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# PROSIDING

## 8<sup>th</sup> MANAGEMENT DYNAMIC CONFERENCE

# 2023

# 16-17 MARET

| Makassar  
| Indonesia



# TAS EKONOMI DAN



**Prosiding**  
**MADIC 8, 2023**

**Makassar, 16 -17 Maret 2023**

**Dipublikasikan Oleh:**

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Gedung Fakultas Ekonomi dan Bisnis  
Kampus Unhas Tamalanrea  
Universitas Hasanuddin  
Jl. P. Kemerdekaan No. 10, Makassar 90245

**Email:** [madic.8.febuh@gmail.com](mailto:madic.8.febuh@gmail.com)

## About Madic 8 2023

Management Dynamics Conference (MADIC) ke-8 adalah seminar nasional yang diselenggarakan oleh Fakultas Ekonomi dan Bisnis Universitas Hasanuddin bekerja sama dengan Forum Pengelola Jurnal Manajemen (FPJM). Tema seminar “*Penguatan Manajemen UMKM sebagai Motor Penggerak Pemulihan Ekonomi Nasional*”. Konferensi ini bertujuan untuk menghimpun berbagai pandangan dan pengalaman empiris dari para praktisi dan akademisi ekonomi mengenai penguatan UMKM sebagai pilar ekonomi utama serta memberikan solusi untuk tujuan ketahanan keberlanjutan (SDGs) Indonesia. Para akademisi, praktisi, peneliti telah berkontribusi dalam pengembangan penelitian manajemen dengan berpartisipasi dalam MADIC 8.

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## **Sambutan Dekan Fakultas Ekonomi dan Bisnis Universitas Hasanuddin**

Selamat datang di Management Dynamics Conference (MADIC) ke-8 diadakan pada tanggal 16 – 17 maret 20223 di Makassar, Indonesia. Konferensi ini diselenggarakan untuk mempromosikan diskusi antara berbagai pemangku kepentingan tentang, manajemen dan bidang ekonomi. Kali ini, Fakultas Ekonomi dan Bisnis, Universitas Hasanuddin menjadi tuan rumah bekerja sama dengan Forum Pengelola Jurnal Manajemen (FPJM). Melanjutkan tradisi menyatukan penelitian, pembuat kebijakan, akademisi dan berbagai pemangku kepentingan untuk mempresentasikan dan mendiskusikan isu terkini terkait perkembangan ekonomi nasional. Untuk memperkuat pembahasan tentang manajemen, ekonomi dan bidang akuntansi, kami sepakat mengangkat topik konferensi tahun ini berjudul “*Penguatan Manajemen UMKM sebagai Motor Penggerak Pemulihan Ekonomi Nasional*”. Untuk memberikan informasi terbaru mengenai topik kepada pembaca dan peserta, kami ingin menyampaikan apresiasi dan terima kasih kepada 3 narasumber dihadirkan dalam acara ini yaitu M. Fankar Umran CEO BRI Insurane, Causa Iman Karana Kepala Perwakilan Bank Indonesia Provinsi Sulawesi Selatan, dan Darwisman Kepala OJK Regional Sulampapua atas wawasan dan dukungan mereka selama konferensi. Kami berharap acara ini sangat mendorong diskusi tentang peningkatan kualitas UMKM di Indonesia. Selain itu kami ingin menyampaikan terima kasih dan dukungan kami kepada

Terakhir, kami ingin mengucapkan terima kasih sekali lagi atas kontribusi dan kerja sama yang sangat baik di antara kami para peserta konferensi. Selain itu, kami mengucapkan terima kasih atas kerjasama semua pihak panitia dalam menyelenggarakan konferensi. Kami berharap dapat bekerja sama dengan semua pemangku kepentingan yang terlibat dalam acara ini. Kami berharap proses ini akan menyediakan berbagai manuskrip unggulan yang dapat memberikan kontribusi besar dalam bidang ekonomi, manajemen dan akuntansi.

**Prof.Dr.Abd. Rahman Kadir, M.Si., CIPM**  
Dekan Fakultas Ekonomi dan Bisnis  
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## **Sambutan Ketua panitia Management Dynamic Conference ke - 8**

Saya sangat senang bahwa acara Management Dynamic Conference ke-8 dengan tema "Penguatan Manajemen UMKM sebagai Motor Penggerak Pemulihan Ekonomi Nasional" telah terlaksana dengan sukses. Semoga acara ini memberikan banyak manfaat dan inspirasi bagi semua peserta yang hadir.

Saya ingin mengucapkan selamat dan mengapresiasi seluruh panitia yang telah bekerja keras dan dedikasi tinggi dalam menyelenggarakan acara ini. Tanpa upaya mereka, acara ini tidak akan mungkin terwujud. Terima kasih atas kerja keras dan komitmen yang telah diberikan.

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Saya berharap bahwa acara ini menjadi awal dari langkah-langkah konkret dalam memperkuat sektor UMKM sebagai motor penggerak pemulihan ekonomi nasional. Mari kita terus bekerja sama, berinovasi, dan berkolaborasi dalam mendukung pertumbuhan UMKM dan memajukan ekonomi kita.

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Sekali lagi, selamat atas kesuksesan acara Management Dynamic Conference ke-8. Semoga langkah-langkah yang dihasilkan dari acara ini dapat memberikan dampak yang positif bagi penguatan manajemen UMKM dan pemulihan ekonomi nasional.

**Insany Fitri Nurqamar, S.E.,M.M.**

Ketua panitia Management Dynamic Conference ke - 8  
Universitas Hasanudin

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## **ISLAMIC TOURISM DEVELOPMENT IN NGEBEL LAKE PONOROGO: FROM TOURISM STAKEHOLDERS' PERSPECTIVE**

Hartomi Maulana<sup>1</sup>, Ahmad Setiyono<sup>2</sup>, Kurnia Rahman Abadi<sup>3</sup>, Lathiefa Rusli<sup>4</sup>,  
Soritua Ahmad Harahap<sup>5</sup>

<sup>1,2,3,4,5</sup>Universitas Darussalam Gontor

E-mail: lathiefarusli@unida.gontor.ac.id

### **Abstract**

*Islamic tourism has a large potential market value and will provide significant benefits to the people. This paper analyzes the perceptions of tourism stakeholders towards the potency of Islamic tourism development in the lake of Ngebel, Ponorogo East Java. The findings of the study revealed that all respondents have a good or positive perception of implementing Islamic tourism. They will likely support the implementation of the Ngebel Lake as an Islamic Tourism site. The*

*paper suggests that local government needs to support and help business vendors fulfill administrative and business legality needs. Additionally, socialization about the importance of food, halal certification for consumer protection is needed.*

*Keywords: Perceptions, Islamic tourism, stakeholders, Ngebel lake tourism*

### **Abstrak**

*Pariwisata syariah memiliki potensi pasar yang besar dan akan memberikan manfaat yang signifikan bagi masyarakat. Penelitian ini menganalisis persepsi para pemangku kepentingan pariwisata terhadap potensi pengembangan pariwisata syariah di telaga Ngebel, Ponorogo Jawa Timur. Temuan penelitian mengungkapkan bahwa semua responden memiliki persepsi yang baik atau positif terhadap penerapan pariwisata Islami. Mereka cenderung akan mendukung implementasi Danau Ngebel sebagai situs Wisata Islami. Penelitian ini menyarankan agar pemerintah daerah perlu mendukung dan membantu para pelaku usaha untuk memenuhi kebutuhan administratif dan legalitas usaha. Selain itu, sosialisasi tentang pentingnya makanan, sertifikasi halal untuk perlindungan konsumen juga diperlukan.*

*Kata Kunci: Persepsi, Wisata Syariah, Pelaku wisata, Wisata Telaga Ngebel*

## **1. Introduction**

Today, the diversification of the tourism sector has increased over the decades. One of them is Islamic tourism (halal tourism). Islamic tourism is the provision of tourism products and services that meet the needs of Muslim tourists according to the teachings of Islam (Battour & Ismail, 2016). Knowledge and awareness of Islamic tourism are growing in line with the development of the tourism industry. Currently, Muslim tourists are starting to be selective in using products and services (Jafari & Scot, 2014). Awareness among them increases while choosing halal products or services to meet their needs (Battour & Ismail, 2014).

Several countries, such as Malaysia, Brunei, and Indonesia, have selected places used for halal tourism. In Malaysia, for example, many hotels have halal certificates, which indirectly indicate they are Sharia hotels (Faiza & Michelle, 2017). These hotels provide halal food, no alcohol, and no discotheques. In Indonesia, there is an increasing interest in halal tourism. Aceh and West Nusa Tenggara (NTB) provinces are among the provinces that have aggressively developed halal tourism for foreign Muslim tourists (Satriana & Faridah, 2018). As stated by the Governor of NTB Muhammad Zainul Majdi (2018), the halal tourism segmentation is based on the consideration that tourism has a very large potential market value and will provide great benefits to the people (Nursyamsyi, 2018). Even the halal tourism segment is not only for Muslim tourists but non-Muslim tourists may also benefit from it ( Battour, et al., 2018)).

In East Java, however, the participation of tourism places involved in the halal tourism sector is still meager even though tourist attractions in East Java province have the potential to be developed (Sutaningtyas, 2019)). The people of East Java are not very familiar with halal tourism. Likewise, in Ponorogo, for example, although some tourism places such as Ngebel Lake tourism have the potential to become Islamic tourism, the community, especially small business vendors and stakeholders around Ngebel Lake, seem not fully aware of this Islamic tourism. The question is to what extent their



perceptions and attitudes towards the potential of halal tourism in Ngebel lake. Perception-related studies are essential.

Perceptions based on experience and behavior can help an organization directly understand what someone thinks, experiences, and does (Shaharuddin et al., 2018). Several previous studies on perceptions and attitudes towards choosing of Islamic tourism were carried out by (Permadi et al., 2018) and (Suherlan, 2015)). They explained that most people have good perceptions and also positive attitudes towards implementing of Islamic tourism. Devi & Firmansyah (2019) revealed that tourists in West Java depend on halal travel and halal tourism as a determining factor in tourism. However, studies on perceptions and attitudes towards choosing of Islamic tourism with a qualitative approach are still limited. Previous research was limited in quantitative scope. Thus, this study attempts to explore the perceptions and attitudes of stakeholders towards the potential of Islamic tourism in one of the tourism places in Ponorogo with a qualitative approach. Specifically, the research objective of this study is to assess stakeholder perceptions of the potential for Islamic tourism in Ngebel Lake, Ponorogo.

## 2. Literature Review

### Islamic Tourism

The growth of the Muslim tourist market encourages the great potential of Muslim-friendly facilities (Yusof et al., 2019). The increasing interest of Muslims in traveling has encouraged practitioners and researchers develop and market Muslim-friendly facilities based on Islamic principles (Battour & Ismail, 2016). Muslim tourists are becoming more concerned about Muslim friendly facilities especially when they travel far from their own country (Battour & Battor, 2011)).

Muslim friendly facilities can be defined as all types of services and facilities offered, to meet the needs of Muslim tourists and must be halal and comply with Sharia regulations. For example, Muslim-friendly services and facilities should consist of halal dining options, easy access to prayer locations, airport services and facilities, and accommodation options (Global Tourism Lifestyle Market, 2012). Mohsin et al. (2016) states that Islamic tourism is the provision of tourism products and services that meet the needs of Muslim tourists in accordance with Islamic principles. Meanwhile, Halbase (2015) said that Islamic tourism offers tour packages and specific destinations to meet the considerations and needs of Muslim tourists. In other words, the general principles of Islamic tourism are described as follows (Henderson, 2010; Sahida et al., 2011; Battour et al., 2010)):

- a. Providing Halal food
- b. No liquor (contains alcohol)
- c. Does not serve pork products
- d. There is no discotheque
- e. Male staff for male guests, and female staff for female guests
- f. Entertainment accordingly
- g. Prayer room facilities (mosque or prayer room), gender separated
- h. Islamic clothing for staff uniforms
- i. Availability of Al - Qur'an and prayer equipment (prayer) in the room
- j. Qibla directions

- k. Art that does not describe the human figure
- l. The toilet is positioned not facing the Qibla
- m. Islamic Finance

A study conducted by the Global Muslim Travel Index Europe (2014) reveals that Muslim-friendly services and facilities are indicated to be an important factor for Muslim tourists when considering traveling abroad. Therefore, it is important for tourist destinations to develop and offer products and services especially for the Muslim travel market. For example, prayer is compulsory worship for Muslims, which can be performed anywhere. In this regard, it is necessary for Muslim tourists to know the direction of the Qibla and thus, they will request a place for prayer and other facilities for performing ablution wherever they are. In addition, Muslim tourists will look for a mosque or a suitable place for congregational prayers and accommodation that can fulfill their needs while traveling. Apart from that, serving alcoholic drinks, non-halal food is one of the main problems for Muslim tourists, where all alcoholic and non-halal goods are prohibited for all Muslims. There is no doubt that halal tourism is a good business opportunity that can satisfy both Muslim and non-Muslim tourists from time to time (Battour et al., 2010).

#### **Perceptions of Stakeholders (visitors, tourism actors, and policymakers)**

Perception is influenced by several components such as education, age, psychological characteristics, so these factors must always be considered while in production (Shaharuddin et al., 2018). The relationship between behavior, experience and perception can help an organization to understand in real-time what customers really think, experience, and do. One of the powers of cultural that has an influence on perceptions and behavior is religion (Zamani-Farahani & Musa, 2012). Therefore, religion affects an individual's perception of others. Moreover, the operation of the tourism industry, policy-making, and development of tourism destinations impact the experience of tourism actors and tourists (Battour et al., 2018)). This is important in considering the perceptions of tourism stakeholders towards Islamic tourism which will build acceptance of these stakeholders.

In a study conducted by Devi & Firmansyah (2019) related to the development of halal travel and halal tourism in West Java revealed that some tourists depend on halal marketing, halal travel and halal tourism as a determining factor in tourism. Suherlan (2015) revealed that the perception of the people of Jakarta towards Islamic tourism is very good, especially in terms of family-friendly destinations, a safe environment, halal food that is easy to find and easy access to finding prayer places. Likewise, Permadi et al. (2018) showed that the people of West Nusa Tenggara have a good perception of the plan to implement Islamic tourism and also have a positive attitude towards the plan to implement Islamic tourism in the NTB. In terms of business actors (tourism), Purwandani (2018) suggests that tourism actors should apply different adaptations to the needs of Muslim tourists. This is because different characteristics will also affect the differences in the degree of their religious understanding.

#### **Islamic tourism potential in Ponorogo**

Ponorogo is a regency in East Java which has great tourism potential. Besides cultural tourism in the form of Reog art, this city also has several attractive tourist places.

Among them are the religious tourism of the Tegalsari Mosque and the Batharo Katong Tomb (Dinas Pariwisata Ponorogo, 2019). As reported in the website of the Ponorogo Tourism Office, the Tegalsari Mosque area consisting of a mosque, a tomb complex, and heritage houses in the form of a Joglo. Religious activities at the Tegalsari Mosque take place throughout the year. There are daily, weekly, monthly and yearly routine activities. Hundreds of visitors came to Tegalsari from all over Indonesia. In addition, the Tomb of Bataro Katong is the tomb of the founder of Ponorogo, Raden Bathoro Katong, who is also one of the sons of King Brawijaya V, King of Majapahit (Dinas Pariwisata Ponorogo, 2019). He is also the younger brother of Raden Patah, the first Sultan of Demak. The Tomb of Bataro Kathong is still busy with visitors (Dinas Pariwisata Ponorogo, 2019).

Apart from religious tourism, Ponorogo is also famous for its natural tourism. One of them is Ngebel Lake tourism site. This tourist attraction is located in Ngebel sub-district about 30 KM from downtown Ponorogo and is one of the main sources of regional income from the tourism sector. The Ngebel Lake tourism area has quite interesting natural potential, including tourist attractions in the form of the fascinating natural scenery of mountains, hot springs, waterfalls, the main attractions in the form of the lake. In addition to halal culinary places, there are restaurants around the lake, accommodation facilities such as hotels and resorts and homestays are also available around Ngebel Lake. Even though there are dozens of hotels, few provide Muslim-friendly facilities such as prayer rooms (mushola), put signs for the Qibla direction and so on. Issues of non-Muslim friendly facilities can indirectly reduce the number of tourists, which majority of local tourists who are mostly Muslim. Thus, to overcome this, it requires stakeholder awareness of the importance of Muslim-friendly facilities in order to increase the number of tourists. The question is to what extent the perceptions and attitudes of tourism stakeholders towards the potential of Islamic tourism in this Ngebel tourism site? Therefore, this study will examine this issue..

### 3. Methods

The purpose of this study was to examine the perceptions of tourism stakeholders towards the potential of Islamic tourism around Ngebel Lake, Ponorogo. To achieve the research objectives, a qualitative approach such as face-to-face interviews was carried out. The interview method was chosen because this method was considered to have the opportunity to explore more in-depth related information from respondents and to gain understanding and views regarding halal tourism that could be used (Battour et al., 2018). Furthermore, the interview method is recommended when the research objective is to explore views, attitudes, beliefs, behaviors or experiences (Rowley, 2012). In data collection, stakeholders around the Ngebel Lake tourism site were chosen because they were the main actors to succeed Islamic tourism in this site.

Approximately five stakeholders consisting of food and restaurant and hotel entrepreneurs will be interviewed. Meanwhile, in qualitative data, judgment sampling which is a non-probability sampling technique is used in this study. Although non-probability sampling, judgment sampling requires special efforts to find and gain access to individuals who have the necessary information (Sekaran, 2013). Consequently, although the information obtained cannot be generalized, it is the best sampling design especially when there is a limited population that can provide the information needed.

Semi-structured interviews were designed in this study for the purpose of conducting interviews. It is used to allow additional questions and respond to what is seen as a significant answer (Bryman & Bell, 2015). The questions in the semi-structured interview are related to the views and experiences of tourism actors, tourists, and policymakers who are more familiar with the conditions and environment around Ngebel Lake tourism and their intention to try the experience of supporting Islamic tourism. All interviews were digitally recorded. Then the interview recording was transcribed into text.

#### 4. Results and Discussion

The data was collected from five respondents, namely hotel owner and restaurants owner who were interviewed using the semi-structured interview method. Table 1 below describes the profiles of respondents interviewed in this study.

**Table 1**  
Profile of the Respondents

Respondents	Type of Business	Designation	Experience
Respondent A	Restaurant	Manager	4 years
Respondent B	Restaurant	Owner/Manager	3 Years
Respondent C	Hotel	Owner/Manager	4 Years
Respondent D	Restaurant	Owner	6 Years
Respondent E	Restaurant	Owner/Manager	4 Years

From the interview results were revealed that it is not much different from those in the theory, so there is a need for standardization in order to make it easier for business vendors to implement Islamic tourism. Specifically, the results are presented in the following table.

**Table 2**  
Data analysis results through Semi Structured Interview on Business vendors at Ngebel Lake Tourism site, Ponorogo

Business Vendors	Halal food	Prayer room facility	Appropriate Entertainment	Staff's Islamic nuanced uniform	Art that does not describe the human figure	Gender separation in toilet & not facing Qibla direction
Respondent A	v	-	-	v	-	-
Respondent B	v	v	x	x	v	v
Respondent C	v	v	v	v	v	v
Respondent D	v	v	x	v	v	v
Respondent E	v	v	v	x	x	v

Source: Researcher's data processed (2020)

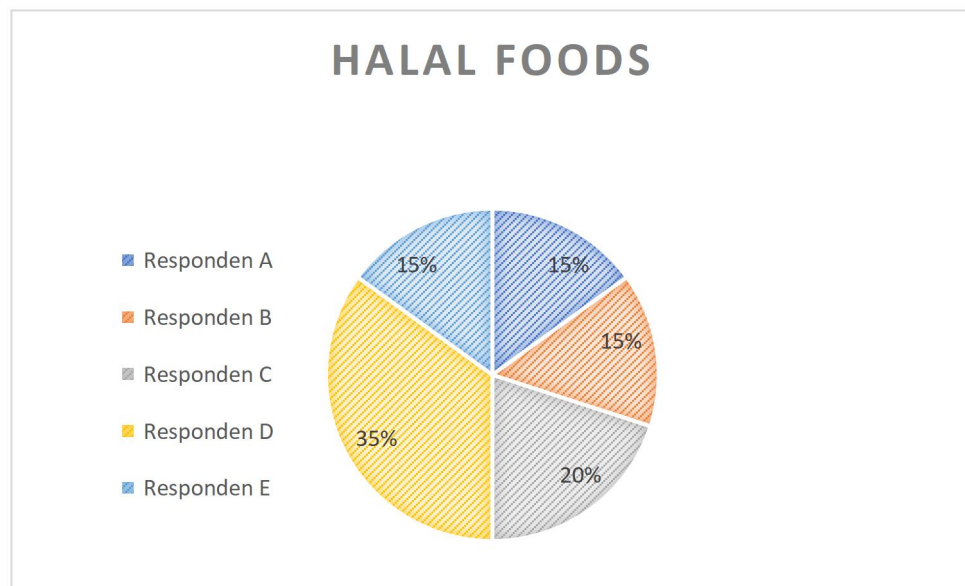
Table 2 shows that in general the respondents have a positive response to the implementation of Islamic tourism, meaning that their perceptions are in the good category and want to support the implementation. From the percentage of respondents' perceptions, it is in accordance with Islamic principles. Specifically, several Islamic tourism indicators are presented in the following categories.

##### a. Halal food

Most of the business vendors in Ngebel Lake tourism site, provide halal food that does not contain alcohol and pork-related product. This is because Ngebel Lake tourism

has a characteristic in terms of culinary tourism, which is processed from “Nila” and “Patin” fishes. Meanwhile, small vendors that are on the side of the lake sell various kinds of fried-based foods that is certainly free from pork.

Therefore, in the halal food category, most of the business vendors in the Ngebel Lake have fulfilled the concept of implementing Islamic tourism. However, there is no halal food label that should be issued by the “Majelis Ulama Indonesia (MUI)”. The halal label is very important for consumer protection and also for providing administrative benefits to business vendors in carrying out developments in the future. Figure 1 below shows the percentage of the process and use of raw materials in the process of making halal food.

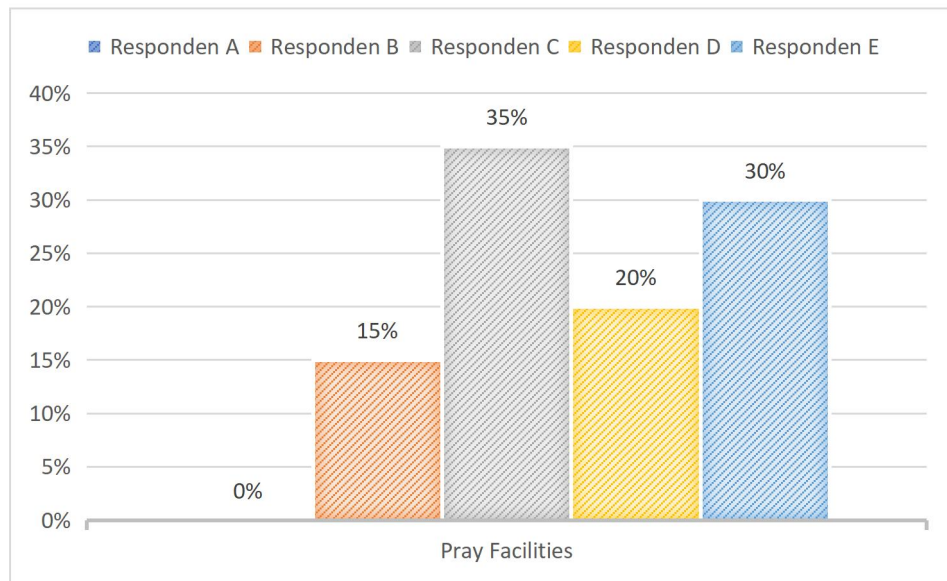


Source: Researcher’s data processed (2020)

Figure 1. Percentage of halal food category on business vendors in lake of Ngebel tourism

b. Praying room facility (masjid atau musholla)

Most of the business vendors in Telaga Ngebel have been equipped with small prayer room with a capacity of 4-5 people with a clear Qibla direction (both in restaurants and in hotel). However, there is no separation sign between male and female. This is due to the limited land owned by business vendors so that the musholla is made in minimal conditions, namely making it one musholla for men and women. For the hotel, the managers mentioned that worship equipment was not provided in each room but was provided in the musholla for the benefit of all. According to the respondent, the reason for not providing the worship equipment is because not all visitors are Muslim. Figure 2 shows the percentage of the readiness of the prayer room facilities, such as the direction of the Qibla and the availability of worship equipment.

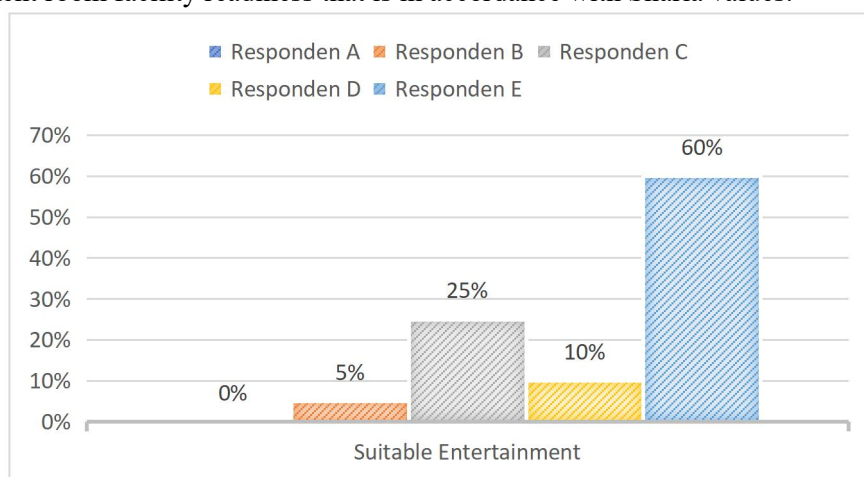


Source: Researcher's data processed (2020)

Figure 2. Percentages of praying room facility on business vendors at Ngebel lake tourism

c. Appropriate entertainment

At Ngebel Lake, there is no entertainment in the form of discotheques or pub, but entertainment that is friendly to families and children. Considering that most of the visitors who attend are families and official employees, most business vendors provide entertainment such as open "karaoke" places, meeting places, children's playgrounds, and open land for just chatting comfortably with family. Figure 3 shows the percentage of entertainment room facility readiness that is in accordance with Sharia values.



Source: Researcher's data processed (2020)

Figure 3. the percentage of entertainment room facility

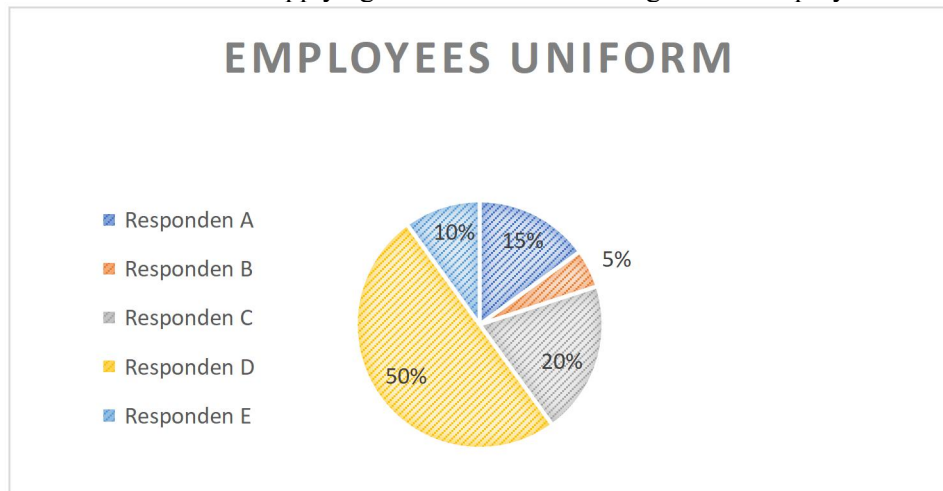
d. Islamic nuanced dressing for staff

Although some respondents at Telaga Ngebel have applied their employees to wear nuanced Islamic dress, it is not least for other respondents who still allow their employees to wear an un-Islamic dress. This is because some employees are not Muslim, and also



Muslim employees still think that Islamic dress is not an obligation at the workplace.

Due to unaware about nuanced Islamic dress for employees, it is not surprising that visitors are served randomly without considering gender according to Sharia. It is supposed to be if the visitor is a male, then it is better to be served by a male employee, and vice versa in order to mitigate harassment to employees where the tourist visitors also come from various regions with different backgrounds. Figure 4 shows the percentage of business vendors' readiness in applying Islamic related dressing to their employees.

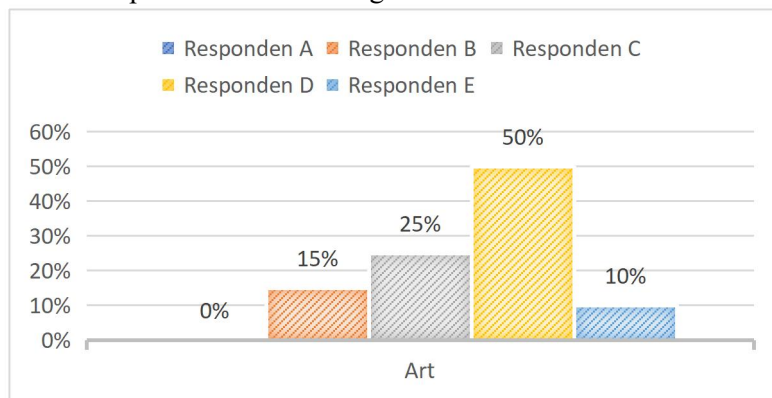


Source: Researcher's data processed (2020)

Figure 4. percentage of business vendors in applying Islamic clothing to their employees.

e. Art that does not put and illustrate the human figure

Most of the respondents are observed, there were 40% of respondents who still had art depicting the human figure in the place where their business was established. Most of the reason they put the art is that it has artistic, instagramable, and beautiful values that can attract visitors' attention. Meanwhile, other respondents who do not put art depicting human figures take the initiative to add art to living things, especially fish and flowers. This is because the main characteristic of Ngebel Lake is the cultivation of tilapia and catfish. So that the vendors want to promote the unique characteristics possessed by Ngebel lake tourism. Figure 5 shows the percentage of business vendors' readiness to utilize art that does not represent the human figure in their business.

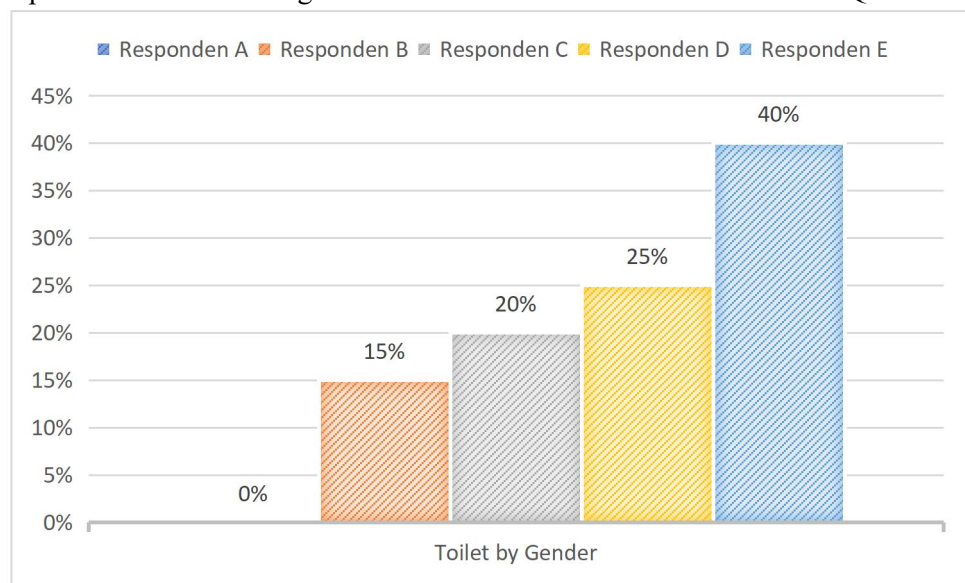


Source: Researcher's data processed (2020)

Figure 5. The percentage of business vendors that put art that does not represent the human figure

f. Toilets are positioned not facing the Qibla and gender are separated

Most of the business operators in Ngebel lake tourism have separated toilets based on gender (male and female) without facing the Qibla. However, in practice, the toilets are often not given clearly written instructions for men and women, so that the separation is sometimes not understood by visitors. Moreover, most of the visitors to Ngebel Lake are not regular visitors, so they do not always remember the toilets used for men and women. Figure 6 shows the percentage of business operators' readiness to facilitate the use of separate toilets based on gender and the direction that does not face the Qibla.



Source: Researcher's data processed (2020)

Figure 6. The percentage of business operators' readiness to facilitate the use of separate toilets based on gender and the direction that does not face the Qibla.

Although the excellent perception is revealed, five respondents still have some challenges, particularly the provision of halal food that is still not certified by MUI. This is because there are still administrative and bureaucratic limitations that can hinder business activities. It is different with respondents from visitors who revealed that the provision of Islamic tourism is a new step that should be implemented with considering that the majority of Indonesians are Muslim.

Broadly speaking, all stakeholders in Ngebel lake tourism have support and positive perceptions of the development of Islamic tourism. According to Satriana, et al. (2018), an increase in Muslim tourists is a new thing that can be utilized by developing Islamic tourism so that it can rapidly increase economic activity. Therefore, both business operators and visitors of Ngebel Lake tourism provide their support if the government is willing and able to develop Islamic-based tourism in the Ngebel Lake area, Ponorogo.

## 5. Conclusion

This study aims to examine the perceptions of tourism stakeholders towards the potency of Islamic tourism development in the lake of Ngebel, Ponorogo East Java. The

results revealed that all respondents generally have a good or positive perception of implementing Islamic tourism. They will likely support the implementation of the Ngebel Lake as an Islamic Tourism site. However, not all respondents are ready to act as agents of change. Only 40% of the respondents have readiness as agents of change, indicating their facilities have fulfilled the category of Islamic friendly facilities as mentioned earlier.

The remaining 60% of respondents are not considered to have readiness as agents of change because they have not fulfilled the facilities included in the Islamic tourism category due to difficulties in the administrative process and business legality in applying halal certification. Therefore, it is necessary to play many roles from the local government, in this case, the Ponorogo Tourism Office, to support and help business vendors fulfill administrative and business legality needs. Additionally, socialization with local wisdom touch about the importance of food halal certification for consumer protection is really needed in order to facilitate the implementation of Islamic tourism in the future.

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