

## **Halal Tourism Marketing Strategies on Authentic Lombok Culture: A Preliminary Analysis**

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### **Abstract**

One of the very significant aspects affecting the satisfaction of the visitors on the intended destination is Halal tourism. Thus, the present study meant to examine Halal Tourism marketing strategies on authentic Lombok cultures, West Nusa Tenggara. A descriptive qualitative approach was utilized. The informers consisted of eight social-community prominent characters, and some representations of cultural advisors in Lombok Island. The instruments were digital camera, and recording devices. To collect the data, the observation, semi-structured interviews, and relevant documents were activated. The data was collected based on Miles's and Huberman's (1984) theory; data reduction, display, and conclusion. The finding exhibited that Halal Tourism marketing strategies on authentic Lombok culture is still low or not optimally attained. It was proved that local visitors (867,209) were higher than foreign visitors (583,621) in 2019 who came to Lombok Island.

**Keywords:** *Halal Tourism Marketing Strategies, Authentic Lombok Culture.*

## INTRODUCTION

Travelling around the world is invigorated amid the Islam religion. Travelling is not merely limited to have travel to do Hajj or Umrah to Mecca, but it also means to have other purposes like leisure, enhancement of well-being, socialization, learning and knowledge seeking, and even escalate the greatness of the God's creatures (Sanad, Kassem, & Scott, 2010). In Islam, there are many obligations that must be obeyed by Muslims people in their daily live, even within their travelling activity. For example, there is Halal and Haraam especially in the context of foods and drinks. Haraam foods is forbidden to be consumed by Muslims people such as pork, carrions, alcohol, not slaughtered animals by the name of God (Yousaf, 2016). Therefore, the term "Halal" is not limited to the foods, but also widely spread to the term "Halal Tourism" because it encourages people to have halal travelling and foods. The visitors are very important, and Halal tourism is one of the most significant aspects which are affecting the satisfaction of the visitors to come the destination itself (Hall, 2003).

The brand "Halal" is progressively reinforced as the enthralled role model, for instance, economic tourism sector. Umami (2015) exposed that Islamic economics sector becomes the model of the recent global economy. There are seven sectors of economics advantaged to support the concept of Halal tourism; culinary, Islamic finance, insurance, fashion, cosmetics, pharmacy, entertainment, and tourism industries. The growth of the halal tourism concept is

dominantly extended by demographics of fledgling and large numbers of Muslim markets, the speedy economic growth of Muslim-majority states, Islamic values encourage the advance of businesses and Islamic lifestyles, the development of trade transactions between Islamic Conference Organization countries OIC), and contribution of multinational corporations, technology and connectivity. Previously, Halal goods rely on food foods, beverages, medicines and cosmetics that did not contain alcohol or chemicals containing pig, blood and carcass elements.

Nonetheless, now there has been a progress in the halal industry to financial products (such as banking, insurance, food, fashion, etc.) to lifestyle products (travelling, hospitality, recreation and health care). The Islamic Economic Sector that has knowledgeable on significant growth in lifestyle products in the tourism sector is Halal tourism. As a beyond smoke/smokeless industry, tourism remains to experience astonishing progresses from conventional (mass, entertainment, and just sightseeing) to guiding to the fulfillment of lifestyle (lifestyle). The trend of Halal tourism as one of the accomplishments of the present lifestyle has become a world tourism force that is preliminary develop quickly.

In many countries around the world, the terminology of Halal tourism practices several names that are quite varied including Islamic friendly Tourism, Halal Friendly Tourism Destination, Halal Travel, Muslim-Friendly Travel Destinations, Halal lifestyle (Mastercard, & CrescentRating, 2016). Halal tourism is perceived as

a new section for emerging Indonesian tourism that supports Islamic culture and values. During this time Halal tourism is perceived as a tour to the cemetery (pilgrimage) or a nest of terrorists and only to mosques. In fact, Halal tourism is not interpreted like that, but tourism in which it comes from natural, cultural, or artificial which is framed with Islamic values. Yuswohady (2013) stated in his presentation on "Creative Strategy in Halal Tourism" that Halal tourism is not just, the fashion that we use, the food that we consume or the means of worship provided, but halal tourism is related to Sharia law a permissible thing to do and to act, concerning spirituality.

Lombok is one of the centers of Halal tourism in Indonesia as the basis that the central government through the tourism ministry stated. The condition of a majority Muslim community supports the development of halal tourism in Lombok. Besides, the presence of each destination and culture in Lombok being a tourism area with the concept of Muslim friendly tourism also support Halal tourism builders in Lombok. Furthermore, Lombok, well known as Thousands of Mosques Island) becomes the main consideration of the selection.

There are a lot of cultural events fascinating attraction for the local and international visitors to visit Lombok Island such as Gendang Beleg, Belelakak, etc. It supports the successfulness of Halal Tourism goal, and becomes a noble meaning in the practice of life, religion and state. Therefore, the study arises the theme on tourism marketing strategies on authentic Lombok cultures, West Nusa Tenggara.

It is expected that this study can highly contribute to the development of tourism industries in Lombok Island, and become the promotions centers for Organization of Islamic Conference (OIC) and Tourism Promotion Board (BPPD) to attract stakeholders who have an interest in providing halal tourism promotion media with cultural attractions. Besides, giving output for the improvement is required for the introductory learning module for halal tourism in Lombok Tourism Polytechnic. Becoming a solution to arise and promote Halal tourism industries particularly in Lombok, and enhancing, maintaining the name, quality of local cultures to support its existence, and sustainability is the main expectation. Halal Tourism Promotion strategy is the best way to encourage the visitors are coming from middle east and another country.

## **LITERATURE REVIEW**

### **1. Authentic Cultural Attraction**

Culture is a multifaceted term which constitutes of knowledge, beliefs, arts, morals, customs, way of life, acts, and other abilities and habits possessed by humans being as part of society life, (Hawkins, 2012; Linton in Irfan,et.al, 2017). Nugraha (2018) revealed that the original word of "Culture" derived from Sanskerta word "buddhayah", in which it is at same meaning of "mind" or "reason". He defines culture as "power" in the form of creativity, intention and taste, while culture is the result of copyright, intention, and taste. He also explained that basically there are many differences between culture

and cultural, where culture is a compound development of cultivation, which means the power of mind. He distinguishes the existence of three forms of culture, namely: (1) The form of culture as a complex of ideas, ideas, values, norms, rules and so on. (2) The form of culture as a complex of activities and patterned actions from humans in a society. (3) The form of culture as objects created by humans. Furthermore, Nugraha (2018) mentioned that culture is the view of life of a group of people in the form of behavior, beliefs, values, and symbols that they receive unconsciously all of which are passed on through the process of communication from one generation to the next.

## **2. Authentic Lombok Cultures**

Lombok Island is well known as a rich of cultures, beautiful scenes and views. Of course, it is not denied since its cultures, and traditions much attract the visitors around the world to come. The authenticity of lombok cultures can be seen from the varition of the artefacts as aculture heritage from the ancient. Those cultures and attractions are presented below:

### **1. Presean (Stick Fighting)**

Presean consists of two pepadu/player. Each of player/pepadu (fighter) is equipped with a headband and long cloth. The match will be terminated if one of the pepadu bleeds or is stopped by a judge. Although the fight is quite exciting, it is not uncommon for injuries to bleed in the arena, but outside the arena as pepadu which upholds sportsmanship there is no resentment between them.

## **2. Lomba Memaos (Memaos Contest)**

Memaos Contest or reading lontar is a contest to tell the story of the past royal saga, one group of pepaos consists of 3-4 people, one person as a reader, one person as an official and one person as a vocal supporter. The purpose of reading this story is to find out past cultures, and to instill cultural values in future generations. This memaos art is re-appointed as a regional cultural asset and can be used as a tourist attraction, especially cultural tourism.

## **3. Tari Rudat (Rudat Dance)**

Rudat Dance is one of the traditional dances that is still often performed in Lombok Island, NTB. The Rudat dance is usually performed at various events such as Khitanan, Khatam Al-Quran, Prophet's Birthday, commemoration of Isra Mi'raj and other Islamic celebrations. In the show, Rudat Dance is usually played by 13 dancers who dress up like soldiers. In this group of dancers are usually led by a commander. It is usually performed with movements that are dominated by the movements of the feet and hands. Its performance is also accompanied by musical accompaniment such as tambourines, sleep, dap, mandolin and violin, and costumes like the soldiers. This heritage or tradition is still handed down by the ancestors, and well preserved in Lombok Island.

## **4. Bau Nyale (Nyale Cacthing)**

One of the well-known traditions in Lombok Island is Bau Nyale. It is a legendary tradition, and event that contains a high sacred value

for the Sasak tribe. This tradition begins with the story of a very beautiful Princess of Raja Tonjang Baru called Princess Mandalika. Her beauty attracted a lot of the King's sons in Lombok, yet once he was rejected, then the war would be done. The Princess made the decision on the 20th of the tenth month to throw herself into the high seas. It is believed by the community until now that Nyale is the incarnation of Putri Mandalika. Nyale is a type of marine animal breeding by laying eggs, sex between males and females. This ceremony is held once a year. For the Sasak people, Nyale is used for various purposes such as for food (Emping Nyale), sown in the fields for rice fertility, side dishes, strong medicine and others that are magical in accordance with their respective beliefs.

### **5. Rebo Bontong Event**

Another tradition in Lombok Island which is still exist until now is Rebo Bontong. The ceremony is intended to refuse disaster (disaster / disease), which is held every year on the last Wednesday of the Safar month. According to the Sasak community's belief that on the Rebo Bontong day was the peak of the Bala (disaster / disease), so that until now it is still believed to start a job not beginning on the Rebo Bontong day. This Rebo Bontong means Rebo and Bontong which means broken up so that when given the prefix pe becomes a breaker. This Rebo Bontong Ceremony is still being held by the community in Pringgabaya District.



## **6. Tandang Mendet**

The Mendet dance / War dance is one of the dances that existed since the glory of the Selaparang kingdom which depicted warrior or warfare. This dance is played by dozens of people who are fully clothed with spears, shields, kelewang (swords) and accompanied by beleq drums and rhyme/ sair who tell about courage and struggle, this dance can be found in Sembalun east Lombok.

## **7. Begasingan**

Begasingan is one of the games that has elements of art and sports, a game that is quite old in the Sasak community. Begasingan is derived from two syllables namely Gang and Sing which means the alley is the location of the sound. This traditional art reflects the nuances of society that stick to the instructions and rules that apply in the game, the values that develop in it always prioritize mutual respect and a sense of togetherness that is strong enough and intact in carrying out a goal and always upholds noble values which is the pride of identity.

## **8. Gendang Beleq**

It is called "Gendang Beleq" because one of the tools is the Gendang Beleq (large drum). The orchestra consists of two Gendang called the Beleq (male) and the drum (female), which function as carriers of dynamics. A Gendang kodeq (small drum), two reog bearers of each melodic reog mama, consisting of two notes and a reog nina, the gendang beleq that functions as a rhythmic instrument, eight small perembak. Gendang Beleq is played when there were

royal parties, while if there was a war it functioned as a war commander, while it was torn as a soldier.

### **3. Halal Tourism**

Umami (2015) defines that sharia tourism is more wide-ranging than religious tourism, namely tourism based on Islamic sharia values. As recommended by the World Tourism Organization (WTO), consumers of sharia tourism are not only Muslims but also non-Muslims who want to enjoy local wisdom. He also explained that the general criterias for sharia tourism are; *First*, have an orientation to the public good. *Second*, have an orientation of enlightenment, refreshment, and calmness. *Third*, avoid polytheism and khurafat. *Fourth*, free from immorality. *Fifth*, maintain safety and comfort. *Sixth*, protecting the environment. *Seventh*, respect for socio-cultural values and local wisdom. In addition to the term sharia tourism, also known as Halal tourism. The terminology of sharia tourism/Halal Tourism in some countries is in accordance with Islamic tourism, halal tourism, halal travel, or Moslem friendly destinations.

The definition of sharia tourism is an activity that is supported by various facilities and services provided by the community, business people, government, and regional governments that meet sharia requirements (Mastercard, & Crescent Rating, 2018). Sharia tourism is not limited to religious tourism. Based on the above understanding, the concept of sharia that does not conflict with Islamic values and ethics is related to the concept of halal and haram in Islam. Halal is justified, while haram is prohibited. The concept of halal can be

viewed from two perspectives namely religious perspective and industry perspective. What is meant by a religious perspective, namely as any food law that may be consumed by Muslim consumers according to their beliefs. This brings about the consequences of consumer protection. but from an industry perspective. For food producers, this halal concept can be interpreted as a business opportunity.

The President of the Islamic Nutrition Council of America, Muhammad Munir Caudry, said that, "Halal tourism is a new concept of tourism. This is not religious tourism such as Umrah and pilgrimage. Halal tourism is tourism that caters to holidays, by adjusting vacation styles to suit the needs and demands of Muslim travelers. In this case hotels that carry the sharia principle did not serve alcoholic drinks and have separate swimming pools and spa facilities for men and women (Global Muslim, 2017).

## **RESEARCH METHOD**

### **A. Research Design**

Descriptive qualitative method was used as the method of this study. Denzin and Lincoln (1998) described that qualitative research is as a study of things in natural settings, attempting to make sense of, or interpret phenomena in terms of the meanings people bring to them. Qualitative research involves the studies use and collections of variety of empirical materials-case study, personal experience, introspective, life story, interview, historical, instructional, and visual

texts- that describe routine and problematic movement, and meanings in possible life.

### **B. Subjects and Objects of the Research.**

The subject and object of this research were the informers who consisted of eight social-community prominent characters, and some representations of cultural advisors in Lombok Island such as East Lombok, West Lombok and Mataram City.

### **C. Research Instruments.**

The instruments were digital camera, and recording devices to record sounds and images from the data information were used as the instrument of this study. Besides, Interview guidelines was also used. The use of interview guidelines serves as a tool for discussion and is flexible so that the informant is not awkward towards the researcher.

### **D. Sources and Types of data.**

The source of data was taken from primary and secondary data. The primary data was in the form of information from Cultural coordinator, 2). Tourism Agency, and 3). BPPD. While secondary data was as the supporting data taken from the internet, printed media, electronic media that are relevant to the research title.

## **E. Techniques of Data Collection**

To collect the data, the observation, semi-structured interviews, and relevant documents were activated. Observation; field observations and recording of phenomena that occur in the location of the study. Semi-structured interviews; giving question and answer toward the informants using semi-structured interview guidelines that contain a list of questions that had been set by researchers. Secondary sources of data; taking some relevant documents, literature studies regarding the data needed.

## **F. Technique of Data analysis**

To analyze the data, the researcher employed Miles and Huberman's (1984) theory which are outlined within four stages of the process: 1). Data Collection, 2). Data Reduction, 3). Data Display and 4). Conclusion / data verification.

## **FINDING AND DISCUSSION**

### **a. Findings**

#### **a. The results of Interviews taken from authentic Cultural figures in East Lombok, West Lombok and Mataram City.**

The interview was conducted towards the figures, and cultural figures in the targeted area. It revealed that in practice, local culture is used as a promotional tool and tourism attraction in NTB. The resort area of East Lombok is a tourist destination with cultural and natural attractions. The cultural attractions that are used are the cultures in the village. Once a year there is the Enchantment of the Culture of the location. Where in the event the cultures and local

wisdom were displayed in Pengadangan Village. For example, traditional music Kecimol, Presean, traditional Slober music, reciting the quran, paraja mouth (Prophet Muhammad SWA), and a procession for thousand-Hajj palm oil. While in the city of Mataram the cultural attractions displayed are rudat and hadrah.

The authentic cultural and traditional figures in the village of wandering hoped Kecimol was used as a media for the promotion of halal tourism because from the beginning the Regent of East Lombok in 2015 had confirmed that the keciomol in the village was an art cultural attraction that could be relied upon in promoting Halal tourism in NTB. Lombok as a halal tourism destination has a lot of cultural diversity but they do not yet know halal tourism well. So, they have a variety of perspectives on halal tourism. Therefore, in this regard the East Lombok regency government in this case the head of tourism provides counseling and outreach related to the understanding of halal tourism.

Whereas, West Lombok also has authentic cultural attractions similar to the city of Mataram, namely the rudat dance used by the community as a traditional religious art in welcoming the roah models in West Lombok and other districts in need such as: marriage, Maulid, circumcision, thanks to the God.

#### **b. The interviews result with the Head of the East Lombok Tourism Office.**

The Head of the East Lombok Tourism Office related to halal tourism responded very good and he will prepare a rule related to

Halal Tourism. The development of halal tourism in the East Lombok district was welcomed by the head of the Tourism Office at East Lombok Dr. H. Mugni, M. Kom, namely by providing counseling and socialization to the people and activists of East Lombok tourism. The socialization will be proven by community involvement in the development of halal tourism and encouraging the issuance of regional regulations related to halal tourism.

In addition to compile the Halal Tourism Law, the head of the East Lombok tourism office will also insert and start incorporating halal tourism content in each workshop, and even the seminar will create a kind of tourism academy college focused on developing halal tourism going forward. Whereas the future plan of the East Lombok Tourism Head will impose strict sanctions on companies, shops, kiosks and others who are found to facilitate the sale of alcoholic beverages, it will be dealt with directly by closing the company and will continue to move towards guidance on the implementation of halal tourism technically at each destination or agreed zones related to halal tourism.

**c. The interviews result with the Head of the Tourism Office of Mataram city.**

The Head of the Tourism Office of Mataram City's responds related to the Development of Halal Tourism, so far, the head of the city of Mataram was that he had not made yet any concrete and concrete steps related to its. The first step taken is still limited to the

dissemination of the scope of the Regional Regional Organization (OPD) Scope of Mataram city.

Related to the way forward, Mataram City Dispar will continue to provide counseling and outreach to the public and tourism activists in Mataram city so that it can adjust the NTB Halal Tourism Law. The promotion strategy undertaken has not yet been ascertained and for now it is still limited to the socialization stage. Head Of tourism at Mataram was waiting for further direction and technical guidelines from the Provincial Government related to the technical management and development of Halal Tourism.

#### **d. Interviews result with the Head of West Lombok Tourism Office.**

The Head of Tourism Office of West Lombok responds related to halal tourism that he appreciated the NTB government related to the existence of the NTB Halal Regulation in 2016. He also had conducted socialization to tourism activists and the community around the destination. The plan will be collaboration with traditional Hindu figures related to culinary, and the tradition of Ketupat fighting which will be packaged becomes more religious. And, the promotion of halal tourism in West Lombok has a lot of impact on the local community so that it will further improve the economy of the people in West Lombok. He will a further action such as Proper repair of purification and prayer at each destination in West Lombok, Limiting the prediction of alcoholic drinks through Halal Regulations in West Lombok, and promotion system is more on the tasks of provincial



government while the regency is more on changing a micro destination such as: (Toilets, udhu 'places and worship).

## **b. Discussion**

### **A. Authentic Cultural Atractions in Pengadangan Village East Lombok, West Lombok and Mataram City**

Each district city does not have clear standards and indicators yet in the real implementation. So that the public has the perception that cultural attractions that are used as a halal tourism promotion tools are those that do not show pornographic action and picture. So that the culture is sorted out as a promotional tool for halal tourism. The absence of education from the government makes authentic cultural and community have a lot of understanding about halal tourism so that it impacts on authentic cultural attractions that will be used for promotion.

The interview data shows that authentic cultural and community constraints are the absence of socialization and education about halal tourism and how the definite and documented promotion of halal tourism strategies from the provincial and district governments. So that this affects the knowledge of culture and society in understanding halal tourism. Besides the cultural attractions that will be used for the promotion of halal tourism, namely rudat which is considered in accordance with the Islamic religion and reflects how to strengthen each other with the stance and compactness in the movement

## **B. Marketing Strategies of Halal Tourism on Authentic Cultural Attraction gained from the Interview with the Head of Regional Office of Kab. East Lombok, Mataram City and West Lombok.**

The results of interviews with resource persons indicated that the resource person had good knowledge about Halal tourism and states that the authentic culture in Lombok can be used as a promotional content for halal tourism. However, the authentic culture must be chosen to suit the context of Halal tourism. The authentic cultures attractions that usually being used are the gendang, dances, rudat and hadrah.

Furthermore, the Provincial Government, Regency Government and Tourism Office have good support in Halal tourism. Like the district of West Lombok. West Lombok Regency has a halal tourism regulation. For the development of the government already has the concept and pattern of promotion and marketing. However, tourism office does not have a specific halal tourism promotion strategy. Promotion is carried out in general and Lombok is promoted as a natural, cultural and man-made tourist destination. Whereas in Regulation No. 2 of 2019 it was mentioned about the promotion of halal tourism strategies. In chapter IV article 9 paragraph 2 b it is stated that the development and strengthening of the image of the Region as a halal tourism destination. It is necessary to have a special strategy to promote halal tourism to create the image of

Lombok and the good name of the campus as a halal tourism destination used by tourism office.

### **C. Model Promotion based on Ministry of Tourism and Culture of Indonesia**

Marketing Strategies for Halal Tourism on Authentic Cultural Attractions. Her is the list of authentic cultural attractions used as a promotion marketing for Halal tourism in Lombok.

No	Authentic Cultural Attractions	City/Region
1	Festival Pesona Budaya Pengadangan (giling minyak, maulidan, gendang beleq, kecimol, ngaji orang tua, dan praja mulut)	Lombok Timur
2	Rudat	Mataram City
3	Hadrah	Mataram City
4	Khazanah Ramadhan	Mataram City
5	Maulid Adat Bayan	North Lombok
6	Lebaran Topat	West Lombok and North Lombok

Source: West Nusa Tenggara Tourism Office 2019.

These authentic cultural attractions are used as promotional tools in online media and WOM (worm of mouth). However, this has not been maximally carried out in each region so that the intended cultural attractions are not evenly distributed in all areas in Lombok. The government does not yet have the strategy to promote halal tourism through cultural attractions. Therefore, to increase the number of tourists and support the successfulness of Halal Tourism in Lombok Island, using cultural attractions is privileged to consider. The cultures Rudat / hadrah / marawis / war of diamonds, kecimol, praja mouth (in Lombok East / Mataram city / West Lombok), Bayan

adat maulid in North Lombok are honored to be internationally exposed.

## **CONCLUSION AND SUGGESTION**

### **1. Conclusion**

Thus, it is concluded that Halal Tourism marketing strategies on Authentic Lombok culture is still not optimal amid the controlled by the Tourism Office of NTB to promote the Lombok Halal Tourism. Some countries like Malaysia and Singapore dominate tourist arrivals compared to Muslim travelers from Asia, Europe, Africa and the Middle East. It was found that there were 867,209 local tourists visiting to Lombok still dominated compared to 583,621 foreign tourists in 2019. It indicated that Lombok Halal Tourism promotion goal is still not optimally attained.

### **2. Suggestions**

This research suggests some suggestions in order to have better promotion on Halal Tourism and support its successfulness such as; the Tourism Office and the Culture Office need to consider paying more attention to the following matters; adding facilities and infrastructure in promoting halal tourism, paying attention to the feasibility of musical instruments, and selecting dance choices from existing cultural attractions to be continued as Halal tourism promotion tools going forward. Besides, we need to establish good cooperation between electronic media, airlines in making the android application "Lombok Halal Tourism" or in broad synergy between

sectors need to be related or often referred to as Pentahelix / *ABCGM* (Academic, business, Community, Government and Media). In addition, conducting to training and training on an ongoing basis for all stakeholders who promote halal tourism, so that the products that appear reflect halal tourism in Lombok. Furthermore, recommending the provincial and local governments to elevate Sasak local cultural attractions as a media for promoting halal tourism such as: Rudat dances in West Lombok and Mataram City, Paraja mulud and kecimol in East Lombok in addition to the traditional drum and or presean and traditional village mulud events parrot in North Lombok. And the last one is giving an official legality of the cultural attractions above and make special documentation as a medium for local promotion of the development of halal tourism.

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