



The Influence of Halal Tourism on Tourists Revisiting Interest in Mangrove Tourism Kedatim Sumenep Regency

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Abstract. This study aims to determine the Effect of Halal Tourism on the Interest of Returning Tourists to Mangrove Tourism in Kedatim, Sumenep Regency. Kedatim Mangrove Tourism is one of the tourist destinations that is currently still and as one of the natural mangrove tourism destinations in Sumenep Regency. This study uses a descriptive analysis method with a quantitative approach. The population in this study are local and national tourists who visit Kedatim Mangrove Tourism. sampling technique used *accidental sampling* with a sample of 50 respondents. The data obtained was then processed using the technique of Simple Linear Regression Analysis. The results of the study show that Halal Tourism has an influence on the interest of returning tourists.

Keywords: Halal Tourism · Interest in Returning · Mangrove Tourism in Kedatim

1 Introduction

According to [1] marketing is a useful identification process to meet human and social needs in order to obtain profitable results. Then according to Kotler marketing consists of all activities that are prepared to satisfy the needs and desires of consumers by facilitating each exchange. Tourism marketing is an effort that is useful for identifying the needs and desires of tourists, and offering tourism products according to the wishes or needs of tourists.

Tourism is a travel activity carried out by a person or group of people by visiting a certain place for recreational purposes, personal development, and studying the uniqueness of tourist attractions that are visited within a certain period of time and are temporary [2]. Tourism is one of the necessities for every human being in the course of his life, which is useful for relieving the pressure of the mind or boredom in living daily life, looking for new atmospheres, adding insight and increasing gratitude. Gratitude will be felt after seeing an extraordinary natural landscape, the vastness of the ocean, a variety of plants and their benefits or other uniqueness that is no less beautiful.

Tourism is a travel activity carried out by a person to an area in a period of less than one year in a row to take advantage of leisure time, business purposes and other

purposes. According to [3], the Tourism Industry is a collection of tourism businesses that are interrelated in order to produce goods or services to meet the needs of tourists in the implementation of tourism. Tourism is a number of activities, especially those related to the economy, which are directly related to the entry of foreigners through traffic lanes in a particular country, city and area. People in Indonesia today are no stranger to the word tourism. Etymologically the word “Tourism” comes from Sanskrit which means a lot or around, while “Tourism” has the meaning of going or traveling. Tourism is one form of utilization of natural resources that can attract visitors both from within and outside the country if an area can manage the potential of natural resources into attractive tourist attractions. According to [4], it is stated that tourism is everything related to tourism, including the management of tourist objects and attractions as well as businesses in that field.

The development of tourism which is currently becoming a trend in several countries including Indonesia is sharia tourism or so-called halal tourism. Domestic halal tourism activities are currently growing rapidly with many tourist destinations that have the potential to become halal tourism. Halal tourism is a potential in the development of the Islamic economy in Indonesia, ranging from culinary, lodging such as *homestays* and hotels, fashion, cosmetics, pharmacy, and even tourism. Halal tourism does not only provide a tourism destination, but also food and beverages, facilities, services, and all tourism products adapted to Islamic law so that the needs of Muslim tourists can be met without compromising the needs and comfort of non-Muslim tourists. The halal tourism market is one of the fastest contributors to the growth of the tourism segment. It is projected that in 2020 the contribution of halal tourism is targeted to contribute 35% or \$300 million to the global economic sector [5]. For Muslim tourists, when traveling, of course, they really hope to get convenience in carrying out their religious obligations. Both in worship, getting halal food and drinks as well as comfortable and safe lodging.

[6] basically there is no difference, there is no difference between public tourist attractions or halal tourism, meaning that halal tourism can also be enjoyed by non-Muslim tourists. The difference lies in the facilities in tourist destinations, which provide convenience for Muslim tourists to carry out their obligations in worship. Many Muslim tourists when traveling find it difficult to find proper places of worship, halal food and drinks, and comfortable lodging. Halal tourism is generally defined as tourism products and services that cover the needs of Muslim tourists regarding places of worship for prayer [7]. Halal tourism terminology in some countries is used with terms such as *Islamic tourism*, *halal tourism*, *halal travel*, *halal lifestyle*, or as a *Muslim friendly destination*. The development of halal tourism is important because these benefits can not only be felt by Muslim tourists. Halal tourism is open to all. The Ministry of Tourism and Creative Economy will encourage halal tourism in hotels, restaurants and spas. Hoping that halal tourism will make Indonesia a friendly destination for Muslim tourists, standardization is needed. Terminologically, “halal” comes from Arabic from the word *Halla-Yahillu-Hallan wa Halalan* which means to go out of ihram, allowed, or allowed. The word halal is Arabic which is already known and absorbed into Indonesian.

The concept of halal tourism is a process of integrating Islamic values in tourism activities. Fractions of Sharia law as Muslim beliefs and beliefs become a fundamental

reference for tourist architectural activities. Halal tourism pays attention to the fundamental values of the Muslim community ranging from accommodation, restaurants, always referring to Islamic normative tourism activities. Sofyan also defines halal tourism more broadly than religious tourism, namely tourism based on Islamic values. As recommended by the *World Tourism Organization* (WTO), sharia tourism consumers are not only Muslims but also non-Muslims who want to enjoy local wisdom [8]. Etymologically, the meaning *Maslahah* means goodness, usefulness appropriateness, feasibility, harmony. *Al-Maslahah* has the opposite word *al-madhara* which means damage. In terminology, *maslahah* according to al-Ghazali is to attract benefit or reject harm, but that is not what we want, because it achieves benefit and negates harm. [9] mentions that *maslahah* in a more general sense and what is needed is all that is useful for achieving goodness and pleasure in life and avoiding things that can damage it. However, benefit is related to the order of goodness and worth values that are indeed needed by humans.

In preparing for halal tourism in Indonesia, the government through the Ministry of Tourism has appointed several provinces as halal tourism destinations, namely the provinces of Aceh, West Sumatra, Riau, Lampung, Banten, Jakarta, West Java, East Java, Central Java, Yogyakarta, West Nusa Tenggara, and South Sulawesi, the area is a province that is prepared to become a halal tourist destination [10]. East Java is one of the provinces of halal tourist destinations that has a lot of tourism potential in each region. In the field of tourism, East Java has an island where the majority of the population is Muslim and has many natural, artificial, cultural and special interest-based attractions that have the opportunity to be developed into a leading tourist attraction. The island is the island of Madura, which has 4 districts namely Bangkalan, Sampang, Pamekasan, and Sumenep.

Sumenep Regency has the most destinations compared to the other three regencies in Madura. Sumenep is one of the areas on the island of Madura which has many potential tourism objects, including nature tourism, cultural tourism, and special interest tourism. According to [10] the number of tourist visits to Sumenep Regency, Madura, East Java in 2019 reached 840,905 people. This number is close to the 2019 tourist visit target of 1,498,000 tourists. However, Imam Buchori as the Head of Tourism for Sumenep Regency emphasized that the target was already higher than the target set in 2018 of 1,000,000 tourists. Of the several tourist destinations in Sumenep Regency, there are tourist destinations that are currently leading tourism because they are ranked 3rd out of 1407 Nusantara Tourism Villages held in Jakarta by the Ministry of Villages, Development of Disadvantaged Regions, and Transmigration in June 2022, these destinations are Kedatim Mangrove Tourism.

Kedatim Mangrove Tourism is a tourist destination located in Ro'soro' Hamlet, East Kebundadap Village, Saronggi District, Sumenep Regency which is managed by BUMdes Pasopati. Kedatim Mangrove Tourism was only opened and inaugurated in May 2021 and is currently still pioneering and as one of the mangrove natural attractions in Sumenep Regency. Kedatim Mangrove Tourism presents natural scenery with shady and cool mangrove trees so that it can be a special attraction for tourists who visit both from Sumenep Regency or outside Sumenep Regency. According to Aji Nur Rahman as the head of the Kedatim Mangrove Tourism manager, there are various types of mangrove plants, approximately 20 types of true mangroves.

Visiting interest in this case is analogous to buying interest in a product. [11] interest is the impetus to motivate someone to take action. Interest in visiting is a person’s desire to visit a tourist attraction. Interest in visiting is basically a feeling of wanting to visit an interesting place to visit. Adding that interest in visiting is an act of consumers in choosing and deciding to visit a tourist attraction based on experience in traveling [12]. Quoted from Zhafira, and Putu Yudi, 2018, indicators of interest in revisiting are as follows:

- a) Revisiting, like coming back to visit the Kedatim Mangrove Tourism object in the future.
- b) Recommendation, such as telling the Kedatim Mangrove Tourism object to relatives, friends, or relatives about the tourist attraction.
- c) Invite a visit, such as inviting relatives, friends, or relatives to visit Kedatim Mangrove Tourism in the future.

From the tourist attraction contained in the Kedatim Mangrove Tour, it does not mean that the tour does not have weaknesses or shortcomings, seeing that the tour has only been established in mid-2021, of course it still requires tourism development, services, and facilities that are safe and comfortable for visiting tourists. Lack of insight from local residents and managers about halal tourism and what facilities must exist if you want to implement halal tourism in tourist attractions. Later, by reviewing several aspects of facilities related to halal tourism, such as places of worship, services, lodging, and halal food and drinks. With all these facilities in accordance with Islamic law, it will bring interest in returning to tourism because it provides security and comfort for tourists, both Muslim and non-Muslim.

From some of the descriptions in the definition and background above, the following hypothesis can be proposed in the context of a Kedatim Mangrove Tourism destination:

- a) H0: There is no significant effect between halal tourism on the interest of returning tourists.
- b) H1: There is a significant effect of halal tourism on the interest of returning tourists.

A research framework is needed when research involves two or more variables. From the perspective of the type of relationship variable, namely: causality is the influence of other variables. Attitude produces results in the form of consensus between the researcher and the reader The researcher’s thoughts to logically form his research hypothesis. Based on the description explained about halal tourism and attraction, it can be formulated the framework of thinking as shown in the image below (Fig. 1):

Based on the background of the problem, the authors are interested in conducting research on the Effect of Halal Tourism on the Interest of Returning Tourists to Mangrove Tourism in Kedatim, Sumenep Regency.



Figure 1 Theoretical Framework

2 Methods

This study uses a descriptive analysis method with a quantitative approach. Quantitative Method is a research method based on the philosophy of positivism, which is used to examine certain populations or samples, data collection using research instruments, quantitative data analysis with the aim of testing established hypotheses [13]. The population in this study are local and national tourists who visit Kedatim Mangrove Tourism. sampling technique used *accidental sampling* with a sample of 50 respondents. The data obtained was then processed using the technique of Simple Linear Regression Analysis.

3 Results and Discussion

Questionnaires were distributed to tourists visiting the Kedatim Mangrove. It is planned that as many as 50 questionnaires will be distributed to tourists and successfully collected according to the target within 1 week. An overview of the identity or characteristics of the respondents is shown in the table below: .

From Table 1 above, it can be concluded that based on gender, male respondents are slightly more dominant in this study, namely 27 respondents with a percentage rate of 54%. Then followed by women, namely 23 respondents with a percentage level of 40%. This is in accordance with a survey conducted by researchers because of the large number of teenage couples, married couples who vacation at Kedatim Mangrove Tourism.

From Table 2 above, it can be concluded that respondents from Sumenep Regency were the dominant respondents in this study, amounting to 28 respondents with a percentage rate of 56%, followed by respondents from outside Sumenep Regency, totaling 22 respondents with percentage rate of 44%. This is in accordance with the interview that the researcher conducted with Aji Nurahman as the head of the management that

Table 1 Gender

No.	Gender	Number of Respondents	Percentage
1	Male	27	54%
2	Female	23	46%
Amount		50	100%

Table 2 Origin

No.	Asal	Number of Respondents	Percentage
1	Sumenep Regency	28	56%
2	Outside Sumenep	22	44%
Amount		50	100%

people who visit Kedatim Mangrove Tourism are mostly Sumenep people because there are still many people who do not know about this tourism. Even if there are people who come from outside Sumenep Regency, there must be a special purpose to come here or there are relatives who come from Sumenep Regency.

From Table 3 above, it can be concluded that respondents aged 20–30 years are the most dominant respondents in this study, which amounted to 26 respondents with a percentage rate of 52%. Followed by age 31–40 years totaling 18 respondents with a percentage rate of 36%, ages 41–50 years totaling 6 respondents with a percentage rate of 12%. This is in accordance with a survey conducted by researchers and interviews conducted by researchers with the head of the tour manager, that tourists visiting Kedatim Mangrove Tourism are dominated by teenage couples and married couples.

Table 4 Recent Education.

From Table 4 above, it can be concluded that, respondents whose last education level was SMP/SMA were the dominant respondents in this study, which amounted to 25 respondents with a percentage level of 50%, followed by Bachelors (S1) totaling 23 respondents with a level of percentage of 46%, followed by Postgraduate (S2) totaling 2 respondents with a percentage rate of 4%.

From Table 5 above it can be concluded that, based on marital status, respondents who are married are the slightly more dominant respondents in this study, amounting to 25 respondents with a percentage level of 50%, followed by respondents who are not married, totaling 24 respondents with a percentage level of 48%, and the last one is respondents whose marital status is Widow/Widower totaling 1 respondent with a percentage rate of 2%. This is in accordance with a survey conducted by researchers when distributing questionnaires to respondents, the majority of visitors at Kedatim

Table 3 Age

No.	Age	Number of Respondents	Percentage
1	20-30 Years old	26	52%
2	31-40 Years old	18	36%
3	41-50 Years old	6	12%
4	>51 Years old	0	0%
Amount		50	100%

Table 4 Recent Education

No.	Last Education	Number of Respondents	Percentage
1	JHS/SHS	25	50%
2	Bachelor	23	46%
3	Postgraduate	2	4%
Amount		50	100%

Table 5 Marital Status

No.	Marital Status	Number of Respondents	Percentage
1	Marry	25	50%
2	Not Married Yet	24	48%
3	Widow/Widower	1	2%
Amount		50	100%

Mangrove Tourism are a teenage couple and a married couple who are on vacation on the tour.

From Table 6 above it can be concluded that, respondents who visit tourism are dominated by students, which are 15 respondents with a percentage rate of 30%, followed by respondents who work as entrepreneurs totaling 14 respondents with a percentage rate of 38%, followed by the civil servant profession totaling 7 respondents with a percentage level of 14%, followed by the housewife profession totaling 6 respondents with a percentage rate of 12%, followed by other professions amounting to 5 respondents with a percentage rate of 10%, and the last followed by the trading profession totaling 3 respondents with a percentage rate of 6%.

Table 6 Types of Work

No.	Type of Work	Number of Respondents	Percentage
1	Housewife	6	12%
2	Student	15	30%
3	Trader	3	6%
4	Government Employees	7	14%
5	Self Employed	14	28%
6	Etc	5	10%
Amount		50	100%

Table 7 Number of Visits

No.	Number of Visits	Number of Respondents	Percentage
1	1-2 Times	31	62%
2	3-4 Times	16	32%
3	>5 Times	3	6%
Amount		50	100%

From Table 7 above, it can be concluded that, based on the number of visits, respondents who visited 1–2 times were the most dominant respondents in this study, which amounted to 31 respondents with a percentage rate of 62%, followed by respondents who visited 3–4 times totaling 16 respondents with a percentage rate of 32%, and the last one followed by respondents who visited > 5 times totaling 3 respondents with a percentage rate of 6%. This is in accordance with interviews conducted by researchers to Aji Nur Rahman as the head of the tour manager, that many tourists visit because there are special goals or recommendations from friends or relatives who live in Sumenep Regency.

Validity test is used to determine statement items with a total score at a significance level of 5% with a sample of 50 respondents. If $N = 50$ at a significance of 5% (0.05) in the distribution of the r table values, the value is 0.279. If $r \text{ count} > r \text{ table}$ then the data is declared valid, If $r \text{ count} < r \text{ table}$ then the data is declared invalid.

Based on Table 8 above, it can be seen that the validity coefficient (R) > $r \text{ table}$ 0.279, the validity test results can be declared valid and this research can be continued.

Reliability test is conducted to assess the consistency of a measuring instrument in measuring the same symptom or phenomenon. reliability measurement method is used *Cronbach Alpha* (α) because each statement item measurement uses an interval measurement scale. [14] an instrument can be said to be reliable if it has a *Cronbach Alpha* (α) value > 0.60. Then the data tested has a good level of reliability.

Based on Table 9 above, it can be seen that the *Cronbach Alpha* (α) value > 0.60. Then the results of the reliability test can be declared reliable or consistent because it has a good level of consistency.

Simple Linear Regression Analysis is used to determine a type between the variables studied and this analysis is used when the dependent variable is only influenced by one independent variable. Therefore, the t -test was carried out. The level of significance using = 5% (0.05) is a standard measure that is often used in research or research.

Based on *table output* 1 above, it can be seen that the independent variables are included in the regression model. Halal Tourism Variable (X) has a significant effect on

Table 8 Validity Test

Variable	Statement Indicator	R Count	R Table	Information
X (Halal Tourism)	Benefit	0.827	0.279	Valid
	Facility	0.718		Valid
	Service	0.697		Valid
	Tourist Friendly Destinations	0.728		Valid
Y (Interested to Come Back)	Interested to Come Back	0.667	0.279	Valid
	Recommend	0.810		Valid
	Invite a Visit	0.802		Valid

Source: Data using SPSS 26.0

Table 9 Reliability Test

Variable	Coefficient Reliability	<i>Cronbach Alpha</i>	Information
Halal Tourism	4 Statement Indicators	0.715	Reliable
Interested to Come Back	3 Statement Indicators	0.627	Reliable

Source: Data using SPSS 26.0

Output Table 1 Simple Linear Regression Analysis**Coefficients^a**

Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta		
1	(Constant)	6.202	1.631	3.802	.000
	TotalX1	.384	.098	.492	.000

a. Dependent Variable: TotalY2

Source: SPSS 26.0 Output for windows

revisit interest (Y), this can be seen from the significant halal tourism of 0.000 which means it is smaller than the significance level used, which is 0.05.

The results of the regression analysis from the table above show that halal tourism has a relationship with interest in revisiting with a regression significance value of the halal tourism variable of 0.000. The provision for acceptance or rejection of the hypothesis in the book [15] occurs if the significance is less than or equal to 0.05 then H1 is accepted and H0 is rejected.

Based on the significance, namely halal tourism (X) with a significance probability of 0.000, halal tourism (X) has a significant effect on interest in revisiting (Y). Then the linear regression coefficient for halal tourism is 0.384 which states that if there is an increase in halal tourism by 1 unit, the interest in returning to Kedatim Mangrove Tourism will also increase by 0.384% assuming other variables remain.

Based on the questionnaires that have been distributed by researchers to tourists visiting Kedatim Mangrove Tourism. Then the author will analyze “Halal Tourism” in Kedatim Mangrove Tourism can be seen from filling out the questionnaire as follows:

From *table output 2* it can be seen that there are 29 tourists “Agree” to the statement “The Kedatim Mangrove Tourism Object provides benefits for tourists” Then followed by “Strongly Agree” as many as 18 tourists, “Neutral” 2 tourists, and “Disagree” 1 tourist.

From the above analysis it can be concluded that, the majority of respondents admit that the Kedatim Mangrove Tourism object provides benefits for tourists. This is in

Output Table 2 Respondents’ Responses to Aspects of Benefit

		Benefit			
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Disagree	1	2.0	2.0	2.0
	Neutral	2	4.0	4.0	6.0
	Agree	29	58.0	58.0	64.0
	Strongly Agree	18	36.0	36.0	100.0
	Total	50	100.0	100.0	

Source: *Output SPSS 26.0 for windows*

accordance with previous research [16] Benefit is defined as something that has the meaning of usefulness, goodness, benefits, and interests.

From *table output 3* it can be seen that, as many as 25 tourists “agree” to the statement “The Kedatim Mangrove Tourism Object has mosque facilities, food and drinks, and lodging”, followed by by “Strongly Agree” as many as 18 tourists, and “Neutral” 7 tourists.

Based on the analysis above, it can be concluded that the majority of tourists admit that the Kedatim Mangrove Tourism object provides facilities according to Islamic values. This is in accordance with research [17] that facilities that are in accordance with Islamic values are food and drinks that do not contain haram elements, there are mosque facilities, and the availability of sharia lodging. [18] Tourist facilities are complementary to tourist destinations that are needed to meet the needs of tourists who are enjoying the trip.

From *table output 4* it can be seen that as many as 26 tourists “agree” to the statement “Restaurant employees and waiters for men are polite and women wear hijab”. Then followed by “Neutral” with 14 tourists, “Strongly Agree” with 9 tourists, and “Strongly Disagree” with 1 tourist.

From the analysis above, it can be concluded that the majority of tourists admit that services at the Kedatim Mangrove Tourism object are in accordance with Muslim

Output Table 3 Respondents’ Responses to Facilities Aspects

		Facility			
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Neutral	7	14.0	14.0	14.0
	Agree	25	50.0	50.0	64.0
	Strongly Agree	18	36.0	36.0	100.0
	Total	50	100.0	100.0	

Source: *SPSS Output 26.0 for windows*

Output Table 4 Respondents Responses to Service Aspects

		Service			
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	1	2.0	2.0	2.0
	Neutral	14	28.0	28.0	30.0
	Agree	26	52.0	52.0	82.0
	Strongly Agree	9	18.0	18.0	100.0
	Total	50	100.0	100.0	

Source: *Output SPSS 26.0 for windows*

principles. This is in accordance with previous research [19] The tourism segment that provides services to Muslim tourists who want to visit tourism in accordance with Islamic principles will provide security and comfort.

From *output table 5* it can be seen that as many as 22 tourists “agree” to the statement “Kedatim Mangrove Tourism is maintained from cleanliness”. Then followed by “Strongly Agree” as many as 20 tourists, “Neutral” 3 tourists, and “Disagree” 3 tourists.

From the analysis above, it can be seen that, the majority of tourists admit that the Kedatim Mangrove Tourism object is a tourist-friendly destination. Quoted from previous research [20] regarding the command of cleanliness in the QS. Al-Muddasir: 4–5 which means, and clean your clothes. And forsake sin. In this verse, it is explained that Allah commanded us to always perform cleanliness both physically and spiritually.

From *table output 6* it can be seen that there are 21 tourists “Agree” to the statement “I will visit again Kedatim Mangrove Tourism”. Then followed by “Strongly Agree” as many as 20 tourists, “Neutral” 8 tourists, “Disagree” 1 tourist.

From the analysis above, it can be concluded that the majority of tourists admit that tourists have the intention to return to Kedatim Mangrove Tourism. This is in accordance with previous research [21] The attractiveness and good image of tourism will raise the intention of visiting tourists again. Interest in revisiting is the behavior of tourists

Output Table 5 Respondents Responses to Aspects of Tourist-Friendly Destinations

		Tourist Friendly Destinations			
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Disagree	3	6.0	6.0	6.0
	Neutral	5	10.0	10.0	16.0
	Agree	22	44.0	44.0	60.0
	Strongly Agree	20	40.0	40.0	100.0
	Total	50	100.0	100.0	

Source: *Output SPSS 26.0 for windows*

Output Table 6 Respondents’ Responses to Interest in Returning

		Interested to Come Back			
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Disagree	1	2.0	2.0	2.0
	Neutral	8	16.0	16.0	18.0
	Agree	21	42.0	42.0	60.0
	Strongly Agree	20	40.0	40.0	100.0
	Total	50	100.0	100.0	

Source: *Output SPSS 26.0 for windows*

responding positively to a tourist area they have visited so as to encourage their next visit.

From *table output 7* it can be seen that as many as 25 tourists “agree” to the statement “I will recommend to relatives, friends, or relatives to visit the Kedatim Mangrove Tourism object”. Then followed by “Strongly Agree” as many as 20 tourists, “Neutral” 4 tourists, and “Disagree” 1 tourist.

From the analysis above, it can be concluded that the majority of tourists admit that tourists will recommend Kedatim Mangrove Tourism to relatives, friends, or relatives to visit the tour. This is in accordance with previous research conducted by [22] recommendations occur because of visitor satisfaction when making a tourist visit, because the experience will be shared with others. Visitors who have good experiences when traveling will provide recommendations to their closest relatives, friends, or relatives to visit.

Output Table 8 Respondents Responses to Inviting Visits.

From *table output 8* it can be seen that as many as 24 tourists “agree” with the statement “I will invite relatives, friends, or relatives to visit Kedatim Mangrove Tourism”. Then followed by “Strongly Agree” with 15 tourists, “Neutral” with 10 tourists, and

Output Table 7 Respondents Responses to Recommendations

		Recommend			
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Disagree	1	2.0	2.0	2.0
	Neutral	4	8.0	8.0	10.0
	Agree	25	50.0	50.0	60.0
	Strongly Agree	20	40.0	40.0	100.0
	Total	50	100.0	100.0	

Source: *Output SPSS 26.0 for windows*

Output Table 8 Respondents Responses to Inviting Visits

		Invite a Visit			
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Disagree	1	2.0	2.0	2.0
	Neutral	10	20.0	20.0	22.0
	Agree	24	48.0	48.0	70.0
	Strongly Agree	15	30.0	30.0	100.0
	Total	50	100.0	100.0	

Source: *Output SPSS 26.0 for windows*

“Disagree” with 1 tourist. From the analysis above, it can be concluded that the majority of tourists admit that they will invite relatives, friends, or relatives to visit Kedatim Mangrove Tourism.

Based on the results of research that has been carried out, it is known that there is a significant influence between halal tourism on interest in returning to Kedatim Mangrove Tourism. Where the results of the influence test carried out using the regression test method are known that the significance of halal tourism ($0.000 < 0.05$). And based on respondents' responses regarding aspects that support halal tourism in Kedatim Mangrove Tourism, it can be concluded that tourists agree with the elements of halal tourism in the tourism.

In addition, several factors that influence the occurrence of a significant influence on halal tourism on interest in returning to Kedatim Mangrove Tourism, because based on the data obtained in the field it is known that Kedatim Mangrove Tourism has fulfilled the elements of halal tourism such as prayer rooms, separate lodging for men. -men and women, separate toilets for men and women, food and drinks that do not contain haram elements, managers and traders in tourism who look polite, and always maintain the cleanliness of the tourist environment. This is in accordance with interviews conducted by researchers with Aji Nur Rahman as the head of the tour manager. From the facilities and services that have met the elements of halal tourism, it will affect the interest of returning tourists to Kedatim Mangrove Tourism, because with these facilities and services, tourists will feel safe and comfortable.

4 Conclusion

From the results of research on the effect of halal tourism on interest in returning to Kedatim Mangrove Tourism, Sumenep Regency, it can be concluded that halal tourism has an effect on interest in returning to Kedatim Mangrove Tourism, Sumenep Regency. This is evidenced by a number of assessments given by tourists (respondents) who visit Kedatim Mangrove Tourism. In addition, this is also proven by the regression results that have been tested, showing that Halal Tourism (X) has a significance value of $0.000 < 0.05$. This means that halal tourism (X) has a significant effect on interest in revisiting (Y). This research is a very useful outcome for researchers, managers, or visitors. Dengan

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