Designing Tourism Guide Based on Translation of Halal Tourism Texts

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Abstract. The Industrial Era 4.0 has made tourism a superior product, one of which is the halal tourism attraction in Madura. However, adequate information about it in multilingual is not yet available. In the dissemination of this information, translation services are needed. Therefore, this study aims to describe a tourism guide design based on the translation of halal tourism texts in Madura. This research used descriptive qualitative research and was conducted in four districts in the Madura region. Data collection was carried out with document analysis. The results showed that tourism guide design based on the translation of halal tourism texts in Madura consisted of the historic center, premier attractions, areas of interest, shopping & cuisine, events & festivals, accommodations, practical information, and maps. The findings suggest that the design can be a good way and practice for communicating the intentions of the source texts to the target readers.

Keywords: tourism, translation, Madura, halal.

1 Introduction

Indonesian Law Number 10 of 2009 states that tourism is an activity of traveling carried out by visiting certain places for recreational purposes, personal development, or studying the uniqueness of tourist attractions in a temporary period. However, tourism has different meanings with various points of view and dynamic nature. All of them have the same purpose charge, based on the essence of travel, by leaving the place of residence or place of work at a particular time and purpose. Based on its competence, tourism has several types, i.e., cultural, water, nature reserve (conservation parks), convention, agricultural, hunting, and pilgrimage tourism [7].

Tourism potential continues to develop with the terminology of halal tourism which is seen as a complementary product of conventional tourism. A new approach to developing tourism is principled on the integration of local wisdom values and Islamic values without excluding the uniqueness and authenticity of culture as a tourist attraction. The terminology of halal tourism

is often equated with religious tourism, even though the two have different meanings. Halal tourism has a wider range of meanings, especially in the target market which is aimed at all groups, both Muslim tourists and non-Muslim tourists [7]. Halal tourism begins to be in demand globally because the characteristics of the products or services offered are universal. Halal tourism is a form of cultural-based tourism that prioritizes the values and norms of Islamic law as the main foundation. The cycle of the tourism industry, which is still in the development phase, certainly requires more up-to-date ideas and internalization of a comprehensive understanding of the integration of Islamic values at all stages of tourism activities and the development and challenges of technology and information. Furthermore, tourism promotion continues to be promoted by local governments, one of which is Madura Island. Madura Island with all its cultural advantages deserves to be used as one of the halal tourist destinations both locally and internationally. Unfortunately, adequate information and promotion about the advantages of halal tourism in Madura in multilingual are not yet available. In disseminating information and promoting halal tourism in Madura, translation services are needed both in written and oral texts. The existence of an international language has not made communication between countries run easily because not everyone can use it. Therefore, other efforts are made so that communication barriers can be solved. The demand for the transfer of information from the source language and culture to the target language and culture makes translation skills and activities important and therefore local governments need to pay attention to this to provide the widest possible information about the existence and advantages of Madura tourism.

The translation of tourism texts has been proposed and has become a research topic that continues to grow within translation studies. Some researchers have provided reviews for tourism translation [13]. Skibitska reveals that tourist internet texts are a complex task that includes different levels of analysis and strategies [19]. Napu (2016) examines the quality of the translation of tourism texts and the influence of the commissioning process of translation within the Indonesian context [12]. Also Novozhilova conveys that all linguistic forms should be familiar to the target readers, a translator must choose between stereotyped, cliched formulas, clear metaphors, and epithets [13].

However, little is discussed about the translation of halal tourism texts. This study, therefore, purposes to describe the scope of Madura halal tourism, explain the technical standards of halal tourism text translation, and determine the design of a tourism guide based on the translation of halal tourism texts. Translation is an important part of communicating language and culture into several distinctive languages and cultures [9]. One of the cultural content that needs attention in translation is the halal tourist text. In this article, halal tourism texts in Madura are used as a basis for translation for tourism development. Thus, the introduction to the scope of halal tourism texts in Madura and their translation into Indonesian and English is very relevant and useful in increasing tourism promotion. Therefore, a study of the design of the tourism guide based on the translation of halal tourism texts in Madura is needed to support the development of Madura tourism globally. The objectives of this study are to reveal the scope of halal tourism in Madura, to find a translation technical model or standard in the realization of halal tourism texts in Madura, and to find a form of tour package design based on the translation of halal tourism texts in Madura. This model is used to provide an overview of the integration of components and objective criteria for translation from the source

language to the target language and at the same time a real contribution to the need for investment in tourism development both locally and globally.

2 Methodology

This research is descriptive qualitative research [12]. This research reveals the scope of halal tourism in Madura in order to support the development of Madura tourism globally. This research also finds a translation model or technical standard in the realization of halal tourism texts in Madura in order to support the development of Madura tourism globally. In addition, it also explains a form of tourism package design based on the translation of halal tourism texts in Madura in order to support the development of Madura tourism globally. This study was conducted in the four districts in Madura, i.e. Bangkalan, Sampang, Pamekasan, and Sumenep. The data sources used in this study were documents related to halal tourism texts in Madura. Data on the translation of halal tourism texts in Madura included historical tourism, areas of interest, attractions, events, festivals, accommodation, shopping, and culinary tourism. The source of data on the halal tourism texts was as follows: Madurese Culinary (Mufidah, et.al., 2016), Awesome Pamekasan the Spirit of Madura (The Cultural & Tourism Office of Pamekasan, 2018), *Potensi Wisata Budaya Kabupaten Sumenep* (The Cultural & Tourism Office of Sumenep, 2015.

The data collection technique used in this study was document records. First, data were collected and studied in the form of texts containing Madura halal tourism. Second, the translation techniques were applied to the Madura halal tourism texts. Third, the concept of tourism design based on the translation of halal tourism texts in Madura was proposed. This study was conducted in the four different districts in Madura and applied the cross-side analysis [10]. This analysis was carried out in a cyclical process covering data reduction, display, and conclusion. First, data about the Madura halal tourism texts and their English translations were gathered. Second, the data were chosen based on data reduction. Finally, the data was presented and then the conclusions were formulated.

3 Findings And Discussion

The findings of the research were based on the research objectives mentioned above, as follows: to find out the scope of halal tourism in Madura, to find a translation technical model in the realization of halal tourism texts in Madura, and to propose a form of tour package design based on the translation of halal tourism texts in Madura.

The Scope of Madura Halal Tourism

According to Andriani et al, the terminology of halal tourism began to be developed in 2015 after a World Halal Tourism Summit (WHTS) was held in Abu Dhabi, United Arab Emirates [3]. Before being known for the concept of halal tourism, the world community was more familiar with the term Muslim tour. In general, the term halal tourism in various countries includes Islamic tourism, halal lifestyle, or halal travel. Based on an industrial perspective,

halal tourism is seen as a complementary product to conventional tourism. Halal tourism and conventional tourism have no difference in products, services, or development goals as long as they do not conflict with sharia business values and ethics [1]. Halal tourism continues to experience development and face the challenges of technology and information trends [2]. Azzam et al mentioned that halal tourism is related to meeting the needs of tourists based on *sharia* law and all its requirements [4]. Halal tourism is a concept of life balance, not only aiming to achieve pleasure when traveling, but tourism also as a bridge to get happiness in the afterlife [23]. The same view is also emphasized by Sriviboone & Komolsevin that halal tourism is a tourism management that complies with religious rules to respond to the needs of Muslims which includes services offered from the country of origin to destination e.g. hotels, transportation, restaurants, recreation, and entertainment in accordance with Islamic principles [21]. Boğan & Sariişik halal tourism arose as a result of an individual's preference for travel with the aim of drawing closer to God [5].

Based on the data that has been found, the scope of halal tourism in Madura includes worship facilities, culinary, itinerary, transportation, travel guides, tour guides, tourism marketing, accommodation, attractions, shopping places, historical places, and interesting places. The scope of halal tourism in Madura is presented in the following table:

Table 1. Scope of Halal Tourism in Madura

No	Scope	Sub-Scope
1	worship facilities	objects of worship, parking, worship equipment, *MCK*
2	culinary	various foods, drinks, snacks
3	itinerary	travel itinerary
4	transportation	travel agent, vehicle type
5	travel guides	guidebook, instructions
6	tour guides	tour guide, insight, communication skills
7	tourism marketing	internet, brochure
8	accommodation	hotels, inns, guest houses
9	attractions	arts, cultural ambassadors, dance, crafts
10	shopping places	stores, markets, malls
11	historical places	graves, monuments, religious places, cultural places
12	interesting places	beaches, waterfalls, caves, islets, forests, baths

In general, halal tourism objects are more complex than conventional tourism and religious tourism. Conventional tourism only focuses on nature, culture, history, and culinary arts, while in religious tourism the main objects are places of worship and historical heritage. *Sharia* tourism is able to summarize all these attractions into objects that attract tourists. So halal tourism is more flexible in terms of tourist attraction objects. Halal tourism has the aim of increasing spirituality through entertainment. Tourists who visit the mosque can enjoy the beauty and splendor of the building as well as a medium to get closer to Allah SWT. In contrast to conventional tourism, tourists only enjoy objects only for entertainment, for example visiting rides for games. Religious tourism only focuses on tourism that aims to increase spirituality without considering the essence of entertainment, for example visiting graves. Aspects of the three tourist targets have fundamental differences. Conventional tourism is the main target only to fulfill satisfaction, lust-oriented pleasure, or mere

entertainment activities. On the other hand, religious tourism is essentially only a tour that aims to calm the soul and mind. Different conditions in *sharia* tourism have the target of fulfilling desires and pleasures as well as growing awareness of religion. It can be said that conventional tourism as well as religious tourism.

Places of worship are one of the scopes of halal tourism in Madura. According to Pendit, tourist attraction facilities are divided into two types, namely primary facilities as tourist objects with a function as the main tourist attraction and supporting facilities as buildings other than primary facilities used to meet the needs of tourists during their trip [14]. The data obtained indicate that several places of worship in Madura have met this category, as described below:

(1) Source text:

Pesarean Syaichona Cholil. Wisata religi dengan masjid yang masuk dalam 100 masjid indah di Indonesia ini terletak di Desa Martejasah, Kabupaten Bangkalan. Awalnya, daerah kawasan masjid hanya terdapat makam Kyai Syaichona Cholil, lalu pada tahun 2006 mulai dibangun masjid dan terselesaikan pada tahun 2012 hingga sekarang terus dilakukan perkembangan masjid. Akses menuju pesarean ini bisa dilakukan dengan kendaraan darat apapun. Pengunjung tak hanya orang-orang yang berdomisili di Madura namun juga dari daerah lain. Selain menyediakan fasilitas umum yang meliputi tempat parkir yang luas, toilet, dan tempat peristirahatan pengunjung, di sekitar masjid juga terdapat aktivitas ekonomi yang menyediakan souvenir khas Madura dan lainnya. Bagi pengunjung yang ingin berburu informasi lebih jauh mengenai kyai besar asal kota Bangkalan ini juga disediakan buku profil tokoh masyarakat yang memiliki pola pikir serta perbuatan sama dengan para wali dan dihormati pada masanya.

Translated Text:

Pesarean Syaichona Cholil. Religious tourism with a mosque that is included in the 100 beautiful mosques in Indonesia is located in Martejasah Village, Bangkalan Regency. Initially, the mosque area only contained the tomb of Kyai Syaichona Cholil, then in 2006 the mosque was built and completed in 2012 until now the mosque development continues. Access to this *pesarean* can be done by any land vehicle. Visitors are not only people who live in Madura but also from other areas. In addition to providing public facilities which include a large parking area, toilets, and a resting place for visitors, around the mosque there are also economic activities that provide souvenirs typical of Madura and others. For visitors who want to hunt for more information about the great kyai from Bangkalan city, there is also a profile book of community leaders who have the same mindset and actions as the guardians and are respected in their time.

Culinary is a very important food business in the tourism industry. Culinary plays a role in making it easier for visiting tourists to meet their food and drink needs [6]. The sale of food and beverages is directed at three important aspects in improving the quality of culinary operations, namely aspects of product, service, and business management of a food sales

center. The data obtained showed that many culinary in Madura provided the facilities and information as an example below:

(2) Source Text:

Jika berkesempatan berkunjung ke Pulau Madura, jangan lupa untuk mencicipi masakan dari Bangkalan, khususnya masakan dari Bargan Socah. Desa Bargan terletak di tengah-tengah antara kecamatan Bangkalan dan Kamal. Di tempat ini terdapat masakan yang sangat terkenal yang tidak dapat ditemukan di tempat lain yaitu Sewel. Sewel adalah jenis makanan yang terbuat dari pati dan campuran udang. Banyak orang datang ke tempat ini hanya ingin mencicipi makanan ini. Jika ingin mencicipi makanan ini, jangan khawatir tersesat, karena lokasi makanan ini mudah dijangkau. Jika Anda berkendara melewati jembatan Suramadu, Anda tinggal memilih arah Kamal sekitar 13 km. Sedangkan jika memilih menggunakan transportasi laut dengan kapal laut, cukup menempuh jarak sekitar 6 km. Rasa makanan ini sedikit asin, renyah, dan renyah. Bagi Anda yang berasal dari daerah Jawa Barat mungkin sudah tidak asing lagi melihat penampakan Sewel. Pasalnya, Sewel memang mirip dengan Cireng, makanan khas dari Jawa Barat.

Translated text:

If you have the opportunity to visit Madura Island, do not forget to taste the cuisine from Bangkalan, especially the cuisine from Bargan Socah. Bargan village is located in the middle between subdistricts Bangkalan and Kamal. In this place, there is a very famous cuisine that cannot be found in other places, namely Sewel. Sewel is a kind of food that is made of starch and a mixture of shrimp. Many people come to this place just want to taste this food. If you want to taste this food, do not worry about getting lost, because the location of this food is achievable. When you drive over the Suramadu bridge, you can just choose toward Kamal around 13 km. While if you choose to use the ship sea transportation, you just go away around 6 km. The taste of this food is a little bit salty, crunchy, and crispy. For you that come from the region of West Java may not be strange seeing the appearance of Sewel. It is because Sewel has indeed similar to *Cireng*, the special food from West Java.

Furthermore, the results of the study also show that the halal travel agenda takes place with respect to time, meaning that the agenda/list compiled does not conflict with sharia principles. For example, the schedule for enjoying tourist objects coincides with Friday prayer times, or the travel agenda for ecotourism climbing is opened in the month of Ramadan. The duration of the tour must be adjusted to the needs so that the tour does not go in vain or is just a waste of time so that the nature of halal tourism is not achieved. Likewise with the scope of other halal tourism, namely transportation, tourist guides, tourism marketing, accommodation, attractions, shopping places, historical places, and places of interest. Another important thing is the presence of a tour guide. Tour guides have an important role because of their ability to influence tourists to visit a tourist attraction so that they are interested in visiting again. Excellence or privilege in communicating well and providing accurate information makes tourists feel comfortable traveling. Therefore, good verbal language skills are needed [15].

Technical Standards of Halal Tourism Text Translation

The translation of the Madura halal tourism text basically uses the following steps: analyzing, transferring, and restructuring the translation. The preparations made were reading the text in its entirety before it was translated. This activity is conducted to get a complete understanding of the contents of the halal tourism text. Another preparation that is done is to learn knowledge related to halal tourism texts by reading various cultural documents and various articles related to special things or special terms in halal tourism texts and at the same time to add insight.

After preparation, the translator takes the next step, namely: writing the translation results on the computer while looking for the results of the previous translation of words and phrases in the computer memory, looking for the meaning of words that are difficult to translate in the dictionary, understanding the meaning of the word in-depth based on the context, access and explore other reference sources on the internet, and rewrite words or sentences into other expressions.

In writing the translation, what is almost simultaneously done is to consider the type of word that suits the circumstances, tastes, and goals of the reader. The point is, what kind of translation connoisseurs will become readers of the translation? Is the halal tourism text intended for academics, children, or teenagers? Translating based on this function, according to the translator, will be a good translation, namely a translation that is as precise as possible according to the tastes of the target language readers.

After careful consideration, the next thing the translator does is decide whether to use loan words, descriptive equivalent words, or use synonyms in the target language, and if possible also create newly translated words that did not exist before. In using these words, it is not uncommon for translators to consult with co-translators, English lecturers, and sometimes with other lecturers mastering the field or special technical words in the Madura halal tourism text. The use of loanwords, descriptive equivalent words and synonym words in the target language is presented as an example below:

(3) Source Text:

Asta Tinggi. Salah satu wisata religi di Madura yang berlokasi di kabupaten Sumenep. Terletak tepat di sekitar + 3 km ke arah barat kota Sumenep di desa Kebunagung. Kedua kata yang menjadi nama pasarean di Sumenep ini menggunakan bahasa Madura halus "Asta Tenggih" di mana Asta berarti kuburan/makam/pasarean, sedangkan Tenggih mengandung arti tinggi. Alasan penamaan pasarean menggunakan kata "Tenggih" selain karena terletak di dataran tinggi, juga dikarenakan Asta Tinggi merupakan pasarean para Raja yang lebih dikenal karena kealimannya. Untuk para pengunjung yang belum mengetahui perihal sejarah para pejuag agama yang dimakamkan di Asta Tinggi ini, di dalam tempat wisata sendiri tersedia buku sejarah dengan judul Legenda Bindara Saod dan Jokotole.

Translated text:

Asta Tinggi. One of the religious tourism in Madura which is located in Sumenep district. Located right around + 3 km to the west of Sumenep city in Kebunagung village. The two words that became the name of the *pasarean* in Sumenep use the smooth Madurese language "Asta Tenggih" where Asta means grave/*pasarean*, while *Tenggih* has a high meaning. The reason for naming *Pasarean* using the word "Tenggih" is not only because it is located in the highlands, but also because *Asta Tinggi* is the *Pasarean* of the Kings who are better known for their piety. For visitors who do not know about the history of the religious warriors buried in *Asta Tinggi*, inside the tourist site there is a history book entitled *The Legend of Bindara Saod and Jokotole*.

The example shows that the borrowing strategy is applied to translate the expression of *Asta Tinggi, pasarean, Tenggih*. It can be seen that these expressions are preserved in the source language and culture and also set the natural equivalent information in the target language and culture. This strategy is intended to make the sentences easy to understand. Borrowing is basically the direct translation strategy by using the source language directly into the target text.

(4) Source Text:

Nasi Kobel. Nasi kobel merupakan nasi kucing ala Sampang. Bila di Jogja ada nasi kucing yang sangat terkenal, maka di pesisir Sampang Madura dapat kita temukan semacam nasi kucing yang disebut dengan nasi kobel. Nasi ini pada awalnya merupakan bekal yang dibuatkan para istri nelayan masyarakat setempat ketika suami mereka hendak pergi melaut, lauk yang dibuat cukup sederhana, beberapa ikan laut, tahu, sambal kelapa, dan sambal khas Madura "Buje Cabbih" yang dalam bahasa Indonesia adalah garam dan cabe yang ditempatkan di dalam rantang atapun di bungkus dengan daun pisang.

Translated text:

Nasi Kobel. Nasi Kobel is Sampang-style of *nasi kucing*. If in Jogja there is a very famous *nasi kucing*, then on the coast of Sampang Madura we can find a kind of *nasi kucing* called *nasi kobel*. This rice was originally made by the wives of fishermen from the local community when their husbands were about to go to sea, the side dishes were made quite simply, some sea fish, tofu, coconut sauce, and the typical Madurese chili sauce "Buje Cabbih" which in Indonesian is salt and pepper. Chili placed in a basket or wrapped in banana leaves.

Descriptive equivalence is used to translate the phrase of Nasi Kobel. It is used to give information or understanding to the target readers of the naturalness or readability of the translated phrase. The expression of Nasi Kobel originates from sea fish, tofu, coconut sauce, and the typical Madurese. This food is served as a traditional food in Madura. Descriptive equivalence provides additional information in the target text to describe or explains information to be understood in the target text.

The last step taken by the translator in translating the halal tourism text in Madura is to revise the translation. The emphasis of revision is usually on the linguistic quality of the translated text and the naturalness of the resulting translation. After some improvements have been

made, the next step is to make a final revision and leave the translation for some time. This is done to get a completely natural translation end result.

Further, based on the context of the translation of Madura halal tourism above, it can be summarized that translation is an intercultural communication that starts with a view that language and culture cannot be separated. An activity will become communicative if it is carried out through a sign that is produced with intent by a sender and passed on to the recipient. The sender and receiver shape the communication situation at a certain place and time which adds a dimension of history and culture dimension to the communication process.

In communication situations, speakers and listeners are expected to have the same basis or views in communicating so that communication can be successful. The translator in this case is a bridge or linguistic mediator as well as a cultural mediator. Translators need not only thorough and in-depth knowledge of the source language and target language but also knowledge of the source culture and target culture. It is important to see translation as an intercultural and interindividual transfer because the translator is basically the first person who is considered important as an actor in the translation process. Translators no longer limit themselves to applying translation techniques and procedures to transfer the source text to the target text in accordance with the principle of equivalence but also on how cultural transfers are also commensurate. The translation of Madura halal tourism can be illustrated below:
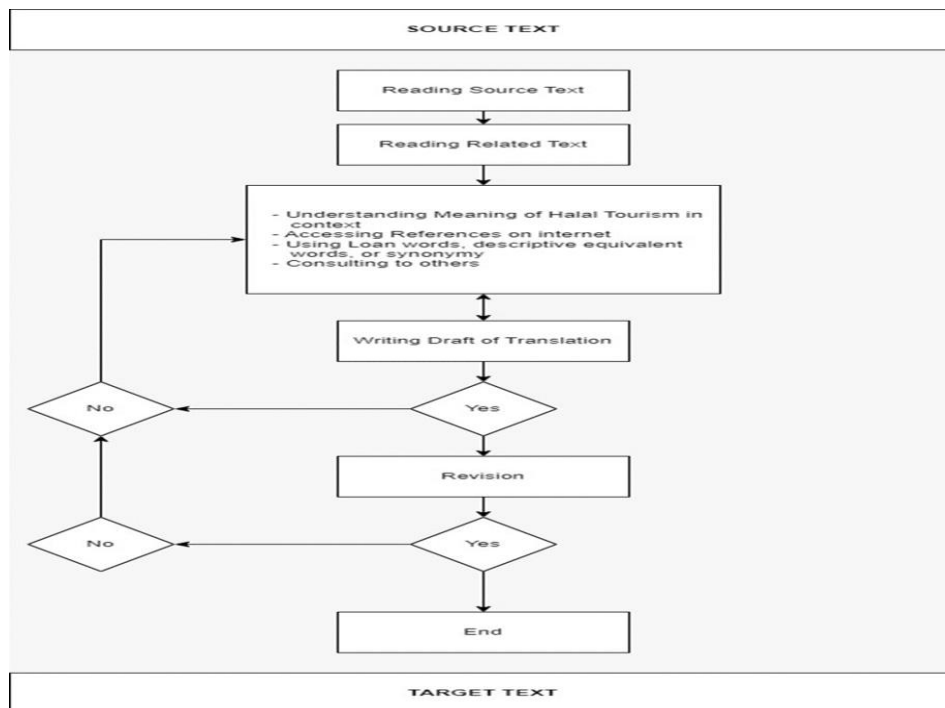
Fig 1. The Translation of Madura Halal Tourism

Tourism guide design based on halal tourism text translation in Madura

Based on the scope and the translation of halal tourism texts in Madura, it can be proposed a package of tourism guide in Madura consisting of the historic center, premier attractions, areas of interest, shopping & cuisine, events & festivals, accommodations, practical information, and maps. In this package, the design started according to the basic requirements first and gradually reached the ideal design.

Among these packages, the accommodation for halal tourism must be considered first and this is the center point of halal tourism. From the data obtained, it shows that accommodations around halal tourist attractions in Madura already exist but are still not satisfactory and this is the main focus which is accompanied by setting the rules for halal tourism accommodation.

Further, in the choice of halal food served in halal tour packages, whether in hotels, inns, or shopping centers must provide foods from the halal certified authority, or a list of local halal restaurants or shopping centers upon request shall be made available to the halal tourism package. Furthermore, several packages to support basic needs in accommodation need to be provided, including prayer mats, marked Qibla direction, provision of Sahur and Iftar during Ramadan, washroom with means for ablution halal soap, and separate spaces for men and women in the recreational facilities.

In general, halal tourist destinations in Madura must be directed to realize the public benefit, provide peace, maintain security and comfort, maintain environmental cleanliness, and respect socio-cultural values that do not violate sharia principles. This halal tourist destination must have facilities that are easy to reach, suitable for use, meet *sharia* requirements, food and drinks that are guaranteed to be halal food, free from pornography, pornography, drugs and gambling, liquor, art and cultural performances and attractions that do not conflict with the sharia principles, as well as maintaining the honor of tourists.

In addition, the halal travel bureau is required to fulfill the following conditions: organize tour packages in accordance with the principles of halal tourism, have a list of halal accommodations, have tourist destinations, have a list of food providers and halal drinks, have a tourist guide to prevent the occurrence of infidelity, immorality, adultery, pornography, drugs, and gambling. Further, a halal tour guide must have competence according to professional standards as evidenced by a certificate, and be communicative, friendly, honest, responsible, polite, and attractive in accordance with the value of halal tourism.

Overall, this halal tourism package must have a positive and safe image, places of worship and toilets that have facilities that are friendly to Muslims, ease of finding mosques to perform prayers, choices of halal-certified food and beverage services, choices of arts and cultural activities that do not lead to pornography, selection of halal-certified souvenirs, available tour guides who have received training on halal tourism, available choices of halal-certified restaurants and cafes, available halal activities and halal festivals.

4 Conclusion

Based on the discussion above, it is concluded that the tourism package design was constructed with the finding out the scope of halal tourism in Madura and a translation

technical model in the realization of halal tourism texts in Madura. It shows that the scope of halal tourism in Madura includes several subscopes, i.e., worship facilities, culinary, itinerary, transportation, travel guides, tour guides, tourism marketing, accommodation, attractions, shopping places, historical places, and interesting places. These subscopes of the Madura halal tourism text were basically translated using the steps in translating i.e., preparing, translating, and editing. The design of the Madura halal tourism started with the basic requirements and finally reached the ideal design consisting of the historic center, premier attractions, areas of interest, shopping & cuisine, events & festivals, accommodations, practical information, and maps. The findings suggest that the design can be a good way for communicating the intentions of the source texts to the target readers and a good practice for translators to transfer messages.

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