

The Development of Halal Tourism Destinations Model Based on Art Culture Performers of Sapi Sonok Madura in Pamekasan Regency

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ABSTRACT

This research aims to create a model for the development of halal tourism destinations based on the perspectives of the actors of the *Sapi Sonok* culture in Pamekasan, Madura. The challenge for tourism development after the pandemic is forming a concept that adheres to local wisdom. Cultural tradition can inspire the development of tourism destinations without exploiting the values of the local residents. The phenomenological approach was employed through an interpretive paradigm, and four informants were recruited through purposive sampling. Data were collected through in-depth interviews, documentation, and observation. Meanwhile, analysis techniques use bracket; intuitive; analysis; and description. The research reveals, first, the artistic philosophy of the actors forms social cohesion even though there is competition within it. The actors' philosophy includes beauty contests and the beauty of animals; *tancek-guyup*, harmony, and gratitude as well as social cohesion. Second, harmonious forms of cultural identity are adapted to local values. Halal tourism communication methods include observation, accessibility, amenities, and promotion of business actors. Finally, the right model is the one to develop halal tourism destinations based on the cultural actors of the



INTRODUCTION

The Indonesian government is committed to managing tourism economic growth through the Ministry of Tourism and the Creative Economy. Monitoring and evaluation activities carried out by the government in areas outside Java have recommended several places with great potential for the tourism sector. After the pandemic, many new destinations emerged and became alternative destinations for domestic tourism.

The concept that is currently being developed is halal tourism. Halal tourism is becoming a trend and is in high demand by both domestic and foreign tourists, thanks to Indonesia being the largest Muslim country in the world. Post-pandemic tourism activities have started to flourish, for example in China (Akhtar et al., 2019; El-Gohary, 2020), Turkey (Boğan & Sarıuşık, 2019; Yağmur & Aksu, 2020), India (Hassan & Sengupta, 2019; Prayag, 2020) and Indonesia (Qital et al., 2022; Sholehuddin et al., 2021). Various efforts have been made to attract tourists to increase visits and regional economic value. Various novel marketing concepts in the tourism sector emerged, including eco-friendliness, local wisdom, nature preservation, maritime conventions, and halal tourism.

Globally, Indonesia is the largest Muslim country with around 217 million Muslim population, which equals to 87.19% of the total national population and 12.9% of the total Muslim population in the world (Destiana & Astuti, 2019). This data indicates a potential for Indonesia to become a role model for halal tourism

management for other countries that are even more advanced or developing. This indicator refers to the Global Muslim Travel Index (GMTI) developed by Crescent Rating, which announced that Indonesia would rank second in 2022. The growth rate for halal tourism is very significant, reaching 70%. The GMTI is a reference for halal tourism criteria for countries in the world, as it is predicted that in 2030, the number of Muslim tourists will increase up to 230 million, thus giving Indonesia an opportunity to become a big market for Muslim tourists from abroad (Cuesta-Valiño et al., 2020).

The concept of halal is seen from two perspectives: religion and industry. The religious perspective stems from the law of what products can be consumed by Muslim consumers. Meanwhile, from an industrial perspective, businesses should carefully guarantee whether a product is halal or not to increase the intangible value. For example, food products whose packaging contains a halal label are more attractive to Muslim consumers (Cuesta-Valiño et al., 2020).

Tourism actors acknowledge the growing interest in halal tourism from an industry and research perspective. According to Islamic teachings, halal tourism can be summarized by all objects or actions permitted to be used or involved in the tourism industry (Battour et al., 2022). Therefore, the successful development and marketing of halal tourist destinations must be guided by applying Islamic teachings and principles in all aspects of tourism activities. The concept of halal tourism and

the components that make up the industry influence the concept of halal tourism itself. It provides worldwide examples of some of today's best practices. The government should contribute to developing Indonesian Halal Tourism through online promotion support and integration system tourism (Effendy et al., 2021; Purnomo, 2022).

Identifying the right terminology and explanation for the concept of Halal tourism is challenging. The most used terms are 'halal tourism' and 'Islamic tourism' (Suban et al., 2021). Due to the multidisciplinary scope of the subject matter, there needs to be clarity regarding the two terms.

Consequently, the terms researchers often use interchangeably in conceptual and empirical papers as if the two concepts are similar. Tourism destinations that are recognized worldwide and invite many tourists have excellent facilities, technology, and security (Bernardi, 2018; Sotiriadis, 2017; Utami & Suryadi, 2021a).

As religious tourism, halal tourism follows Islamic teachings regarding behavior, clothing, and diet. On the other hand, it is said that Islamic tourism attracts many tourists who are fully interested in the so-called Islamic culture (Basyariah, 2021; Islam, 2020). Further, Slamet et al. (2022) also claim that Islamic tourism is not limited to religious tourism but extends to all forms except those contrary to Islamic values. Therefore, both concepts have vague and definitive ambiguity in terms of Islamic law, target customers (i.e., Muslim or non-Muslim), location of activities (i.e., destination attributes), products and services offered (i.e., food, facilities), and travel purposes.

In short, halal tourism is "any object or act of tourism permitted according to Islamic teachings for use or involvement by Muslims in the tourism industry." The definition considers Islamic law (*shari'a*) as the basis for providing tourism products

and services to target predominantly Muslim customers, such as Halal hotels (*shari'a*-compliant hotels), Halal resorts, and Halal restaurants. The definition claims that the location of the activity is not limited to Muslim countries. It includes services and products designed for Muslim travelers in Muslim and non-Muslim countries. Furthermore, the definition assumes that the purpose of travel does not have to be religious. The definition is one of the common motivations for tourism.

Several practices related to Halal tourism have been observed. The practices implemented in some of these destinations can be a benchmark for other destinations to target Muslim tourists and market these destinations as Muslim Friendly Destinations. For example, the number of Sharia-compliant hotels is growing in several Muslim and non-Muslim destinations. This destination promotes hotels that claim to be Shariah-compliant as Muslim-friendly hotels (Boğan et al., 2020). Muslim-friendly hotels serve Muslim guests with all services according to Islamic teachings, such as Qibla Direction, halal food, alcohol-free drinks, and prayer rooms with the call to prayer (Musa et al., 2021; Suci et al., 2021).

The series of halal tourism concepts can be studied under one big umbrella through Schutz's phenomenology. According to Tada (2019), every individual is present in a stream of consciousness obtained from reflecting on everyday experiences. By assuming the existence of other people's reality which is mediated by way of thinking and feeling, the reflection is passed on to other people through their social relations. According to Schutz, phenomenology as a method is formulated as a medium for examining and analyzing the individual's inner life in the form of experiences regarding phenomena or appearances as they are, which is commonly called the stream of



consciousness. Moreover, this awareness contributes to the concept of live interaction so that the connection with halal tourism forms a concept or model of interaction with human involvement and local wisdom values.

Reflecting on the concepts and theories above, the *Sapi Sonok* culture in Madura has two intersections, namely, between the concepts of religion and culture. Therefore, many parties intend to develop halal tourism from his traditional tourism. However, this is more challenging than one might imagine because the cultural conditions and local people still need to fully understand the proper method for developing tourism as desired. Halal tourism is one of the strategies to display a modern culture (Rhama, 2022; Shin et al., 2022). Some of the efforts that have been made towards halal tourism include not involving female dancers and singers anymore, no activity of giving money (*sawer*) to singers and dancers, and even orgies after the contest is over. A breakthrough to start halal tourism is by using cultural stereotypes to enhance cultural values (Firdaus, 2023) and accommodating travel vlogs on YouTube (Utami & Suryadi, 2021).

The scope of communication in halal tourism can be explained in three ways: promoting cultural heritage values and the concept of halal, sustainable communication carried out by the cultural community, and stakeholder collaboration with the community. Therefore, the basic theory used in this study relates to the theory of persuasion, which focuses on the formation of tourism communication messages on the behavior and attitudes of tourism actors (Cheung & Song, 2023; Liu et al., 2023). This is linked again to forming the concept and promotion of halal tourism of *sapi sonok*. In terms of targeting the problem of community involvement, the

theory of community involvement in sustainable communication is part of seeing decision-making and ongoing support for the concept of halal tourism (Reindrawati, 2023; Wang et al., 2021). This research focuses on establishing the right model based on local wisdom so that halal tourism becomes a new forum for community empowerment and not a place for economic exploitation of the residents.

METHODOLOGY

This research employs phenomenology as the research method. The phenomenological approach is a way of renewal to look at the relationship between humans and the environment and study the relationship between them. Furthermore, the big challenge in the phenomenological approach is the depiction of the close relationship between humans and the world which is interrelated with formal subjects. This qualitative research has the object of *sapi sonok* halal tourism, and the research subjects is the cultural managers of *sapi sonok*.

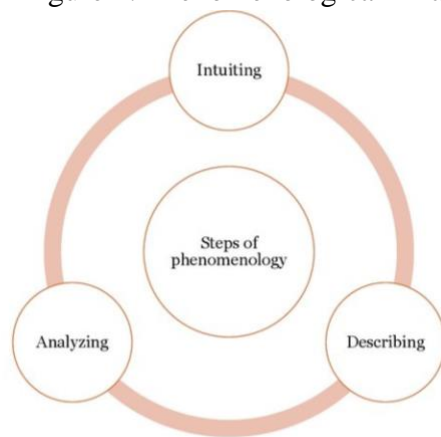
The aim is to understand the relationship between humans and the world. Meanwhile, this research was conducted in Pamekasan Regency, Madura, East Java Province. The sampling technique used in determining informants is purposive sampling (Sugiyono, 2017). The considerations in determining the informants adjusted to the goals of the research. Criteria for informants include a) the actors of the *Sapi Sonok* tradition; b) the owner of *Sapi Sonok*; c) being involved for more than five years in managing the *Sapi Sonok* tradition; and d) belonging to the cultural community in Pamekasan. Adhering to these criteria, four informants were recruited.

Data collection techniques used are in-depth interviews, observation, and documentation. From data collection



activities, the data obtained includes primary field data and secondary data of additional documentation. Meanwhile, the analysis technique used is bracketing by phenomenon identification, intuitive through the researcher's meaning and understanding of phenomena; analyzing by coding and categorizing phenomena; describing, defining, and reviewing findings (Cresswell, 2017).

Figure 1. Phenomenological Analysis



Source: (Creswell, 2017)

Previous studies have helped form a frame of mind and find research gaps (Rhama, 2022), describing qualitative research and finding that the main support in developing tourism destinations in Madura was only from foreign investors. Meanwhile, Hasan et al., (2022) mentioned that the obstacle to halal tourism comes from the local value understanding and community culture literacy. In the Madura phenomenology research case, Zakik et al., (2022) described local values and local wisdom that enhance halal tourism. Thus, this phenomenology research builds a new element in the context of community, local wisdom, and halal tourism.

RESULTS AND DISCUSSIONS

The Philosophy of Art Culture and the Performers of Sapi Sonok Madura

The *Sapi Sonok* culture is a tradition that has existed on Madura Island for a long time. Each region, from Bangkalan, Sampang, and Pamekasan to Sumenep, has its characteristics in interpreting and creating the animal's identity. *Sapi Sonok* is generally interpreted as a contest representing each region in Madura. A cow itself is decorated to make it beautiful according to the identity or characteristics of each of these regions.

The tradition and culture of *Sapi Sonok* itself is a contest showing the beauty of cows in Madura, and this activity has been going on since the 1960s. The emerging culture represents the daily life of the Madurese people who work as farmers. The cultural slice that influences the existence of *Sapi Sonok* is the Madurese traditional art and agrarian culture of the Madurese people in managing agricultural land. This animal itself is a type of bull race as well, but for cows of the female sex, and what is contested is the beauty of the cow when walking and dressing.

Pamekasan is the first area where the *Sapi Sonok* was initiated and held by residents of Batu Kerbui on the north coast of Pamekasan. Historically, every time farmers finished plowing the fields, they usually bathed their cows. After being bathed, the cows rested on a *tancek* pole. Other farmers also carried costumes in a patch of dry land, so it looked crowded. This habit makes a ritual or a kind of activity that is always done every day. This increases the excitement and harmony among farmers. On the other hand, the cow killed is a source of pride for the owner. In other words, the cow is displayed and exhibited to show how much the owner cares for his pet so that the pet looks very well cared for and has a good appearance.

In its development came the idea of the farmers to choose and compete which cow is the cleanest and neatest standing. The pair of cows are also then dressed up with other beautiful accessories. Then from this, the tradition of the *Sapi Sonok* emerged, which in the end became a culture of the Madurese people in general. In its development, cattle are an adhesive for social relations but also have cultural and technological significance. For Pamekasan's history, these cattle have become their own pride. The regent has received an award as a regent with a serious concern for cultural preservation because of his commitment to preserving this *Sapi Sonok*.

As for the socio-cultural aspect, *Sapi Sonok* brings the social relations of the Madurese people closer together. From a cultural point of view, this *Sonok* is a product of creation and a source of pride for the community. From the technological aspect, technology was born to breed quality cattle and maintain the sustainability of the Madura cattle species. In addition to technology that can develop and maintain the quality of the cattle, the treatment also plays an important role in the quality of the cattle. *Sapi Sonok* needs extra care to become superior cows. Once a month the cow owner gives herbal medicine in the form of corn flour dough mixed with palm sugar, onions, green onions, tamarind, coconut, and eggs. Twice a month, *Sapi Sonok* is also given fresh milk mixed with 25 egg yolks. This type of cow receives extra care and training from the age of one month to walk upright and look graceful.

The appearance of the cow contest is wearing a golden sash around the neck and chest. *Pangonong*, a wooden frame beautifully carved with a combination of red and golden yellow, is also attached to the neck of the cow. At the head, it is attached to a wooden *Panongkok* decorated

with golden beads. The sash that covers the cow's neck is decorated with various colorful beads. Before the event started, several cow owners danced while herding their cows around the field. The *Saronen* band, consisting of three *Kenong* (traditional musical instruments such as gongs) players, one drum player, one gong player, two trumpet players, and two *Kecer* (group of traditional dancers and singers) players, accompany the pair of cows, who walk with their heads erect like models.

Sapi Sonok owners are also competing and vying to preen their cows to be the prettiest. Assessment in the Cowboy contest aside from the beauty of walking is also the clothes worn by the cow partner, which also determines the compatibility of the cow couple when they arrive at the finish line, the forelegs of the two cows' pair must simultaneously climb onto the altar made of wood and that determines the win or not in the contest.

The informants involved in this study stated that the art and culture of *Sapi Sonok* have philosophical value for all Madurese people, especially Pamekasan. This condition stimulates the local community to introduce the cattle to other regions and even internationally. The advantage causes and cultural identity materialized at the Pamekasan area. Informants interpret the cows as a cultural identity, where all cows are philosophically a pair of cows dressed up beautifully and then climbing to the dividing line. *Sonok* comes from the word "*soko na noko*," meaning his feet are up. It originates from plowing rice fields in the West Dempo, Kecamatan Waru Pamekasan Regency. The tradition of the community after the harvest is to gather in a place; the next activity is to bring the cows together in pairs, the tools to plow the fields are taken, and the cows walk.

Meanwhile, compared to bull races, this *Sapi Sonok* art has yet to become popular with bull races. *The Karapan Sapi*



is the main icon of Madura Island (Rusmiyati et al., 2021). However, for the Madurese, both have the same level of popularity and are commensurate. It is just that according to the informant, bull races were more widely introduced outside the island because at that time there was a government program to display a culture that reflected the identity of Madura Island. The *Sonok* is always busy and eagerly awaited by the Pamekasan people to compete in this tradition. It refers to a type of cow, which has been around for almost 50 years and is an event that people look forward to after harvesting activities. This situation expresses gratitude for being given a large harvest and better survival.

Figure 2. *Sapi Sonok* Contest



Source: Research Data (2022)

The persistence of the arts and competition of this animal amid the onslaught of modernization is an achievement and pride for the people in Madura. Even though the Madurese live amid modern technology today, they are still capable and consider this art a part of life that should not be forgotten. The technology makes the art very popular and still exists and survives in Pamekasan Regency and its surroundings. The main factor in the existence of *Sapi Sonok* is that there are still many enthusiasts for this artistic tradition. Previously, this activity was carried out for competitions or contests, in the last two years after the

pandemic, it was no longer contested. Nevertheless, now it is a contest featuring the prettiest cow.

Another aspect that makes the *Sapi Sonok* a contest is the assessment for this competition is very difficult. There were many aspects and chaos after the competition, starting from the destruction of the competition field and the surrounding facilities and infrastructure to *Carok* (an act of killing using a sickle to protect self-esteem). To overcome the occurrence of such actions, the organizers of cattle have formed a Madura-wide association that has the vision of maintaining local wisdom and preserving cattle, maintaining friendship between cattle actors and the community, and finally, for business purposes. This association maintains the tradition so that it continues to exist and is introduced to all corners of the region and abroad.

The challenge for artists and organizers of the *Sapi Sonok* culture lies in how to preserve the culture existence and existence of this culture amid modernization. Especially during a pandemic, this activity could not be held on an ongoing basis due to a policy limiting activities in public places. At that time, the activities of the cow contest were stopped, and not a single contest was being held on Madura Island. However, each owner of the female cow is still cared for and treated the same as when he was about to enter the contest.

The current condition collides with Foot and Mouth Disease (FMD) in cattle and goats. FMD creates a challenge for cattle owners and organizers. Because, of the phenomenon of foot and mouth disease, there are many cows die, and even their conditions are very unhealthy. So that affects the appearance of the cow itself. Decorated cows can also be traded; this contest increases the selling price of the cows. Cows participating in the *Sapi Sonok*

art can be categorized as super and prime quality cows.

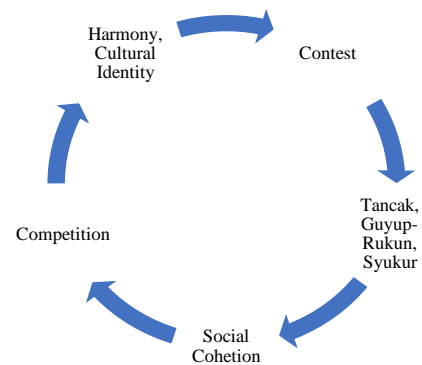
Efforts are being made to keep the Sapi Sonok tradition and culture alive by continuing to hold these contests and activities on an ongoing basis. According to the informant, an effort has been made to increase the frequency of holding contests. Implementation can be held every two weeks, or it can also be once a month. Furthermore, the involvement of communication between associations makes it a place for coordination and maintains the dignity of this cultural identity. Cultural identity is always interpreted as a very positive thing for all citizens. The pride of every citizen in introducing the *Sapi Sonok* culture both in the Madura region itself and outside Madura and even abroad is an effort and a form of pride for the Pamekasan people, especially in maintaining this culture. They even carry out regeneration or, in other words, maintain tradition by passing on and providing social learning to the next generation.

In the development of the Sapi Sonok tradition in Madura, especially in the Pamekasan area, the cultural philosophy and tradition have become very deep. This is because this tradition is already tied to the daily activities of the local community. At the same time, cows are animals that are mostly owned by residents. In his journey, the author records the philosophy of the cow into five aspects, namely a beauty contest and animal beauty; *tancek-guyup*, harmony, and gratitude; social cohesion; competition; and compatibility of cultural identities.

These five philosophical values are very attached to the daily life of the Pamekasan people, especially when they raise cows. This cow makes the lives of residents more harmonious and peaceful. Even though this tradition is very

competitive, it builds its own cultural identity and pride as a Pamekasan citizen.

Figure 3. The Cultural Philosophy of *Sapi Sonok* Madura



Source: Research Data (2022)

Meanwhile, people already know that this cultural identity must not be lost and must continue to exist in everyday life. This situation is because this activity also attracts the attention of foreign and domestic tourists to come to Pamekasan and enjoy cow contests. Therefore, philosophically, the contest must still be maintained so this cultural identity can be well publicized. The main goal is to introduce this culture to a more global scope and scope, such as the *Karapan Sapi* culture.

Halal Tourism Communication and Sapi Sonok Arts

Generally, the shift in values amid modernization and acceleration of technology opens challenges for *Sapi Sonok* actors in Pamekasan, Madura. This phenomenon is due to a large amount of technical information roaming and being accessed by the public, so much new entertainment is created. Meanwhile, the cow itself is classified as a traditional art entertainment. The concern is aimed at the

younger generation for their disinterest in preserving this culture.

Suppose it relates to the increasingly incessant government programs to encourage various regions to explore nature and the potential of the area to become tourism potential, cattle have an opportunity for this. Moreover, the cow is considered an icon or identity of Madura, especially Pamekasan. Furthermore, this can also be projected as an effort to overcome the degradation of young people's desire to preserve this art.

Basically, the actors of the *Sapi Sonok* art themselves have strong reasons to be directly involved. Hereinafter, they also have high motivation to maintain Pamekasan traditions and cultural identity. Informants from the perpetrators of this cow, on average, have reasons to continue the legacy of their families or fathers. Owned cows are a legacy passed down for generations and must be cared for and preserved in contests in the following years.

In guarding *Sapi Sonok* to be contested, some rules must be maintained to maintain the authenticity status of Madura cattle. In the contest, the cows that are contested must be native Madura cattle, not cows derived from marriages with other types of cattle. As time goes by, lots of limousine cattle come to the cattle breeding and selling business in Madura. The characteristics of limousine cattle are more popular because of their bigger and more promising body postures. Meanwhile, when compared to Madura cattle, they have a smaller body than a limousine. Based on this, the association forbids crosses between native Madurese cattle and limousines.

Paguyuban Sapi Sonok (the family-based community for reaching goals) is an extension of all Madurese people to preserve culture. Especially if it is related to the concept of tourism that is currently

developing. Madura has tourism potential through cows after being popular with *Karapan Sapi*. Reflecting on previous experience, cultural tourism with a halal label creates a separate system forming a tourism ecosystem. Many perpetrators of cow agree to make this art a halal tourist destination and contain cultural elements.

Tourism itself is an activity that is considered dynamic, involves many people, and revives various business fields. In various cases in other regions, it can increase regional income to form an identity and symbol or icon of an area. This labeling helps popularize culture in an area to be better known in other areas and even abroad. Meanwhile, tourism there is an important aspect of governance and creating success. This important aspect is the communication carried out in the tourism sector, where all stakeholders who have a connection in managing a tourist destination are involved in building it better.

The role of communication in tourism is very important both in aspects and components of tourism. Communication helps tourism marketing with various marketing elements, and communication plays a role in managing content. In the communication media, various communication media are available as marketing channels, destinations, accessibility, and human and institutional media channels. Furthermore, tourist communication also plays a role in preparing message content that must be conveyed to the public or tourists about what they should know about marketing media, destinations, human resource accessibility, and tourism institutions.

Meanwhile, the owners of *Sapi Sonok*, who were informants in this study, agreed to make Sonok Cows a halal tour in Pamekasan. Halal tourism means that the cow tradition no longer involves dancing and singing processions women perform.



In addition, before the cow procession or tradition is held, all residents perform or hold recitations or remembrances beforehand. Residents to bring up the concept of a Halal tourism version of Madura Island. Because according to them, Madura has a Muslim-majority population and many large Islamic boarding schools. Finally, the integration between Muslim culture and the *Sapi Sonok* tradition can be united in halal tourism.

Reflecting on the concept above, the Pamekasan people have voiced ideas through the Sapi Sonok Association to elevate this culture and art to become a symbol or symbol of Madurese culture. Because this activity contains a deep philosophy and can bring in both domestic and foreign tourists, some of the members of the association still do not fully understand the importance of tourism communication to explore cultural potential without exploiting it.

Another thing that can be explored from the *Sapi Sonok* is the motive for organizing this activity. The intention to be clearer, the community has begun to be introduced to and given the education that when Sonok cows are used as a halal tourist destination, local people will often intersect with business motives. In practice, it must be introduced so that residents are not surprised and can be empowered independently without dependence on money. In principle, the motive for organizing the cow itself is also based on buying and selling or business motives. Eventually, it is manageable for local Pamekasan people.

Almost all members of the *Paguyuban* and Pamekasan residents stated that they strongly agreed to raise *Sapi Sonok*. They also provided support through readiness in preparing conceptually and practically to realize this. It can be seen from the results of interviews with the management of the

Sapi Sonok Association that the readiness of the community and the association to learn how to develop tourism in this area is very high. The development is because the popularity of the cow is still smaller than the bull race, so it needs to be jacked up to have the same level as the bull race. In addition, the cattle development plan also aims to educate people outside Madura and the whole world regarding the philosophy of this cow content.

Therefore, the association also can educate outsiders regarding the culture and philosophy of *Sapi Sonok*. Meanwhile, for the Madurese themselves, the association will campaign for social awareness in caring for this culture and not only profit-oriented or money-oriented in tourism development. The orientation creates strong social cohesion among Madurese because the cattle belong to Madura residents who must be introduced to the outside world.

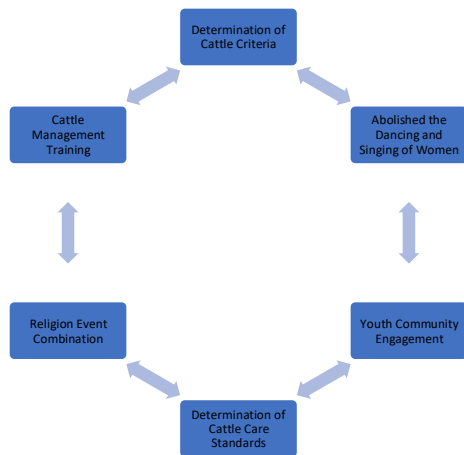
The author proposed to increase the popularity of Sapi Sonok art by combining it with halal values so that people have no doubts about the history and development of cow art. At the level of implementation, this art has already organized associations between communities and arts and culture actors in Madura. This community's contributions are the creation of slogans and the construction of gaps in Waru Barat. Tactically, tourism management has never happened because there are still several obstacles related to the communication patterns that are carried out.

This community then provides great support even though there has yet to be any movement towards realizing the formation of tourism awareness groups or communities that carry out tourism. It is just that this community needs a deeper understanding of the philosophy of the *Sapi Sonok*. The main problem is that there needs to be better communication with the government to make this destination more



serious. Communication is established only through individuals and has yet to be institutional.

Figure 4. Implementation of Halal Sapi Sonok Tourism Communication



Source: Research Data (2022)

Halal tourism communication is the goal of the *Sapi Sonok* tradition. Halal tourism can encourage economic growth in this new normal era. Further, it correlated with technology development in tourism (Setiyaningsih & Fahmi, 2020). The efforts made by the owners in designing tourism communications are through community involvement and various activities based on joint activities. The group's ability to be independent is considered the main capital in creating tourism communication. The community associations are carried out by gathering cow owners and activists of the cow culture. Community gatherings talk about concepts and strengthen social cohesion within them.

The biggest obstacle is more institutional communication between the association and the government. This problem can be solved if the association establishes a tourism awareness group (*pokdarwis*) to plan a tourism communication program in detail.

However, there is still no discourse and planning, so a follow-up action is needed, such as an association or focus group discussion (FGD) between these groups to realize this. The importance of knowledge and application of the concept of tourism communication is the key to success in realizing the halal *Sapi Sonok* tourist destination in Pamekasan.

The halal tourism communication method that is carried out includes several stages. These stages and steps include a) determining the criteria for; b) abolishing women's dancing and singing; c) involving the youth community to coordinate events; d) determination of standard care for cattle; e) combination of religious events; and f) management training. A combination of six listed above, it is carried out simultaneously because community involvement is the spearhead in forming a solid community. The goal is to create a halal tourism concept through the local wisdom of the tourism area.

The integration method for halal tourism communication for *Sapi Sonok* is based on the community of cultural actors and the cow owners themselves. Meanwhile, the halal tourism communication integration method includes attractions, accessibility, amenities, and promotion of business actors. The aspect of action attribution includes natural and cultural destinations, heritage or cultural heritage sites, shopping centers, beaches or water tourism, entertainment, and live events. From here, related cultural heritage is the main capital in the development of halal tourist destinations.

Meanwhile, in terms of accessibility, it includes roads, transportation facilities, airports, terminals, ports, and infrastructure. Facilities and infrastructure support the creation of a good tourism ecology. Another factor is amenities,

including suggestions for hotels, hostels, places of worship, and other buildings that support the creation of a halal tourism atmosphere. The last relates to the promotion of business actors, emphasizing marketing capabilities both on a website, and rating system, making tourist guides, and exposure in the use of social media for promotion.

Model for Development of Halal Tourism Destinations Based on Cultural Actors of the Madurese *Sapi Sonok*

In developing plans for halal tourism destinations, the association needs special groups such as Pokdarwis to carry out several roles so they can go according to plan. Post-pandemic conditions make it possible for the development of the tourism sector to be focused on quality and sustainable tourism by prioritizing superior tourism products. One of them is halal or Muslim-friendly based tourism. Pamekasan itself, through *Sapi Sonok*, has become the capital for this as an effort to revive the economy and create jobs. This halal tourism does not only target the contest implementation sector itself but also leads to the social ecosystem around Pamekasan. For example, mosques, halal food, and even several facilities that support the concept of halal tourism.

In 2019, Indonesia was selected as the World's Best Halal Travel Destination in the Global Muslim Travel Index (GMTI) event, outperforming 130 destinations worldwide. Several destinations received halal travel awards, including Lombok, and NTB, which were designated as the world's best halal tourism destination and the world's best halal honeymoon destination (WIDJAJA et al., 2020). Reflecting on this phenomenon, Madura Island, especially Pamekasan Regency, has the same opportunity. Because Pamekasan district also has the same tourism potential. Halal

tourism focuses on extending service when traveling by carrying out three concepts, good to, nice to have, and must have. This concept is translated into five major components of Muslim-friendly tourism/halal tourism, namely, the aspects of hotels, transport, food, tour packages, and halal finance.

The other data, besides Indonesia and Malaysia, the GMTI (2020) version of the world halal tourism ranking was won by Turkey in third place (score 75), Saudi Arabia in fourth position (score 72), and the United Arab Emirates in fifth position (score 71). Other countries included in the world's top 10 halal tourism include Qatar (score 68), Morocco (score 67), Bahrain (score 66), Oman (score 66), and Brunei Darussalam (score 65).

The development of Indonesian halal tourism is one of the priority programs of the Ministry of Tourism which has been carried out in the last five years ago. GMTI 2019 data shows that by 2030, the number of Muslim tourists (*wislim*) is projected to exceed 230 million worldwide. In addition, the growth of Indonesia's halal tourism market in 2018 reached 18%, with the number of foreign Muslim tourists visiting Indonesia's priority halal tourist destinations reaching 2.8 million with foreign exchange reaching more than IDR 40 trillion. Referring to the target of achieving 20 million foreign tourist visits in 2019, the Ministry of Tourism targets 25% or the equivalent of 5 million out of 20 million foreign tourists as Muslim tourists (Reza, 2020).

Referring to the target of achieving 20 million foreign tourist visits in 2019, the Ministry of Tourism is targeting 25% or the equivalent of 5 million out of 20 million foreign tourists to be Muslim tourists from the concept of developing halal tourism in Indonesia. The concept of developing Indonesian halal tourism itself is a tourism concept that aims to meet the needs and



experiences of Muslim tourism. These concepts include halal food and beverage services, quality prayer facilities, clean toilets with adequate water, free from Islamophobia, providing social benefit values, Ramadan programs, unique experiences for Muslim tourists, free from non-halal activities, and providing recreational areas with privacy.

Philosophically, *Sapi Sonok* can be included in the category of halal tour packages. The category can be seen in bulldozers treating their cows well and living high-quality lives. For example, there is no crossbreeding of cattle and maintaining the purity of the cattle. Likewise in the selection of superior cattle breeds, the average perpetrator of *Sapi Sonok* is a cattle breeder, has a rice field, and is engaged in buying and selling cattle. Eventually, according to the perpetrators of the cows, they are reluctant to be called cultural actors. However, at the practical level, they perform the role of a humanist by placing a philosophical value on every activity.

The tourism ecosystem still needs to be well-formed, ideally between cattle breeders, associations, and business people or cattle entrepreneurs, as well as the government having good communication to realize halal tourism. If the ecosystem has been formed, it means that the understanding of the various elements of the community has also been formed. In other words, they have the same goal, jointly develop Pamekasan's economic potential. So all parties should agree to make this activity intersect with business without exploiting culture. The projection for the future is that most *Sapi Sonok* humanists will move into business and change to tourism development.

The model for developing halal tourism destinations of *Sapi Sonok* in Pamekasan Regency depends not only on cattle breeders and business people but also on

Sapi Sonok actors. Therefore, when establishing *Sapi Sonok* as halal tourism, new actors must also be prepared so that the ecosystem is maintained based on information from informants, recently, within one year, many beginners have become humanists or perpetrators of cows. Some, even those who do not have cows, still participate in this contest. These beginners are highly enthusiastic about the cow activity, so they are encouraged to join the association. For those who do not have cows, their job is to help bring or herd the cows to the field because if you bring cows to the field, it takes around 4-5 people.

Apart from that, some beginners immediately jump into the world of *Sapi Sonok*, but not in Pamekasan. The thing that underlies this incident is that they are cattle breeders, because if they are not cattle breeders, then they cannot. So, the average beginner who just joined is a cattle breeder who is not a *Sapi Sonok*. Sometimes they also sell their cows, then buy cows and train them continuously. Besides the drive to preserve cattle, they have a hobby and love for cows. Nevertheless, it can also be a business for people who intend to do business. Furthermore, now, many cow lovers have become cattle traders.

The obstacle to applying the model is that currently, there is an FMD phenomenon in cattle. This incident is very detrimental to the perpetrators of businessperson *Sapi Sonok*. Many dead or sick cows experience growth disorders. During this incident, in Madura itself, many are still interested in buying cattle affected by FMD. For themselves, FMD does not pose a danger to humans. The meat that is not superior when slaughtered is the same as other meats. Enthusiasts come from Sampang, Bangkalan, and Pamekasan regencies, which are still normal. However, in Dempo, Waru sub-district, it has yet to be normal, around



50%, because the usual 100 beef cattle have now become 15 just because the influence of PMK on the people around is very large.

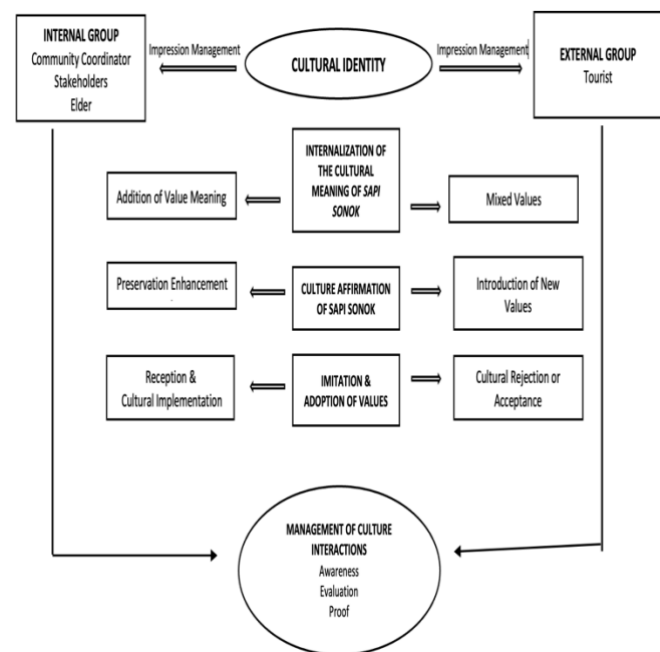
To avoid these losses, breeders and businesspeople are increasingly active and often provide herbal medicine for their cattle. They provide herbs to improve the quality of the cows and maintain their health. Cows that drink herbal medicine get better, and the texture of the red color is better. It could be the fat from the cow that softens it because of the care it puts on the food or the bran. If it is different from *Karapan Sapi*, it is prioritized to strengthen the cow's body, and there is no fat. Unlike the *Sapi Sonok*, the cow is made to have fat which makes it better than a stocky cow.

Generally, the intention is to synchronize information and educate all the actors, the association has the initiative to hold discussions by involving the humanist cow in the development of this halal tourism. The association of the cow community is held in the morning or evening, located in a coffee shop, and is routine every day. Prior to the existence of the cattle, there was also an active *taccek* cow culture until now. This *taccek* cow is a collection of cows displayed one by one in the shop during the association gathering. The stall has provided a standard for tying their cows. The combination of halal promotion with digital methods makes it easier to implement. The combination can be seen from several activities based on digital activities, such as culinary promotion (Effendy et al., 2021), online learning (Fahmi, 2020), and cultural promotion (Tutik et al., 2021).

In this study, researchers formulated a model for the development of halal tourism destinations based on cultural actors in the Madurese *Sapi Sonok* tradition. This halal tourism development model emphasizes two parties, internal groups or communities, and external

communities. The internal community consists of community coordinators who promote the culture and owners of *Sapi Sonok*, regional stakeholders, and elders in the Pamekasan area. In comparison, the external community consists of tourists. Forming the concept of halal tourism requires impression management to create a cultural identity. The form means that the cow can be used as a cultural identity and symbol of Pamekasan.

Figure 5. Model for Development of Halal Tourism Destinations Based on Madura Sonok Cow Arts



Source: Research Data (2022)

Meanwhile, the process of making cultural identity itself requires the management of cultural interaction. The process includes internalizing social culture, affirming culture, and imitating and adopting values. Where in it there is an assimilation of meanings to form the concept of halal tourism without involving



women in the *Sapi Sonok* show. Moreover, this has removed the community of female dancers and singers from the *Sapi Sonok* culture in order to create halal tourism.

CONCLUSION

This study concludes that the philosophy of the actors of the Madurese *Sapi Sonok* tradition includes: a beauty contest and the beauty of animals; *tancek-guyup*, harmony, and gratitude; social cohesion; competition; and compatibility of cultural identities. Meanwhile, the halal tourism communication methods for *Sapi Sonok* tradition include: determining the criteria for Sonok cows; abolishing the dancing and singing of women; involving the youth community to coordinate events; determining the standard of care for cattle; the combination of religious events; and *Sapi Sonok* management training. The phenomenological analysis demonstrates the Halal tourism communication integration method, including attractions, accessibility, amenities, and promotion of business actors. In the end, the appropriate model for branding *Sapi Sonok* is a model for developing halal tourism destinations based on the cultural actors of the Madurese *Sapi Sonok* tradition. This halal tourism development model emphasizes two parties, the internal group or community, and the external community, relying on impression management to form a cultural identity.

CREDIT AUTHORSHIP CONTRIBUTION STATEMENT

Rio Kurniawan: Writing-Conceptual Draft, Methodology, Data curation, **Lian Agustina Setiyaningsih:** Writing, Draft Compilation, Investigation, Methodology, editing.

DECLARATION OF COMPETING INTEREST

We certify that there is no conflict of interest with any financial, personal, or other relationships with other people or organizations related to the material discussed in the manuscript.

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