

HALAL TOURISM IN LOMBOK: HARMONIZATION OF RELIGIOUS VALUES AND SOCIO-CULTURAL IDENTITY

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ABSTRACT - This study examines the potential of halal tourism by investigating the relationship between religion and socio-cultural identity on the Indonesian island of Lombok. This study draws on a survey of the literature, semi-structured interviews that rely on social responses, and an anthropological approach that is strengthened with data and information from reliable sources. The findings reveal that religious teachings, along with local culture, are one of the positive elements influencing the adoption of halal tourism in Lombok. Islamic principles are represented in the form of physical culture, in addition to those adopted by the society and used as a reference in their daily activity. Furthermore, the interaction between these data supports the existence of a symbiotic relationship exhibited in the form of constructive support between religion, culture, and the tourism business on the island of Lombok within the context of halal tourism.

Keywords: harmonization, commodification, cultural identity, halal tourism

ABSTRAK – Pariwisata Halal di Lombok: Harmonisasi Nilai Keagamaan dengan Identitas Sosial-Budaya. Penelitian ini mengkaji otentisitas pariwisata halal melalui studi keterkaitan antara agama dan identitas sosial-budaya di Pulau Lombok Indonesia. Metodologi penelitian ini menggunakan kajian pustaka dan wawancara semi struktur untuk mengumpulkan data teoritis berdasarkan respon sosial dan literatur pariwisata, serta pendekatan antropologis yang diperkaya dengan data dan informasi dari sumber yang kredibel. Penelitian ini menunjukkan bahwa ajaran agama melalui proses yang lama beriringan dengan budaya lokal menjadi salah satu faktor positif penerimaan pariwisata halal di Lombok. Nilai-nilai Islam tidak saja tercermin dari tata-nilai yang dianut masyarakat dan menjadi acuan dalam pola tingkah laku mereka, tetapi juga telah termanifestasikan dalam wujud kebudayaan fisik. Lebih jauh temuan penelitian ini mengukuhkan adanya hubungan simbiosis yang diwujudkan dalam bentuk dukungan konstruktif antara agama, adat dan industri pariwisata dalam bingkai pariwisata halal di Pulau Lombok.

Kata Kunci: harmonisasi, komodifikasi, identitas kultural, pariwisata halal

INTRODUCTION

Tourism, in its various forms, has become a growing civilizational trend. Tourism is not only a secondary or tertiary need for some people, but it has also become a primary need, based on a report by the United Nations World Tourism Organization (UNWTO). According to the percentage of global tourism trips in 2018, Europe had 671.7 million (51%); Asia Pacific had 323.1 million (24%); America had 210.9 million (16%); Africa had 62.7 million (5%); and the Middle East had 58.1 million (4%) ((UNWTO), 2018). In addition to the figures from the UNWTO report, a significant increase in tourism in various countries around the world indicates the growing trend of the industry (Liu & Wu, 2019; Sofronov, 2018).

Diverse activities take place in various tourist destinations during tourism trips. Tourism activities involve encounters and interactions between tourists and the local community. In such cases, religious values held by tourists and the values held by the local community must be harmonized, resulting in unique tourist attractions that can be promoted.

Most Muslim countries have made efforts to develop tourism in accordance with their respective potentials in the context of this interplay of cultures. Saudi Arabia, for example, has recently provided an interesting case study of a Middle Eastern country that is beginning to capitalize on its potential as a destination. In this country, tourism interacts with all sectors and elements of society, involving individuals and organizations (Johnson, 2010). Iran has enormous tourism potential and is well-known for its diverse attractions, particularly those related to heritage, culture, and religion, as well as well-established tourism facilities and services (Zamani-Farahani, 2010). Brunei, Indonesia, Malaysia, and even Singapore have demonstrated a significant potential impact on the social system and tourism industry. Tourism is driven by specific vacationer demands, which are reflected in an Islamic tourism campaign that includes product development and promotion for Muslims (Henderson, 2010a, 2016; Surya et al., 2018).

Interest in the study of the relationship between tourism and religion is increasing globally, especially in Muslim countries. Such interest began after the Gulf War in the 90s, the September 11, 2001 attacks (Carboni et al., 2014), the 2002 Bali Bombings and the 2005 Bali Bombings II in Indonesia (Ramadanti, 2017). Since then, tourism in Muslim countries has entered a new



chapter. When looking at patterns and forms of tourism model development associated with Islam, there is some light at the end of the tunnel. Turkey, for example, has attracted visitors from Saudi Arabia, Egypt, Jordan, and Malaysia. (Al-Hamarneh & Steiner, 2004). Malaysia is also doing the same as it continues to try to attract tourists from Indonesia and several other Muslim countries (Rasyidah, 2015). The result is the emergence of tourism with religious overtones, also known as halal tourism, halal hospitality, Islamic tourism, and Muslim-friendly tourism (Ibrahim, 2018).

Given the foregoing, it is encouraging to see religious tourism gaining ground as an industry. However, the issues related to this study have not been thoroughly discussed in the tourism literature, especially how the relationship between socio-cultural and religious identity formed in tourist destination areas actually give birth to new attractions. These central concerns lend themselves well to investigation because they are associated with people's convictions, religious values, and the infrastructure that fosters the growth of tourism.

The themes relevant to the research above have been examined by Ka. A. M. Nasr (1993), Daniel (1992), Zamani-Farahani and Henderson (2010), Assari (2012), Henderson (2010), Jaelani (2016), Oktadiana et al. (2016), Kessler and Raj (2018), Yousaf and Xiucheng (2018), Jamal and El-Bassiouny (2018), Mustafa (2018) dan Fauzi et al. (2019), Indiyati et al. (2021), dan Desky et al. (2022). The themes discussed in their research can be divided into several major themes concerning the relationship between tourism and religion, which are as follows: first, tourist attractions of Islamic cultural heritage and its majority population; second, Islamic tourism and perception of tourists, places, cultural diversity of the past, present and future; third, halal tourism and the basic cultural needs of Muslim tourists in accordance with Islamic teachings; fourth, religious tourism and the concept of tourists' paradoxical culture; fifth, halal tourism and halal-certified cuisine.

With a Muslim majority and a rich cultural diversity, tourism is one of the backbones of the Indonesian economy. Historically, tourism in Indonesia has been explored of its potential development areas, primarily in Java, West Sumatra, and Bali, from the Colonial Period to the Post-Reform era (Filep et al., 2015; Michel Picard, 1990; Vickers, 2013). Soon after the reform, the potential of tourist destinations in Indonesia with various unique characters began to develop. For example, Lombok, West Nusa Tenggara, South Sumatra, Raja Ampat, Papua, Sulawesi, etc., have emerged as new destinations.



The diversity of religions, races, and ethnic groups in Indonesia should not be taken as issues but should instead be regarded as the potential. Islam as the majority religion, regions with very rich natural potential, and heterogeneous socio-culture are among the reasons for the Indonesian Ministry of Tourism to establish a religious-based tourism zone called "Halal Tourism" (Musa, et al., 2021). Halal tourist destinations focus on regions such as Aceh, Riau and Riau Islands, West Sumatra, Jakarta, West Java, Central Java, Yogyakarta, East Java (Malang Raya), West Nusa Tenggara (Lombok), and South Sulawesi (Makassar and its surrounding areas).

Given that halal tourism is a new tourism trend that is still in its early stages, it is important to investigate the dynamics of religious and cultural changes in the regions surrounding the development of halal tourism in Indonesia. Furthermore, it is worthwhile to investigate in depth the fundamental elements and characteristics of Indonesian Islam, particularly Lombok Island as the cultural identity of halal tourism.

The socio-cultural structure of halal tourist destinations in Lombok is a topic that has received little attention. In fact, halal tourism in Lombok has received enough attention to be considered a model for developing halal tourism in other regions. Lombok can distinguish itself from other regions in Indonesia by using Islamic symbols. The socio-cultural structure is undeniably one of the pillars of halal tourism in Lombok. As a result, a discussion centered on socio-cultural dynamics is required in order to develop an Islamic identity associated with halal tourism. The Islamic identity is re-created through its socio-cultural history, which has unique and authentic tourist attractions that can be promoted. This is a critical concept in halal tourist destinations on Lombok.

Therefore, this study should be useful in examining the dynamics of the relationship between religion and culture in halal tourist destinations in Lombok, particularly in terms of its socio-cultural structure. Religion and culture are two factors that influence the nature of halal tourism in Indonesia. This study differs fundamentally from others in that halal tourism in Lombok, in its historical context and dynamics, has experienced harmonious acculturation between religion and local culture. As evidenced by the Islamicization of halal tourist attractions such as the Islamic Center Mosque and the Ancient Bayan Mosque in Lombok, both of which have become halal tourism icons. Furthermore, the results of religious culture acculturation are used as attractions for halal tourism, which is marketed and promoted to both



domestic and foreign tourists. Religion, on the other hand, will no longer be considered sacred, and culture will lose its authenticity as a result of the commodification of these two aspects. The more religion and culture are commodified in the tourism industry, the more capitalistic the trend becomes. This study adds to existing research on halal tourism while also providing a critique of the emerging paradigm.

METHODOLOGY

This study used a social-cultural research methodology to examine halal tourism in Lombok-NTB as a social phenomenon. The growth of halal tourism in both Muslim and non-Muslim countries can be seen in relation to the progress of social life and cultural identity in Indonesia, and in particular in the province of Lombok, West Nusa Tenggara.

Primary data for this study were collected through participant observation, in-depth and semi-structured interviews with a variety of locals living on the island of Lombok in the province of West Nusa Tenggara. Several religious leaders, including the Chairman of the MUI in West Nusa Tenggara Province, Tg. KH. Saiful Muslim, and a Customary Leader, Lalu Suhaimi, were among the informants.

Journal articles, laws, books, articles, reports, and documents, especially those focusing on social and cultural themes and halal tourism in West Nusa Tenggara, were used as secondary sources for this study. Taking into consideration the title and the research problems, questions were formulated by asking how religious values and socio-cultural identity in halal tourism in Lombok are displayed in tourist attractions.

Another aspect that distinguishes this study from others in the tourism field is its anthropological approach. This perspective explains how halal tourism in Lombok is influenced not only by social phenomena, but also by religious or belief elements. Based on the exploration conducted in this research, no established socio-cultural structure has been discovered that can build and develop halal tourism in Muslim countries, particularly in Indonesia, and more specifically in Lombok-West Nusa Tenggara.

Qualitative content analysis was employed for this study. All of the data analyzed in this type of analysis were social phenomena and texts related to the research title. Qualitative content analysis was used to find and identify social



conditions, which were then documented in data texts in order to understand their meaning, as well as to discover the significance and relevance of the socio-cultural reality of the people under study in order to generate a clear understanding. Following the results of the preceding process, conclusions were drawn in response to the questions that had been posed.

RESULTS AND DISCUSSION

Religiosity among People of Lombok

The diversity of the people of Lombok, West Nusa Tenggara, is known for its dynamic Islam. In general, the pattern of Islam that developed among the people of Lombok is identical to the Sasak tribe known as "*Islam Wetu Telu*" [Islam with three times of daily prayer] and "*Islam Waktu Lima*" [Islam with five times of daily prayer]. "*Wetu Telu*" is identified with daily life practitioners who strongly follow the customs of their ancestors. In the teachings of "*Wetu Telu*" there are many Islamic nuances in it which are largely interpreted as "customary idioms." The mixing of religious practices into customs has caused "*Wetu Telu*" to be very syncretic, because the followers only pray three times a day, namely sunset prayer (maghrib), Evening prayer (isha') and non prayer (dhuhur). "*Wetu Telu*" followers also do not fast for a whole month but only three times, namely at the beginning, middle and end of the [Ramadan] month (Noor et al., 2004). Here, religion is mixed with custom, while sometimes custom itself is not always in line with religion.

Meanwhile, for the Sasak people, "*Islam Waktu Lima*" is identified with the characteristics of being obedient to all the pillars of Islam, performing the five daily prayers and other worship (Noor et al., 2004). "*Waktu Lima*" is considered more perfect in Islam because it is the character of Islam that dominates the people of Lombok. This domination is also the reason preachers from *Islam Waktu Lima* do the da'wah to the "*Wetu Telu*" community. These preachers are, among others, TGKH. Muhammad Zainuddin Abdul Madjid (Pancor, Founder of Nahdhatul Wathan), TGH. Mutawalli (founder of Darul Yatama wa al-Masakin Islamic Boarding School) Jerowaru, East Lombok, TGH. Shafwan al-Hakim, (caretaker of the Nurul Hakim Islamic Boarding School), Kediri, West Lombok, and TGH. Hazmi Hazmar, (caretaker of the Maraqit Ta'limat Islamic Boarding School), Mamben, East Lombok, etc. (Noor et al., 2004).

The preaching of the *Tuan Guru* [literally means 'grand teacher', the term for *Kyai* in Lombok] in the history of Islam in Sasak Lombok shows the face of



realistic Islam (Aziz, 2009). Indigenization of Islam is reflected in how Islam as a normative teaching from God is accommodated into the culture that comes from humans without losing their respective identities. Indigenization of Islam aims to avoid polarization between religion and local culture. In other words, religion and culture should go through the process of indigenization so that they do not give in to each other, but it creates a relationship in religious reasoning by trying to find a mutually reinforcing religious and cultural relationship (Dwijayanto, 2017).

Sasak Islamic religiosity, essentially, reflects a creative form of Islam that is constructed through a dialectical process. In this process, there is mutual support, give and take, through continuous interaction without ignoring the inclusion of local elements. Lombok Sasak Islam not only transfers Islamic teachings from the Middle East, but also Islam that combines creativity with local culture. In the end, the two patterns of Islam, i.e. *Islam Wetu Telu* and *Islam Lima Waktu*, can coexist, and even complement each other as seen in the rapidly growing Muslim population of Lombok and a number of religious rituals on the island.

Religion plays an important role in space and time, and has implications for changing tourism in Lombok. Religion is perceived as a cultural system that includes the personification of a system of symbols that plays a role, builds strong and long-lasting disposition and motivation in humans. Religion is not a particularistic teaching, in contrast, it is a universal teaching (Haryanto, 2012). Religion is manifested, in the conduct and actions of the people of Lombok, as displayed in tourism practices which are symbolized by Islamic identity. In the context of tourism in Lombok, Islamic practices can be seen in the tourist destinations. Islam somehow influences and changes the area in the Lombok tourist destinations that bring out the religiosity of its people as resources of tourism.

The Islamic religious practices that have been polarized in Lombok society is inseparable from the history of the Sasak tribe. Since the beginning, the Sasak people, with regard to their interaction with religion, have placed more emphasis on strengthening religious practices or rituals, which at first glance attach great importance to the expression of religiosity in the form of rituals. Then, during the annexation of the Mataram Karang Asem Kingdom in 1895 until the Dutch colonization of the Lombok Island in the 19th century, the Sasak



Muslim community underwent a religious paradigm shift towards a Sufistic Islamic religious model or *tariqa* (Mutawali & Zuhdi, 2019; Zuhdi, 2014).

In the following period, the practice of Islam in Lombok among the students who studied in Mecca was demonstrated by trying to teach religious sciences to the community. At this point, the students, who were referred to as *Tuan Guru*, had a significant influence on the changes in Islamic da'wah in Lombok. This phenomenon also had an effect on changes in religious orientation and style, i.e. from a Sufistic style to an Islamic style which had a different character with *fiqh* (Islamic jurisprudence), hadith, etc. *Fiqh* and culture are two things that cannot be separated. *Fiqh* is the basis of culture and vice versa, culture gives color to *fiqh* itself (Ariadi, 2017). The spread of the da'wah of these *tuan guru* was carried out by establishing Islamic boarding schools and Qur'anic recitations in mosques, *surau* [smaller mosque] and *langgar* [much smaller mosque] which are found throughout the Lombok area (Mawarni et al., 2019; Zuhdi, 2017).

The Tuan Guru's interpretation of the religious practice should not be perceived as shifting his competence in regulating social life. A *Tuan Guru* has the power to control and portray himself as a person capable of changing the diversity of his community. As a result, the Sasak people, who hold fast to their religion, are of course loyal to the figure of *Tuan Guru*; they are in fact fanatical to a certain *Tuan Guru* figure. Such fanaticism among the Lombok people sometimes goes beyond the boundary of recognized social institutions. Therefore, it is no wonder that every village government's policy must be based on the initiative and approval of local religious leaders or teachers (Peden et al., 2019; Zuhdi, 2017).

The people of Lombok have a high regard for Islamic values and teachings. This is due to their perception of the role of *Tuan Guru*, making him a role model in socio-religious life. As a majority Muslim community, they can build harmonious relationships with non-Muslim communities, namely Hindus, Protestant Christians, Catholics, and Buddhists (Zuhdi, 2017). Islamic religious traditions in Lombok can also be seen by the large number of places of worship (mosque/*mushala*) which are symbols of Islam that serve as attractions for halal tourism on the island. Based on data from the Directorate of Islamic Religious Affairs and Sharia Guidance, the Director General of Community Development at the Indonesian Ministry of Religious Affairs, the Regional Office of the Ministry of Religious Affairs of West Nusa Tenggara Province,



until 2019, the number of mosques on the island of Lombok was 4,803, while the number of *mushala* [prayer rooms] was 4,329 (RI, 2020). When this research was conducted as we were walking along the main streets of Lombok, mosques and prayer rooms were very easy to find. Therefore, it is no surprise that Lombok Island is dubbed the Island of a Thousand Mosques (The term "Island of a Thousand Mosques" has a unique historical background because several religious terms used by the Lombok people are in line with local values, such as the concept of "*Ashhâb al-Kahf*", which is claimed to be the "Philosophy of the Seven Interests". (Juwita, n.d.)

The diversity of Islam in Lombok which reflects a friendly face of Islam is actually desired by the Islamic community there. Such diversity is the basic capital in the development of halal tourism. The development of halal tourism is a long process and takes quite a long time. Halal tourism with the application of Islamic teachings in the Lombok tourism cultural environment is gradually one of the strategies used by the Lombok Islamic community. This statement was made by the chairman of MUI-NTB [Indonesian Ulema Council - West Nusa Tenggara], KH. Saiful Muslim in an interview:

"Well, it's a bit of a hassle; there have been debates about culture in halal tourism. Sometimes people often use the Islamic Center Mosque for weddings, expos, exhibitions and all kinds of cultural arts, so it can't be distinguished between cultural arts and religion (Islamic art). Undeniably, in understanding current local culture in Lombok, especially when it is used as an attraction for halal tourism, there are things that are not in line with Islamic law and some [attractions] are still within the allowed limits. This is where sometimes there is a conflict with culture, not to mention the culture of foreign tourists that sometimes conflict with that of the Muslim of Lombok... With regard to Islamic culture, we are trying to make Western tourists, who sometimes have a different culture, adapt themselves to it, we are doing it step by step, we can't cut things off immediately if it's against the Shari'a. Halal tourism here is in a stage da'wah little at a time changing the culture that is contrary to Islam (Muslim, 2019).

The collaboration between Islam and local culture in Lombok, based on the interview above, shows that there are disagreements in the perception and implementation of the practices of halal tourism attractions in the mosque. On the one hand, a culture that is considered Islamic by stakeholders of tourism may still spark a debate from the *fiqh* perspective. Culture and religion have been institutionalized in the customs of the Islamic community in Lombok. In this



process, needless to say, there should be harmonization between religion and culture, which occurs during an encounter between people of different cultures. Then, the external elements can eventually be accepted and integrated into the culture itself, without causing the loss of cultural identity on both sides. When religious values stable upon culture, the harmonization process can occur, or it is also possible that the opposite will happen, clashing with each other which then leads to disharmony.

Islam and Culture

The encounter between Islam and culture is part of the dynamics in which Islam develops in a region. Such encounter sometimes triggers conflict but sometimes results in the opposite where religion and culture co-exist in harmony. In the context of a very dynamic encounter between Islam and culture in Lombok, it is in fact a strong point in tourism development. However, there have debates and even problems with regard to the encounter of Islam as sacred values and the profane culture of the Lombok people. The debate arises when Islam has blended with local culture, as some people begin to question its purity. Promlems also arise when cultural traditions between religions in Lombok clash with each other.

An interesting case of Sembalun Village which won the World Best Halal Honeymoon Destination Award at the 2016 World Halal Tourism Award (WHTA) in Abu Dhabi. The whole population of Sembalun villager is Muslim. However, the Islamic model of the people in the valley is still attached to the rituals of the ancestral heritage whose Islamic identity is different from other models of Islam. The same also applies people on the slopes of Mount Agung, Bali, and some people on the slopes of Mount Rinjani believe in supernatural powers that guard the mountain. The mountain is considered by the people of Sasak-Lombok as a source of spiritual power and at the same time the abode of Dewi Anjani. As the locals reported, "It is said that Dewi Anjani is a powerful female figure who was originally a human, but later turned into a jinn queen. There is a growing belief that the descendant of Dewi Anjani was the son of a propagator of Islam on the Island of Lombok. Therefore, people around the slopes of this mountain believe that the jinns that inhabits the mountain is the Islamic jinns" (Lalu, 2019).

Bayan Village in North Lombok Regency is not only a traditional village with strongly-held customs, but it is also home to a typical Islamic model of the



Sasak people, “*Wetu Telu*” (Basarudin, 2019). Even though *Wetu Telu* Islam claims that its teachings come from three credible sources, i.e. the Qur'an, hadith and *ijmaq*, in the Pillars of Islam doctrine, it appears that there are differences between *Wetu Telu* Islam and Islam in general.

Islam, theologically, is a system of values and teachings that are divine and transcendent in nature. Meanwhile, in the anthropological aspect, Islam is the phenomena of civilization, culture and social reality in human life. The dialectic of Islam with the realities of life is a reality that has accompanied this religion throughout its history. Since the beginning of its birth, Islam has grown and developed in a condition where culture is always present. This reality of life is recognized due to the absence of a dominant culture. The process of assimilation and acculturation in a nation with immigrants who came to trade which then brought religion with them such as the arrival of the Arabs that introduced Islam to Indonesia. The acculturation of Islam in the historical trajectory has made Islam inseparable from the aspect of locality, from the Arabian Peninsula, Persia, Turkey, India to Malaysia and Lombok, Indonesia -- each with its unique culture-- at the same time reflects the values of monotheism that is bound firmly to one another. The unity of Islam through its diverse history is the translation of universal Islam into the reality of human life.

The relationship between Islam and culture clearly demonstrates that religion is the embodiment of a cultural system. Islam as a divine religion is considered as the manifestation of the cultural system of a Muslim society. Therefore, the people of the Sembalun Valley hold fast to the local culture inherited from their ancestors, especially in the mystical tradition that has been passed down from generation to generation. Although the culture in Sembalun often experiences a decline in local values which have been heavily influenced by current tourists, the local community continue to preserve the local Hindu-Buddhist traditions, especially those that have become tourist attractions.

The intersection between religion and culture on the other hand may trigger conflict between religious communities. In historical records, Lombok has experienced religious conflicts, for example, the in 1980 between the Hindus of Thopati and Sindu villages and the Muslims from Karang Taliwang. The conflict broke out due to the construction of a mosque adjacent to a Hindu temple that has been around for a long time. Then, there was also a conflict that took place in 2000 between Hindu Balinese in Thopati on Nyepi day [day of



complete silence] who felt quite disturbed by the *shalawat* recitation and "*serakalan*" recited from the book of *al-Barzanji* as part of celebrating the birth of Prophet Muhammad.

The conflict had negative impacts on the socio-economic dynamics of the community, the values of solidarity between religious communities as well as the reputation of tourism in Lombok. The violent conflict also resulted in damages to places of worship and economic centers of the Lombok people, and several security officers were injured (Mutawali & Zuhdi, 2019). The conflict was immediately brought under control so as to prevent its escalate into an open riot (Mutawali & Zuhdi, 2019). The conflict was resolved involving not only the power of a certain religion, but also an approach to the local values of diversity in the Lombok culture that could be accepted by all parties.

The contact between of culture and religion couls be used as capacity to produce many benefits, but at the same time it also creates pressures and problems in the tourism environment. This contact is constant and occurs in all parts of the world and communities as tourism is growing, including halal tourism in Lombok. The issues involved are complex and sensitive, especially when dealing with aspects of "culture" where its significance and values are often problematic and spark debate (Cohen, 1993). A clear starting point, to resolve this issue is a better understanding of the changing nature, the scope of tourism and issues related to cultural diversity, preservation of cultural heritage and resources, and sustainable development.

Tourism is basically built around a series of very personal and intimate experiences, namely when tourists discover new and different cultures (Cohen & Cohen, 2012). Tourists can be impressed and emotionally touched by beautiful nature, works of art, festivals, musical performances, or by buildings or objects in museums. These tangible and intangible cultural expressions act as triggers for interpreting the world in the past and present. However, tourists also discover the culture of life through various forms and other media which embody tradition and change (Rubio, 2006).

Therefore, regardless of how religion is defined and what perspective is used, religious discussions can always refer to two inseparable religious realities, namely religious teachings and practices. Therefore, religion is used by the community as a guide in order to get to supernatural powers and seek peace, while culture is something that is learned by tourists as part of a group,



community, nation or state. Religion and Culture act as a lens through which tourists understand the perceptions, attitudes, and values that affect their world (McCracken, 1986).

Lombok Plural Culture for Halal Tourism

The Lombok plural culture is a reality. This cultural plurality cannot be separated from the history of Lombok which shares many cultural similarities with Bali because Lombok was once ruled by the Karangasem Kingdom of Bali. Similarly, in terms of geography, Lombok is very close to Bali. Therefore, most of the foreign tourists visiting Lombok are those who also visit Balinese. Some even think of Lombok as Bali. Bali's fame as a tourist destination is certainly a desirable place to visit by both foreign and domestic tourists, and some even stay for a long time. Lombok has also been inevitably influenced by the diverse culture of the visiting tourists.

In Lombok, there are a lot of villages like the ones found in Bali whose architecture is unique and similar to that of Bali. In these villages too, all Balinese typical ornaments can be found such as on the yard or on the wall of the house, and the shape of the house. Some people also use the Balinese language in their daily lives. The Balinese villages in Lombok are characterized by temples, places of worship for Hindus since it is the religion of the majority of the Balinese. For these reasons, the tourism world in Lombok has the phrase "In Bali you cannot see Lombok, but in Lombok you can see both".

This impression is simply due to the existence of tourist destinations that are similar to those in Bali, such as Kuta beach, in Central Lombok, which is located on the Island of a Thousand Mosques. The people of Bali and Lombok interact with each other, not only in trade and politics, but also in social aspects as well as in arts and culture. Art, as an element of culture, has developed over a long period of time. It started from simple art forms in prehistoric times to the most complex forms in modern times today. The art of dance, as a form of human movement, that has a high artistic value, also continues to grow. At first, this art was only staged in religious or customary activities, but in its later development it was staged to be shown to tourists. They enjoy this art as a performance or tourist attraction (Pratjichno, 2010).

In general, the development of art in Lombok is the result of acculturation from various regions related to Balinese culture. This is in line with the historical development of Lombok itself as an area that was once controlled by the



kingdom of Karangasem, Bali. Lombok's religious and traditional leader, Lalu Suhemi Ismi, was quoted as saying that, "Lombok Island is the twin sister of Bali Island. So, it is not strange that between the two there are strong historical and cultural ties, even geographically they're very close" (Suhaemi, 2019). Thus, the artistic culture in Lombok is closely related to that of the Balinese. Lombok's cultural arts, as a miniature of Balinese culture, can also be seen in the culture of the Lombok people, especially in Mataram city.

The acculturation of Balinese and Sasak culture in Lombok gives this island a beautiful view of tolerance and inter-religious harmony. Ethnic Balinese with their typical Balinese culture that is strongly associated to Hindu religious values maintain their culture that adds color to the daily life of Lombok people. In the same way, the Sasak people who are Muslim carry out their religious activities with tolerance. The value of tolerance and the spirit of multiculturalism are getting stronger with artistic cultural life which is sincerely displayed as a means of entertainment as well as a complement to each other's traditional and cultural activities. Regarding religious tolerance in Lombok, especially in the chronicle of the history of the Lombok, in the process it went through conflict, namely between Hindus and Muslims, even though it could eventually be resolved. The fact that cultural plurality in Lombok also comes with conflict, it inevitably has a negative impact on economic development, especially tourism on the Island. Thus, several things should be made clear in order to reduce tensions and instill tolerance among the people on the Island, for example, the making of "awik-awik" in Lombok society which has existed for a long time. *Awik-awik* is customary law in the form of regulations or laws drawn up and stipulated by members of the village community, Banjar, and Subak, regarding the community rules on religion, culture, and socio-economics in Bali. The term *awik-awik* is also used in the Lombok community in resolving customary and religious disputes as reported by religious leaders in Lombok as follows (Irrubai, 2017).

"...but actually, here, in Lombok-West Nusa Tenggara, since ancient times we have been side by side between Muslims and Hindus. Here, although there are no written rules, there have always been rules for *awik-awik*. So, in the past, people had left *awik-awik* due to religious tolerance. So, when Hindus want to go to a venue, they usually play gamelan along the way. However, when they pass by a mosque, for example, or maybe there are some Muslims in the rice field praying in a prayer room made of rice straw, then, these Hindu friends are respectful [and] stop [making sound]. Or, if there is no other way, they wait.



[They] Stop [playing gamelan]. Well, that's what *awik-awik* is all about and it's been agreed upon" (Muslim, 2019).

Dispute resolution through "*awik-awik*" is part of conflict management thorough "from within the community" approach. The community has the ability to resolve conflicts to maintain the continuity of its dynamics. The people of Lombok can also anticipate and resolve the threats that can lead to conflict. Empowering through a conflict resolution approach from within the community itself through *awik-awik* is pursued by representatives of religious and customary leaders from each religious group in Lombok. This is obviously a form of local wisdom that needs to be preserved, with regard to Islamic tourism as there is a solution to the problem that can be accepted by the conflicting parties.

Dispute resolution, in addition to *awik-awik*, can also be achieved with other existing cultural patterns in Lombok to promote tolerance between religious communities, for example through interaction in the market. The market is a place where many people meet and interact. In this place Hindu vendors have Muslim customers and vice versa, and the interaction between these followers of different faiths can form a friendly relationship and be used for resolving conflicts involving inter-religious believers.

The interaction between people of different religions in Lombok through the market can be seen in a number of traditional markets, such as: Karang Lelede Market, Sindu Market, Cakranegara Market, Bertais Market, Dasan Agung Muhajirin Market, Cemara Market, and other traditional markets. Interaction between traders also often takes place in Lingsar Temple, where many Muslim vendors selling Lombok specialties with halal labels. In addition, there are also Hindu vendors selling in the Lingsar Temple area. Usually, the tourist attraction area at Lingsar Temple is busiest on holidays, and on Saturdays and Sundays, as many visitors from the city and overseas flock to the venue. The vendors here sell most of their items to visitors from outside the area (Taufik, 2016). Strictly speaking, the Balinese and Sasak tribal communities live side by side in harmony their religious affiliation to Hinduism or Islam (Yuliani et al., 2018).

The conflict resolution process that involves various cultures in Lombok, can be used as the basic capital to develop Islamic tourism (halal tourism). Despite being plural in culture, the Lombok people respect differences. And it is



apparently shown in their hospitality in social interactions, especially when dealing with tourists who are considered guests. In this case, tourists from various places, with their own religions and ethnicities, are highly appreciated here. Such attitudes are reflection of Islamic values held fast by the people of Lombok, and applied in serving and receiving any tourists who are treated as guests. Islam teaches hospitality as a sign of a good Muslim (Telfer, 2012). According to the Chair of the Indonesian Ulema Council of West Nusa Tenggara Province, Syaiful Muslim, it is the determination of the organizers of halal tourism in Lombok as a learning process from tourism in Bali as to how to treat tourists regardless of their religion.

"So, as for tourists, we expect as many tourists as possible to come to Lombok West Nusa Tenggara. In principle, tourists who come to Lombok, [local people] have no problem (with their visit). Whether they are Muslim or non-Muslim, or even from any ethnic group. But for Muslim tourists, there are things that are needed related to their trip to fulfill their basic needs. We should not hesitate to learn from Bali because they (the Balinese) have an established tourism industry. Then, when dealing with foreign tourists, (they welcome them) with hospitality. However, in Lombok- West Nusa Tenggara, the majority of people here are Muslims who have limits in their culture, while in Bali with the Hindu majority, there is freedom. That's the difference with Lombok- West Nusa Tenggara. However, those patterns can still be followed" (Muslim, 2019).

Harmonization of Local Culture for Halal Tourism

Regarding harmonization of local culture of the Lombok Sasak tribe which is practiced in daily interaction and human relations, among others, they always prioritize what is fit and proper. This harmonization can be observed in a series of attitudes, including: being straight-forward, honest (*bender, lomboq*), sincere, willing to give (*las, reda*), fearless in advocating truth (*wanen*), generous to anyone (*dana-darma*), humble, simple (*jamaq-jamaq*), peace-loving, quick to forgive, ungrudging (*solah bagus perateq*), compassionate (*periak-asek*), compliant, very tolerant, etc. These cultural values are common in the Sasak community especially in the tradition of visiting (*betemoe*), namely the host will not ask the guest about their religion, but instead they ask about where the guest comes from. Next, the host offers a meal and serves *pinginang* (a place, a container of whiting) and *lanjangan* (*cigarettes*) in a polite way. Then, it is followed by serving drinking water, coffee and *sedaq* (snacks, fried bananas or fruits). Traditions, such as these, are practiced by the Sasak people



as a natural attitude and not artificial, neat and orderly in line with customs and culture that have been around to date (Suhaemi, 2019).

The local cultural practices described above contain elements of cultural harmonization with religious teachings, Islam has influenced the culture of the Lombok people for a long time. The symbiosis between Islam and local culture is then transformed in the form of unique Lombok culture which can be used as one of the Islamic tourist attractions (halal tourism). Ahmad Amir Aziz stated that Islam as a universal value and on the other hand local culture as a form of local wisdom serves as the basis for the application of Islam itself (Aziz, 2009). In other words, the local culture of the Lombok people is an expression of the unique face of Lombok Islam as a result of their understanding of the cultural system that has developed and been passed down from generation to generation. With this capital, harmonious culture and Islam in Lombok can be promoted as a halal tourist attraction.

Dubbed as the "Island of a Thousand Mosques", Lombok *does* have a very large number of mosques and they are easy to find anywhere. Some of these mosques were built along with the development of Lombok's halal tourism. In addition to its modern architecture, Lombok also has ancient mosques with unique historical legacy in simple architecture. However, in general, these mosques show the harmonization between Islamic culture and local culture in tourist areas. Mosques in Lombok are not only used as a house of prayer, but also serve as tourist destinations in their own right. For example, in Sesait Village, Kayangan Sub-District, North Lombok, we can find an ancient mosque along with traditional Lombok houses and old religious books that bore witness to the Islamic history on the Island. In this village there are cultural attractions of the Prophet's Birthday celebration held on each Rabiul Awal month of the Hijri year. The tradition related to the birth of the Prophet Muhammad (p.b.u.h) is called *Tradisi Maulid Adat* (Customary Observance of Prophet Mumahhad's Birthday Tradition) because it is full of cultural attractions that describe the history of the spread of Islam and the story of the struggle of the Sesait people. This *mawlid* tradition serves as an Islamic attraction for tourists visiting the Island.

Buildings and a number of traditional heirloom objects are also part of Islamic attractions that have philosophical values, as evidence of the harmonization of culture in Lombok. The symbols and philosophical values, among others, are the tall mosque building with its roof almost touching the ground, meaning that



everyone who wants to pray must humble, and serve the God the Most High. At the top of the roof of the Gunung Pujut mosque there is a bundle of white threads coiled around. This thread is an unbroken strand of thread that symbolizes a sacred bond, a continuous relationship between the Creator and His creatures (Kuswandi, 2020). The existence of ancient mosques accompanied by religious rituals is used in cultural and religious events by the Lombok people. Cultural attractions and religious rituals illustrate that Islam has been embedded in the soul of the Lombok people. Islamic values are manifested in various aspects of people's lives. These values are a religious-cultural symbiosis that gave birth to the Islamic locality of the Lombok people or what is known as local wisdom.

Religion and culture in Lombok halal tourist destinations have begun to attract tourists both nationally and internationally. Some non-Muslim tourists are interested in halal tourism in Lombok to learn more about Islamic culture while relaxing and entertaining themselves. Meanwhile, for Muslim tourists, halal tourism ensures they comply with religious obligations in addition to fun trips and relaxation. Through promotions carried out by Indonesian tourism institutions, Halal Tourism in Lombok has received recognition from the world with various awards received both on a regional and world scale. The attractiveness of Lombok's halal tourism is symbolized and represented by the ancient buildings and artifacts as well as socio-culture attractions. These attractions can be seen at some destinations such as the Lombok Islamic Center Mosque, the cultural attraction of the Tapat War, the natural tourist attraction of the Rinjani Sembalun Valley, and the Indonesian halal cuisine of Lombok.

The socio-cultural structure has a significant impact on halal tourism in Lombok. This can be seen in the integration of plural culture and institutions in halal tourism. Furthermore, the socio-cultural relevance of halal tourist destinations is based on socio-cultural structures such as religious community, cultural plurality, and institutional support based on a religious-friendly approach. The icon of the Island of a Thousand Mosques competes positively with the icon of Bali, the Island of the Gods. The majority Sasak Lombok Islamic culture respects and tolerates other religions and minority beliefs. The characteristics of the Sasak culture found in the concept of tolerance and mutual respect that strengthens plurality in Lombok demonstrate that cultural harmonization in Lombok is possible. This harmony is reflected in the cultural attraction of the Tapat War, which 'unites' the various religions and beliefs of the Lombok people. Religion and culture are important components of halal



tourism in Lombok. Religious values are displayed in public through cultural festivals. However, it should be noted that the negative consequences to be expected include, among other things, religion no longer being regarded as sacred and culture losing its authenticity as a result of the commodification of these two things.

CONCLUSION

As part of Lombok's halal tourism, Islamic values reflected in the culture of the locals have been institutionalized to present a distinct face of Islam. It is evidence that cultural harmony has been achieved. Aside from the debate over which Islamic sects individuals adhere to, the harmonization of Islamic values is not only reflected in the values that are firmly held by the Lombok Muslim community and serve as a reference in their behavior patterns, but is also manifested in the form of physical culture. In halal tourism in Lombok, the variety of traditional house architectures, the layouts, the ornaments that adorn the mosques, and traditional arts and religious ceremonies with Islamic cultural undertones are evidence of the physical presence of Islam.

In light of the vast, varied, and intricate scope of the topic, this research has limitations, particularly in terms of time and scientific knowledge. Consequently, this study made several suggestions for future research, including:

1. Research employing more diverse approaches, particularly the Islamic economic approach, because tourism research is quite complex, allowing for the use of various theories and methods.
2. Considering that the subject of halal tourism is quite complex, research on halal tourism must also be well-planned in practice. It must be conducted in a structured, methodical, and sustainable manner. In Indonesia, it is hoped that all parties will contribute to and support the improvement of halal tourism.
3. Theoretically, research should focus on the detailed and distinct components of halal tourism, such as the profiles of Muslim tourists in Indonesia, tourist attractions, Islamic tourism attractions, the role of Muslim communities in the development of halal tourism, investment in halal tourism, and other unexplored halal tourism topics.



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