

Halal Tourism Program and Social Attitude Sasak Community in the Era of Digital Literacy Lombok, Indonesia

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ABSTRACT

This study aims to describe the social attitudes of the Sasak people in the digital literacy era in the context of the development of halal tourism in Lombok - Indonesia. Kuta Beach in Central Lombok is the research site. This study used a survey approach. Stakeholders and tourists as respondents are selected purposively and incidentally. Sociologically, the selection of figures in the Sasak community is still paternalistic. The results showed the score of the social attitudes of the Sasak in terms of the stakeholder perceptions in Kuta Village is at a good level. Meanwhile, the social attitude of the Sasak people in the point of view of tourist perceptions is at a fairly good level. Besides, the Sasak are not sensitive to digital literacy. The sustainability of the halal tourism program is very determined by government intervention and local stakeholders to foster awareness of literacy and social attitudes of the locals on Kuta Beach, Lombok, Indonesia.

Key words : Halal tourism, Social attitude, Digital literacy

Introduction

A halal tourism program which grows rapidly nowadays, including in NTB caused by the rapidly growing number of world Muslim tourists, a thriving model of halal tourism in the world, the shifting preferences and psychographics of global tourists, the needs of Muslim tourists (Jamaluddin, 2019; Kemenpar 2016; Battour and Ismail, 2015; Jaelani, 2017; Damanik, 2013). It is estimated that the potential for world Muslim tourists in 2020 will increase by 30% (Satriana and Faridah, 2018). By 2030 the number of Muslim tourists is predicted to reach 2.2 billion (Pew Forum, 2011). This is a good opportu-

nity for NTB, which has launched a halal tourism program since 2015 and has received awards as the World's Best Halal Honeymoon Destination and World's Best Halal Tourism Destination (Ministry of Tourism of the Republic of Indonesia, 2016; Munir, 2016; Abdillah, 2017).

The geographical location of NTB is in the golden triangle of world tourist destinations in Bali, Bunaken, and Komodo Island (Abdillah, 2017; Munir, 2016). This strategic geographic location makes NTB has a very big opportunity to attract tourists from various countries in the world. From a social aspect, NTB is inhabited by three major tribes namely Sasak, Samawa, and Mbojo, abbreviated as

Sasambo. The three indigenous tribes live on two large islands, namely Lombok Island and Sumbawa Island. Apart from the two islands, 279 small islands surround it, 44 of which are already inhabited (NTB Central Bureau of Statistics, 2015). Apart from the three Sasambo tribes, there are also Balinese tribes who live in Mataram City and West Lombok. The majority of Balinese are Hindus, but the number is not more than 5%. When entering Mataram City as the capital city of NTB and West Lombok Regency, you can see the temple which is a place of worship for Hindus.

In addition to the religious demographic facts of the NTB people, the majority are Muslim, namely 90% Muslim (Satriana and Faridah, 2018; NTB Regional Development Planning Agency, 2015). The facilities for the mosque reached 5,348 (Regional Office of the Ministry of Religion of West Nusa Tenggara Province, 2015). There are so many places of worship in the form of mosques so that Lombok Island is known as the island of a thousand mosques (Maulidi, 2019). Every tourist who visits Lombok for the first time feels surprised to see that in each village there are more than 7 mosques with the uniqueness and beauty of different buildings. Food aspects prioritize on halal products (Munir, 2016). The demographic data on religion, worship facilities, and halal food in NTB Province are very relevant to the halal tourism program that prioritizes hospitality to Muslim tourists (Battour and Ismail, 2015; El Gohary, 2015).

Even though in terms of religious demographics, West Nusa Tenggara, or specifically Lombok Island is predominantly Muslim, there are still social problems such as security, disturbances to tourists (Mandala, 2017, Abdillah, 2017, Kompasiana, 2015, Travel. Tempo, 2016, and Republika, 2017). Among the several principles of halal tourism, one of them is Muslim-friendly (Battour and Ismail, 2015; The World Halal Travel Summit, 2015). Muslim-friendly means not only prioritizing halal food and drinks, the availability of places of worship, separate bathroom and toilet facilities for men and women (El Gohary, 2015), but also ensuring the safety and comfort of tourists is important to ensure tourists feel comfort in location. (jdih.ntbprov.go.id, 2015). The security and comfort situation is manifested by the polite and caring social attitude of the local community.

On the one hand, the NTB government is very interested to invite many tourists to NTB (Fauzan,

2015). It is all started with the launch of the Visit Lombok Sumbawa program in 2012 (Mandala, 2017) and the establishment of NTB as a halal tourist destination in 2015 (Kemenpar, 2015). On the other hand, the main indicator such as security that encourages people to come to an area is still problematic. The data showed that the level of conflict with a religious background in NTB was in 4th place (Tantowi, 2012). In addition to religious issues is a trigger for social insecurity, it is also due to factors of customs, seizure of land, economy, seizure of territorial boundaries (NTB Police, 2017).

Naturally - there are so many beautiful and exotic tourism locations in Lombok-NTB, but if the social situation is not supportive, then the feeling of insecurity can reduce the value of the natural beauty itself. Tourists want quality, safe, and comfortable travel experience (Damanik, 2012, Pigram and Jenkiss, 1999, jdih.ntbprov.go.id, 2015). The halal tourism development project in Kuta Lombok (especially in the Mandalika Special Economic Zone) has not maximized community participation (Maulidi, 2019). Meanwhile, community participation is one of the priorities in the development of halal tourism (Abdillah, 2017). Apart from participation, halal tourism programs need to pay attention to social, economic, cultural, and religious dimensions as well as ethical considerations (Duman, 2011: Tajzadeh, 2013).

Community participation is a form of a sense of social responsibility with a bottom-up approach from any development program (Hariyani, 2017). The lack of community involvement in the Kuta Lombok-NTB halal tourism development program has the potential to create social friction both psychologically and physically (Maulidi, 2019). Social conflicts due to economic factors and grudges that are common in Lombok (NTB.Polri, 2017) can re-emerge due to the lack of community participation in halal tourism development programs that do not involve local communities.

On the other hand, technological developments should be considered as an inseparable part of people's social behavior. Internet usage in Indonesia reaches 132 million (Kemendikbud RI, 2017). The number of internet users, either through cell phones, computers, laptops, is not matched by the support for additional information presented by relevant and valid digital media (Hagel, 2012). This is important to consider that the information circulating on the internet is provocative and positive

(Kemendikbud RI, 2017).

So far, there has been no research that examines the halal tourism program in terms of the social attitudes of the indigenous Sasak tribe who live in the halal tourist location of Kuta Lombok-Indonesia as the epicenter of halal tourism in West Nusa Tenggara. Therefore the purpose of this study is to describe the social attitudes of the Sasak people towards the halal tourism program in Kuta Lombok, West Nusa Tenggara, Indonesia.

Materials and Method

Research sites

This research was conducted in Kuta Village, Pujut District, Central Lombok Regency, West Nusa Tenggara Province. The area of Kuta Village is 2,366.00 Ha. The total population is 11,717 people, 97% are Muslims. The number of mosques is 19. Kuta Village is designed as a Special Economic Zone (KEK) Lombok. The area of the KEK Mandalika in accordance with the decision of Government Regulation Number 52 of 2014 is 1,215.70 Ha. The length of the coastline is 7.2 km with several world-recognized tourist spots such as Kuta Beach, Tanjung Aan, Gerupuk beach, and Seger Beach which are ideal for beginner surfers. The Kuta area is also used as the location for a monumental ritual ceremony for the Sasak people, Bau Nyale. A part of the Kuta is currently developing an area for the circuit of MotoGP in 2021. In 2019 Lombok-NTB was awarded the best halal tourism destination in the world according to the Global Muslim Travel Index (Muslim, 2019; Andriani, 2019). One of them is Kuta beach, Mandalika, Central of Lombok.

Determining of Informant

The informants in this study were local respondents (religious, community, traditional, and youth leaders) as the key informants and domestic tourists who were not only from the Sasak who visited the Kuta beach-Lombok as the supporting informants. Each respondent was selected three people by using purposive sampling technique proportionally. So, the total respondents are 12 people. Beside the key informants, there were also tourists representatives who are selected incidentally, determined when the researcher is at the research location. The number of tourists surveyed was 35 people. So those, the total

number of informants were 47 people. The choice of informants as samples was due to the paternalistic of the Sasak people. Local respondents as a role model in attitudes and behaviour, and even trusted for most of the Sasak people. Meanwhile, the selection of tourists who are not from native is intended to the responses conveyed as they are and there are no subjective consideration factors that can reduce the scientific value of the results of this study. In addition, tourists are users of the halal tourism program. Their information must be a reference for local governments in developing a sustainable program for halal tourism.

Data collection technique

Data on The social attitudes of the Sasak people were collected directly by using structured interview techniques. The instrument used was a questionnaire. Data on social attitudes are measured based on the responses of local informants and domestic tourists. The questionnaire was given to each informant directly. There were no significant obstacles when collecting data from individual informants. All questionnaires were distributed for 42 days.

The first stage of the questionnaire was distributed to community leaders for 15 days. The second stage is distributed to tourists for 27 days. The data collection was quite fast because of the good response from informants and was open to being interviewed. Questions to figures are aimed at examining the responses of local figures to the social attitudes of the Sasak community after the halal tourism program has been established. Meanwhile, questions to tourists are aimed at measuring people's social attitudes when visiting halal tourist sites. Local people who are assessed are those who live and have regular activities in the area of halal tourism locations, both as traders, hotel maids, travel agents, guides, and others.

In addition to questionnaire data, there is also direct and indirect observation data. Direct observation is the observation of social attitudes which are carried out directly in the field. Indirect observation is observing the public's response to the social attitudes of the local community towards tourists on social media Facebook. The objective of the observation is to confirm the results of the structured interviews with the facts of local community activities in the field.

Data analysis

The assessment of social attitude variables in this study is modified from the social attitude assessment model in the learning system as outlined in the Regulation of the Minister of Education and Culture of the Republic of Indonesia number 23 of 2016. The domain of assessing social attitude variables is as in Table 1.

Descriptions:

1. Score 4 if Excellent
2. Score 3 if good
3. Score 2 if it is fair
4. Score 1 if poor

Researchers calculated the value of each survey item using the rating scale technique, which is a number that is interpreted qualitatively in each category of social attitudes of local residents. The rating scale technique used is the normal distribution approach, that is, interpreting the numbers from the instruments. According to the Regulation of the Minister of Education and Culture Number 23 of 2016, the social attitudes of the local community can

be categorized as follows:

- Excellent: if getting score, $3.33 < \text{score} \leq 4.00$
- Good: if getting score, $2.33 < \text{score} \leq 3.33$
- Fair: if getting score, $1.33 < \text{score} \leq 2.33$
- Poor: if getting score is ≤ 1.33

Results

The results of this study were obtained within 42 days by distributing questionnaires to stakeholders who had previously been selected proportionally, structured interviews, and field observations. 47 respondents were given a questionnaire and all returned it despite at a different time. There was a respondent who needed more time to understand the contents of the questionnaire with the reality of his community. So they were asked to come a day or even two days after giving the questionnaire. The most important thing is that all questionnaires are completed and returned (100%).

Figure 1 illustrates that the local leaders of Kuta Village consider that the social attitudes of the Sasak

Table 1. Areas of Assessment of Sasak Community Social Attitudes in the Halal Tourism Program

Sub of Variable	Indicator
Honest	<ul style="list-style-type: none"> • Delivering tourism destination information honestly • Offer tour packages as is • Deliver price and quality information on souvenirs honestly
Tolerant	<ul style="list-style-type: none"> • Transparent transportation and accommodation services • Respect the privacy of tourists • Can accept new attitudes and actions from tourists at tourist sites. • Can forgive tourists' mistakes and ignorance of local culture. • Providing services to tourists uniformly to every tourist who has a variety of backgrounds, views and beliefs • Do not impose your opinion or belief on others. • Willingness to learn from (being open to) the beliefs and ideas of others in order to understand others better
Polite	<ul style="list-style-type: none"> • Being open to or willing to accept something new. • Respect every traveller. • Do not speak foul and rude words to tourists. • not littering anywhere. • Do not impose products or anything on tourists • Say thank you after receiving responses from tourists. • Be friendly to tourists with 3S principles (greetings, smiles, greetings) • Asking permission when going to offer a product or anything to tourists
Disciplined	<ul style="list-style-type: none"> • Treat others as you would like to be treated • Obeying worship times • Obey the rules or regulations at tourist sites • Follow the rules of good communication • Always keep the tourist sites clean • Transportation services on time

Source: Regulation of the Minister of Education and Culture number 23 of 2016 and modified results

community are on enough. Three local stakeholders considered it quite good. Meanwhile, those who considered good were eight people. There is one person who rated it very well. This means that from 12 local stakeholders who were asked for their views on the social attitudes of the local community towards domestic tourists (people outside the Sasak tribe) who visited the halal tourist sites of Kuta Beach and its surroundings, on average they considered it still reasonable and had not shown a deviant attitude far from local values that have been embraced by the Sasak people.

When confirmation was made based on observations about protests from domestic tourists posted on Facebook, some local stakeholders argued that the character of the southern Sasak community was quite harsh. So they consider that the attitude of traders who sell their products is a “less polite” way is simply because they are judged based on other people’s cultures. Southern people (a typical term for Lombok-NTB residents who live in the southern part of Lombok Island) are normal. Next, an assessment of social attitudes towards locals on Kuta Beach Lombok by tourists will be shown in Figure 2 below.

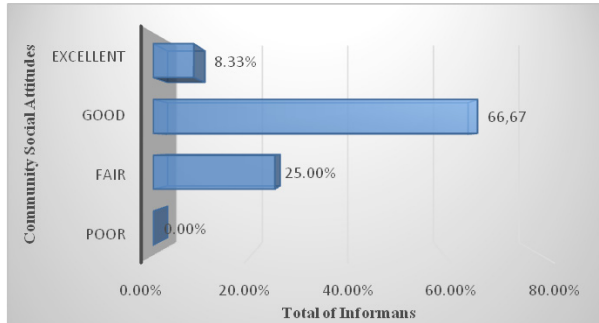


Fig. 1. Assessment of Community Social Attitudes by Local Leaders of the Sasak Tribe

Figure 2 illustrates the social attitudes (honest, disciplined, tolerant, polite, or courteous) of the Sasak who are active in tourist sites of Kuta Village. Of the 35 respondents from tourists, 5 people said the social attitude of the Sasak community was poor, 13 people were fair, 14 people said they good, and only 3 people said they were Excellent.

The results of the assessment of tourist respondents are slightly different from those of local stakeholders (Fig. 1). Figure 2 shows that there are almost the same scores between good and fair. Meanwhile, the score in the poor category was higher than the

score in the very good category. This data indicates that confirmation is needed through the observation stage.

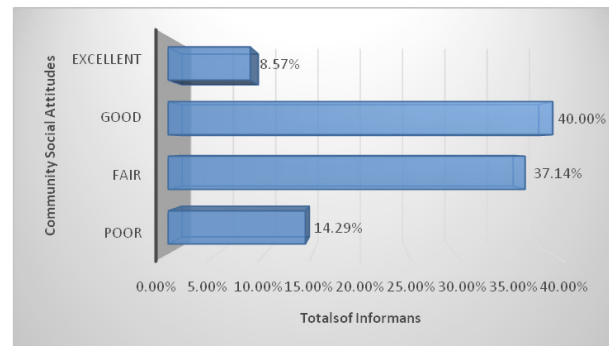


Fig. 2. Assessment of Social Attitude by Tourists

The results of the observations indicate that the activities of the tourists are normal and no pressure disturbs the activities of the tourists. Only occasionally some traders come to sell handicrafts in the form of woven clothes, bracelets, necklaces, coconut water drinks which are still in the form of coconuts, and typical Lombok pearls. Besides, some local residents sell services in the form of surfing training and boat services and used tires that have been pumped for rent.

It seems that some tourists feel disturbed by the attitude of the traders who come to offer their wares when they are relaxing (sunbathing while reading a book). There are even traders who come to offer goods when male and female tourists are talking about things that may be secret, so the gesture (Boddy language) describes the tourists as disliking the merchant’s behavior. Moreover, tourists do not care about the presence of traders nearby.

Apart from foreign tourists, some domestic tourists feel uncomfortable with the behavior of “illegal traders” around the Kuta beach, Lombok. The researcher managed to invite several domestic tourists to visit Kuta beach. In general, the results of the interviews indicated that they were happy that sellers are selling Lombok fabrics, young coconut drinks, souvenirs, pearls, and others. The summary of the interview content is described below

Abrar and Thahir, who are residents of Mataram City, come from the Samawa and Mbojo tribes, said “we are happy that there are sellers on the beach, but they should not force us to buy their wares”. They also said that “traders need to be empowered so that the local community’s economy is helped”.

Yuni and Linda, a tourist who is an employee of a private bank and a private psychologist in Jakarta, said "we are very happy with the view on Kuta beach, I have even shared my photos with friends. My friends say they want to go to Lombok someday, but the attitude of traders should be friendlier to tourists " "We dare to say that the Kuta Lombok area has a better beach view than Kuta Beach Bali. The problem is that residents are not very fluent in Indonesian. In the present era, communication is very important so that what we want can be answered smoothly "

Kang Asep Purnama Bahtiar, a tourist from the Sundanese Tribe and a lecturer at a university in West Java, said that "halal tourism must be in line with the attitudes of the local community. The friendly and polite attitude of the local community should be one of the indicators of halal tourism. Not only halal food, worship facilities, cleanliness, what is more, important is the politeness of the locals. The hotel still does not fully describe the concept of halal tourism. The waiters are friendly, only in the aspect of discipline, it is still not good.

Armynt Gultom, a tourist from Sumatra who happened to be traveling to Kuta Beach, stated that "the local people are quite unique, the cultural attractions are similar to Bali, especially the Gendang Belek. I see it is quite friendly and similar to the attitude of the Balinese people "

Finally, there was Azrul Tanjung's group and five

friends. They surround Kuta Beach at night. The impression they gave when they stopped at a small beachside kiosk was that "existing traders are not responsive to their orders. The level of cleanliness is not given enough attention. The trash looks neglected. Kuta Beach and its surroundings are very beautiful, but environmental awareness of the community must be nurtured properly so that tourists feel comfortable lingering in the tourist area.

Another thing that is observed is the public's response to the social attitudes of the local community in Kuta Beach Lombok. Researchers have inserted one of the results of the conversation screen shoot on one of Facebook. On Facebook, a video of traders on Kuta beach, Lombok, forces tourists to buy their wares. The following is the content of someone's online conversation on Facebook.

The dialogue in the Facebook screen shot is about the protests of visitors to Kuta Beach Lombok against the attitude of traders who force tourists to buy their wares. The protest was addressed directly to the Provincial Governor of West Nusa Tenggara named Zulkieflimansyah and the Head of the Provincial Tourism Office named L. Moh. Faozal. There are dozens of supportive comments and tell the same things that have been experienced by them and their friends, both at home and abroad, about traders who "force" tourists, and more than 300 emoticons are getting angry with the merchants in the uploaded video.



Local people do not realize that in the current digital literacy era, all attitudes and behavior are monitored by friends, opponents, or the general public. If you behave badly, it can have implications for your future and even the area itself. The era of digital literacy is not only concerned with creative and innovative attitudes, but also with social attitudes such as discipline, honesty, tolerance, and courtesy, someone who is always monitored through digital technology by others unconsciously by everyone.

Discussion

The results of this study showed that the opinion of local citizens mostly gives a "good" score on the attitudes of the community because they think that the "south of Lombok" has a tough character. The harshness is due to harsh natural conditions as well as hereditary factors. Besides, the economy is crushed because most of them work as farmers. This is in line with the expert's point of view that a person's social attitudes are closely related to socio-economic factors, politics, belief choices, ideological choices, and ethnicity (Cigler and Joslyn, 2002; Gibson, 1995, 2002; Gibson, 2006; Mutz, 2002; Persell., Green and Gurevich, 2001; Reimer and Park, 2001).

The opinion of local leaders is slightly different from the opinion of tourists who consider the social attitudes of the local community on Kuta beach to be nurtured. Polite, tolerant, and honest attitudes are important things to practice when entertaining tourists so that tourists feel comfortable. Most of the tourists considered that social attitudes were at adequate and insufficient levels. The score is a little different. On the contrary, if this slight difference is not considered, it will be a boomerang for the future of Lombok's halal tourism program.

If the potential for social attitudes that are impolite, dishonest, less tolerant is allowed, then it will have a very big impact on the future of the halal tourism program in Lombok, West Nusa Tenggara which prioritizes the value of security and comfort as stated in Pergub No.52 of 2015 concerning Halal Tourism in NTB Article 17 which contains halal tourism objectives is to provide a sense of security and comfort for visitors (jdih.ntbprov.go.id, 2015). Besides, the meaning of a Muslim friendly destination as stated by Battour and Ismail (2015) will be eroded by itself. The future of the halal tourism pro-

gram is not only related to the provision of tourism facilities and natural beauty but also acceptance (Hall and Page, 2006).

Lombok, which is known as the island of a thousand mosques (Maulidi, 2019) and its 90% Muslim population (Satriana and Faridah, 2018) should be able to present a rahmatan lil' alamin Islamic face. The behavior of rahmatan lil' alamin is holy teaching in Islam as stated in Q.S Al Anbiya: 107). "We do not send you, O Muhammad, but as a blessing for all nature"

Rahmat means tenderness or affection (Purnama, 2010). Softness and affection are in accordance with the social attitudes of courtesy or courtesy in the sub-variables of this article. The attitude of sellers and waiters who are less polite and less disciplined at the Kuta Halal Tourism location is a note for the local government and community leaders to make improvements to the character of the community at the Kuta-Lombok tourist location.

Complaints about low culture and security disturbances were also reported by the managers of the International Tourism Development Center (ITDC). This is stated in the report on the working visit of members of the People's Representative Council of the Republic of Indonesia to the Mandalika Resort area in 2019 (DPR RI, 2020).

The results of this study illustrate that "currently, the social attitudes of the Sasak community in Kuta Village need special attention from the government and local leaders. Therefore, maximizing local community participation by first carrying out capacity empowerment is one of the important efforts to overcome social attitudes of non-tolerance, disrespect, lack of honesty, lack of discipline. Participation and empowerment (Hariyani, 2017; Abdillah, 2017, Maulidi, 2019) can be keywords to build communal awareness of local communities to change social attitudes from low value to high value.

This article still needs to be improved and studied broadly regarding public participation in the development of the Special Economic Zone Mandalika Resort which is located along Kuta Beach, the role of government in building the capacity and quality of local communities and the Economic impact of area development on residents around the area.

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