

THE DYNAMICS AND POTENCY OF HALAL TOURISM IN SITUBONDO AS A CITY OF *SANTRI*

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ABSTRACT

Situbondo is the City of *Santri*. The three typologies of Situbondo tourism are nature tourism, cultural tourism, religious tourism and sports tourism. There are 83 destinations but none of them possess a brand as halal tourism. The purpose of this study is to analyze the dynamics and potential of halal tourism in Situbondo. This research is qualitative descriptive with a data analysis model using the Spradley model, where after determining the standards of halal tourism, it is followed by an inventory of the potential for halal tourism in Situbondo. The results of this study indicate that in Situbondo, although the tourism object does not have a brand as halal tourism, its implementation is in line with the sharia character, namely (1). *Uluhiyyah*, (2). *Insaniyyah*, (3). *Akhlaqiyyah*, and (4). *Washatiyyah*. There are three potentials for *branding* halal tourism in Situbondo: (1). Geographically, Situbondo is a north coast road, (2). *The Even Kirap* Culture of Ancak Agung and a spectacular Islamic New Year celebration, (3). The object of the Islamic Boarding School as an education center is both in quality and quantity.

Keywords: Dynamics; Potency; Halal Tourism, Situbondo; The City of *Santri*.

ABSTRAK

Situbondo adalah Kota *Santri*. Dari tiga tipologi pariwisata Situbondo: pariwisata Alam, pariwisata budaya, pariwisata religi dan pariwisata olahraga. Terdapat 83 destinasi namun tidak ada satupun yang memiliki brand sebagai pariwisata halal. Tujuan penelitian ini adalah menganalisis dinamika dan potensi pariwisata halal di Situbondo. Penelitian ini adalah kualitatif deskriptif dengan model analisis data menggunakan model Spradley, di mana setelah menentukan standar pariwisata halal, dilanjutkan dengan inventarisasi potensi pariwisata halal di Situbondo. Hasil penelitian ini menunjukkan bahwa Di Situbondo walaupun objek pariwisata tidak memiliki brand sebagai pariwisata halal tapi implementasinya selaras dengan karakter syariah yakni (1). *Uluhiyyah*, (2). *Insaniyyah*, (3). *Akhlaqiyyah*, dan (4). *Washatiyyah*. Ada tiga potensi untuk *dibranding* pariwisata halal di Situbondo : (1). Secara geografis Situbondo merupakan jalan pantura, (2). *Even Kirap* budaya Ancak Agung dan perayaan tahun baru Islam yang spektakuler, (3). Objek Pondok Pesantren sebagai pusat pendidikan baik secara kualitas dan kuantitas.

Kata Kunci: Dinamika; Potensi; Pariwisata Halal; Situbondo; Kota *Santri*.

INTRODUCTION

Tourism is a sector which possess the capability to increase employment and economic growth (Muhammad, 2019). If you look at the final report on research and development of tourism policies in 2015, there are seven sectors of the Islamic economy that have significantly improved at this time, namely culinary, Islamic finance, insurance industry, fashion, cosmetics, pharmaceuticals, entertainment, and tourism where the whole sector carries the concept of Halal in every product. Currently, halal tourism is starting to be in great demand. This is in line with the increase in Muslim tourists from year to year. The development of halal tourism has begun to be carried out by various countries, both countries with a majority of Muslims and non-Muslims. Indonesia is no exception as the largest archipelagic country which has 88% of the largest Muslim population in the world, which is 207.176.162 people, more than 17.000 islands, 300 tribes, 800.000 mosques is a country that has enormous potential in the development of halal tourism because basically Indonesian culture already has a halal lifestyle (Arif, 2017).

According to the Ministry of Tourism, there are 13 provinces that are ready to be assigned to a Halal Tourist Destination, one of them is East Java province (Puspita & Sunarti, 2018). One of the areas in East Java that is currently starting to develop business in the tourism sector is Situbondo Regency, which is at the end of Java's east coast. Situbondo Regency has an area of 1,669.87 KM², which has 17 sub-districts, 132 villages and 4 sub-districts. With a total of 160 Islamic Boarding Schools (Pariwisata, n.d.) 2.400 children memorize *juzz Amma*, 4.309 Al-Qur'an teachers, 168 weekly teachers, and 1.168 groups or 68.489 *Sholawat Nariyah* jam'iyah (Kabupaten Situbondo, 2020) and many other assemblies that are still not recorded in detail. Valid as the assembly of *Rawatibul Haddad* and others. That's why Situbondo City has the status as a City of Santri. Not only that, once a week or almost every night, a remembrance and prayer assembly is held with nearly 7,000 worshipers each, including: *Sholawat Bhenning* Jam'iyah, *Sholawat Syabab* Jam'iyah, *Slag Mancorong* Jam'iyah, *Iyah al-Wijdan* Jam'iyah, *Hasan Bin Tsabith* Jam'iyah and many more *Sholawat* Jam'iyah conducted by the local Assembly or Islamic Boarding School. And also the local government issued a notice that every agency under the auspices of the local government from the village to the service was encouraged to routinely read the *Sholawat Nariyah* once a week which was carried out at each agency's office,

(Interview with Mas Hendro, head of village in Situbondo, May 19 2021) Therefore, Situbondo, besides called as *Santri* city, has also been nicknamed the city of *Shalawat Nariyah* sphere.

Although there are many community activities and religious culture in Situbondo, none of them is labeled as halal tourism. In fact, if seen from the data from the Culture and Tourism Office of Situbondo Regency, there is a lot of tourism potential that can be developed into halal tourism. For more details, below is Situbondo tourism data.

Table 1. The List of National Park Tourism in Situbondo

No.	Name	Type of Tourism
National Park		
1.	Gunung Baluran	Nature National Park
2.	Savana Bekol	Nature National Park
3.	Pantai Bama	Nature National Park
4.	Pantai Bilik	Nature National Park
5.	Forever Green Forest	Nature National Park
6.	Goa Jepang	Nature National Park
7.	Curah Tangis	Nature National Park

Source: <https://www.situbondokab.go.id>, 2018

Table 2. The List of Marine Tourism in Situbondo

No.	Name	Type of Tourism
Marine Tourism		
1.	Pantai Pasir Putih	Marine Nature
2.	Pantai Pathek	Marine Nature
3.	Pantai Banongan	Marine Nature
4.	Pantai Bama	Marine Nature
5.	Pantai Lempuyang	Marine Nature
6.	Pantai Tangsi	Marine Nature
7.	Pantai Firddaus	Marine Nature
8.	Pantai Tampora	Marine Nature
9.	Pantai Keperan	Marine Nature
10.	Pantai Bilik	Marine Nature
11.	Kampung Kerapu	Marine Nature
12.	Kampung Blekok	Marine Nature
13.	Bendungan Curah Cottok	Marine Nature
14.	Pemandian Taman	Marine Nature
15.	Air Terjun Telempung	Marine Nature
16.	Arung Jeram Samir Indah	Marine Nature
17.	Cikasur Savana Sumbermalang	Marine Nature
18.	Plaza Rengganis Sumbermalang	Marine Nature
19.	Pelabuhan Panarukan	Marine Nature
20.	Pelabuhan Kalbut	Marine Nature
21.	Pelabuhan Jangkar	Marine Nature
22.	Pelabuhan Besuki	Marine Nature
23.	Pantai Berigheen	Marine Nature

Source: <https://www.situbondokab.go.id>, 2018

Table 3. The List of Mountain Tourism in Situbondo

No.	Name	Type of Tourism
Mountain Nature		
1.	Puncak Rengganis	Mountain Nature
2.	Desa Baderan	Mountain Nature
3.	Gunung Pattok	Mountain Nature
4.	Padang Rumput Sikasur	Mountain Nature
5.	Air Terjun Setancak	Mountain Nature
6.	Air Terjun Talempong	Mountain Nature
7.	Arum Jeram Samir	Mountain Nature
8.	Waduk Bajul Mati	Mountain Nature
9.	Waduk Pita Loka	Mountain Nature
10.	Bukit Campore	Mountain Nature
11.	Puncak Renggit	Mountain Nature
12.	Padang Savana Sekasor (merujuk pada penamaan daerah ini oleh penduduk Sumbermalang)	Mountain Nature

Source: <https://www.situbondokab.go.id>, 2018

Table 4. The List of Historical Tourism in Situbondo

No.	Name	Type of Tourism
Historical Tourism		
1.	PG Demaas (Besuki)	Historical Tourism
2.	PG Wringin Anom (Panarukan)	Historical Tourism
3.	PG Olean (Situbondo)	Historical Tourism
4.	PG Pandjie (Panji)	Historical Tourism
5.	PG Asembagoes (Asembagus)	Historical Tourism
6.	Goa Jepang	Historical Tourism
7.	DAM Sluice	Historical Tourism
8.	Stasiun Kereta Api	Historical Tourism
9.	Rumah Resident Besuki	Historical Tourism
10.	Rumah Dalem Tengah	Historical Tourism
11.	Rumah Bupati Besuki	Historical Tourism
12.	Situs Selobanteng	Historical Tourism
13.	Situs Batu Lantai	Historical Tourism
14.	Situs prasejarah Sumbermalang	Historical Tourism
15.	Monumen 1000 Km Ayer Panarukan	Historical Tourism

Source: <https://www.situbondokab.go.id>, 2018

Table 5. The List of Art and Culture Tourism in Situbondo

No.	Name	Type of Tourism
Art and Culture Tourism		
1.	Kesenian Ojhung	Art and Culture Tourism
2.	Pojhien	Art and Culture Tourism
3.	Anjak Agung	Art and Culture Tourism
4.	Desa Kebangsaan	Art and Culture Tourism

Source: <https://www.situbondokab.go.id>, 2018

Table 6. The List of Islamic Boarding School Tourism in Situbondo

No.	Name	Type of Tourism
Islamic Boarding School Tourism		
1.	Salafiyah Syaff'iyah (KHR. Azaim Ibrahimy)	Religion (Large Islamic Boarding School)
2.	Walisono (KHR. Muhammad Kholil As'ad)	Religion (Large Islamic Boarding School)
3.	Sumber Bunga (KH. Syainuri Sufyan)	Religion (Large Islamic Boarding School)
4.	Ad Dhiyaul Musthafawiy, Olean	Religion (Large Islamic Boarding School)
5.	Nurul Huda, Peleyen (Habib Musthofa Al Djufri)	Religion (Large Islamic Boarding School)
6.	Nurul Huda, Paowan (KH. Mursyid Romli)	Religion (Large Islamic Boarding School)
7.	Nurul Iman (Seletreng Kapongan)	Religion (Large Islamic Boarding School)
8.	Nurul Islam (Seletreng Kapongan)	Religion (Large Islamic Boarding School)
9.	Syech Maulana Ishaq (Pecaron)	Religion (Large Islamic Boarding School)
10.	Darul Muhtadi'in (Bletok) Kyai Mas Basid	Religion (Large Islamic Boarding School)
11.	Sabilal Muhtadin (Bungatan) (KH. Mas Faqih Aly)	Religion (Large Islamic Boarding School)
12.	Nurul Wafa (Demung)	Religion (Large Islamic Boarding School)

Source: <https://www.situbondokab.go.id>, 2018

Table 7. The List of Worship/ Religion Tourism in Situbondo

No.	Name	Type of Tourism
Religion Tourism		
1.	Klenteng Poo Tong Biaw Besuki	Religion Tourism
2.	Church	Religion Tourism

Source: <https://www.situbondokab.go.id>, 2018

Table 8. The List of Cemetery and Tomb Tourism in Situbondo

No.	Name	Type of Tourism
Cemetery and Tomb Tourism		
1.	Makam Pahlawan Nasional KHR. As'ad Syamsul. A	Cemetery and Tomb Tourism
2.	Pasarean Syech Maulana Ishaq (Pecaron)	Cemetery and Tomb Tourism
3.	Pasarean Agung Saifudin	Cemetery and Tomb Tourism
4.	Makam Raden Tjondrokusumo	Cemetery and Tomb Tourism
5.	Petilasan Syekh Maulana Ishaq	Cemetery and Tomb Tourism
6.	Makam Ke Pate Alos (Besuki)	Cemetery and Tomb Tourism
7.	Situs Makam Tegal Mas	Cemetery and Tomb Tourism

Source: <https://www.situbondokab.go.id>, 2018

Table 9. The List of Man Made and Sport Tourism in Situbondo

No.	Name	Type of Tourism
Man Made and Sport Tourism		
1.	Kolam Renang Tirta Pandawa	Man Made and Sport Tourism
2.	Barokah park wahana bermain	Man Made and Sport Tourism

Source: <https://www.situbondokab.go.id>, 2018

Because Situbondo possesses the nickname of the city of *Santri* and the earth of *Sholawat Nariyah* whose population is predominantly Muslim, it is very interesting if some of the tourism data above is developed and labelled as halal tourism. This is because the Situbondo Regency government has a high potential for increasing the tourism sector so that one of its tourism,

namely Kampung Blekok, has been named the best tourism for Nature tourism by the Eats Java Culture & Tourism Award 2019 (Kabupaten Situbondo, 2020). Furthermore, data from the Culture and Tourism Office of Situbondo Regency regarding the rising number of domestic and foreign tourist visits in 2018 amounted to 545.023 tourists, then in 2019 it increased to 774.075 tourists (Kabupaten Situbondo, 2020). The contribution of tourism in Situbondo is very high.

There are very few empirical studies on the analysis of the dynamics and potential of halal tourism in Situbondo. In fact, if studied using a tourism typology, Situbondo has natural tourism, cultural/religious tourism, and *man-made* and *sport tourism*. So that there are tourist destinations in Situbondo: Natural panoramas such as Plaza Rengganis which is located on the northern slope of Mount *Argopuro*, Marine tourism, such as *Pasir Putih* beaches, *Karapu* village, *Blekok* village. The boarding school destination is the oldest educational center in Indonesia, particularly in Java, which is now developing not merely into Islamic civilization but also civilization in general (Daulay, 2001) In Situbondo there are 160 Islamic boarding schools in quantity and in terms of quality there is the largest Islamic boarding school in East Java, namely the Syafi'iyah Sukorejo Islamic Boarding School whose students come from various corners of the archipelago and even from abroad which are currently categorized as religious tourism because there are graves of national heroes (KHR As'ad Syamsul Arifin) who is the second caretaker and founder of the Islamic Boarding School. Forth, culinary tourism, such as *Sodu* rice, Karak rice and seafood dishes typical of Situbondo. Not only that, in Situbondo there are also religious thematic destinations, such as national tourism villages, as well as historical and cultural destinations. Such as the historical monument, *1.000 Kilometer Ayar Panarukan*, located in *Wiringin Anom* village and many other cultural heritages that are monumented, and no less interesting is the *Kirab Budaya Ancak Agung* which is held once a year.

Despite no one has done research on halal tourism, particularly in the area of Situbondo which is known as the city of students, it does not mean this research study is the first study. There are many studies written in several journals. First, the study of halal tourism was written by Samsuduha who emphasized the implementation of the concept of Islamic economics (Samsuduha, 2020) in the journal *al Tafaqquh* Samsuduha explained that halal tourism is an integrated service with sharia economy, the main basis of which refers to the Qur'an and Sunnah. In practice, halal tourism pays attention to the universal values of Islam, namely: 1) Tawhid

(oneness) by providing mosque facilities for the convenience of worship, 2). Adl (Justice) is a service that is fair to every visitor. 3) Khilafah (government) with the rule of law based on Islam. 4) *Nubuwwah* (Prophecy) pays attention to prophetic ethics, 5) Maád (Return) economic implications are not only worldly but also have religious values.

Written by M Zaky Mubarak Lubis, (Lubis, 2018) which discusses the term of One Village One Product based on halal tourism (OVOP). This concept was popularized by Morihiko Hiramatsu, Governor of Oita Japan. This OVOP creates its own market share by strengthening local industries in the MSME sector. Halal tourism providers are required to create innovation, superior value, special branding and uniqueness as success factors, exist in the market and expand the market (large market). Furthermore, the third was written by Putu Hari Kurniawan and Lismayasari (Lismayasari, 2019) her research emphasizes on increasing the marketing through digital on the performance of MSMEs. To promote the performance of MSMEs in collaboration with E-commerce business players on platforms such as Buka Lapak, Shopee and Gojek. The use of this online shop is considered more effective than using conventional promotions.

The fourth research was written by Adi Supyadi concerning the concept of halal tourist accommodation in the NTB Province based on Government Regulation Number 2 of 2016 regarding to halal tourism. (Supyadi, Haq, & Hamdi, 2018) This research describes the evolution of the halal industry which is not only in food, beverage and banking products, but also life style products (travel, hospitality, recreation, cosmetics, hotels, medicine, health care, and so on). Before the emergence of PP number 2 of 2016 concerning halal tourism, management was carried out conventionally, but after that, the regulation and management of tourism in NTB shifted to halal tourism based on religious ethics. Fifth research about digitizing culinary and halal tourism in the Jombang area through the Jombang Halal Tourism application. This research was written by Wiwit Denny Fitriana. (Fitriana, 2019) The introduction of halal tourism in the Jombang area of East Java uses an Android-based application with the tagline Jombang Halal Tourism with an application that is easily accessible on smart phone gadgets, so people who intend to visit Jombang Regency do not need to be confused because they can access on the Jombang Halal application. The system in the application is able to display halal tourist destinations which include religious tourism (pilgrimage), Islamic boarding schools, halal places

to eat and Islamic Hostelry. This system uses the blackbox method which is easily accessible by the entire society.

Therefore, it is essential to study on halal standards and development of tourism destinations in Situbondo whose impact will not only boost economic growth of Situbondo in general, but also can improve people's welfare in particular. Thus, the purpose and focus of this study is to analyze the dynamics and potential of halal tourism in Situbondo regency.

RESEARCH METHOD

This study seeks to reveal the dynamics and potential of halal tourism in Situbondo Regency based on location and information. Thus, this type of research is qualitative research, using a descriptive approach. Through this approach, researchers present data related to religious-based tourism. The research procedure includes the preparation of a design by determining the evaluation criteria needed, including: formulating goals, preparing subjects, research data instruments, and determining criteria for something that can be measured (Mustafa & Winarno, 2020). The description of halal tourism is a systematic description of theories and research results that are relevant to the variables studied (Sugiyono, 2005, 2018).

The data used are primary data by making observations at several tourism locations in the Situbondo regency and secondary data from existing literature, where data is obtained from documentation taken from various related agency sites (Situbondo Government), books, and published articles related to the issues studied and related to tourism. The analytical method used is descriptive analysis, which is a series of procedures used as an effort to solve the problem being investigated by describing the state of the subject/object of tourism being studied at the present time based on the facts that appear or as they are according to the latest data in the field.

RESULT AND DISCUSSION

Objects and Dynamics of Halal Tourism in Situbondo Regency

Discussing of halal tourism, according to Abdul Kadir Din, there are 10 ideal components that halal tourism must have, namely: (1). Awareness or introduction of good tourist destinations with various promotional media, (2). Attractive or interesting to be visited, (3). Accessible by a convenient route; (4). Available or available safe tourist destinations, (5). Affordable or can be

reached by all segments, (6). A range of accommodation or accommodation adapted to the character of tourists, (7). Acceptance or a friendly attitude from the community to tourists, (8). Agency or agent who ensures the tour package goes well, (9). Attentiveness or friendly attitude that is manifested in an attractive form and (10). Accountability or accountability to ensure safety, security, and no corruption (Din, n.d.). Halal tourism is essentially tourism in which it comes from nature and culture framed with Islamic values. Situbondo is nicknamed the city of santri and the earth of *Sholawat Nariyah*, with a *captive market* of Muslim communities approximately 98.65%, (Kabupaten Situbondo, 2020) Therefore Situbondo regency possesses a promising opportunities related to halal tourism. Unfortunately, in 2019 Situbondo regency presented tourist visits by introducing 13 tourist destinations, but none of them served halal branding.

According to Maryani in Agus Ray, the requirements for the attractiveness of tourism include 5 (five) main things, namely: what to see, what to do, what to buy, who to arrive, and where to stay. Of the five requirements above, halal tourism in Situbondo is very different from other regions that have developed halal tourism in the version of the Indonesia Muslim Travel Index (IMTI) 2019 which adopts the GMTI standard, including Lombok, Aceh, Riau, DKI Jakarta and West Sumatra. However, Situbondo is a religious city that already has a halal lifestyle, for example in the sector of *fashion*, even though visit the natural marine tourism, mountains, or other tourism, it is still dominated by community in wearing Muslim clothing. All friendly tour guides because it is the local culture in serving guests. In the culinary sector, several destinations are guaranteed to be halal because the majority of culinary business people are Muslim. In the facilities and infrastructure sector, almost every tourism object has a prayer room or a representative place of worship, not only that, in several malls and shopping centers in Situbondo, it is certain that there are places of worship.

The implementation of halal tourism in Situbondo is in line with Yusuf Qardhawi's thoughts in the character of Islamic economics, namely (1). *Uluhiyyah*, (2). *Insaniyyah*, (3). *Akhlaqiyyah*, and (4). *Washatiyyah* (Al-Islami, 1995) The relationship between these four characteristics with halal tourism, for example, (1). Tourism business actors prioritize their accountability to God rather than (humans), the government as the superior of the tourism manager, because they are aware that the responsibility will be in the hereafter, this is called

tourism with values of *uluhiyyah*. (2). Tourism which is an expression of the teachings of *rahmatan lil alamin*, as well as a means of friendship between humans that is not limited by factors of ethnicity, religion, race, and inter-group differences, is called tourism with values of *Insaniyyah*. (3). The service (attitude) of tourism actors or managers serves in a friendly, courteous manner according to the guidelines of ethical norms and Islamic teachings, this is called tourism with values of *akhlaqiyyah*. (4). The existence of a balance in tourism is not only the pursuit of outward satisfaction but also needs to pay attention to satisfaction in a spiritual sense such as providing a decent and representative place of worship, this is called tourism with values of *Washatiyyah*.

Halal Tourism Potential in Situbondo

The tourism industry actually cannot stand alone, the more stakeholders who take part in its development, the better in comprehensive services that make tourists comfortable and safe in enjoying it (Chookaew, Chanin, Charatarawat, Sriprasert, & Nimpaya, 2015). There are three potentials for halal tourism in Situbondo if *branded* and developed it will become halal tourism.

First, in terms of geography and culture, Situbondo district has the potential for developing halal tourism. Geographically, Situbondo is in north coast road, this cannot be denied, especially for people who want to go to Banyuwangi, Bali, Lombok and the eastern region, while for land routes, they must cross Situbondo, in this case restaurants and inns or hotels with Sharia concepts possess an important role in services to tourists, including offering tourist destination packages. The meaning of the Sharia concept is all services according to Islamic values, for example friendly waiters, halal food, clean, holy lodging, there is a Qibla direction and a set of prayer tools, or more ideally according to guidelines issued by MUI, BPPOM, and in accordance with standards with UUJPH and last but not least this is not only for Muslim tourists but also non-Muslim tourists.

Second, Man-made & sport tourism which has cultural or religious value must be integrated. According to Landecker in David, the type of integration is divided into several types, namely: (1) Cultural integration or consistency between cultural and behavioral standards. community (2) Normative integration, namely consistency with cultural and social standards (3) Communicative integration, namely the intensity of communication relationships based on social systems (4) Functional integration, namely the freedom between integration actors to carry out

their respective cultural or religious values. Situbondo has an annual moment of *Ancak Agung* event. This great *ancak* is a large *Tumpen* consisting of fruits, staple foods and typical Situbondo dishes, this is usually used as a symbol of the cultural carnival which is held once a year at the moment of birthday celebration of the Prophet Muhammad SAW. Become a symbol of the celebration of Prophet Muhammad SAW's Birthday which is held once a year every month of Rabiul Awal which involves all levels of society and government institutions. Not only that, in the same month, 160 Islamic boarding schools also celebrated the Birthday of Prophet Muhammad, which involved students, alumni and sympathizers of Islamic boarding schools from various regions across the archipelago. And what is an opportunity for market share for the halal tourism industry is a different tradition between Situbondo and other cities regarding the celebration of the new year, usually almost all cities throughout Indonesia celebrate the New Year's Eve spectacularly which costs a lot of budget. However, in Situbondo it is different because the new year is celebrated by the Hijri New Year which coincides on the 1st of Muharram. What is spectacular is that this event is placed at the heart of the city, usually several events are displayed such as, *Kirap* thousand torches, performances of the *Hadrah* art studio, donations for orphans, carriage of students from various Islamic boarding schools, celebration of student achievements, and many more.

Third, in terms of culture or religion, Situbondo has 160 Islamic boarding schools. In addition to being an educational center, Islamic boarding schools also have a special attraction for tourists. From Dispar data in Situbondo, there are 11 bona fide Islamic boarding schools that serve as references and purposes for housing their students from various parts of the archipelago and even from abroad, for example the *Salafiyah Sukorejo* Islamic Boarding School, the largest Islamic boarding school in East Java. where tens of thousands of students are currently labelled as religious tourists because there is a grave of a national hero (KHR. As'ad Syamsul Arifin) who is the second caretaker and founder of this pesantren.

Based on the description above, Situbondo has a potential market share opportunity for the halal tourism industry, thus it needs to be worked on by involving stakeholders (government) to take part with related parties in efforts to build the brand for halal tourism industry.

CONCLUSION

Based on the discussion above, it can be concluded that, *first*, in Situbondo, although the tourism object is not *branded as* halal tourism, its implementation is in line with the sharia character, namely (1). *Uluhiyyah*, tourism business actors prioritize their accountability to God rather than (humans), the government as the superior of tourism management, because they are aware that heavy responsibility will be in the hereafter (2). *Insaniyyah*, as a means of friendship between humans who are not limited by differences in ethnicity, religion, race, and between groups(3). *Akhlaqiyyah*, Service (attitude) of tourism actors or managers to serve in a friendly, courteous manner according to the guidelines of ethical norms according to Islamic ways of working (4). *Washatiyyah*. The existence of a balance in tourism is not only the pursuit of outward satisfaction but also needs to pay attention to satisfaction in a spiritual sense such as providing a proper and representative place of worship. *Second*, there are three potentials for *branding* halal tourism in Situbondo: (1). Geographically, Situbondo is a north coast road, (2). *Ancak Agung cultural event* and spectacular Islamic New Year celebrations, (3). The object of the Islamic Boarding School is as an educational center both in quality and quantity.

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