



# Potential For Development of Heritage In Pesantren As A Halal Tourism Destination In Madura With Community-Based Tourism

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## ABSTRACT

*Heritage in Pesantren* is a potential for halal tourism by prioritizing religious values which have not been given much attention. Madura is better known as the pesantren base which has grown rapidly from the past until now and the heritage of the pesantren is spiritual values that have grown as the civilization of the Madurese community in particular. This study aims to explore the heritage of pesantren in the Madurese community as a whole as potential development of halal tourism. While the approach used is community-based tourism to heritage boarding schools. The research technique used in this research is the observation of several heritage pesantren that have the potential to develop halal tourism in Sumenep Madura and in-depth interviews with managers and the community around the pesantren. The result showed that the lack of understanding of halal tourist destinations and the low literacy of the Madurese community as well as the limited time in research which becomes an obstacle to further tourism development. Thus, the presence of formal education has given a lot of transformation in the direction of pesantren education and has affected the availability of santri facilities.

Keywords: *Halal Tourism; Community-Based Tourism; Pesantren; Heritage.*

## ABSTRAK

*Heritage Pesantren* merupakan salah satu potensi wisata halal yang mengedepankan nilai-nilai religius di dalamnya, kurang mendapatkan perhatian dari berbagai kalangan selama ini. Madura dikenal sebagai pulau yang memiliki ribuan lembaga pendidikan dengan pola pesantren yang berkembang pesat dari dulu hingga sekarang. Warisan (*heritage*) yang ditemui dalam pola pendidikan pesantren adalah nilai-nilai spiritual yang tumbuh dan berkembang sebagai sumber

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peradaban dan budaya masyarakat Madura. Penelitian ini bertujuan untuk menggali warisan pesantren pada masyarakat Madura secara utuh sebagai potensi pengembangan wisata halal. Sedangkan pendekatan yang digunakan adalah pengembangan wisata halal berbasis kemasyarakatan dengan menjadikan warisan nilai spiritual pesantren sebagai sumber pengembangannya. Teknik penelitian yang digunakan adalah melakukan observasi di dalam beberapa pesantren dengan berbagai warisan nilai spiritual di dalamnya yang berpotensi untuk mengembangkan wisata halal di Sumenep Madura dan melaksanakan wawancara secara mendalam dengan beberapa pengelola dan masyarakat sekitar pesantren. Hasil penelitian menunjukkan bahwa kurangnya pemahaman tentang konsep wisata halal dan rendahnya literasi masyarakat Madura serta keterbatasan waktu penelitian menjadi penghambat pengembangan pariwisata halal berbasis warisan nilai spiritual pesantren kepada tahapan yang lebih lanjut. Dengan demikian, kehadiran pendidikan formal di dalam lembaga pesantren telah memberikan banyak transformasi dalam pola pendidikan pesantren dengan berbagai macam warisan nilai spiritual di dalamnya dan hal tersebut juga berdampak pada perkembangan dan ketersediaan fasilitas para santri itu sendiri

Kata Kunci: *Wisata Halal; Wisata Berbasis Masyarakat; Pesantren; Heritage.*

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## 1. Introduction

Heritage Pesantren is the oldest educational institution inherent in the life of the Indonesian nation since hundreds of years ago, pesantren is a heritage with cultural values that continue to grow in the social class of society, persisting until now as something unique with its characteristics. Currently, pesantren is one of the role models for moral education and spiritual values that are still maintained as a basis for community behaviour and actions (Winarsih, Masrifah, & Umam, 2019).

However, there is still no view of pesantren as a potential for developing halal tourism that can attract tourists both economically and morally. The potential for developing halal tourism with the attraction of Islamic boarding schools as heritage edu-tourism is to maintain and function the heritage of pesantren as moral education that must be maintained as the value of national civilization, through the development of heritage tourism of pesantren based on community tourism as halal tourism in several areas in attracting Muslim tourists, especially those who want to know and get to know the world of Islamic boarding schools more closely and there have been those that have developed in various regions in Indonesia (Wardhana, 2021a).

Heritage Pesantren is alternative tourism to reduce the hegemony of mass tourism which tends to be more capitalist in developing the tourism industry (Suarmana, Ardika, & Putra, 2017). Madura is very well known as the city of students. For this reason, researchers see pesantren as a potential for sustainable pesantren tourism heritage development.

Halal tourism is the use of free time for Muslim tourists and students to be able to enjoy with gratitude and entertain themselves from routine, tourism is an opportunity for tourism actors or caregivers, namely pesantren managers and stakeholders to develop the potential to increase interest in visiting and visiting tourist destinations. The heritage of the pesantren is not only interpreted as physical objects or relics of ancient times but also the values that have been embedded in the pesantren which until now are taught and followed by the visitors, namely the students and the community (Harjanto, Prasetyo, Santoso, & Rianto, 2019).

Pesantren is a place that is believed by students or Muslim tourists to be able to provide hospitality with the services and facilities provided and the involvement of the community around the pesantren can support their welfare both morally, socially, and economically. Halal tourism has begun to be known globally by the world's Muslim community as a lifestyle through products, convenience and service security. At the same time, pesantren has also become a

lifestyle for students globally, which is not only about traditional education with Islamic values, but also a lot of education, ranging from formal education, arts to entrepreneurs (Hamdan, Anifowose, & Annuar, 2019).

Pesantren as a tourist site is part of cultural values where religion has grown in people's lives and is a form of religious presence. Developing into small Islamic boarding schools that continue to develop according to the needs of the community or consumers, namely santri, pesantren as heritage tourism needs to be reintroduced as a history of the development of educational institutions on community behaviour in accordance with religious values. Religion as a destination for tourism development has long been an integral motif and is usually considered the oldest form of economic travel (Jaelani, 2017).

The halal tourism market and the values of Islamic boarding schools are now starting to be in great demand as a way of life that is quieter than community activities or routines from fatigue, so free time is needed with something new that can give more meaning to life and this is an opportunity for the Madurese community to develop the potential of pesantren (Juliansyah, Putri, Suryadana, Endyana, & Wardhana, 2021), which is the character of the community, besides that it can promote the attraction of pesantren destinations in order to attract visiting tourists to increase the economic growth of local communities and knowledge of pesantren values, promoting pesantren as a destination with a community-based-tourism approach (Firdaus, 2018; Harjanto et al., 2019).

As an educational institution as well as an area of a religious place, pesantren is a tourist place for students in choosing the attractiveness of each pesantren. It is at this point that a community-based approach is needed, namely the development of Islamic boarding school heritage destinations through the empowerment of local communities. This is what the Madurese community has not realized about the pesantren culture which not only has religious values but has economic elements that are in accordance with Islamic sharia. This study aims to identify how the potential for sustainable pesantren heritage development as a halal tourism destination.

## **2. Literature Review**

### **2.1. Tourism and Halal Tourism**

The definition of tourism according to the UN World Tourism Organization (UNWTO) the concept of tourism is not a "holidaymaker" but tourism consists of the activities of people traveling to and staying in places outside their environment for not more than one year in a row for leisure, business and other purposes (George, 2017). If according to Cook et al, tourism is the temporary transfer of people to destinations other than their place of work and residence, the facilities are made to meet their activities and needs (Cook, Hsu, & Taylor, 2019).

A study by Salah Wahad in Oka A. Yoeti stated that tourism is a new type of industry for economic growth in providing employment and can increase living standard income as well as stimulate other productivity sectors. (Yoety, 2008). Meanwhile, according to Jafari, the main products in tourism that must be marketed to tourists are culture and history that must be able to be retold (Wardhana, 2020b). In the history of the Arabian peninsula, people never settled and always migrated from agricultural land to grasslands or vice versa, this migration model became a typical feature of each continental period. It can be concluded that the history of tourists or tourism and the Arab-Islamic world is closely related to the history of nomadism (moving) and intellectual migration (moving people from one place to another) that has taken place since the ancient Arab period (Buchary, 2012)

In Islam, especially in Arabic, tourism is referred to as al-rihlah (religious journey) or safar (travel). Tourism in the view of Islam is always realized through spiritual journeys as in the Qur'an surah al-Ankabut verse 20: which means "say; walk on the earth then pay attention to how Allah created man from the beginning, then made again. Verily Allah has power over all

things.” The word *rihlah* has also been alluded to in the Qur'an as a routine for the Quraysh, usually traveling frequently in winter and summer. *Rihlah* has been used specifically for travel for educational and commercial purposes (Samori, Md Salleh, & Khalid, 2016). Tourism has become a new trend in the tourism industry, many products and services appear with various names for Muslim tourists ranging from Islamic tourism, Syari'ah tourism, travel, friendly tourism destinations, Muslim-friendly travel destinations, and lifestyle where everything has a different concept (Wardhana, 2020a). the same, namely meeting the needs for Muslim tourists for all activities carried out during their stay in a new place for a limited time (COMCEC, 2016).

## 2.2. Role of Islamic Boarding School/Pesantren

So far, Islamic boarding schools have only been understood as educational institutions in creating moral students, but have not seen the edutourism aspect in improving the economic sector that Islamic boarding schools have the potential to attract tourists or students who want to learn or know more deeply about the world of pesantren in a limited time, because this is a form of tourism, but not yet familiar to the community and pesantren administrators. The role of the community is also important in developing the heritage of pesantren as a community-based halal tourism destination.

According to Yoga et al that community involvement in tourism planning is determined by the community's perception of the tourism development plan itself, including how the potential economic impact, and social and environmental aspects of the livelihoods of the community around the pesantren. Pesantren sustainable tourism, one of the approaches used in this research is Community-Based Tourism or community-based tourism that involves community empowerment and their participation (Yoga, Yonce, & Putra, 2017).

Kontogeorgoulos emphasized that participation is the key to Community-Based Tourism. In other words, the development of pesantren as a tourist destination cannot be separated from the community. Community-based tourism is one of the big opportunities in the development of sustainable tourism because it is small in scale, managed by communities, and the negative impact is smaller. Community-based tourism differs from a top-down tourism planning approach (Febriandhika & Kurniawan, 2019).

According to Yoga, Yonce, & Sons, Community-Based tourism was developed in the 1990s with the aim of introducing a bottom-up approach that would provide real and comprehensive community participation at all levels of pesantren tourism development in the form of heritage tourism as a tourist destination. Thus, community-based tourism is an effort to create a sustainable tourism industry by prioritizing local communities in planning tourism development. Community-Based Tourism (CBT) involves skill development and income generation among local communities so as to empower them through the creation of job opportunities (Yoga, Yonce, & Sons, 2017).

Developing the potential of Islamic boarding schools as sustainable tourist destinations in local communities and utilizing Islamic boarding schools' facilities and services as an attraction in improving the economy around Islamic boarding schools and attracting students as tourists globally is something that must be a concern to attract the potential of Islamic boarding schools as tourism. This is in line with the potential of pesantren in Madura which does not only focus on religious values in santri and the pesantren community but pesantren can be understood as a pesantren heritage that can develop in economic aspects that can improve the welfare of students and the community when visiting while at the pesantren (Huda, 2018).

## 3. Method

Data were collected through observation, interviews with *purposive sampling* involving village leaders, and Gunung Salak village officials, such as Perbekel, Bendesa Adat, Kelian Dinas, Kelian Adat, and Badan Perkreditan Desa, Pokdarwis, and Head of BUMDes. The collected data

were tabulated and validated through FGDs (*Focus Group Discussion*) to be further analyzed with qualitative descriptive (Utama dan Mahadewi, 2012)

### 3.1. Research Stage

This research is descriptive with a qualitative approach to get a comprehensive, in-depth picture of the perceptions and experiences of individuals in the potential for developing sustainable Islamic boarding schools as community-based tourism destinations (attractions). Samples were taken purposively (Raj & Griffin, 2015).

The research technique used in this research is the observation of several heritage pesantren that have the potential to develop halal tourism in Sumenep Madura and in-depth interviews with managers and the community around the pesantren regarding the potential for halal tourism in Madura (Lanui & Bunnag, 2017).

The research stages regarding the analysis of the community-based tourism approach to the development of a sustainable pesantren heritage potential as a halal tourism destination. First, determining the object of research in four districts in Madura. The second stage is the formulation of how the potential for sustainable halal tourism heritage development as a halal tourism destination is with a Community-based tourism approach. In the third stage, it is known that the heritage development test of pesantren has the potential as a halal tourist destination (El-Gohary, 2020).

The primary data of the research is the result of in-depth interviews with pesantren actors or caregivers as well as administrators related to the process of developing a sustainable pesantren heritage potential as a halal tourism destination in Madura. While secondary data is the result of reading literature and document notes that support primary data so that it can be processed into a new finding in the development of potential halal tourism destinations in Madura, after directly observing the current process of developing Islamic boarding schools (El-Gohary, 2016).

### 3.2. Data Analysis Techniques

The data analysis technique is a process of simplifying data into simpler forms so that it is easier to understand and implement (Pratama, Wardhana, & Nugroho, 2020). Miles and Huberman explained that data analysis activities are carried out continuously until the data is saturated. The four stages in the data analysis were systematically proposed by Miles and Huberman.

#### a. Data collection

The data obtained from the observation results from participating in interviews and documentation were recorded in field notes consisting of reflections and descriptions (Wardhana, 2021b). Reflection notes are an effort to record everything that happens in the field in the form of impressions, comments, and researchers' interpretations of the findings found and are data for the next stage, while descriptions are natural data that give what is seen, heard, felt, witnessed and experienced by the researcher related to the phenomena being studied found during a visit to the boarding school. In order to get this note, the researchers conducted observations and in-depth interviews with informants.

#### b. Data reduction

Data reduction is a process of selection, focusing, simplification, and abstraction of data that is quite large in number obtained in the field. Data reduction was carried out after the data analysis process during the research took place until the report was compiled, so that final conclusion could be drawn and verified.

#### c. Data presentation

In qualitative research, the data and information obtained in the field can be done in the form of brief descriptions, charts, and relationships between categories, the data is presented according to the data obtained in research in the field so that researchers will be able to master the data and

not be wrong in analyzing data and drawing conclusions. Data presentation aims to simplify complex information into simple and easy-to-understand data.

*d. Conclusion*

Drawing conclusions is the researcher's effort to find or understand the meaning that occurs in the field and find patterns of regularity, clarity, and causality or propositions. The conclusions drawn are then verified by looking and questioning again while looking at the notes in order to obtain a complete understanding.

## **4. Result and Discussion**

### **4.1. Pesantren as a Place of Islamic Cultural Heritage**

Pesantren is one type of Islamic education in Indonesia that is traditional to explore Islamic religious knowledge and practice it as a daily life guide or called *tafaqquh fiddin*. During the colonial period, pesantren was the educational institution that had the most contact with the people and it would not be an exaggeration to state that pesantren was an educational institution for grass-roots people who were deeply integrated into their lives (Wardhana, 2020a). Pesantren is an educational institution that is growing and its existence has received recognition from the community. Pesantren educational institutions have produced many ulama, community leaders, intellectuals and religious teachers who have contributed to the needs of the community. By definition, pesantren is a traditional Islamic educational institution to learn to understand (Agussandi, 2013).

The lack of data about pesantren, either in the form of manuscripts or other historical relics that explain the early history of the revival of the pesantren, makes the message descriptions related to it very diverse. However, this deficiency has become a determining factor for continuing to make the history of pesantren as a study material that never runs dry.

Besides that, the lack of historical records of this pesantren also makes its own reason for continuing to trace the historical trajectory of Islamic boarding schools in Indonesia on an ongoing basis. It is undeniable that Islamic boarding schools play an important role in providing education for the Indonesian people, especially religious education. Pesantren is an Islamic educational institution that is very old, and has grown hundreds of years ago, which has at least five main elements, namely *kyai*, *santri*, huts, mosques, and teaching religious sciences. In determining when the first pesantren was established in Indonesia, it is necessary to first trace when the first time Islam entered the archipelago. There are various opinions about when the entry of Islam in Indonesia, there are those who argue since the seventh century, but there are also those who argue since the eleventh century (Prabowo, Abd Rahman, Ab Rahman, & Samah, 2015).

Apart from the debate about when to convert to Islam in Indonesia, the occurrence of more intense contact between Hindu-Buddhist and Islamic cultures began around the thirteenth century when there were trade contacts between the Javanese Hindu kingdoms and the Islamic kingdoms in the Middle East. In determining when the first pesantren was established in Indonesia, it is necessary to first trace when the first time Islam entered the archipelago. There are various opinions about when the entry of Islam in Indonesia, there are those who argue since the seventh century, but there are also those who argue since the eleventh century.

Apart from the debate about when to convert to Islam in Indonesia, the occurrence of more intense contact between Hindu-Buddhist and Islamic cultures began around the thirteenth century when there were trade contacts between the Javanese Hindu kingdoms and the Islamic kingdoms in the Middle East. Winarsih et al mention the conclusion about pesantren that pesantren is an institution that functions to maintain the orthodoxy of Islamic teachings in Indonesia (Winarsih et al., 2019).

Geertz describes pesantren as the pinnacle of old-fashioned culture, which is more focused on morality or behavior that is in accordance with religious teachings and being obedient to the teacher, such as accepting everything that happens to him and life where everything has been arranged by Allah, this is what is assumed Geertz about pesantren (Rofiaty, 2019). In contrast to the researchers who came after him, Dawan Raharjo, Manfred Ziemek, and Horikoshi, they describe it as a dynamic institution that encourage modern social change (Amri, Tahir, & Ahmad, 2017).

Indonesian government felt that the existence of pesantren was important in developing local cultural values of Indonesia in global development. Indonesian Constitution of National Education System No. 20 of 2003 established that Pesantren's was on the same level as other formal education (Amri et al., 2017). Pesantren in this case blended the Arabic culture which was related to the Islamic teaching with each of the local cultures where pesantren was built. As a result, pesantren had a tradition of developing local wisdom and Indonesian local perspective (Juliansyah et al., 2021).

In pesantren, there is a study of the yellow book or a book containing the science of Sufism written by ancient Sufi experts. This tradition of studying the yellow book keeps the existence of pesantren as a traditional Islamic educational institution in Indonesia maintained. In addition, the tradition of learning the yellow book has given birth to noble values developed in pesantren, such as the attitudes and behavior of students who are *tasâmuh*, *tawassuth*, and *tawâzun* (Winarsih et al., 2019).

*Tasâmuh* here means tolerant in dealing with different opinion. *Tawassuth* means a wise attitude that focuses on justice in the midst of living together, and can be an example for others, so that it can be constructive. *Tawâzun* means balance in serving Allah SWT, being respectful to fellow human beings, and to the environment (Pratisti, 2017).

Pesantren is an embodiment of Islamic culture due to the acculturation process of Islamic teachings brought from the Middle East to the archipelago culture. Acculturation is needed to fuse the indigenous culture of the archipelago which is rooted in animistic spiritual traditions and Hindu-Buddhist dynamism. The pattern of Islamic spirituality in the archipelago is *syar'i*, although it still carries the innate Hindu-Buddhist tradition as a hereditary culture. This cultural pattern is inseparable from Walisongo's *da'wah* model which has indeed driven the indigenization of Islam as an expression of "cultural Islam" (Said, Pongsibanne, & Shobariya, 2020). This process has gradually succeeded in realizing an order of life for the santri community that is mutually peaceful side by side with adherents of other religions. The main characteristic of pesantren like this is the main characteristic of the philosophy of the archipelago which emphasizes unity, stability, security, and harmony (Wardhana, 2021a).

#### **4.2. The Concept of Heritage in Islamic Boarding School/Pesantren**

In the book *Heritage: management, interpretation, Identity*, Peter Howard defines heritage as everything that people want to save, including material culture and nature. So far, cultural heritage has been shown more publicly to cultural heritage, such as various objects stored in museums, even though according to Howard, everyone also has a background in life that can become their own heritage. Referring to the Indonesian heritage preservation charter which was declared in Ciloto on December 13, 2003, heritage was agreed to as heritage. Indonesian heritage includes natural heritage, cultural heritage, and heritage. Natural Heritage is a special natural formation. Cultural heritage is the result of the creativity, taste, initiative, and special work of more than 500 ethnic groups in the Indonesian homeland, individually,

In Heritage boarding schools, destinations are the values of religious education that are classically in the midst of society, and in this case, pesantren can be seen from two Islamic approaches as a cultural conception called the great tradition, while Islam as a cultural reality is called the little tradition or local tradition (a local tradition). The great tradition of Islam, of

course, is Islam which is seen as a normative and original doctrine, permanent, or at least an interpretation that is strictly adhered to the basic teachings. In a narrower scope, this doctrine is embodied in the conceptions of faith and sharia which regulate the pattern of thinking and acting of every Muslim. This great tradition is often called the central tradition which is contrasted with the periphery.

### **4.3. Madurese Pesantren as Halal Tourist Site**

In the development of pesantren in Madura, it is more of a cultural reality that is very adapted to the Madurese community with friendliness to guests or tourists and this is an indicator of the potential of developing pesantren in Madura and has always been maintained until now the values of pesantren and local communities are a synergy. is a place of tourism for students who want to travel or understand spiritual education for actualization in self-development in meeting the needs desired by students. One of the examples was Pondok Pesantren Annuqayah (PPA) the oldest boarding school in development is more than 13 decades old. Quantitatively, PP Annuqayah has developed quite rapidly, especially since the 1980s. In fairly old age and a population of almost six thousand students, of course, there are dynamics and variations in educational activities carried out by PP Annuqayah. With the concept of a federated pesantren model, namely pesantren in one unit under one foundation. This started when Kyai Abdullah Sajjad founded his pesantren called Latee in 1923.

The initiative was carried out when the Annuqayah in the Lubangsa area, which was founded by Kyai Syarqawi, could no longer accommodate his students. The establishment of the Latee area was then followed by the establishment of other areas. Until 1972 Annuqayah already consisted of five regions, all of which were brought up by the descendants and son-in-law of Kyai Sarqawi. With the concept of a federated pesantren model, namely pesantren in one unit under one foundation. This started when Kyai Abdullah Sajjad founded his own pesantren called Latee in 1923. The initiative was carried out when the Annuqayah in the Lubangsa area, which was founded by Kyai Syarqawi, could no longer accommodate his students.

With the development of the Annuqayah Islamic Boarding School as a federation, it becomes an opportunity in developing it as a halal tourist destination in the field of edu-tourism as the main capital, namely the development of pesantren followed by higher students as seen from various developing areas without losing the uniqueness of being one pesantren and the same curriculum. become the main attraction in tourism development, especially in Madura, which is very well known as Islamic boarding school education as the main factor in one's behaviour towards society.

Based on Law No. 10 of 2009 concerning tourism, what is meant by tourism is various kinds of tourism activities supported by various facilities and services provided by the community. Tourism is a travel activity carried out by a person or group of people by visiting certain places for the purpose of recreation, personal development, or studying the uniqueness of tourist attractions visited on a temporary basis (Jaya & Ariana, nd). An Islamic boarding school is a place for Edu-tourism in the spiritual journey of students and the community with the motivation to live a calmer life with the blessing of knowledge that is taught with simplicity and sincerity and is easier to reach from an economic point of view where the facilities and services of the boarding school are, all the same, there is no difference in learning all knowledge and life at the boarding school.

However, there is a transformation in service at the Islamic boarding school which makes it more attractive to the santri in the pesantren, such as the dining facilities no longer for the students to cook for themselves, but are provided by the pesantren by utilizing local community personnel to be able to provide services to the students, as well as by washing, there is already a laundry, washing people live pay in every month. Santri now only have to enjoy all the facilities



and services of the pesantren and just study. Meanwhile, the facilities and services provided by the students or those provided by the pesantren (Rofiaty, 2019).

Currently, Islamic boarding schools do not only focus on religious education but also focus on formal education and this attracts students not only to study religious issues but also to think about formal schools which have a positive impact on human resources in their next life, especially in responding to challenges outside the pesantren (Wardhana, 2020b). For other formal schools, indicators are needed to measure school effectiveness. One of the education leaders, Philip Kottler, as quoted by Viethzal Rivai Zainal, in his research stated that formal education has a very strategic role in the economic development of a country (Ramin, 2020).

The presence of formal education has given a lot of transformation in the direction of pesantren education and has affected the availability of santri facilities. This has become a concern for all pesantren, namely that the world of formal education cannot be avoided for the needs of students. Therefore, pesantren has become halal edutourism which is now an opportunity to be developed into a tourist destination in Madura (Wardhana, 2021a).

As an Islamic educational institution, the Islamic boarding school or pesantren was the first institution in Indonesia which supported the continuity of national education before this country gained its independence. Islamic boarding schools have been developing not only as an institution to study the Holy Qur'an and *salaf*/Islamic teaching but also as a community that maintains the authenticity of Indonesian culture. In addition, pesantren was able to reconstruct an indigenous culture of Indonesia which was loving peace and respect for the other from global disruption of culture. Pesantren also aspired to the Indonesian education system which focused on the Islamic curriculum, starting from elementary to higher education such as a university.

## 5. Conclusions

In this study, the heritage potential of pesantren as a halal tourist destination is an opportunity for the Madurese community to be developed and managed in the form of a sustainable industry which can later function as information regarding religious values that have become the cultural basis of the Madurese community. As for the obstacles in this research, namely the lack of understanding of halal tourist destinations and the low literacy of the Madurese community as well as the limited time in research which becomes an obstacle to further tourism development, the heritage of the pesantren is the identity of the Madurese community who maintains religious values and this must be maintained and preserved. Seta can be promoted as an attraction for the Indonesian community, which is predominantly Muslim.

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