

# Youth Perceptions Of The Development Of Halal Tourism Villages Based On Local Wisdom In Kuta Village, Pujut District, Central Lombok Regency

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## ABSTRACT

Halal tourism is a new concept that is being heard by young people in Kuta Village as a tourism village development strategy. The development of the Kuta tourism village cannot be separated from the youth as a support for tourism growth in the Kuta village who interacts directly with local, domestic and foreign tourists. With the large number of tourists visiting the village of Kuta which is also part of the Mandalika Special Economic Zone (KEK), it is a challenge in maintaining the local wisdom of the Kuta village. This study aims to determine the perceptions of youth towards the development of local wisdom-based halal tourism villages by using local wisdom. the qualitative approach then conducts in-depth interviews, observation, and documentation to get significant results. In-depth interviews were conducted on 12 (twelve) youth leaders consisting of the Tourism Awareness Group, The members of the village supervisory agency, tourists, homestay owners, and Kuta village youth advisors, the results of the interviews were recorded and analyzed using content analysis. The results of this study explain that the perception of youth is very good for the concept of developing a halal tourism village based on local wisdom, of course with local wisdom in the village of Kuta, namely "Mace, Macuq, Maceq, Mecah". Local wisdom is what makes people feel at ease socially, if there is something new or wrong, it will be discussed at Paosang to jointly discuss all forms of problems that exist in society, especially about tourism.

Keywords: Youth Perception, Halal Tourism Village, Local Wisdom

## INTRODUCTION

Lombok Island, which is located in West Nusa Tenggara province, has a lot of potential for halal tourism which is now becoming an international trend to develop (Subarkah, 2018), according to research results by Nugroho of various kinds of halal tourism potential that has been mapped by the Association of Indonesian Travel Agents (ASITA). among them; Sade Village, Hubbul Wathan Mosque, Karang Bayan Mosque, Benang Kelambu Waterfall, Gili Nanggu, Gili Sudak, Gili Kedis, and Sembalun Village which have received the World Best Halal Honeymoon Destination award in 2015 at the World Halal Travel Award in Abu Dhabi, United Arab Emirates (UEA) thus changing the trend of Indonesian tourism (Nugroho, 2018). Apart from that, Stanggor Village is also being developed into a Halal Tourism Village with packaging packages for halal tours, cultural tours, educational tours,

The tourism potential is seen by the West Nusa Tenggara provincial government and shows its seriousness in developing tourism villages by establishing 99 tourist villages spread across West Nusa Tenggara (West Nusa Tenggara prov.go.id, 2019) of course with various potentials with the hope that their development is directed to become a halal tourism village, to realize the dream. In this case, the community, youth, and village government play an important role in efforts to create a halal tourism village, a halal tourism village is a thought or idea about integration between tourism villages, halal tourism and local wisdom, resource characteristics, and uniqueness by certain villages (Adinugraha, 2018), the village government is tasked with creating a democratic life, providing good social services, so that people have a prosperous, peaceful, safe and just life (Moch Solekhan, 2012 in Adinugraha, 2018) and can be obtained through the development of a halal tourism village based on local wisdom by preserving tradition and culture which is packaged into a tourist attraction so that people can feel prosperity and can also preserve existing local wisdom.

The development of a halal tourism village based on local wisdom is inseparable from the perceptions of the community and youth in the village, perception is a cognitive process that a person experiences in interpreting and understanding information about his environment through the five senses (Rusdan, 2014 in Permadi 2018), community perceptions of branding Halal tourism in Lombok is quite positive, but it needs more socialization to all people, not only among entrepreneurs because there are still many tourism activities that do not prioritize halal tourism branding (Setiawati, 2019). One of the informants said, "... halal tourism is good but it cannot be developed all at once, it must be slow and a lot of socialization is needed to the public ..". In a tourist village, there are two potentials, namely physical and non-physical potential.

Hastuti explains that the development of a tourist village is not easy to do if it is not supported by all components of the community in the village (Hastuti, 2013). as a host and become an important factor in efforts to develop a tourism village, especially a halal tourism village, from planning, monitoring, and implementation (Adinugraha, 2018). To get community support in the development of a halal tourism village based on local wisdom, researchers think it is necessary to research perceptions,

## LITERATURE REVIEW

### Youth Perceptions

Youth in the regulation of the minister of youth and sports number 0059 of 2013 explains that youth are Indonesian citizens who enter an important period of growth and development, aged 16 (sixteen) to 30 (thirty) years. In the journey of this nation, youth have an important role in changing the nation's civilization, youth are candidates for future leaders who are dynamic, critical, and creative as well as being reformers who are responsible for their participation in leading the Indonesian nation to become a great nation, so that youth must equate their visions, perceptions, and interpretations on existing problems and try to get closer to oneself and at the same time equalize attitudes towards new developments (Sri Haryati et al, 2016).

The current development is halal tourism which has now become a trend in the promotion of Indonesian tourism (Awalia, 2017) in its development efforts, of course, all elements of society so that how to equate perceptions of halal tourism, *Persespi* is a process of selecting, receiving and regulating and interpreting information there to get a meaningful picture of a particular object (Dian, 2009). In other research, explaining perception is a process of summarizing information or the response of each individual through the human senses and environmental influences and levels of knowledge such as socio-culture, interactions between individuals, and observations made in obtaining information (Permana, 2020).

According to Suharman (2005), perception is a process of interpreting or interpreting information obtained through the human five senses system. Perception is also influenced by two factors, namely internal factors, and external factors, internal factors are factors that exist within the individual, such as gender, age difference, education level, and level of knowledge, while external factors are factors that originate from the outside environment. which affects a person's perception such as the socio-cultural environment, the interaction between individuals, and communication

media when a person obtains information about something (Sarwono, 2004). From some of the explanations above, it can be interpreted that youth perception is a process of assessing information based on knowledge,

### **Halal Tourism Village**

The development of a tourism village must pay attention to the capacity and level of acceptance of the local community which will be developed into a tourist village, the goal is to find out the character and abilities of the community that can be used in developing a tourist village and determines the type, level of community empowerment appropriately (Permana, 2020), village tourism is a form of sustainable development through the promotion of rural products that can create jobs, distribute income, preserve local support and culture, increase community participation, respect traditional beliefs and values (Musttabsirah, 2015). Apart from that, the development of a tourist village is one of the best ways to revitalize local wisdom to face the onslaught of international culture which increasingly erodes local wisdom in society (Jannati, 2020).

In another study, it is explained that a tourist village is a rural area that offers authenticity both in terms of socio-culture, customs, daily life, traditional architecture, village spatial structure which is presented in a form of integration of tourism components, among others, such as action, accommodation, and supporting facilities. (Zakaria, 2014), the development of a tourism village when combined with halal tourism will certainly become more attractive and become a new tourism market, the concept of a tourist village or halal tourism village is thought of ideas and ideas about integration efforts between tourism villages, halal tourism villages, and local wisdom, the characteristics of the resources owned by the village (Adinugraha: 2018).

Battour and Ismail (2016) explain that halal tourism is all tourist objects and behaviors that involve Muslims by using Islamic teachings as a guide in the tourism industry. Halal tourism is also how to prepare Extended Service (additional services) for Muslim tourists, halal tourism can be in the form of natural tourism, cultural tourism, or artificial tourism in the frame of family tourism (halal lifestyle) (Djakfar, 2017), while according to the Global Muslim Travel Index (GMTI) defines halal tourism as tourism that is carried out following Islamic principles to provide friendly facilities and services to Muslim tourists.

According to the youth of the Kuta village, halal tourism village is a good and Islamic concept in tourism, its development requires the participation of youth and local communities to take part in planning, regulating, and controlling the development of halal tourism villages, so it requires collaboration between youth and village government so that there is a vision for together developing a halal tourism village. A halal tourism village is a rural area that has a special character to become a tourist destination, seeing, studying, and buying all types of halal products/services in a village, halal tourism village business practices uphold a spiritual vision to be able to lead someone to achieve meaning, a greater purpose and value, the purpose of traveling in the Qur'an to know Allah SWT. as the Khalik and increase spiritual value,

### **Local Culture**

Local wisdom that is owned by the community has begun to fade as a result of the times, especially now that the all-digital era has now begun to change the social order of society to become more individualistic, one of the right ways to maintain a noble culture and local wisdom is to develop a tourist village as a forum. to revitalize local wisdom that has begun to fade in society (Jannati, 2020). The characteristics of an area that has the potential to become the development of an area are local wisdom, local wisdom is a set of knowledge and good practices that come from previous generations as well as from experiences relating to the environment and other communities belonging to a community in a place,

The development of a tourism village based on local wisdom is one of the potentials that can be used as an alternative source of income for the community (Hastuti, 2013) because in addition to preserving local culture or wisdom by packaging it in the form of a festival (Sugiyarto, 2018) it can also be a tourist attraction and Local wisdom becomes a potential tourist object to be developed to

fulfill the desires of tourists with spiritual tourism objectives (Maharani, 2014 in Bakti, 2017). In other research, it explains that local wisdom comes from cultural values, religious values, and local culture that are naturally formed in a community group to adapt to the surrounding environment (Vitasurya, 2016), so the local wisdom possessed by the community is inherent in each of them which has become the legacy of their ancestors that must be preserved and is often used as a legal basis in socializing, solving problems, good and bad behavior. The local wisdom of the Lombok Sasak tribe is divided into three categories including; a. political, social category, b. Trade economy category, c. Category of custom and culture (Zuhdi, 2018).

## METHODS

In this study using qualitative methods, qualitative research methods are research that intends to understand the phenomena experienced by research subjects such as behavior, perception, motivation, and action (Moleong, 2012), researchers researched Kuta Village, Pujut District, Central Lombok Regency. By determining who will be interviewed, researchers used the purposive sampling technique to determine youth leaders who are considered representative of the information needed. Researchers conducted in-depth interviews with 12 youth leaders consisting of the Chairperson of POKDARWIS (Tourism Awareness Group), BPD, Tourism Actors, Homestay Owner, Youth Guidance in Kuta Village then the results of the interview were recorded using a cellphone as a form of support in collecting data, then observation to the research location and support documentation to achieve the research objectives. The research was conducted for approximately 3 months starting from September to December 2020 in Kuta Village to collect the required data which was then analyzed using content analysis.

In this study, the informant was given code I (Informant) which was then given code I01 which means the first informant, and so on for other informants as a form of maintaining the informant's identity, after collecting data using in-depth interviews, observation, and documentation, with the results already in The recording are then carried out with a transcript with a recording of what has been conveyed by the informant as a whole, then open coding and axial coding on the transcript is carried out, so that the sub-theme is obtained which then becomes a theme that often appears and becomes a topic, after becoming a topic then it becomes a category and can be concluded anything that often arises from that is where content analysis is carried out by reducing data, presenting data, verification and concluding (Miles & Huberman, 2009). The data that has been obtained will be ascertained that the data needed by the researcher is following the research objectives, to check the data, the researcher triangulates the data as a data validity checking technique that utilizes something else, triangulation in other words the researcher can recheck his findings by how to compare it with various sources of methods or theories.

## DISCUSSION

The purpose of this study was to find out how youth perceptions of the development of halal tourism based on local wisdom using in-depth interviews with informants, observation, and documentation, to get information that is relevant to the purpose of the research carried out. In this study, several basement points will be discussed based on the results of content analysis, including first the perceptions and attitudes of youth towards halal tourism, secondly the development of halal tourism villages based on local wisdom, and the third socialization of halal tourism to all elements of society.

### **Potential Development of Halal Tourism Based on Local Wisdom**

Kuta village youths are basically in a tourism area and are even called a super-priority destination which is a national tourism development program, namely the Mandalika Special Economic Zone (KEK) which will also be a MotoGP circuit track with the concept of a street circuit. Kuta village is in the middle of the Mandalika Special Economic Zone (KEK) which makes youth and the community accustomed to tourism activities, the intensity of tourists who come from

various countries of origin, from domestic and foreign tourists. Tourists who often visit Kuta Mandalika require all stakeholders to build infrastructure and various accommodations so that tourists are comfortable traveling in Kuta Mandalika, not a few of the people who also participate in the growth of Kuta Mandalika tourism by building homestays, Restaurants, stalls, shops, and art shops in Kuta Mandalika, with the many developments around the Kuta beach, local people have to move houses because the land is bought and then moved which is far from the beach. The existence of tourism activities in the village of Kuta Mandlika makes the community gradually switch professions and jobs in the tourism sector, which at first the people of Kuta village were fishermen and now it has decreased, as conveyed by the informant,

... the tradition of shifting has been displaced, now I mean shifting it, we young people used to wait for fishermen on the beach to help fishermen get on their boats, after that we will definitely get part of the fish later and now it has started to shift, the fishermen are now less because of tourism, there are no fishermen but its regeneration has greatly decreased since tourism has started to develop quite a bit here ..”(I01).

With the development of tourism, people switch jobs to the tourism sector which is considered promising. The development of tourism is very much felt in the village of Kuta Mandalika because many tourists visit Kuta Mandalika to enjoy the sense of the white sand beaches of Kuta Mandalika. Along with the development of tourism, the provincial government of West Nusa Tenggara has also developed the concept of halal tourism and has received international awards, namely awards world Best Halal Honeymoon Destination in 2015 at the World Halal Travel Award in Abu Dhabi, United Arab Emirates (UAE), the last award was received by Lombok as the first best halal tourist destination in Indonesia according to the IMTI version in 2019. Halal tourism has now been developed in various regions of Indonesia, especially in Lombok Province. West Nusa Tenggara, halal tourism sounds like a new concept in the ears of the youth of Kuta Mandalika Village, youths have a positive perception of halal tourism when implemented in Kuta Tourism Village.

In my opinion, it will be very interesting and become one of its attractions because here is beach tourism, and its development will be significant because it will become a new market (halal tourism) in addition to existing ones if I make it a halal tourism village it will be used as an attraction. It's interesting. It's possible, it's possible and it will be significant for the development of tourists, especially here we see a very massive development and so on, halal tourism can also support this (I01).

Halal tourism will become a new market for tourists if applied in the Village of Kuta Mandalika and has its own charm in tourism.

This halal tourism is very good for us to introduce to outsiders that we still have local wisdom so that outsiders are not arbitrary, this tourism has been a long time ago and cannot be pinned on halal tourism, that is the existence of this KEK as its position in Kute and the people still understand who used to prioritize manners then it is suitable to be given this halal tour if the tourist will go east tomorrow at An beach, why does the mosque exist (Masjid Nurul Bilad in Mandlika) because we ask first, we must adopt these traditions so that they are suitable for tourism lawful embed (I06).

From the results of research in the field, it shows that youth have a positive perception of halal tourism and support the existence of halal tourism, this support is a form of positive attitude towards halal tourism, even youth have run to maintain local wisdom in Kuta Village. The expression of one of the informants ..... whatever



is eaten in Kuta is definitely halal sir, because the people here are all Muslims, as long as you are all Muslim, there is no doubt (I05).

The informant's statement shows that Kuta Village can become a Halal Tourism Village, with a majority Muslim community, halal food, and halal drinks can be a great potential to be developed into halal tourism.

In the Mandalika Special Economic Zone (KEK), a large worship facility has also been built ... in this KEK area there is a Nurul Bilad mosque and complete with The Sarong, Mukenah if you want to pray you can go there directly, in hotels and homestays there is also a Musalla where we are a prayer for the employees here (I09). This shows that Kuta Tourism Village has the potential to be developed into a Halal Tourism Village based on Local Wisdom, supported by courtesy in receiving guests, so it can provide comfort to tourists.

### **Halal Tourism Village Based on Local Wisdom as a Tourism Development Innovation**

The activities of the people of the Kuta tourism village are always sided by side with the activities of tourists in Kuta Mandalika. By seeing the many tourists who visit, the youth begin to map the potential of the Kuta tourism village. The traditions and culture of the people of Kuta village are an attraction for tourists to visit, all community activities become special interests for tourists such as the smell of Nyale, Begawe, community cooperation, which can also bring money for young people who can use it and various local wisdom taught to guests.

Kuta Village actually has the potential for all of them to become tourist attractions, why do I say that the Begawe people also have the potential why are there so many stages of people to Begawe, there are so many, for example, peeled coconut, if there are guests here, for example, I invite them to go see how that person cooking there peel the coconut, want to know how to peel coconut, yes, you can try them try if the guest can then they are happy that is where we get the fee in the sense that either the review from the trip advisor is put or in the booking of everything or our commission is given and sure That is if the guest is satisfied, we teach a little local wisdom (I03). February or March the determination of the date is also not arbitrarily determined by the Mangku (figure) of adat Sasak (I03). Youth and the people of Kuta village are still preserving their traditions and culture.

To develop a halal tourism village, the local wisdom of the people of Kuta village can be the supporting power to create a halal tourism village, there is local wisdom in the village of Kuta which is physical and non-physical. The preservation of physical local wisdom is implemented in various figurative forms, the people of Kuta village decorate their houses using 'Tereng Borek' (striped bamboo) such as decorative vents, walls, and roofs made of thatch, the striped bamboo has become a characteristic feature of the people of Kuta village and can be found at home. -House inland, then Berugak or Sekepat (gazebo), namely a place to receive guests who Ngayo (friendship) with relatives or neighbors as well as a place for Memaos (discussing community issues), there is also a homestay whose construction is dominated by bamboo and bamboo strips as well as thatch, as for houses, homestays and hotels that are built with bricks must emphasize local wisdom.

The shape is like a barn which is typical for the Sasak tribe and there are several homestays built near residents' settlements and residents participate in deliberations before being built, at the time of community deliberation proposes that Its construction is in the form of a barn in front which characterizes it there is local wisdom in it. With the existence of elements of local wisdom in a tourist village, it can be developed into a halal tourism village, because the halal tourism village is also inseparable from local wisdom called 'urf (custom) in Islam so that it can become the basis for the development of a halal tourism village and not out of principle. Islamic principles.

Apart from that, the non-physical local wisdom that has been the legacy of the ancestors of the people of the village of Kuta is still being practiced to this day. In social terms in the village of Kuta, they always Tulung (help) in community celebrations, for example, Begawe (wedding celebration) before the peak event of the Begawe some processes are carried out such as making Tetaring (a thanksgiving place made of coconut leaves), Lokeq Nyiur (peeled coconut), Lokeq Gedang (peeled papaya), Lokeq Nangke (peeled jackfruit) and others, the process of making Tetaring with coconut leaves is needed a lot and that's where the community mutually shares the process of making it also has its own meaning "if you tie it in another place above if here. he thought below,

One of the youth leaders in Kuta village, Ust Nursim, revealed that in carrying out all social processes there are 4 (four) terms in the Pujut that are often used, namely Mace, Macuq, Maceq, these four terms which are always the basis for carrying out all forms of community activities because become part of local wisdom that is traditionally in the community. Mace means reading, what is read is reading what situation is happening in the community so that we as leaders or community leaders can protect the community, Macuq means regulating how we can manage society, we have been covered (appointed, given responsibility) to be front or leader that's the term so we have to really keep up with uni Kane (watch your words), don't stay away (keep your behavior).

Maceq means commitment, "we have to be committed", the community's physical test, Breaking means solving problems, so If we are already committed, then we are the place where everything comes from when there is a community under there is a problem that the community does not look for cadres like the way they used to go to the Kyai first and that is still happening here. If here, even though many masters have come, but our Kiyai haven't come, we haven't started yet, there is a hidden principle there if we make this Kiyai we don't suddenly raise how to make a Kiyai, first he has to master the customs, his lineage is clearly a good person or no, the second can be to protect, Later, when it is already the month of porridge, the beak (Month of Maulid), the Sasak calendar, the people go to the house of the Kyai, go to the Kiyai's house to go Anter Reket (sticky rice) is made there and when it becomes new, it will be given to the community and that is local wisdom which I think is difficult to eliminate until now.

A small example is also, for example, suppose some children pull not to the cadre first but the Kiyai first and this still happens in Kuta if in other places it doesn't happen anymore, this is knowledge or knowledge left by our ancestors. Regarding society, it will still return to Mace, Mauq, Maceq, Mecah as a way for people to keep their old ancestors. A small example is also, for example, if there is a child who pulls not to the cadre first, but to the Kyai first, and this still happens in Kuta if in other places it doesn't happen anymore, this is knowledge or knowledge left by our ancestors. Regarding society, it will still return to Mace, Mauq, Maceq, Mecah as a way for people to keep their old ancestors. A small example is also, for example, suppose some children pull not to the cadre first but the Kiyai first and this still happens in Kuta if in other places it doesn't happen anymore, this is knowledge or knowledge left by our ancestors. Regarding society, it will still return to Mace, Mauq, Maceq, Mecah as a way for people to keep their old ancestors.

So in the context of developing a halal tourism village based on local wisdom, Kuta village can be developed into a halal tourism village based on local wisdom, because the people of Kuta village have local wisdom which has its own meaning and in tourism, it also promotes courtesy, is friendly in greeting and receiving guests and definitely will make coffee wherever the house we stop in the village of Kuta because it has become a habit of the community and has become a custom in receiving guests, that is what makes guests feel at home and like the Lombok people.

With local wisdom that is owned by the people of Kuta Village combined with the concept of halal tourism, it will be very relevant in the development of Halal Tourism Villages. Kuta Village tourism activists see that the concept of halal tourism can accommodate local wisdom as a tourist attraction so that it can be used as an innovation in tourism development with the concept of developing a Halal Tourism Village based on Local Wisdom.

## **Youth Involvement and Collaboration in the Development of Halal Tourism Based on Local Wisdom**

Halal tourism has long been echoed by the West Nusa Tenggara provincial government as a tool to attract middle eastern tourists to visit Lombok, West Nusa Tenggara. Promotions that have been carried out to attract many Muslim tourists have been carried out, but the community still does not fully understand the concept of halal tourism, so that people only know the term halal tourism, not with the full concept. Youth and people of Kuta village hope that halal tourism can be disseminated to all elements of society so that people can understand and prepare themselves as hosts in receiving guests who prioritize local wisdom. This halal tourism is good in the village of Kuta, but its development must be slow, not all at once and it needs to be socialized to the public so that they know everything.

To develop a halal tourism village, the community needs socialization so that all elements of society, both young people, old people, and figures also know about halal tourism so that its development can be in collaboration with the village government with youth as the main actor in the development of halal tourism villages. The Kuta Village Youth in carrying out tourism activities in Kuta is also involved in developing tourism accommodation or tourist needs in destinations.

In the past, when I was surveyed for the construction of a homestay, I suggested that it looks like a barn because that is a characteristic, and we suggested that it be in the form of a barn so that it was not made like a warehouse and I ordered it to the consultant or the architect of the homestay construction so whatever building here must be in the form of a barn There are also modern ones but still have a characteristic that is a fence made of Tereng Tutul (bamboo) or tereng borek / striped bamboo and that is part of local wisdom (I05).

The statements of the informants above indicate that the youth and the community are involved in tourism development efforts in Kuta Village. Pemuda Kuta also builds cooperation with other institutions to keep the tourist area clean and comfortable for tourists to visit.

The surfer association already has activities to clean the beach, the name of which is the free plastic Lombok union, the other is the boat raider, when it is a festival the trash from the top of the mountain to the bottom we go around to clean the beach sometimes up to 4 trucks, other activities we sometimes patrol at the post at home (I03 ).

Apart from that, the youth also build cooperation with the community through the presence of the BMW community (Bina Masyarakat Wisata) which always maintains the security of the tourist area of Kuta Village.

... there is tourism from Community Development for Tourism and has a car to patrol all corners of this Kuta, the community organization has youths who are also responsible for maintaining the safety and comfort of tourists if there is anything they must intervene (I04).

The involvement and collaboration of youth with existing communities show the youth's seriousness in building their village into a Halal Tourism Village with various existing potentials, so that youth become the main movers in tourism growth in Kuta Village.

## **CONCLUSION**

Based on the results of the research and content analysis carried out, shows that youth have good perceptions and attitudes towards the development of local wisdom-based halal tourism villages in Kuta tourism villages, the concept of developing a halal tourism village with local



wisdom can be in line with its development efforts to become a halal tourism village based on local wisdom. because the local wisdom of Kuta Village is inseparable from Islamic values, nobility, culture, and customs of Kuta Village. In the process of developing a halal tourism village, it will return to local wisdom that has been well conceptualized, namely in the social process called Mace, Macuq, Maceq,

## RECOMMENDATION

The results of this study can be used to develop a halal tourism village based on local wisdom, but researchers suggest that Human Resources (HR) who directly become actors will be able to understand the concept of halal tourism villages so that its development becomes easy by inviting the community to unite perceptions so that get full support and the government needs to carry out socialization or halal tourism campaigns to all elements of society as a form of the government's seriousness in developing halal tourism in Lombok, West Nusa Tenggara and even Indonesia. This study has not revealed how the consistency of local wisdom becomes a tourist attraction in Kuta Village.

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