



Plagiarism Checker X Originality Report

Similarity Found: 4%

Date: Kamis, Agustus 22, 2019

Statistics: 267 words Plagiarized / 6294 Total words

Remarks: Low Plagiarism Detected - Your Document needs Optional Improvement.

Advances in Social Science, Education and Humanities Research, volume 339 1st Annual
International Conference on Social Sciences and Humanities (AICOSH 2019) Use of Social
Media in the Development of Halal Tourism in Madura

Farida Faculty of Communication University of Dr. Soetomo Surabaya, Indonesia
farida@unitomo.ac.id _Zulaikha Faculty of Communication University of Dr. Soetomo
Surabaya, Indonesia zulaikha@unitomo.ac.id _R.

Hartopo Eko Putro Faculty of Communication University of Dr. Soetomo Surabaya,
Indonesia hartopo@unitomo.ac.id

Abstract— The people of Madura are well aware of the rituals of prayers offered to the tombs of leaders, both religious leaders and personalities considered as elders of the community. The pilgrimage to the tomb then became a familiar activity conducted by the community.

Not only are certain days considered as having special value, but pilgrimages also take place every day. The pilgrimage was then integrated into the religious tourism of Madura. Although there is a lot of religious tourism, Madura did not apply the concept of halal tourism.

Even the development of tourism alone has not been done optimally and tourism is the main development sector in Indonesia in general. The role of social media and technology 4.0 is highly anticipated for the development of tourism and the introduction of the halal tourism concept in Madura. Unfortunately, social media and information technologies have not been widely used to develop tourism potential, especially the movement to achieve halal tourism in the Madura region.

The presence of the government is also perceived as insufficient in the development of tourism potential and the absence of the concept of halal tourism in regional development. This research attempts to determine how society and government translate the halal words into tourism development and how social media contributes to developing the halal tourism potential of their region. Keywords: tourism, halal tourism, social media I.

INTRODUCTION Tourism is one of the main sectors in which the improvement of the well-being of the population is accelerated. As a result, many regions are competing to beautify tourist destinations and build tourism infrastructure so that their regions are visited by domestic and foreign tourists.

The infrastructure development under the presidency of President Joko Widodo has also contributed to the creation of regional opportunities to develop its tourism potential. Likewise with Madura. The hope of developing tourism in Madura is getting bigger with the free Suramadu bridge on October 27, 2018 then, the bridge that connects Java to the originally paid island of Madura. The Sumenep airport, to the eastern extremity of the Isle of Madura, was also built.

Hotels began to appear in Sumenep and Pamekasan, but not many in Sampang and Bangkalan. From tortuous restaurants, you will also appear le long of the main route of the Isle of Madura. _ Madura has a lot of tourist potential. There are a potential for nature (beaches, small islands, pure oxygen), cultural potential (palaces, old town,

Karapan Sapi, sonic cattle festival, pilgrimage and religious events), potential regional crafts (batik, pande besi), the potential of agricultural products (srikaya fruit, guava water, gayam) and the typical culinary potential (processed duck). Unfortunately, the development of tourism has not been maximized by four districts on the island of Madura.

Of the four districts, only Sumenep seemed to be serious about developing tourism. Bangkalan, the nearest district of Surabaya, the capital of the province, is actually the most lagging sector in tourism development. On the other hand, Bangkalan began to be visited by tourists eager to enjoy duck cuisine that is widely available in Bangkalan.

The fact that tourists enjoy gastronomy in Bangkalan is not compensated by spending money on merchandise or staying in Bangkalan, because after tasting this gastronomy, tourists return immediately to Surabaya or continue their journey in another city. Some tourist destinations in Bangkalan such as Jeddih Hill, Arosbaya Hill, which recently became famous and visited by tourists, also did not encourage tourists to spend more money on tourist sites. Thus, the improvement of wellbeing through tourism has not been felt by the community of Bangkalan.

Only a small percentage perceives the increase in revenue levels, including site entry tickets (managed individually) and parking money (also managed individually). Interviews and surveys conducted in several tourist destinations show that the facilities at the tourist sites are very minimal and do not seem to have been the center of development, either of the village government or of the district government.

The increase in the number of local tourists in several Bangkalan tourist destinations cannot be dissociated from the role played by social media, especially Instagram. With the images presented, Instagram has been able to convince the wider community to visit the sights. The images on Instagram were posted by people who came to the site and then broadcast.

In just a few minutes, the Post has managed to attract a wider audience to visit the tourist destination. Unfortunately, the speed of diffusion via social media is not directly proportional to the improvement of the infrastructure of tourist sites. There is, therefore, a gap that has caused disappointment for many tourists because of the reduced number of tourist facilities.

As a result, residents of

Copyright © 2019, the Authors. Published by Atlantis Press. This is an open access article under the CC BY-NC license (<http://creativecommons.org/licenses/by-nc/4.0/>)._12

Bangkalan's tourist destinations have not yet benefited from a significant increase in social assistance provided by tourists. A similar thing has also happened in Sampang district.

As a district with the smallest area of four (4) districts of Madura, Sampang is not a tourist destination. The tourist potential of Sampang is very limited. Usually, tourists simply go through Sampang to continue their trip to Pamekasan or Sumenep. Therefore, there are not many hotels, hostels, and restaurants in Sampang. In Pamekasan, tourism began to be felt. It is the 3rd city that can be visited if we explore Madura in the direction of Surabaya.

A village in Pamekasan, the village of Brukoh, has even dared to compare its village as a tourist village and has proven itself. Every day, about 5,000 people travel to Brukoh Hill (known as Bukit Cinta) and report income from the original village of Brukoh.[1] Hotels have also begun to develop in Pamekasan.

It was inseparable from the existence of the Bakorwil (Regional Government Coordinating Agency) office in Pamekasan, which allowed for the holding of meetings of government officials in the Pamekasan Bakorwil region. Likewise, the Sono Cow Festival, which is held every year in Pamekasan, allows many tourists to come to Pamekasan and offers hotel development opportunities.

In all regions of Madura, they have their own craft and batik centers, but only in Pamekasan, which has a special market for batik, open twice a week. There are entrepreneurs, craftsmen, and batik workers. Here too, buyers from outside the city can buy batik at lower prices and with more choices. The last city of Madura is Sumenep. The regency of Sumenep is a city among the most tourist destinations of Madura.

Sumenep is a cultural center with palaces and tombs of kings, as well as old cities (old Dutch heritage), beaches and small islands like Gili Labak and Gili Iyang (famous for its pure oxygen). The batik trades are also developing, with attractive shops in the center of the batik. Keris' trades still exist and Sumenep makes kris an icon of the city.

Besides road, Sumenep can also be reached by pioneer flights, because it already has an airport, and ships from Pasuruan. As a result, the growth of hostels and hotels is considered the fastest in comparison with the other 3 districts of Madura. Sumenep has also started to organize tourism festivals, which, although not yet organized every year, have made efforts to develop tourism.

Several times even the Sumenep district government held an event and hosted national

events, in an effort to boost the arrival of tourists in the area. And there is evidence that this encourages more open and welcoming communities for migrants. Awareness that tourism can enhance social wellbeing has been socialized through the Tourism Awareness Group (Pokdarwis) movement that has been in place since 2012.

II. METHODS This study uses a qualitative descriptive research plan. The nature of descriptive research is not to give priority to meaning. On the contrary, the emphasis is more on analyzing the surface of the data, but only on the processes of occurrence of a phenomenon and not on the depth or _meaning of the data.

Qualitative descriptive research according to Mayer and Greenwood in Uber Silalahi: Social Research Methods (2010) refers only to the identification of characteristics that distinguish or characterize a group of humans, objects or events. The qualitative description involves the process of conceptualization and leads to the formation of classification schemes.[2] This qualitative descriptive study explains the phenomenon of social media as a tourism promotion medium for tourist destinations in Madura, both those realized by the local government (district or village government) and the community.

The researcher conducts research in natural environments and allows the desired events to unfold without control of the object under study, and only through an interpretive (subjective) approach. In addition, researchers also conducted surveys and observed tourist destinations in Madura, social media and other online media related to Madura's tourist destinations.

The types of data in this study are the results of in-depth interviews in the form of qualitative data, namely data in the form of verbal statements, in the form of opinions, attitudes, motivations, beliefs, perceptions, Halal tourism behaviors, facts, attributes and knowledge and the use of social media. promotion of tourism. Data sources are obtained at the primary and secondary levels.

The primary data are the result of interviews with tourism stakeholders in Madura and elsewhere related to the purpose of this study. Primary data in the form of statements, interpretations, activities, and events carried out by companies and tourists in Madura and other relevant places. Primary data are also obtained from the results of surveys and observations in tourist destinations and social media related to Madura tourist destinations.

While secondary data is obtained from previous research results, news and writing on relevant websites for research topics. III. RESULT A. Halal Tourism as a Potential Madura

is known as a fervent Muslim community. Islamic religious law is a reference in society. Culture and worship activities characterize the Madura society.

Meanwhile, we know that the Madura community is not welcome in the development of tourism because of the fear that the tourists who come do not undermine the local culture. They are afraid, tourists will also bring the values of free association, which is certainly contrary to religious norms. According to the results of interviews with the communities of Bangkalan and Sampang, there was a considerable concern that tourism, according to them, was closely linked to the entertainment world, such as the music scene (usually dangdut) with singers dressed in vulgar and wicked costumes.

The results of the community interviews around the Siring Kemuning coast in mid-2018 also reflect the concerns of the community. Tourists will move on the beach regardless of modesty and even free sex. These concerns seem to negate the fact that most tourist activities in Madura are religious tourism, namely prayer in ancestral tombs.

Of course, the pilgrimage will always be attentive to the dress norms during the worship, notably by mentioning aurat. These concerns also show that the public 13

does not yet understand the concept of halal tourism that is currently being promoted in Muslim-majority countries. According to studipariwisata.com, halal tourism is part of the tourism industry aimed at Muslim tourists. Services in halal tourism refer to Islamic rules.

An example of this form of service is a hotel that does not provide prohibited food, alcoholic beverages, kitchens that do not use equipment contaminated with illicit goods, pools or spas and separate public facilities to men and women. The toilets in the hotel room must also use water and there is a water tap that allows guests to perform their ablutions.

Likewise, with transportation, he must also use the Islamic concept. Providers of transport services are required to provide a practical way for Muslim tourists to worship during the trip. This convenience can take the form of prayer rooms, adzan notification if you have entered hours of prayer.

At present, halal **tourism is one of the fastest growing segments** of the world's tourism industry. This growth is in line with the growing number of tourists from Muslim countries wishing to spend their holidays abroad. The high number of tourists contributes to the high potential of the halal tourism market.

The following figure shows the number of Muslim tourists estimated at 158 million in 2020. This number **has increased by 21%** compared to **the number of tourists** in 2017. Source: Muslim Global Travel Index (GMTI) By 2026, the contribution of the halal tourism sector is expected to increase by 35%, from 220 billion US dollars in 2020 to 300 billion US dollars.

At that time, global Muslim tourists are predicted to grow to 230 million tourists, representing more than 10% of total tourists overall global.[3] In areas where the majority **of the population is** Muslim, tourist attractions labeled halal are rare. Probably because Muslim tourists have the feeling of going everywhere, it is always easy to worship and is in the "safe" zone of illegal products (especially food).

Like the inhabitants of the tourist area, they also feel that what they provide to tourists is not illegal either. Originally, Indonesia did not have clear standards for halal tourism. The lack of understanding of the definition of halal tourism by the public **is one of the** obstacles that make Indonesian Halal destinations less popular.

People **in Muslim-majority countries like** Indonesia tend to view halal tourism as religious tourism. The Assistant Deputy Minister for Development of the Commercial

and Governmental Sector, Ministry of Tourism, Susanti, explained that the government, through Kemenpar, will soon issue a ministerial regulation (Permen) on the standardization of halal tourism.[4] Thus, in 2019, Indonesia was ranked first among the host countries of halal tourism in the 2019 ranking of Mastercard- Crescent Global Muslim Travel Index with Malaysia.

Previously, Indonesia had even lost to Singapore in the implementation of halal tourism. GMTI is currently the leading study that provides information and data to help countries, industry players and investors seize opportunities for the halal tourism sector, while serving as a reference for a country meeting the needs of Muslim tourists.

The crescent rating standard indicates halal global tourism standards, as follows: 1. Family friendly destinations. 2. Tourist destinations must be suitable for families and children. 3. Public security for Muslim tourists. 4. The number of Muslim tourist arrivals is quite crowded. 5. Services and facilities in Muslim-friendly destinations. 6. The choice of foods that are guaranteed halal. 7. Access to worship is easy and in good condition.

8. The airport facilities are suitable for Muslims. 9. Adequate accommodation options. 10. Halal Awareness and Destination Marketing: 11. Easy communication. 12. Reach out and raise awareness of the needs of Muslim tourists. 13. Air transport connectivity. 14. Visa conditions. Crescent Rating also mentions, there are 6 Muslim tourism needs that must be met in the halal tourism industry, namely: 1. Halal food.

Without alcohol, pork and others. 2. Availability of places of worship 3. Bathroom with water for ablution. 4. Services during the month of Ramadan, for example, iftar and sahur. 5. Inclusion of non-halal labels if there are foods that are not halal. 6. Recreational facilities that preserve privacy do not mix freely.[5] In his article titled NTB Halal Commodification of Tourism in Promoting Islamic Tourism Destinations in Indonesia (Journal of Communication Studies, Volume 1, March 2017), Hafizah Awalia stated that halal tourism is a breath of fresh air for the inhabitants of West Nusa Tenggara (NTB).

The way the government promotes NTB tourism in the eyes of the world deserves a thumbs up.[6] But speech can also be a political interest for the government to control capital in the region. It is a form of domination by the ruler over the people, which is capable of transforming discourse 14

into discourse so that it can fully control the object of its power. Moreover, the plurality of religions and tribes in NTB cannot be ignored.

Political interests and alignments with religion and ethnicity in NTB cannot be ignored. Political interests and bias towards certain communities will create jealousy and social conflict that will threaten the integrity and unity of the region. Contrary to the opinion of Awalia above, interviews with tourism industry stakeholders in Bali provided conflicting information.

He wanted his hotel and restaurant to have two services, namely public services and halal services. Thus, he must build 2 complete kitchens with different equipment, must provide a mosque as a place of worship for Muslim tourists, even if he himself is Hindu. And this was done only because of the economic impulse, as he saw the opportunity for many Malaysian and Middle Eastern tourists recently visiting Bali.

For him, halal tourism is not just a speech, not a political speech, but only promising business opportunities in the future. (interview with Gede Legawa Partha, a hotel owner in Sanur, Bali region, mid-2018) The results of Ade Ela Pratiwi's research entitled Analysis of Sharia Tourism Markets in the City of Yogyakarta (Journal of Media Wisata, Volume 14, Issue 1, May 2016) revealed that 36% of respondents felt very ignorant of Sharia tourism concept (halal tourism), so they did not understand how is the concept of Sharia actually travel.

The other 35% of respondents said they knew little about the concept of Sharia tourism, which they interpreted as tourism related to Islamic ethics and regulations.[7] Moreover, according to Teguh Hidayatul Rachmad, in his article titled Madura Island Brand Promotion Strategy (Comment: Journal of Communication and Media, Issue 1, February 2017), it is stated that the destination's tourism in Madura can be classified in category 2, namely Sharia tourism.

Pilgrimage-based and Islamic tourism based on Islamic history. Teguh also said that Sharia tourism based on pilgrimages is more dedicated to tourists who visit and pray the graves of Muslim saints and khalifah. While Islamic tourism based on Sharia history is generally used by tourists to view the Islamic empire of the Dutch colonial era and at the same time venerate it in order to respect the struggle of the predecessors of the Islamic world. 'Islam.[8] Of the 3 articles published over the last 3 years, it seems that the definition and understanding of halal tourism have developed.

To date, it refers to the standards set by Crescent Rating. With the same standards around the world, it is expected that competition for halal tourism services can take

place objectively and transparently, and is no longer a political discourse. B.

Social Media as Means of Promotion The development of information technologies allows the dissemination of information **in the form of** text, images, videos, audio, in a few seconds. The information disseminated exceeds even the expectations of the target audience. An image posted on Instagram by anyone can be broadcast more widely than its follower, thanks to the features of the hashtag, forward and screenshot.

Thus, even when the image has been deleted by the person who posted for the first time, it is likely that the publication still has a digital footprint and cannot be completely erased. _ From the Instagram platform, a visual social media platform **that allows users to** broadcast information (status) through photos and videos. Technology then gave birth to users of "narcissistic culture", who always wanted to inform their Internet users of what they were doing.

Narcissistic culture psychologically creates a feeling of wanting to imitate and feel the same for Internet users. A good landscape image on a post on Instagram **has given rise to the** curiosity of people to come to the same place. That's what happens to the millennial generation today. Not all effects are bad because they do not all have a positive impact.

To introduce a tourist destination, Instagram is considered very effective. But improper use of digital technology can also damage the image. As is the case with the Dates Plantation Tourism in Pasuruan. With the smooth opening of Kebun Kurma Tourism, the expanses of date palms are growing and tourist facilities are still under development.

Kebun Kurma Tourism Management then uses online media, creating a website and publishing photos of the date palm gardens on Google and not photos of its dates. The effect is that many visitors come to this place and pay a ticket for 5,000 rupees. But the visitors were disappointed because they did not find a situation different from that diffused on its site.

A group of tourists from outside the city renting buses, many were angry and protesting. The anger and disappointment were not only addressed directly to the management but also in the comments column of the website and in the Instagram posts of Instagram Garden Tours.

Kebun Kurma Tourism then closed the website and omitted all messages to avoid the bad image due to the comments of Internet users (interview with the management of Kebun Kurma Tourism in mid-2018). In general, Internet users **play an important role in**

the development of tourist destinations and in increasing the number of tourist visits to these destinations.

Rough Guides, a travel guide provider site, recently ranked Indonesia among the most beautiful countries in the world. Indonesia ranks 6th out of 20 countries chosen on the basis of the vote of all Internet users around the world.[9] The vote is based on photos of tourist attractions from around the world published on Internet media, including social media.

With the crowning of Indonesia as one of the most beautiful countries in the world, it will attract more and more tourists to visit and visit destinations in Indonesia. Social media has changed the way the government, private sector and individuals communicating with audiences and convey information related to existing tourism potential. In addition to sharing photos and videos, tourists usually share their experiences and provide tips for traveling to an area.

On the basis of these elements, social media is considered as effective as promotional and marketing media for a tourist destination. The use of social media as a means of promoting tourism can be done in different ways, namely: 1. As a source of information

2.

Communicate and interact directly with potential tourists 3. Form the perceptions and emotions so that the travel experience becomes more varied and means more 4. Creation of the tourist destination brand 5. Build relationships with stakeholders [10] In his writing at <https://www.indonesiana.id/> on March 7, 2018, Rosse Hutapea mentioned the research conducted by Theodosia C Nathalia entitled Investigating the Role of Motivation in Mediating the Drivers of **the Use of Social Media** to the Behavior Intention of Indonesian Travelers.

In the study, it was found that Instagram is the most used social media (network), followed by Facebook. The reason travelers like **to use social media** is because content from Instagram is more attractive with a display layout, images and a high level of privacy.[11] Another reason is because of the characteristics of a traveler Indonesia likes **to use social media as a** memory storage media.

Content posted by tourists on social media makes an important contribution not only to the tourism sector but also to users who travel, including providing information on service quality, experience, and attractive price variations. Agus Sukoco, in his research titled Using Instagram as a Mangunan Fruit Tourism Promotion Medium (qualitative descriptive study on the Instagram account @tamanbuahmangunanbantul), obtained Instagram published data and more effective visitor-provided tags. official sites of tourist attractions in question.

According to Agus Sukoco, at the beginning, Mangunan Fruit Farm also had a Facebook account as official social media, but the presence of Instagram social media with access to the camera for quick and easy photo publishing features, sharing features, a filtering feature that would embellish media clichés that are more often used to share photographs of Mangunan Fruit Farms as a result of snapshots taken from the Mangunan Fruit Garden and snapshots taken by visitors.

In addition, since the creation of the official account of @kebunbuahmangunanbantul, tourists who visit the Mangunan Fruit Garden often add the @kebunbuahmangunanbantul account tag if they publish Buah Buah Mangunan's visit via Instagram. So, this tagging feature on Instagram will make Mangunan Fruit Farm more popular on Instagram. As social media with unlimited and extensive coverage, Instagram helps to inform and promote the Fruit Garden Mangunan among visitors.

The presence of Instagram @tamanbuahmangunanbantul changed the visitors' perception of the description of the Mangunan orchard.[12] Mr. Insan Romadhan and Dewi Sri

Andika Rusmana also studied the phenomenon of tourist publications on social media, which had an impact on the growing number of tourists visiting the destination in question.

Ramadhan and Rusmana, in their research entitled *The Potential of Social Media as a Way to Promote Media Tourism Based on Community Participation*, found that community involvement in promoting tourism through social media well done, but the community itself may not realize it.[13] For example, for a social media user, when he visits a tourist object, he takes a photo or a selfie, which he then uploads to his social media, on Instagram, Facebook, YouTube, and so on. When uploading photos or videos to the object, subscribers to his account will be able to see and interact directly with him.

Then one of the followers who initially saw his friend's message also visited the tourist attraction and did like the first. If this is repeated, the promotion for the introduction of these attractions should not result in high costs. Indirectly, these people participate in the promotion of tourism objects through community participation.

Only the way to promote through participating communities based on social media is that there are not many who manage. Most of these things have been left to sink. Bukit Kapur Jaddih, located in Bangkalan Madura, is an example of a burgeoning tourist object through community participation through social media. This hill Kapur Jaddih is developing and is widely known because of the people who upload photos and videos on social media during their visit.

Seeing this reality, some tourist attractions or the government, through the Tourism Board, then recommended to some communities to voluntarily introduce tourist destinations under development. For example, the Sleman District Tourism Board invited the alumni community of KAPA Publisistik Fisipol of Gadjah Mada University to present the Breksi Cliff Tourism (held in early 2017) at Sleman Regency.

As a result, the limestone hill turned into a tourist destination has become a hot topic on Instagram, which has affected the increase in the number of visitors. The communities mentioned above can also be deliberately formed by the tourism stakeholders themselves. As the research results of Zahrotul Umami entitled *Social Strategy on Social Media for the promotion of tourism in the special region of Yogyakarta*.

According to Umami, the social strategy used in promoting tourism in Yogyakarta on social media is integration, so that relations between tourism stakeholders and tourists can be well established.[14] If all this time the message of promotion of tourism has

been realized in the hard sell, which supports the sale and the acquisition of tourists, the social strategy used by the actors of the tourism in Yogyakarta underlines the good relations between the tourists and the actors of the tourism, friends or relatives, even customer loyalty at low cost. A typical example is what happened to the account mmaryamku Store.

When Maryamku, a store advisor, asks for information on car rental in Yogyakarta via Twitter, the Maryamku Store administrator quickly tweeted about Resmile Motor so there was a new relationship. , even a commercial transaction between them. C. Tourism Potential in Madura Although religious tourism exists and successfully attracts visitors who make pilgrimages, the development and development of tourism in Madura have not become a priority for development.

The Bangkalan government, for example, prefers to improve the quality of life of its residents who are still below the poverty line. The government sees that the priority of tourism development cannot solve the problem of poverty. Many basic 16

infrastructures (such as electricity, drinking water, healthy toilets, educational facilities) still need to be built, so that the budget for tourism cannot be optimized.

(interview with Bangkalan Bappeda district, mid-2018) The spirit of the Bangkalan government seems to negate the potential of tourism which can very rapidly improve the welfare of the community around the tourist sites (as has been felt by other parts of Indonesia, but it is not true because the poverty of the residents of Bangkalan creates high crime rates and tarnishes the image of tourism in Bangkalan itself.

In addition, the awareness of cleanliness in the community is still very low. Almost in all tourist destinations, there is scattered garbage that disrupts beauty and is unhygienic. This dirt is even found in toilets and ablutions in mosques. The possibility that places of worship are contaminated is therefore impure.

And this is very detrimental not only to tourism but even to the halal nature of tourist destinations is debatable. However, many destinations in Bangkalan are popular and have been visited by many tourists, such as Jaddih Hill, Arosbaya Limestone Hill, and Sinjay Duck Shop. Jaddih and Arosbaya are known to the wider community (East Java and its environs) through Instagram images posted by visitors.

Unfortunately, these destinations are located on land owned by residents, who then use them for personal economic interests. The case of tourist sites belonging to the territory of the residents is a common case that occurs in almost all the tourist destinations of Bangkalan. The government has not been able to do much to seize the land of people in the treasure land of the village or regency because there is no regulation that becomes its legal umbrella.

In the meantime, the government and the DPRD have not felt the need to discuss the regional regulation that governs the exchange of land as a tourist site, as the budget is not yet available. With a small regional income, Bangkalan cannot do much to allocate its budget to the development of tourism. In contrast, the Sinjay Duck Stand (and other culinary delights along the main road that leads to Bangkalan) has developed due to the opening of the Suramadu Bridge.

People outside Madura are curious and then cross the Strait of Madura, just to feast. The operation of the Suramadu Bridge has strongly encouraged the development of culinary activities, particularly in Bangkalan. The same thing happened in Sampang. There are not many tourist destinations in Sampang, so there are no 'hits' and tourists.

As in Bangkalan, Sampang has also not given priority to tourism development because

many other issues are still priorities, including flood management that occurs almost every year and eliminates poverty. The development of tourism is not yet a priority, the concept of halal tourism is not yet known in Sampang. The Sampang District Government also did not use social media for tourism development.

Even though there is an article about tourist destinations in Sampang, this is also the case for the community, especially the younger generation who already know **social media in their daily lives**. Pamekasan has begun **to use social media** to present its tourist destinations and hopes that tourism can accelerate the improvement of the well-being of its inhabitants.

For example, the Brukoh village government visited the Pademawu sub-district, Pamekasan district. Brukoh's success then drew the attention of other villages to replicate what had been done by the Brukoh village administration. Even in this case, the concept of halal tourism has not been applied to Pamekasan.

They are still new in tourism development but do not conceptualize halal tourism on the premise that the environment of the Pamekasan community has applied Islamic teachings **in their daily lives**. The most advanced district for tourism development in Madura is the Sumenep district. In addition to being the most natural tourist destination, the Regency Sumenep government has also started to implement a branding strategy.

They built the image of the city under the name of Keris City (seen in the street of art at the entrance to the city of Sumenep). Sumenep has also started to organize a cultural festival, with a cooking contest based on srikaya (a fruit often found in Sumenep), even if it has only been implemented once. But it is planned to carry out the cultural festival every year. Thus, a budget will already be allocated to the development of tourism.

Besides this, Sumenep also has a special application for accessing tourism. His name is Hi, Sumenep. With the app downloadable in the app store, Sumenep begins to enter the computer age of its tourism development. The district government-owned website has a page **that allows users to** access tourism activities.

Although he has started to use information technology, Sumenep has not implemented the concept of halal tourism in its tourism development. The custom of Madurais who eliminate waste is the main obstacle to the implementation of the concept of halal tourism. Public facilities in places of worship, tombs, and tourist destinations have also failed to separate men and women in their activities.

Even public facilities in tourist destinations are not suitable for people with reduced mobility. During the trip around Madura Island, researchers also found a unique habit in Madura, namely the demand for donations **in the middle of the** highway for the construction of mosques and **other Muslim places of** worship.

This donation request greatly disrupts driving comfort, as it is always **in the middle of the** main beacons and presents a risk of an accident. During a trip from Surabaya to Sumenep, there were about 31 requests for this donation. This amount may vary depending on the situation and conditions. Whenever they ask for donations, they always sing the sacred verses of the Qur'an and prayers as Muslims usually do in their worship, so that they may be perceived as "selling" the sacred verse to ask for donations.

The culture of begging (reading: begging) by reading the Islamic scriptures and prayers is not only when collecting donations for mosques and places of worship, but also when they ask for it. For tourists, of course, this is very worrying for comfort, safety, and instincts, because not all Muslims give up their sacred 17

verses that used to seek donations **in the middle of the** road. IV.

CONCLUSION Madura travels to become a tourist destination and benefit from it, still very far away. **In addition to having** to repair infrastructure, the key is to prepare the community for tourism awareness. Thanks to the potential and religious tourism that has been implemented so far, Madura really has a great opportunity to develop halal tourism in its region.

Coupled with the culture of the society which is indeed very Islamic, the steps to present the Islamic culture are easier. But this requires serious **support from the government,** especially the district government, as well as the overall participation **of the community.** **The** government can begin to ensure that the concept of development is more integrated so that the main objective of improving the well-being of communities and eradicating poverty in the region can be achieved in all aspects, including that of tourism.

Tourism **is an integral part of** regional development and is then implemented in policies and budget sharing. When **tourism is an integral part of** regional development, tourism development is no longer a necessity. The private sector can easily be involved to play an active role in tourism development because it has become government policy.

And the community will certainly support, especially if we understand that tourism will improve their well-being. The development of information technology, **entered the era** **of** the 4.0, is not a scary ghost with all the side effects, but it actually helps to accelerate the development of tourism.

With the speed and breadth of information dissemination that is the benefit of social media, socialization, and promotion are no longer difficult. _ ACKNOWLEDGMENT The authors would like to thanks for all those who had assisted us in facilitating the research of data, and surely our thanks also for all informants who took the time to provide us with the data we needed during the research. REFERENCES [1]

<https://www.hipwee.com/travel> downloaded on June 14, 2019, at 7:56) [2] Silalahi, Uber, (2010), Metode Penelitian Sosial, Refika Aditama, Bandung [3]

<http://mysharing.co/indonesia-peringkat-teratas-global-muslim-travelindex-2019/> [4]

<https://phinemo.com/wisata-halal-indonesia-perlu-standarisasi-jelas/> [5]

<https://www.goodnewsfromindonesia.id/2019/04/13/> [6] Awalia, Hafizah.,

Komodifikasi Pariwisata Halal NTB dalam Promosi Destinasi Wisata Islami di Indonesia, Maret 2017, Jurnal Studi Komunikasi Volume 1, Surabaya [7] Pratiwi, Ade Ela., Analisis Pasar Wisata Syariah di Kota Yogyakarta, Mei 2016, Jurnal Media Wisata Volume 14 [8]

Rachmad, Teguh Hidayatul., Strategi Branding Wisata Syariah Pulau Madura, Februari 2017, Commed : Jurnal Komunikasi dan Media Volume 1 no 2 [9]

<https://pakarkomunikasi.com/pemanfaatan-media-sosial-untukpromosi-wisata/> [10]

<https://pakarkomunikasi.com/pemanfaatan-media-sosial-untukpromosi-wisata> [11]

Nathalia, Theodosia C.,

Investigasi Peranan Motivasi Dalam Memediasi Faktor-faktor Pendorong Penggunaan Media Sosial Terhadap Intensi Perilaku Traveler Indonesia, dalam Rosse Hutapea, Sosial

Media Efektif sebagai Media Promosi Pariwisata., <https://www.indonesiana.id/> [12]

Sukoco, Agus., Pemanfaatan Instagram Sebagai Media Promosi Wisata Kebun Buah

Mangunan (Studi Deskriptif Kualitatif pada akun instagram

@kebunbuahmangunanbantul di <http://digilib.uinsuka.ac.id/> [13] Romadhan,

Mohammad Insan dan Dewi Sri Andika Rusmana., Potensi Media Sosial Sebagai Sarana

Media Promosi Pariwisata Berbasis partisipasi Masyarakat.,

2017, Prosiding Seminar dan Call For Paper FISIP Universitas Muhammadiyah Sidoarjo

[14] Umami, Zahrotul., Social Strategy Pada Media Sosial Untuk Pariwisata Daerah

Istimewa Yogyakarta, Juli 2015, Jurnal Interaksi Volume 4 no. 2 18

INTERNET SOURCES:

<1% - <https://www.atlantis-press.com/proceedings/aicosh-19/publishing>

<1% - <https://www.atlantis-press.com/proceedings/aicosh-19/articles>

<1% -

<https://cempaka-tourist.blogspot.com/2014/12/under-new-school-regulation-quality-to.html>

<1% -

https://www.researchgate.net/publication/229795960_Deterrents_to_Tourism_Development_in_Iran

<1% - <http://www.globalization101.org/globalization-and-the-tourism-industry-2/>

<1% -

https://issuu.com/the-presidentpost/docs/the_president_post_english_edition__9b84d167982a50

<1% - <https://cempaka-nature.blogspot.com/2008/>

<1% - <https://bikegarage.blogspot.com/>

<1% -

http://seminar.uny.ac.id/icriems/sites/seminar.uny.ac.id.icriems/files/proceeding2018/ME75_IKA%20SANTIA.pdf

<1% - <http://oaji.net/journal-archive-stats.html?number=2392>

<1% -

<https://repository.ugm.ac.id/cgi/exportview/type/conference=5Fitem/Refer/conference=5Fitem.refer>
<1% - <https://www.science.gov/topicpages/u/uma+floresta+madura.html>
<1% -
https://www.academia.edu/38424117/Halal_Tourism_the_importance_of_halal_food
<1% -
<https://ir.canterbury.ac.nz/bitstream/handle/10092/11923/Razzaq%2C%20Serrin%20MCom%20thesis.pdf?sequence=1&isAllowed=y>
<1% -
<https://bicol.politics.com.ph/2019/04/10/palawan-tourist-arrivals-up-by-21-in-2018/>
<1% - <https://www.encyclopedia.com/places/asia/syrian-political-geography/syria>
<1% -
https://www.researchgate.net/publication/310649286_Female_tourism_entrepreneurs_in_Bali_Indonesia
<1% - http://www.academia.edu/Documents/in/Hotel_Management?page=3
<1% - <https://issuu.com/crescenttimes/docs/crescentaugust2010-ecopy>
<1% - <https://morganites.wordpress.com/history-of-the-world/>
<1% -
<https://lislampourlesnuls.blogspot.com/2019/02/islamic-expansion-and-decline-8.html>
<1% - <https://www.emeraldinsight.com/doi/10.1108/JHTI-10-2017-0007>
<1% -
https://www.researchgate.net/publication/275344236_SOCIAL_MEDIA_AS_A_TOOL_OF_DESTINATION_MARKETING_ORGANIZATIONS
<1% -
<https://socialmediamarketingfromzion.blogspot.com/2017/09/1001-social-media-glossary-essential.html>
<1% -
<https://brittlepaper.com/2019/07/trauma-and-a-victim-complex-in-nigerian-writing-oris-aigbokhaevbolo/>
<1% -
https://www.academia.edu/2283945/Backpacker_tourism_the_contemporary_face_of_youth_tourism
<1% - https://wikitravel.org/en/United_States_of_America
<1% - <https://www.touropia.com/tourist-attractions-in-italy/>
<1% - <https://www.liebertpub.com/doi/10.1089/cpb.2007.0056>
<1% - <https://www.thebalancesmb.com/different-types-of-advertising-methods-38548>
<1% -
http://staff.ui.ac.id/system/files/users/vjuwono/publication/the_accel_of_food_consumption_a_febriyanti_vjuwono_icas_pgs_2017.pdf
<1% - https://en.wikipedia.org/wiki/Big_Sur

<1% - <https://indonesianow.blogspot.com/2006/07/>
<1% - <http://www.everyculture.com/Ge-It/Indonesia.html>
<1% -
https://www.researchgate.net/publication/277818084_Sustainable_solid_waste_management_practices_and_perceived_cleanliness_in_a_low_income_city
<1% - http://www.regencyassemblypress.com/Regency_Lexicon.html
<1% - <https://linguagrec.com/blog/2013/05/impact-of-social-media-in-our-lives/>
<1% - <https://www.science.gov/topicpages/i/irian+jaya+indonesia.html>
<1% - <https://ajaroz.blogspot.com/>
<1% - <https://www.globalresearch.ca/page/459?p=0on21st>
<1% -
<http://spacing.ca/national/2017/04/20/urban-mosques-places-worship-knit-communities-together/>
<1% - <https://cs.oberlin.edu/~asharp/cs151/labs/lab09/lab09.jar>
<1% - <https://www.infrastructure.gc.ca/rural/strat-eng.html>
<1% - <http://www.saep.org/media/docs/123444107312.pdf>
<1% - <http://www.fao.org/3/i1679e/i1679e05.pdf>
<1% - <https://www.sciencedirect.com/science/article/pii/S0959652614012475>
<1% - <https://icmem.sbm.itb.ac.id/>
<1% -
<https://www.indonesiana.id/read/123366/sosial-media-efektif-sebagai-media-promosi-pariwisata>