

## Teaching Literary Tourism to promote Madura Island as Halal Tourist Destination

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Today Halal tourism issues spread out in Indonesia that rely on the tourism as its major sector to support the society economic. Otherwise, there is lack of halal certification in the country with the biggest Muslim population in the world. Thus it is important to internalize the halal tourism mindset through the teaching and learning the Halal literary tourism in Indonesia mainly in Madura Island because Islam has been a part of their life like the tradition and custom as well. This paper will focus on how to use literary works like poems and stories to promote Madura as Halal tourism destination in the world. This paper uses the ethnography method so that the researcher involves in the research by using the Madura language and also involves with the society to gain the appropriate data. After compiling the data or data compilation, the data will select, verify, and process into the work. Then, using the works the researcher uses them as the materials or source pack to teach the students. The teaching method in here uses the constructivism method because it involves the students and their past experiences too and it will mingle with the new learning experiences.

**Keywords:** Tourism, destination, literary tourism, Halal, constructivism

## **Introduction**

Madura Island as one of emerging tourism destinations in Indonesia owns the tourism potency that can compete with other islands and isles as the tourism destination in Indonesia such as Bali and Lombok Islands. Including the *Halal* tourism in Madura like Religious tourism, culinary tourism and natural tourism. The Halal tourism apparently becomes the promised tourism in several countries together with the increasing of the travelers from Muslim's countries. It is like the following statement, *Halal* tourism becomes the most promising industry, including Indonesia (Meirelzaldi, 2019). Based on such a statement the *Halal* tourism now days becomes the industrial mainly tourism and it can push and trigger the level of economy in Madura Island society. Madura with 90% population is Muslim with its tight Islamic tradition including the rites and literature is promising Island for the *Halal* tourism.

In line with literature, there is the tight relation between the short story and tourism. It is like the statement from Lund in (Jenkins and Lund, 2019 p.1) the image of literature as tourists are offered a glimpse into a spaces where factual and/or fictional accounts took place, identifying with characters, allowing the imagination to bring them into hyper or even more- than-human realities. According to Lund's statement the tourism or travelling takes a role in some devices of literature like its characters, setting and others device. Thus, consequently if one of the literary works are popular, it will popularize the tourist destination as well. For example, the novel "The Rainbow Troops or *Laskar Pelangi* by Andrea Hirata, this novel has become the milestone to trigger the tourists or travelers coming to Belitung Island only to see the sites in *The Rainbow Troop* setting's novel.

It is like the statement from Ulfy et. Als. that Many Muslim tourists visited certain Islamic nations due to the obvious Islamic responsibilities. Further, Halal food accessibility and another such way of life (Battour, 2021). Thus, the countries or the destination site for tourism have to provide the facilities for supporting the Halal tourism. Razzaque dan Chaundry (2013 in Ulfy 2021) These issues have prompts scholars providing guidance on what to meet Islamic criteria including how to facilitate.

The next Madura Island, as one of Halal destination places in Indonesia besides it has the religious potency also it has the beautiful nature that can sell. The tourism will be supported by the

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culinary tourism as well. The religious tourism in Madura like in Bangkalan regency like Syaichona Kholil Mosque and the tombstone, Bhuju' Raden Nanggolo dan Nyi Dewi Maduretno, Bhuju' Air Mata Ibu, Rato Ebuh Tombstone in Sampang, Bhuju Panji Laras, and several beaches can be the natural destinations too.

On the other hand, giving and internalizing to the society to support the tourism is the salient things. Because without the support from the society connecting with the tourism it will decline the tourism itself. The society have to contribute to the development of the halal tourism mainly in Madura. So that one of the way is through the education or teaching and learning. Because through teaching we can explore our students' experiences dealing with the tourism. It is one of principles in the constructivism method. The teacher combines the experience with the schemata are the way of teaching using the method of constructivism. This method can apply from primary till high secondary school to gain the new knowledge for students mainly in the literary tourism. It can also internalize the tourism' knowledge for the students so that they can develop the tourism's destination in their place.

Further, The constructivism is a kind of an extensive approach that includes the theories developed from the cognitive tradition and the socially – psychologically – interactionistic point of view (Vermeersch in Dostal, 2005,p.48). The theory of constructivism is connected with the social experiences and human behavior and focusing the active role of the subject to cognize the world. For the constructivist the learning perspective is the changing of meaning according to pupil's experiences. Then, the learners will create the new ideas in learning based on the previous knowledge. The constructivism, which uses the learner's environment which influences him/her is one way to solve such problem in children literature class. This term is suggested by Piaget (1926, Anderson 1977) then it spread out as the main theory in learning. Later on, Piaget advocates the child development and learning in the process of constructivism, he is eventually not the social constructivist, but his idea has given much inspiration to the social constructivism in the following era. The next constructivism after Piaget is much more emphasizing in the social context and culture or called social constructivism. The constructivist such as Vigotsky, Bruner, and Bandura employed the social context as the main idea in their theory.

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The next, Bruner's concept of constructivism obviously is based on the cognitive development theory from Piaget. He hereby suggests the framework of instruction with the cognition based. On the other hand, Bruner advocates the usage of the current and past knowledge to construct the new idea of learning, this is hopefully could make the learners are more active in the process of instruction. Bruner (1966) defines constructivism as an active process in which learners construct new ideas or concepts based upon their current/past knowledge. Further Bruner addresses four major aspects of instruction: (1) predisposition towards learning, (2) the ways in which a body of knowledge can be structured so that it can be most readily grasped by the learner, (3) the most effective sequences in which to present material, and (4) the nature and pacing of rewards and punishments. Meanwhile Social constructivist theory emphasizes the importance of culture and context in understanding what is experienced in the wider community and in constructing knowledge built on this understanding (Derry, 1999; McMahon, 1997 in Pritchard and Woollard, 2010, p.7). There are two types of social context in constructivism, first they are from the learners' point of view, it is his/her own particular culture whereas the second is based on the interaction among the learners.

According to the constructivist point of view, learners' environment will be the focus in the learning process together with their experiences, and knowledge. "...an activity and development of a learner gets into the center of attention (Juvova, Chudy, Neumeister, Plischke, Kvintova, p.2). Constructivism itself can be defined as learner conceptions of knowledge are derived from a meaning-making search in which learners engage in a process of constructing individual interpretations of their experiences (Applefield, Huber, Moallem, p.6). Then, Desforges looks the constructivism from the different point of view because he probes the constructivism from the process of mental in human's mind or it is called cognitive constructivism (Piaget). He suggests that constructivist should identifying learner's existing schemata and then arranging experiences that challenge those schemata and that provoke the construction of more advanced intellectual structures (p.71). Its intellectual structure relates with the students' schemata or their prior knowledge for one topic of discussion and develop the new knowledge on it. Thus, the use of prior knowledge (schemata) will support the students while they attempt to solve the problem in learning process. The teacher can help his/her students to recall their prior knowledge to comprehend one topic in the classroom. According to Byrness (1996) "Schemata serve several functions in learning:

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categorizing, remembering, comprehending and problem solving.” First, schemata or prior knowledge links categorize our experiences more efficiently for processing. This categorization of information facilitates the processes of remembrance (recall), and comprehension (understanding), all of which make problem solving more productive”

According to the definition of constructivism above, there are two main stream of constructivism principles, (1) knowledge is not passively received but actively built up by the cognizing subject; (2) the function of cognition is adaptive and serves the organization of the experiential world, not the discovery of ontological reality (Husen, Postlethweite, P.114). For the first principle, it needs the mutual interrelation between the learner and the teacher. Both of them must be active in the learning process, and the teacher is as the facilitator to trigger and explore to optimize learners’ competence. Here, the learners do not only react to experience, but they reflect on it, and theorize it, developing mental structures or schemata for understanding it (Desforges, p.69). While, the second principle, in learning process it requires the contextual experience and social environment that support the learning process to get the aim of learning.

Based on the constructivist theory of learning, the following three basic concepts can be distinguished (Siebert, 1999):

1. Learning is the reflection of teaching – constructivism does not admit the fact that the self-realization can be determined, instructed, and informed from the surrounding environment.
2. Learning is an adoption of reality – the learner’s own activity is emphasized, however it attributes cognitive openness to reality and is based on a single representative model.
3. Learning is an autonomously controlled cognitive system, which interacts with its own conditions, this differentiates and modifies the independence of its own structure. This is a radically constructivist thesis.

Constructivism is definitely relevant with the teaching children literature in the classroom. This method empowers the learners’ real world experiences and social as well as cultural context of content. This method hereby appreciates the different perspective from the learners. These principles enable the learners’ giving their opinions from the different point of views according to their experiences and their prior knowledge (schemata). It fits with the children literature teaching

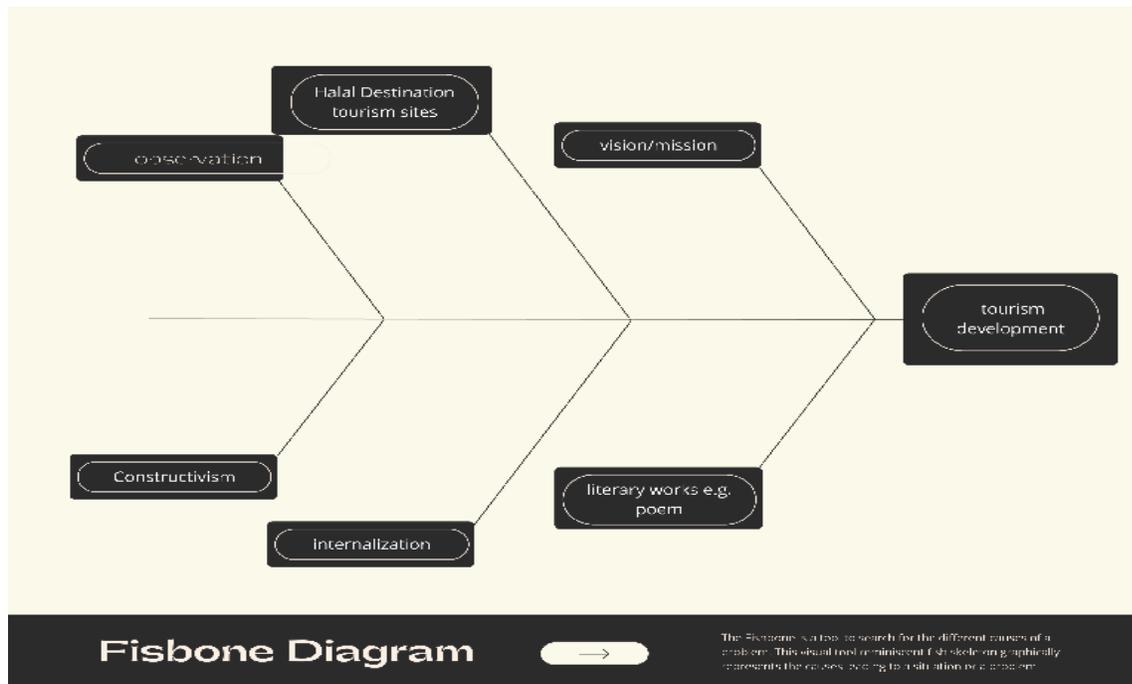
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principles. During literary works could analyze and criticize using the different perspectives and theories, both intrinsically and extrinsically, the use of constructivism as the learning strategy will support the learners' understanding of the whole content of literary works and gives the different way in literary criticism.

Practicing constructivism in the teaching process in the class must apply the active and meaningful learning process. It must be student-centered, while the teacher as the facilitator during the learning process. The learners use their prior knowledge to link with the new ideas. It is according to Ausubel (1968) "To learn meaningfully, students must relate new knowledge (concepts and propositions) to what they already know." The prior knowledge linkages or schemata are very important aspect in constructivism based learning. Because the schemata affect the process of acquiring the new information of the learners. Leinhardt (1992 in Tan et. al. 2003) states it is also true that prior knowledge can inhibit or interfere with our acquisition of new information. Schemata is growth from time to time, it is not stagnant things. While the information is received thus moment by moment the schemata will be developed.

At last, the schemata are very effective instrument to comprehending the topic of learning. Using schemata, it could effectively obtain the new perception of the knowledge. Further, in the process of acquiring the new knowledge, schemata select the incoming information then it is organized in the human mind. While the learner needs to engage and interpret the new idea of knowledge, he/she just makes a recall. The schemata are a kind of mental process where it there is a lot of incoming information, it will be enriched and enable the learners to recall the knowledge when they attempt to integrating and assimilating with the new materials. The diagram below shows how the schemata are working.

### **Research Methodology**



This research uses the ethnography method. Due to it is using the ethnography research, the writer tries to observe, to compare, to reflect, and in the end to assess the use of the constructivism and literary works based on the Halal tourism. In this step the writer analyzes the social phenomena relating with the Halal tourism, the historical phenomena, and also the identity of the writer in literary works. While, the research dealing with the pedagogical context, mainly the constructivism.

### The Poems with Madura Point of View that can enhance The Halal Tourism

One of well – known literary works that is in line with the tourism’s development in Madura Island is the poem from D. Zawawi Imron. He is the poet from Batang – Batang, Sumenep in the eastern part of Madura Island. He was also the winner in the poem’s competition by Balai Bahasa in Jakarta or The National Institution of Language Center. He was also the one of the famous poets from Madura Island till today and he writes many poems with the point of view Madura tradition, people, culture and nature. For example, his poetry collection entitled “Celurit Emas” in 1980 that tell many things about the characteristics of Madura people.

Here, it will figure out some of Zawawi Imron poems that is connecting with the

development of Halal tourism in Madura Island.

A. *Senandung Nelayan Poem*

This poem released in the past time it is 1966. This poem tells about Madura Island that surround with the sea and ocean and reflects the people's job mostly as the fisherman. Like the lyric below,

angin yang kini letih

bersujud di pelupuk ibu

laut! apakah pada debur ombakmu

terangkum sunyi ajalku?

oi, buih-buih zaman saling memburu

The lyric above clearly figures out about the setting in Madura Island that is always related with the sea and the ocean thus they work mostly as the fisherman. The word "*ombak*" /wave and "*buih*" or the foam in this poem reflects that Madura Island is the island that is familiar with the sea and ocean. In the constructivism context, it is really meaningful for the students as the meaningful of social experiences or as their prior knowledge before they get the new knowledge about the uniqueness of their tourism in their regency. Then, certainly after they get such kind of experiences and knowledge, they can create the Halal tourism in their regency.

While in the second poem from D. Zawawi Imon entitled "*Kerapan*" the title was inspired from the tradition of bull race for many years in Madura Island. This bull race is the icon in Madura Island till today. This lyric below reflects the situation of "*kerapan*" or bull race in Madura Island,

sepasang sapi dengan lari yang kencang membawaku ke garis

kemenangan

arya wiraraja! perlukan aku menang

aku meloncat dan terjun di lapangan

aku tertidur dan mimpiku aneh,

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kuterima piala

berupa sebuah tengkorak

yang dari dalam berdentang sebuah lonceng

The words “*sepasang sapi*” or a pair of oxes and the word “*piala*” or trophy, “*lari*” or run, all these words refer to the competition of bull race as the tradition in Madura Island. This tradition is a part of the tradition in the society. This tradition is a tourism’s attraction too in Madura Island since in the past time. As a part of Madura’s society tourist’s attraction “*kerapan*” is popular in the world since many years ago. Now days “*kerapan*” or bull race becomes the tradition and many students learn about it in their study. The students internalize it as the tradition for learning the uniqueness of Madura tradition in the context of constructivism when it combines with the schemata and the new knowledge of students, thus they can create and promote the Madura’s uniqueness for Halal tourism’s attraction in Madura Island.

The third poem from D. Zawawi Imron is the poem about “*teluk*” or the gulf. It is the tourism attraction in many areas in Madura Island. Such as it is depicted in the lyric below,

Kaubakar gema di jantung waktu

Bibir pantai yang letih nyanyi

Sembuh oleh laut yang berloncatan

Memburu takdirmu yang menderu

Dan teluk ini

Yang tak berpenghuni kecuali gundah dan lampu

Memberangkatkan dahaga berlayar

Berkendara seribu pencalang

Ke arah airmata menjelma harimau

Pohon-pohon nyiur pun yakin

Janjimu amkan tersemai

Dan di barat piramid jiwa

Berkat lambaian akan tegak mahligai senja

Senyum pun kekal dalamnya

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This poem describes the beauty of the gulf in Madura so that many people from the outside of Madura Island will be interested. The word like “*bibir pantai*” or the seashore and “*pohon-pohon nyiur*” or the palm tree as the description from the poem to show the beauty of the nature in the Madura situation and the nature in there. Based on Bruner (1966) he stated about the constructivism based on the cognitive of the people, he suggested that all the people has a prior knowledge or schemata in their minds, they are not the blank sheet. It is also for the students, later on they have to combine the prior knowledge in understanding the poems with their experiences to trigger the tourism, mainly Halal tourism in Madura.

Meanwhile, in the short story the tourism in Madura is reflected in the viewpoint or the setting in the short story written by Muna Masyari for example her famous short story entitled “*Celurit Warisan*”. The word “*celurit*” means the traditional weapon like the sickle originally from Madura Island. For the students who learn about tourism this traditional weapon can be sold as the souvenirs for the tourists who come to Madura for visit. This short story actually contains the social values in Madura when the klebun or the head of village is anxious between he punish his own son or he enact the rules as the head of village.

Furthermore, her other short story entitled “*Rokat Tase*” portrays the traditional celebration to God in Madura society. Usually this ceremony is held after the fisherman in Madura harvests the abundance of fish and other sea animals like crab, shrimps etc. Thus as the symbol of thank the fisherman, they decorate their ship and the celebration will be in five days usually. This tradition has been for hundreds years. For the people who interested in the tourism in Madura, this ritual is really interesting. This ceremony is a kind of the attraction for the tourist, because this tradition is only one in a year. It is like the festival, and it is interesting for the tourists both of domestic and foreign tourists.

The role of the constructivism in the context of teaching literary tourism is very important. Because using some of the constructivism principles it can promote Madura tourism in the world, mainly the Halal tourism according to the sharia principles such as the place, culinary, and accommodation. The combination of prior knowledge for the students and their experiences mainly in the explore of the society such as the tradition, the culture, the nature in Madura has

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raised them up the awareness to support and promote Madura Island as the tourists' destination in the world. Through the constructivism that apply in the school is the effective way to give an awareness to the people how to behave in the tourism' places.

### **Conclusion**

Tourism can be supported with the education particularly education about the awareness as the Halal tourism destination. The awareness of the society will raise up effectively with teaching the students about literary works that is dealing with tourism through the constructivism method. Because this method combines the schemata or prior knowledge in the students' mind and their experiences. Thus through the right education using the constructivism is hopefully the students can support and promote the tourism in Madura. Due to Madura has the big population so that the choice of Halal tourism for Madura is appropriated.

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