (June 2015): 1–8.

¹² Chairil Anwar, “Studi Korelasi Antara Varian Produk Terhadap Minat Pengunjung Edu Mina Wisata Untuk Peningkatkan Pendapatan Pada Politeknik Kelautan Dan Perikanan Sidoarjo,” *Greenomika* 1, no. 1 (2019).

Based on this data and the potential for *halal* tourism in Pamekasan Regency, the correlation between the two is actually very strong to make new changes in regional growth and development without separating the context of spirituality, culture and customs that exist in society. The author took the initiative to explore the potential of *halal* tourism in an effort to improve the local economy of the people of Pamekasan Regency.

Literature Review

Sharia Tourism Development

In other countries, Sharia Tourism is better known as Islamic Tourism, *Halal* Tourism, *halal* travel, or as a Muslim friendly destination. The Indonesian Minister of Tourism and Creative Economy mentioned the guidelines for operating Sharia hotels in article 1 of Law no. 2 of 2014 that what is meant by Sharia are the principles of Islamic law as regulated in fatwas and/or approved by the Indonesian Ulema Council. Furthermore, the term Sharia began to be used in Indonesia in the banking industry since 1992, then expanded to various other sectors. Among these are Sharia insurance, Sharia pawnshops, Sharia hotels and Sharia tourism.

Sharia tourism can be interpreted as an activity that is supported by various facilities and services for the community, entrepreneurs, government and local governments that comply with Sharia provisions. Sharia tourism can be utilized by many people because of the universal characteristics of its products and services. Sharia Tourism provides products and services that are the same as tourism products and services in general as long as they do not conflict with Sharia principles, including Islamic values and ethics therein.

In this regard, Sharia tourism is tourism that is related to *halal* and haram and Islamic Sharia, with the meaning of *halal* being permitted and haram being prohibited from a religious perspective. For example, in the Sharia tourism business, the target is Muslims, so everything that is *halal* is required.

Sharia tourism can be interpreted as a process of incorporating Islamic values into all aspects of tourism activities. Recently, Sharia tourism has often become a topic of conversation, where the existence of Sharia tourism could be the answer to the high untapped market that has not been optimally touched. Indonesia, with a majority Muslim population and natural wealth that has great potential in the tourism industry sector, should and should be able to utilize it.¹³

¹³ Basuki Antariksa, *Kebijakan Pembangunan Kepariwisataaan* (Malang: Intrans publishing, 2016); 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); Kurniawan Gilang Widagdyo, "Analisis Pasar Pariwisata Halal Indonesia," *The Journal of Tauhidinomics* 1, no. 1 (2015).

There are four important factors that must be considered to support Sharia tourism, namely as follows:¹⁴

1. A location that supports all activities in accordance with Sharia principles.
2. Transportation that supports all activities in accordance with Sharia principles.
3. Consumption that supports all activities in accordance with Sharia principles.
4. Accommodation that supports all activities in accordance with Sharia principles.

In connection with the above factors, in 2015, the Minister of Tourism said that the readiness of Sharia tourist destinations could be seen from the following variable components:¹⁵

1. Attractions; includes nature, culture and creativity. Sharia tourism indicators in the attraction component are as follows:
 - a. Arts and cultural performances and attractions that do not conflict with the general criteria of Sharia tourism.
 - b. Maintain sanitation and environmental cleanliness.
 - c. There are appropriate and holy places of worship for Muslim tourists at tourist attractions.
 - d. There are adequate facilities for washing (cleanliness and availability of water for washing) at tourist attractions.
 - e. The food and drinks available are *halal* food and drinks.
2. Amenities; lodging or hotel accommodation with the following indicators:
 - a. The facilities available are suitable for washing
 - b. The available facilities can make it easier for tourists to worship
 - c. The food and drinks available are *halal* food and drinks.
 - d. Security facilities for tourists.
 - e. Maintain cleanliness and sanitation of the environment.
3. Tourist travel agency with the following indicators:
 - a. Providing travel packages or tourist environments that comply with Sharia tourism criteria.
 - b. Have a list of accommodation that complies with general Sharia tourism accommodation guidelines.
4. Tour guide with the following indicators:
 - a. Understand and be able to implement sharia values in carrying out duties.
 - b. Friendly, honest, communicative and responsible.
 - c. Appear polite and attractive in accordance with Islamic ethics.
 - d. Have work competency standards that are in accordance with applicable professional standards.

¹⁴ Noviarita, Kurniawan, and Nurmalia, "Analisis Halal Tourism Dalam Meningkatkan Laju Pertumbuhan Ekonomi Di Provinsi Lampung."

¹⁵ Noviarita, Kurniawan, and Nurmalia.

5. Accessibility; information with the following indicators:
 - a. Ease of access to information about Sharia tourism.
 - b. Tourist attractions are easy to reach.
 - c. Transportation costs are in accordance with specified standards.
6. Ancillary; institutional with the following indicators:
 - a. The system provided supports the certification of *halal* tourist destinations.
 - b. There are institutions that support the certification of *halal* tourist destinations.
7. Community empowerment with the following indicators:
 - a. Absorption of labor from local communities.
 - b. Public perception of *halal* tourist destinations.
8. Marketing with the following indicators:
 - a. Promotion
 - b. The right branding

Fundamentally, Sharia tourism is understanding the meaning of *halal* in every activity related to tourism. Regarding sharia tourism, the minister of tourism has regulated it in Article 6 paragraph 11 of the Law, that all implementation related to Sharia tourism must have *halal* certification issued by DSN-MUI. Furthermore, in article 2 of Law no. 2 of 2016, which reads; "The purpose of drafting regional laws regarding Sharia tourism is to provide security and comfortable services to tourists so that they can enjoy tourist visits safely, *halally* and also provide convenience for tourists and managers in tourism activities."

Tourism objects are a fundamental attraction for tourists to visit tourist destinations. The tourist attraction in question can be in the form of natural beauty or historical heritage, depending on the form of tourism that tourists want to visit.

Local Economic Development

Local economic potential can be interpreted as a local regional economic capability that can be developed sustainably, so that it can become a forum for community empowerment in the economic sector. This is a form of government effort to improve the community's economy so that economic improvement and growth can be realized evenly.¹⁶

One sector that can spur community economic growth is the tourism industry sector, which can be done by increasing employment opportunities, per capita income and the welfare of the surrounding community. Indonesia is a country that is rich in tourism and cultural diversity which has unique characteristics in each region. Many people's tourism has become an alternative paradigm that is able to

¹⁶ Syah Alam Heikal Akbar and Herry Yulistiyono, "Peran Badan Usaha Milik Desa (BUMDES) Dalam Mengelola Desa Wisata Pantai Lon Malang," *Buletin Ekonomika Pembangunan* 3, no. 3 (September 2022).

contribute to the welfare of society equally and sustainable tourism that will go through a process of community empowerment.¹⁷

Sustainable tourism development that is in line with government policy expectations can make rural tourism development a role model in the tourism sector. The role of local communities can be a determining factor in the success of a tourist village. In this case, not only village institutional intervention in the form of funds is needed, but also contributions from all aspects of responsibility as a village-owned institution in empowering the community's economy.¹⁸

Method

This article is based on research using exploratory qualitative research with descriptive qualitative methods, so that it can clearly and comprehensively describe the potential of *halal* tourism in an effort to improve the local economy of the people of Pamekasan Regency. Data was obtained from primary and secondary sources. Primary data was obtained through personal observation at several tourism locations in the Pamekasan Regency area, namely Pademawu District, Larangan District, Tlanakan District, Proppo District, Waru District, and Pasean District. Meanwhile, secondary data was obtained from the results of library research. Respondents in this research were tourism managers, local communities and visitors.

Result and Discussion

The results section contains research data from the problem quantitatively and/or qualitatively accurately and completely which can use information in the form of images/graphs/tables/descriptions. Images/graphs/tables are placed at the bottom or top of the page to make visualization easier.

Discussion is an important part of an article, containing a clear description of the results of research data analysis, interpretation or interpreting of findings in the field, linking research results with concepts, theories or other relevant research results, compiling new theories or modifying existing ones and implications for scientific developments in their respective fields.

¹⁷ Atmoko Atmoko, "Strategi Pengembangan Desa Wisata Brajan Kabupaten Sleman," *Jurnal Media Wisata* 12, no. 2 (2014).

¹⁸ Kartika Sari and Rihana Sofie Nabella, "Potensi Lokal Dan Pengembangan Desa Wisata Melalui Badan Usaha Milik Desa (BUMDes): Studi Desa Pujon Kidul, Kabupaten Malang," *Prosiding Seminar Nasional Ekonomi Pembangunan* 1, no. 2 (2021).

Sharia Tourism Potential in Pamekasan Regency

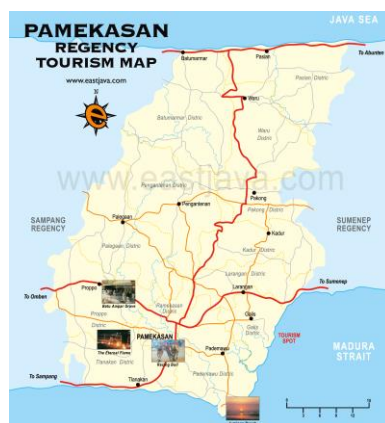


Figure 4
Map of Pamekasan Regency Area

Pamekasan has an area of 79,230 Ha. Administratively, to the north it borders the Java Sea, to the south it borders Madura, to the west it borders Sampang Regency, and to the east it borders Sumenep Regency. Pamekasan Regency has a number of unique natural and cultural tourism potentials. Tourist destinations in Pamekasan Regency are divided into several categories, namely natural tourism, artificial tourism and religious tourism. To manage and develop the potential sharia tourism industrial sector, involvement from stakeholders is needed, such as the community and government, as well as special groups with interests.¹⁹

The potential of natural resources that have been managed and developed can attract tourists, thereby improving the economy of local communities.²⁰ Pamekasan Regency consists of 13 sub-districts which are further divided into 178 villages with their respective tourism potential. Every tourism offers the beauty of Pamekasan Regency from various sides which cannot be separated from religion, culture and customs. The following is a list of tourist attractions in Pamekasan Regency based on sub-district:

¹⁹ Achmad Badarus Syamsi and Adiyono, "Model Partisipasi Masyarakat Dalam Penentuan Kebijakan Pariwisata Halal Di Madura Berbasis Nilai Keislaman Dan Hukum Positif," *Istinbâth: Jurnal Hukum Dan Ekonomi Islam* 19, no. 2 (2020): 221–441.

²⁰ Supriyadi Supriyadi et al., "Optimalisasi Pariwisata Syariah Dalam Upaya Peningkatan Ekonomi Lokal Masyarakat Madura," *Greenomika* 3, no. 2 (2021): 56–66.

Table 2
Number of Tourist Attractions by District and Type of Tourism in Pamekasan Regency

Year	Type of Tourism					Sum
	Beach	Water Park	Educational Tourism	Culture Tourism	Natural Tourism	
Pamekasan	-	4	3	3	-	10
Tlanakan	-	-	-	-	1	1
Galis	-	1	1	1	-	3
Pademawu	1	1	1	3	-	6
Propo	-	-	-	2	1	3
Kadur	-	-	-	1	1	2
Pakong	-	-	1	1	1	3
Waru	-	-	-	2	1	3
Batumarmar	1	-	-	2	2	5
Pasean	1	-	-	2	2	5
Palengaan	-	-	1	-	-	1
Pegantenan	-	-	-	2	2	4
Larangan	1	1	1	2	-	5

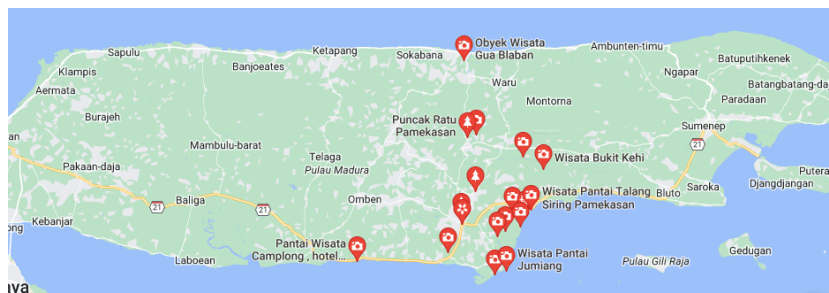


Figure 4
Pamekasan Regency Tourist Location Point

Based on data on tourism destinations in Pamekasan Regency, the natural wealth possessed can be managed and utilized. The number of tourism locations in Pamekasan Regency illustrates the high and extensive number of job opportunities. If we analyze the aspects of *halal* tourism, it is certainly not impossible if every tourism managed in Pamekasan Regency meets the criteria, especially since Pamekasan Regency contains people who are attached to their religion, culture and customs. Thus, this potential should be managed well, so that it can have a positive impact on the surrounding community, especially in the local community economy.

Community Participation in Sharia Tourism in Pamekasan Regency

Apart from the many potential natural resources to become tourist attractions in Pamekasan Madura Regency, the people are a close-knit community with a unique and distinctive culture. Pamekasan Regency is an area inhabited by the Madurese tribe. The majority of the people are Muslim. Culture that is closely related to Islam is quite deeply rooted. This can be seen from the enthusiasm of

the people in celebrating Islamic holidays and the many Islamic boarding schools in Pamekasan Regency, even religious figures have very high positions.

The strong Islamic culture is a unique characteristic of the Madurese people.²¹ This is a positive value if it is related to the current management, development and progress of the *halal* industry. The latest data before Covid-19 shows that Indonesia was the number 1 country in the world most visited by Muslim tourists from all over the world in 2019.²²

Human resources or human resources are the main actors in the development of the *halal* tourism sector. Competency and quality of human resources will determine superior, competitive and ready-to-compete achievements. In efforts to develop the economy through the tourism sector, the community takes various actions to support success. If these actions are carried out consistently, it will form organizational citizenship behavior (OCB), which is a form of community volunteerism in carrying out activities without a sense of obligation and without any hope of reward.²³

Participation is defined as taking part, taking part, or taking part.²⁴ The development of the tourism sector has the ultimate goal of increasing people's income. In essence, the development of the tourism sector is an interaction between social, economic and industrial processes. Thus, each element involved in the process has its own function. The community plays a big role, so they can participate in the process.²⁵ The Head of the Pamekasan Regency Tourism and BPWS Service said that the tourism development and development process must involve the community.

Considering that there is a large amount of *halal* tourism potential that has not been managed optimally, synergy and harmonization are needed to optimize the potential of natural resources with the concept of *halal* tourism between policy makers, the community and religious leaders. The implementation of sharia tourism potential management in Pamekasan Regency is expected to increase foreign tourist visits, increase the economic income of local communities, and reduce unemployment around tourist locations.

The Governor of East Java, Khofifah Indar Parawansa, said that Indonesia is currently number 4 in the world as an Islamic economic power after Malaysia, the United Arab Emirates and Turkey. This position places Indonesia to develop tourist destinations because other countries where the majority of

²¹ Syamsi, "Model Partisipasi Masyarakat Dalam Penentuan Kebijakan Pariwisata Halal Di Madura Berbasis Nilai Keislaman Dan Hukum Positif."

²² "Global Muslim Travel Index (GMTI) Report" (Mastercard-CrescentRating, 2019).

²³ Eko Pujianto and Evendi Evendi, "Pengaruh Budaya Mutu, Tingkat Quality Of Work Life (QWL) Dan Knowledge Management Terhadap Organization Citizenship Behavior (OCB) (Studi Pada Karyawan PT. Avian Avia).," *Greenomika* 3, no. 1 (2021): 1–8.

²⁴ Pius A Partanto and M. Dahlan Al Barry, *Kamus Ilmiah Populer* (Surabaya: Arkola, 2001).

²⁵ Zulfanita and Setiawan, "Pengembangan Desa Wisata Jatimalang Berbasis Industri Kreatif."

the population is non-Muslim have provided *halal* tourist destinations. It is said that this *halal* guarantee has been recognized by the World Trade Organization (WTO) and is a necessity for world tourists.²⁶

In line with the governor of East Java, Tuan Guru Bajang M. Zainul Majdi (governor of West Nusa Tenggara) said regarding *halal* tourism, that conditions in Madura are the same as conditions in West Nusa Tenggara, where there are many *masyayikh* and religious figures, while in NTB they are called Tuan Guru. According to him, there are several steps that must be taken so that *halal* tourism management can run optimally. First, the vision of policy makers must be committed to *halal* tourism policies. Second, there must be regulations that support and regulate *halal* tourism. Both are very important for determining budgeting policy. Third, there is the participation of academics and religious figures to explain *halal* tourism. One of the things that can form regulations or regulations is input from the community. The government has regulated legislation regarding community participation in chapter XI of Law no. 12 of 2011 concerning statutory regulations.²⁷

Furthermore, traveling is a legal means based on its purpose. This means that if the goal is for an obligation, then it is mandatory to do it, such as performing the Hajj for those who have never done it.²⁸ In fact, the presence of *halal* tourism functions to guard the confidence of tourists so that their faith becomes stronger and more stable by practicing more about God's creation which is so rich and varied, both in the form of diverse human communities and in the form of the universe. All of this, among other things, can be obtained and learned by tourists through tourism.²⁹

In relation to *halal* tourism, *halal* tourism is not only predicted without clear evidence from the Koran. The following are the arguments of the Qur'an which discuss tourism:

قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ بَدَأَ الْخَلْقَ ثُمَّ اللَّهُ يُنشِئُ النَّشْأَةَ الْآخِرَةَ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ۝

Meaning:

“Say, "Walk on the earth, then watch how (Allah) begins the creation of (creatures), then Allah brings about the final event. Indeed, Allah is Almighty over all things.” (Q.S. Al-Ankabut:20)

وَجَعَلْنَا بَيْنَهُمْ وَبَيْنَ الْقُرَىٰ الَّتِي بَرَكْنَا فِيهَا قُرَىٰ ظَاهِرَةً وَقَدَرْنَا فِيهَا السَّبِيلَ سِيرُوا فِيهَا لِيُبَيِّنَ لَكُمْ آيَاتِنَا

Meaning:

“And We made between them (the people of Saba') and the countries We blessed (Syam), several neighboring countries and We determined between these countries (distances) of travel. Walk in these lands safely by night and by day.”

²⁶ Dinas Kominfo Jawa Timur, “Jatim Makin Siap Bidik Berkah Wisata Halal Dunia Tahun 2030,” Mei 2021, <https://kominfo.jatimprov.go.id/read/umum/jatim-makin-siap-bidik-berkah-wisata-halal-dunia-tahun-2030>.

²⁷ Syamsi, “Model Partisipasi Masyarakat Dalam Penentuan Kebijakan Pariwisata Halal Di Madura Berbasis Nilai Keislaman Dan Hukum Positif.”

²⁸ Fahad Salim Bahammam, *Panduan Wisatawan Muslim*, trans. Ganna Pryadarizal Anaedi and Syifa Annisa (Jakarta: Pustaka Al-Kautsar, 2012).

²⁹ Muhammad Djakfar, *Pariwisata Halal Perspektif Multidimensi* (Malang: UIN-Maliki Press, 2017).

Traveling is a necessity for some people. The holiday period is eagerly awaited to rest, vacation and travel with the family, or enjoy the results of one's hard work.³⁰ Traveling has become a lifestyle for the people of Indonesia and the world. This can be proven by the number of tourists, both foreign and domestic, who vacation in Indonesia. Islam regulates the life of a Muslim in every activity.

Potential of Sharia Tourism on the Local Economy in Pamekasan Regency

Tourism Potential is everything and conditions, both tangible and intangible, which are worked on, arranged and provided in such a way that they can be useful or utilized. In managing and developing tourist attractions, a complete method and data analysis is needed so that the implementation of the planned program can be achieved and on target. The method used to identify *halal* tourism potential in Pamekasan Regency uses the 4 A method, namely Attractions, Accessibility, Amenities and Activities.³¹

Table 3
List of Tours Based on *Halal* Tourism Aspects

Tourism Place	Accessibilities	Amenities	Activities
Batu Ampar Makam Waliyullah	✓	✗	✓
Api Tak Kunjung Padam	✓	✗	✗
Ekowisata Mangrove	✓	✗	✗
Pantai Jumiang	✓	✗	✗
Pantai The Legend	✓	✗	✗
Tambak Garam Capak	✓	✗	✗
Jembatan Gantung	✓	✗	✗
Bukit Brukoh	✓	✗	✗
Pantai Batu Kerbuy	✓	✗	✗
Puncak Ratu	✓	✗	✗
Pantai Talang Siring	✓	✗	✗
Kampoeng Toron Semalem	✓	✗	✗
Taman Gladak Anyar	✓	✗	✗

Based on this data, it shows that the *halal* tourism context or model has not been optimally implemented. Then, if we look again at the country's foreign exchange earnings from the tourism sector, it is not impossible that the tourism sector will become one of the sectors contributing to community welfare through improving the economy of local communities, such as reducing unemployment rates and so on.

The tourism sector is a source of regional income that has the potential to be developed, so that the progress of tourism in a region is very dependent on the large number of tourists who come, therefore it must be supported by increasing the use of Tourist Destination Areas (DTW). Tourism itself is a service industry that has a complex regulatory mechanism because it includes regulating the movement of tourists from the region or country of origin, to the tourist destination area, and back to

³⁰ Maulana Hamzah, "Tren Travelling Dalam Perspektif Maqoshid Syariah," *IJIEB: Indonesian Journal of Islamic Economics and Business* 4, no. 2 (Desember 2019): 16–26.

³¹ Zulfanita and Setiawan, "Pengembangan Desa Wisata Jatimalang Berbasis Industri Kreatif."

their country of origin which involves various components such as travel agents, tour guides, tour operators, accommodation, restaurants, art shops, money changers, transportation and others. Tourism also offers various types of products and tourism, ranging from natural tourism, cultural tourism, historical tourism, artificial tourism, to various special interest tourism.

Pamekasan is the capital of Pamekasan Regency. One of the hidden districts on Madura Island. Pamekasan borders the Java Sea, Madura Strait, Sampang Regency and Sumenep Regency. This remote district on the island of Madura has promising tourism potential. Because of the charm and beauty of nature and fantastic tourism. Among them, there are 8 tours that may not be known to the outside public, such as the never-ending fire tour. Maybe this is the name of the most poetic tourist spot in Indonesia. The Never Extinguishing Fire Tour is in Larangan Village, Tokol. Durburgen Waterfall is located in Kowel Village, Pamekasan City District, Jumiang Beach is located in Tanjung Village, Pademawu District, Rawa Mangunan, Talang Siring Beach is in Montok Village, Larangan District, Avalokitesvara Vihara or Kwan Im Kiong Temple, Bukit Waru. is between West Waru Village and East Waru Village, Waru District, and Blaban Cave is in Rojing Hamlet, Blaban Village, Batu Marmar District.³²

The Pamekasan Regency Tourism and Culture Office revealed that the tourism potential in Pamekasan Regency is very diverse in nature so that this area contributes quite a lot to increasing regional income. This can be seen from the number of tourist visits which has increased quite significantly from 2015, namely 193,019 people, increasing in 2018 to 332,000 people.³³

Tabel 4

Pamekasan Regency Tourist Visits 2015-2019

Year	Persentase
2015	193.019 wisatawan
2016	223.334 wisatawan
2017	282.000 wisatawan
2018	332.000 wisatawan
2019	198.567 wisatawan

This is of course inseparable from the Pamekasan Regency government program which annually carries out tourism events, including let's stop by Pamekasan, the charm of Madura and various other tourism events. In the current era of globalization, the tourism sector has become one of the largest and strongest industries in the world. In fact, tourism is the largest contributor to the supply of income, especially in terms of the economy of society and the country. Currently, tourism activities have become part of people's lives, from city communities to village communities. Tourism activities carried out by the community can encourage economic progress in the community.

³² Bappeda Pamekasan, "Bappeda Pamekasan," n.d., <https://bappeda.kabpamekasan.id/>.

³³ [CSL STYLE ERROR: reference with no printed form.]; Disporapar Kabupaten Pamekasan, "Dinas Kepemudaan Olahraga Dan Pariwisata Kabupaten Pamekasan," n.d., <https://disporapar.pamekasankab.go.id/>.

In efforts to develop the sharia tourism sector to improve the quality and competency of human resources, efforts need to be made in the form of education or training regarding management, promotion, and so on. This requires local government intervention. Providing freedom for each region to develop development based on its natural wealth. This could be a step that will encourage each region to be more active in conducting direct exploration. The process of developing regions independently with their respective natural-social characteristics, without duplicating, let alone imposing other regional development patterns that are less relevant to their own regional typology.³⁴

Pamekasan is part of the Madura archipelago. This suggests that Pamekasan Regency has its own typology compared to areas outside Madura. Pamekasan has culture, traditions, language and various other variations that are unique to Pamekasan Regency. Owned natural wealth can be an instrument for regional development to maximize economic development, as well as improve the overall level of community welfare through the tourism sector.

The Pamekasan Regency Central Statistics Agency noted that the economy of Pamekasan Regency in 2022 as measured by Gross Regional Domestic Product (GRDP) at current prices reached IDR 19,263.35 billion, while GDP at constant prices reached IDR 12,031.56 billion. Pamekasan Regency's economy in 2022 compared to 2021 grew by 4.66 percent. In terms of production or business fields, the highest growth was in the Transportation and Warehousing category at 15.47 percent, followed by Other Services at 10.75 percent, and Provision of Food and Drink Accommodation at 9.90 percent. In terms of expenditure, growth occurred in the Gross Fixed Capital Formation Component of 3.45 percent and Household Consumption expenditure of 3.41 percent.³⁵

The economic structure of Pamekasan Regency in 2022 will still be dominated by Agriculture, Forestry and Fisheries Business Fields at 32.43 percent, followed by Wholesale and Retail Trade; Car and Motorcycle Repair at 21.19 percent, Construction at 10.30 percent, and Manufacturing Industry at 7.16 percent. Meanwhile, in terms of expenditure, the highest economic structure was in the Household Consumption Expenditure category at 70.26 percent. The highest source of growth for Pamekasan Regency in 2022 according to Production/Business Field comes from the Wholesale and Retail Trade category; Car and Motorcycle Repairs amounted to 1.38 percent, followed by Agriculture, Forestry and Fisheries at 0.91 percent, and processing industry at 0.52 percent.³⁶

There is no mention of the data presented that the tourism sector has contributed to the economic growth of Pamekasan Regency. The potential for natural wealth of this magnitude has not been able to be managed and utilized properly. Tourism is an activity that can increase community

³⁴ Abd Hannan and Fithriyah Rahmawati, "Strategi Pembangunan Pariwisata Daerah Berkelanjutan Melalui Konsep Ekowisata Berbasis Kearifan Lokal," *Entita: Jurnal Pendidikan Ilmu Pengetahuan Sosial Dan Ilmu-Ilmu Sosial* 2, no. 1 (June 2020): 97–119.

³⁵ Badan Pusat Statistik Kabupaten Pamekasan, "Perekonomian Kabupaten Pamekasan Tahun 2022," n.d., <https://pamekasankab.bps.go.id/>.

³⁶ [CSL STYLE ERROR: reference with no printed form.].

economic growth such as income, business opportunities, employment opportunities and reduce unemployment or reduce poverty. This is in accordance with Law no. 25 of 2000 concerning the National Development Program states that the objectives of tourism development are a) to develop and expand the diversification of national tourism products and quality, b) to be based on community empowerment, art and natural charm by paying attention to the preservation of traditional arts and culture and environmental sustainability, and c) to develop and expanding the tourism market, especially overseas markets.

Furthermore, in Law no. 10 of 2009 concerning tourism, so that tourism resources and capital are utilized optimally through the implementation of tourism aimed at increasing national income, expanding and equalizing business opportunities or employment opportunities, encouraging regional development, introducing and utilizing tourist attractions and destinations in Indonesia in the context of foster a sense of love for the country.³⁷ Based on this law, it is explained that tourism not only strengthens a country's economy but also fosters love and pride for the homeland so that it can strengthen a sense of unity and oneness.

In fact, there is a lot of literature which explains that tourism not only improves the community's economy but also improves socio-cultural and environmental aspects. Viewed from a socio-cultural aspect, tourism plays a role in preserving cultural values, having an open attitude, and appreciating and respecting other cultures. Furthermore, from an environmental aspect, tourism plays a role in preserving the environment so that it remains clean, beautiful, cool and green. The many positive impacts that tourism has on people's lives means that the tourism industry must continue to be developed by involving all related elements. This is because tourism development and economic growth are directly proportional. If tourism develops well, the community's economy will also improve. On the other hand, if tourism worsens, the community's economy will also worsen.

Tourism is one of the keys to boosting the community's economy because this activity is directly related to the lives of the people of tourist areas. Mutually beneficial interactions between the community and tourists in the tourism industry are established in a harmonious and ecological manner. Tourists travel for various purposes, for example recreation, business trips (congresses, seminars and symposiums), and education. This activity requires accommodation, restaurants, travel agencies, and souvenir shops. Tourist needs can be met by the people of the tourist destination area. Therefore, people are required to be creative in tourism activities so that they can make an impression on tourists and benefit the surrounding community.

In the Pamekasan Regency RKP, BAPPEDA estimates that the future economic structure of Pamekasan will be dominated by four main sectors, namely the agricultural, industrial, trade and tourism sectors. In line with the era of free trade which will continue to characterize world economic

³⁷ Anandhyta and Kinseng, "Hubungan Tingkat Partisipasi Dengan Tingkat Kesejahteraan Masyarakat Dalam Pengembangan Wisata Pesisir."

development in the future, increasing regional economic competitiveness is a determining factor for the sustainability of regional economic development. Strengthening Micro, Small and Medium Enterprises will be a driver of regional economic growth, supported by reorienting the economy to a research and technology and market basis. The following are the achievements of indicators for cooperatives and small and medium enterprises 2015-2019:

Table 5
Achievements of Cooperative and Small and Medium Enterprise Affairs Indicators 2015-2019

Year	Percentage
2015	38,57
2016	4,37
2017	0,19
2018	0,475
2019	0,47

Thus, optimizing *halal* tourism can take the form of increasing marketing, government support and community empowerment. Increased marketing aims to introduce tourist attractions, supporting facilities and tourist attractions. Apart from that, it also aims to increase the number of local and foreign visitors. Marketing can be accessed with current technological developments, such as utilizing and maximizing social media to carry out promotions, so that tourist destinations can be known by many tourists.

Conclusion

The *halal* tourism sector is believed to be able to improve the economy of local communities. The government and local communities are expected to work together by participating in local economic development through the *halal* tourism sector. Improving the economy of local communities through the tourism sector can be done by optimizing the competency and quality of human resources, so that they can optimize the wealth of natural resources they have, as well as the need for human resource education. Furthermore, *halal* tourism must also be followed by existing technological developments, such as maximizing the use of social media as access to promotion or marketing of tourist destinations. In this way, efforts to improve the local community's economy can be supported through the tourism sector, especially in the context of *halal* tourism.

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