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## DEVELOPING HALAL VILLAGE TOURISM THROUGH ASSET COMMUNITY IN SETANGGOR, LOMBOK TENGAH

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**Abstract:** *Overcoming poverty problem constitutes a part of da'wah bil hal. Moreover, it is a main problem experienced by Moslems in Indonesia. To overcome the problem, the governor of Nusa Tenggara Barat TGB. Muhammad Zainul Majdi pionered Halal Tourist Village through his Governor rule no. 51/2016. The term of Halal Tourist Village constituted a Governor's attempt in packaging tourism, so that foreign tourists would like to come. Through the rule, Ida Wahyuni Sahabudin, a community development activist, took an innitiative to promote Setanggor Village as one of destinations of Halal Tourist Village. He improved various local assets into attractive tourist spots. This study described the roles of community assets in developing community of Halal Tourist Village of Setanggor. This study used library research method and a concept approach of community assets. The result of this study indicated that that those various assets came with different roles and all of them were integrated in the tourism of Setanggor Village to overcome the poverty problem there.*

**Keywords:** *Roles, Community Assets, Roles of Community Assets, Halal Tourist Village.*

## INTRODUCTION

At international level, Indonesia is in the category of the 4<sup>th</sup> poorest country in ASEAN.<sup>1</sup> As per March 2019, there were 25.14 million people classified as poor (around 9.41% of the total population in Indonesia). From 25.14 million people, the largest percentage of poor people are in rural areas with a total of around 15.15 million people. Meanwhile, the poor living in urban areas are 9.99 million people.<sup>2</sup> From these data, there is a high disparity between rural and urban communities in terms of poverty levels with a difference of 5.16 million poor people. This makes rural communities a more priority to be developed to increase income and reduce the level of poverty.

Due to the high level of poverty in rural areas than in urban areas, it is very relevant that the improvement and resolution of poverty problems starts from the village. Considering that the number of poverties in rural areas is higher, and the causes of poverty in urban areas are due to one of the factors of urbanization of rural people to cities, it is important to start poverty alleviation in rural areas. We can understand the importance of poverty alleviation starting from the village. *First*, through poverty alleviation in rural areas, it can prevent the urbanization of the rural population to the city, thereby preventing poverty in urban areas from getting worse. *Second*, because the poor population is the largest in the village, overcoming poverty (starting from the village) will result a significant reduction in the poverty population.

One of efforts to overcome poverty in rural areas that has been successfully carried out is the effort to empower the people at Setanggor Village, Central Lombok, Nusa West Southeast (NTB) initiated by Ida Wahyuni Sahabudin, a founder of halal tourism in Setanggor Village. This village was initially classified as poor, because during the dry season, the 676-hectare rice field often experiences a drought. Because it cannot be planted, the impact is partially of the male population at Setanggor village was unemployed.<sup>3</sup> On the other hand, 80% of the total population of women in the village were 4,065 people with a skill to weave *songket* cloth;

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<sup>1</sup> Asian Development Bank, "Poverty in Indonesia," based on 2019 Statistics, <https://www.adb.org/id/indonesia/poverty>

<sup>2</sup> BPS Profile of Poverty in Indonesia in 2019.

<sup>3</sup> Vidya Yanti Utami, "Dynamics of Social Capital in Community Empowerment in Setanggor Halal Tourism Village: Trust, Social Networks and Norms" *Reform*, Volume 10, Number 1 (2020), 34-44, <https://jurnal.unitri.ac.id/index.php/reformasi/index>. Retrieved 21 December 2020, Pk. 19.10

but due to marketing difficulties, they finally stopped their weaving activities.<sup>4</sup> As a result, many Setanggor villagers with productive age were unemployed, so that the impact on their daily economic income was limited as well as poverty enveloped their daily lives.

To alleviate poverty in the village, Setanggor village relied on its economy through agricultural sector. Finally, apart from maintaining the old livelihood, this village has begun to be developed into a tourism village through the cold hands of Ida Wahyuni Sahabudin which has finally become known as “Setanggor Halal Tourism Village”. The label aims to attract foreign tourists, especially the international Muslim (Muslim market segment) to enjoy the natural beauty that lies in the village of Setanggor, NTB.<sup>5</sup>

Halal tourism is a tourism concept by considering religious aspects, namely compliance with Islamic Sharia. In this case, the Organization of the Islamic Conference (OIC) defines halal tourism as a trip aimed at providing tourism services and facilities for Muslim tourists in accordance with Islamic principles.<sup>6</sup> Meanwhile, the Global Muslim Travel Index defines halal tourism as tourism that is carried out in accordance with Islamic principles to provide friendly facilities and services to Muslim tourists.<sup>7</sup>

The Islamic principles in the halal tourism sector include provision of halal food. It means that the food products provided do not contain pork, the absence of alcohol, the existence of worship facilities or space for worship, the availability of the Qur'an and worship equipment at the inn, Qibla instruction, and clothes that cover the genitals for staff, including for visiting guests, provided with gastric clothes, namely traditional Sasak clothing characterized by covering the genitals and others.<sup>8</sup>

Their success in alleviating poverty in the tourism sector is partly due to the ability of the founder of this halal tourism village. We can recognize the assets as their equivalent, namely capital/potential/resource, while the role comes from the basic word role and synonymous with

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<sup>4</sup> Ibid.

<sup>5</sup>Alwafi Ridho Subarkah, "The Potential and Prospects of Halal Tourism in Improving the Regional Economy (Case Study: West Nusa Tenggara)," *Jurnal Sospol* 04, No.2 (2018): 49-72. Accessed August 29, 2019, <http://ejournal.umm.ac.id>.

<sup>6</sup> Ibid

<sup>7</sup> Ibid.

<sup>8</sup> Ibid.

words, such as function, usefulness, benefit. Basically, the role of an asset is a function/usefulness/benefit/contribution of something that is categorized as an asset/resource, whether in the form of human, object, nature, building, culture, social life, and others that can contribute specific function to achieve a goal.

In the context of Setanggor Halal Tourism Village, the things called assets include natural assets in the form of rice fields, sea, sweet potato plantation, fruit, livestock, and others. There were also physical building assets, such as village hall, Islamic boarding school, people's house, gazebo, and so on. Besides, there were also diverse cultural assets, including the music of *Gendang Beleg*, *Gamelan Tokol*, dance arts (e.g., Tamiye Agung dance) which have a high contribution value and other important assets. Each of these assets has a function when local and foreign tourists come to enjoy Setanggor Halal Tourism Village.

Determining the role and function of each asset is through an effort to read. Tourism activists must be able to explore what assets are contained in the village that will become the halal tourist destination. Luckily, because Ida Wahyuni Sahabuddin has become one of the original residents of the village, she can easily dig up these assets. After finding various assets, it was not easy to use and function those assets according to the characteristics of each asset. A creative idea was needed to explore what roles and functions each asset could provide.

Seeing the large number of tourists who have come since Setanggor village was officially designated as halal tourism village, Ida Wahyuni's efforts in exploring and functioning village assets have been successful.<sup>9</sup> Even the Minister of Tourism, Arief Yahya (2014-2019) said "*After I searched on google and youtube, Setanggor Tourism Village was the best. I immediately scheduled a visit to this place*". The income of the village has also increased; from 200.000-300.000 which previously was 500.000-1.000.000 per week.<sup>10</sup>

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<sup>9</sup> LombokKita, "Menpar: The Most Great Setanggor Tourism Village in Indonesia "18 November 2017, <http://lombokita.com/menpar-desa-wisata-setanggor-paling-hebat-di-indonesia/>, accessed on January 3, 2020, Pk. 12.15 WIB

<sup>10</sup> Sri Handayani, "The Role and Prospects of Educational Tourism Development in Improving the Economic Welfare of the People of Setanggor Village, Praya Barat District, Islamic Economic Perspective," Thesis (Mataram: Mataram State Islamic University, 2018).

The success of Setanggor Village as a halal tourist destination showed that the village tourism manager was able to read assets and use these assets for tourism purposes. It was interesting to study how the tourism manager played and functioned these assets for the needs of halal tourism in the village to attract local, national and international tourists.

Some studies on the development of halal tourism in Setanggor village can be found in Handayani's (2018) which describes the role of educational tourism on the welfare of the Setanggor community, as well as its prospects for improving the welfare of the Setanggor community from an Islamic economic perspective. The study only mentions it as educational tourism, and does not mention the halal tourism village of Setanggor. However, in substance the object of research is the halal tourism village of Setanggor. The difference between Handayani's study and this study lied in the focus of the study. The focus of Handayani's study on how the role and prospects for developing educational tourism, while this study focused on the role of community assets in the development of the halal tourism village of Setanggor-Central Lombok in 2016-2019.

Compared to Sumayeti and Utami (2018),<sup>11</sup> there are similarities in the object of research, namely the halal tourism village of Setanggor. Although the study does not only discuss the tourist village of Setanggor, but also the Krisant Kawis Tourism Village, there are still similarities in the objects studied, namely the tourist village of Setanggor. In addition to the similarity of the subjects being studied, there are differences in the form of study subjects.

Similarly, a study by Subarkah (2019)<sup>12</sup> has also the same subject been studied. The difference is that Subarkah's study focuses on the packaging of halal tourism as an Indonesian public diplomacy effort in increasing visits and regional economies. Hence, this study focused on the role of community assets in Setanggor Halal Tourism Village, Central Lombok, West Nusa Tenggara. Meanwhile, Mawasty and Rizki (2020) also examine the role of assets. However, there are differences in the object of

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<sup>11</sup> Evi Sumayeti and Vidya Yanti Utami, entitled "Public Governance Co-Production Model by Socio-Preneur Actors (Case of Setanggor and Kawis Krisant Tourism Villages)." *Journal of Governmental Science Study of Government and Regional Politics*, Vol. 3, No. 2, October 2018, 120-135, <http://e-journal.upstegal.ac.id/index.php/jip> accessed on 25 December 2020, Pk. 18.30.

<sup>12</sup> Alwafi Ridho Subarkah, "The Potential and Prospects of Halal Tourism in Improving the Regional Economy (Case Study: West Nusa Tenggara)," *Journal of Sospol* Vol. 04, No. 2 (2018): 49-72. <http://ejournal.umm.ac.id>. Accessed August 29, 2019, Pk. 21.00.

research. This study discusses the role of community assets in the development of the Setanggor halal tourism village, while Mawasty and Rizki (2020) examine the utilization of Songolikoer Waste Bank assets.<sup>13</sup>

## RESEARCH METHOD

The focus of the study of this paper is to examine the role of community assets in the Setanggor-Central Lombok Halal Tourism Village from 2016-2019. The research method of this study uses a research library, which is a study method on a topic by relying on various data sources in the form of literature and relevant news and video documentation, scientific articles that examine various topics about the Setanggor Halal Tourism Village.

The theoretical approach regarding the role of assets implicitly can be found in Isbandi Rukminto Adi.<sup>14</sup> In principle, the role of the assets of a community is very much influenced by the goals and methods of developing the community, for example the development of rural communities that rely on the tourism sector (services) and the goods production sector will be different. For example, Kulon Progo Regency which relies on the development of its community by producing batik, Airku, Kulon Progo rice, and other processed foods, the role of its assets will be oriented to produce these goods. In contrast to Setanggor Halal Tourism Village, the community development uses the service sector, namely tourism based on culture and nature, so the role of its assets will follow the goals and methods of community development itself.

Therefore, the theory of the role of assets used to analyze the data findings must always be based on the processes / stages and the objectives of tourism. For this reason, a relevant approach is an approach based on the uniqueness of data findings, so that it can be used to unravel the assets that are used / used in the process and objectives of community development itself, while the analysis uses Miles and Huberman's analysis techniques, namely assessing the data from the search results through the literature, whether relevant or not, irrelevant and then discarded, while the

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<sup>13</sup>Wuangani Mawasty and Fasha Umm Rizki, "The Role of Community Assets in Islamic Community Development at the Songolikoer Waste Bank," *Intelligence Research Journal of Da'wah Development*, Vol. 02, No. 1, July 2020.

<sup>14</sup> Isbandi Ruminto Adi, *Community Intervention and Community Development as Community Empowerment Efforts*, 2012 Revised Edition (Jakarta: Rajawali Press, 2012).

relevant ones will be categorized based on the benefits of each asset in each process and development objectives.<sup>15</sup>

## **DISCUSSION**

### **COMMUNITY DEVELOPMENT THROUGH HALAL TOURIST VILLAGE**

According to the Organization of the Islamic Conference (OKI), halal tourism is a trip aimed at providing tourism services and facilities for Muslim tourists in accordance with Islamic principles.<sup>16</sup> Meanwhile, according to the Global Muslim Travel Index, halal tourism is carried out in accordance with Islamic principles to provide facilities and services that are friendly to Muslim tourists, such as worship facilities, halal food, toilets with clean water, absence of alcoholic drinks, and private services that can differentiate between men and women.<sup>17</sup>

Regarding the criteria for a halal tourism village, it turns out that in its application it not only provides Islamic facilities, but is also able to show tourism processes and vehicles that can reflect Islamic values through culture and customs that uphold local wisdom in a community. Meanwhile, principally the community development is an effort to improve the living conditions of the community in an organized manner based on the assets and potential of the community to create community independence in meeting their basic needs. Community development can also be understood as an effort to empower or strengthen the capacity of the community to meet their basic needs independently, economic, educated, healthy, and so on.<sup>18</sup>

Thus, the idea of halal tourism in the Setanggor Halal Tourism Village also contributes to the development of Islamic preaching (*da'wah*) through *da'wah bil hal*, namely direct *da'wah* with real action in the tourism sector. *Da'wah bil hal* can also be referred to as cultural *da'wah* that accommodates certain cultural values and local wisdom that are explored innovatively and creatively without reducing the value aspects of the

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<sup>15</sup>Matthew B Miles and Amichael Huberman, *Qualitative Data Analysis Resource Book on New Methods*. Translation of Tjetjep Rohendi Rohisi (Jakarta: University of Indonesia, 2007), 139-140.

<sup>16</sup>Alwafi Ridho Subarkah, "The Potential and Prospects of Halal Tourism in Improving the Regional Economy (Case Study: West Nusa Tenggara)," *Jurnal Sospol* 04. No.2 (2018): 49-72. Accessed August 29, 2019, <http://ejournal.umm.ac.id>.

<sup>17</sup> Ibid.

<sup>18</sup> Dunham in Isbandi Rukminto Adi, *Community Intervention and Community Development*, 205-206.

substance of Islam,<sup>19</sup> as also exemplified by Wali Sanga, the preaching of Islam which utilizes the values of Javanese local wisdom.<sup>20</sup>

Asset -based community development occurs through several stages (Appreciate Inquiry model), namely a series of stages of change that emphasize the discovery of advantages possessed by the community.<sup>21</sup> The stages of community development are started. First stage is determining the "choice of positive topics"<sup>22</sup>. Second step is finding something that is unique from the community (discovery) both from the past and present, such as cultural heritage that contains local wisdom values.<sup>23</sup> Basically, society has various forms of wealth and potential in the form of nature, culture, social values and norms, spiritual life, etc. The third step is determining the goals to be achieved by connecting the potential uniqueness that has been found in the previous stage (dream). This stage requires creativity in determining what possibilities can be achieved with the potential/assets/capital in the community.<sup>24</sup> The fourth stage is designing the utilization and role of assets in accordance with the objectives determined in the previous stage (design).<sup>25</sup> The last stage is implementing the things that have been designed in the previous stage, in various ways both in personal and organizational ways by utilizing both internal and external factors in society (deliver).<sup>26</sup>

## VILLAGE DEVELOPMENT AND EMPOWERMENT - ORIENTED COMMUNITY ASSETS

Whatever the forms of identifiable assets exist in the community can provide benefits in achieving the tourism objectives. These include natural resources, human resources (*e.g.*, social capital, traditional wisdom, culture and spiritual capital), infrastructure, and institutions (*e.g.*, group/organization, law, regulation, value). Various types of assets are

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<sup>19</sup> Khairul Azam in Farhan, "The Language of Da'i Structural and Cultural Da'wah in a Dramatic Perspective", *At-Turas*, Vol. 1, No. 2, July-December 2014, 268-288.

<sup>20</sup> Charolin Indah Roseta, "Intercultural Da'wah: Socio-Cultural Change in the XV Century Javanese Islamization Process "Intelligence, *Journal of Da'wah Development*, Vol. 01, No. 02, January 2020, 163-186.

<sup>21</sup> Christopher Dureau, *Reformers and Local Forces for Development (Australasian Community Development and Civil Society Strengthening Scheme (Access) Phase II, 2013)*, 94.

<sup>22</sup>Ibid. 96

<sup>23</sup> Ibid.

<sup>24</sup> Ibid.

<sup>25</sup> Ibid.

<sup>26</sup> Ibid.



commonly used in the development of a village that is oriented towards empowerment.<sup>27</sup> *First*, physical capital which consists of two main groups, namely buildings and infrastructure. *Second*, financial capital is used to finance the development process carried out in that community.<sup>28</sup> *Third*, environmental capital that can be in the form of potential that has not been processed and has high economic value, and high value to conserve nature and the comfort of life for humans and other living things, such as earth, air, sea, plants and animals.<sup>29</sup> *Fourth*, technology capital is related to the existence of appropriate technology that provides benefits to society. This technology is not a sophisticated digital technology, but it does not necessarily provide benefits for that society.<sup>30</sup>

*Fifth*, human capital as the ability and skills of workers that affect their productivity. Meanwhile, DFID (Department for International Development) formulates human capital as skills, knowledge, and the ability to do work and get a good degree of health, so that it can enable people to acquire different livelihood strategies and achieve their livelihood goals. Human capital discusses quality human resources, so that they can master technology that is beneficial to society.<sup>31</sup> *Sixth*, social capital which includes norms and rules that bind citizens in a society, and regulate the behavior of citizens as well as the elements of trust and networking among citizens in a community or community group. These norms and rules govern a person's behavior both in behavior towards the same group and different groups.<sup>32</sup> *Seventh*, spiritual capital that can support the planning change process that the community worker intends to undertake. In addition, it is also necessary to identify the 'streams' adopted by the elites in the community to facilitate the planned intervention efforts. At the local level development, spiritual capital gives a rise to a purpose in life and an urge to move to help others, which in turn will give a better meaning to life itself. Canda and Furman state that it is related to the effort of providing assistance and those who are involved in it. Spiritual capital is somehow the source of empathy and care,

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<sup>27</sup> Isbandi Ruminto Adi, *Community Intervention and Community Development as Community Empowerment Efforts*, 2012 Revised Edition (Jakarta: Rajawali Press, 2012), 240.

<sup>28</sup>Ibid. 244.

<sup>29</sup> Ibid., 246.

<sup>30</sup> Ibid., 250

<sup>31</sup> Ibid., 253.

<sup>32</sup> Ibid, 258.

the pulse of compassion.<sup>33</sup> Through spiritual encouragement, a person wants to do good for others, because he wants to get positive points and can be useful in the future.<sup>34</sup>

The roles of spiritual capital in the process of social development, community development and empowerment are 1) improving work ethic and provide a positive impetus or enthusiasm for development, 2) providing a soul in efforts to provide assistance, 3) providing direction under construction, and 4) becoming a 'guardian' (protector) against possible deviations caused by outside influences whether through social media, visiting tourists, and so on.<sup>35</sup>

The assets in the form of norms and rules that bind and regulate the level of community behavior both behavior towards the same group and different groups, beliefs, and networks in a society. The spiritual assets that can bring out life goals, encouragement to help others, and give a better meaning to life. The cultural assets related to a way of life that develops and is jointly owned by a group of people who are passed down from generation after generation. These assets in cultural tourism can be in the form of history, folklore, religion, art, theater, entertainment and museums.

The previous descriptions address that, assets in the development of a tourist village are goods or values owned by a village community in physical, financial, environmental, technological, human, social, cultural and spiritual forms that are used and coordinated to attract tourists. For this reason, we can understand the contextualization of the concept of the role of community assets in the development of the Setanggor Halal Tourism village as a function/benefit/use of various assets in the Setanggor village community, both natural assets, physical environment, social, technology, financial, environmental, human cultural and spiritual which can support the strengthening of the capacity of the village community, so that the community is able to meet their basic needs independently.

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<sup>33</sup> Ibid., 253.

<sup>34</sup> Ibid., 261.

<sup>35</sup> Ibid., 264.

## OVERVIEW OF SETANGGOR VILLAGE

Setanggor Village is a village located in Praya Barat District, Central Lombok Regency.<sup>36</sup> This village has an area of about 6.51 km<sup>2</sup> with an altitude of 100 meters above sea level. From this area, around 482.91 hectares are a vast area of rice fields.<sup>37</sup> This village consists of 14 districts, namely: Setanggor Timur 1, Setanggor Timur 2, Setanggor Timur 3, Rungkang, Setanggor Barat 1, Setanggor Barat 2, Mertak Seni, Temopoh, Bilang Beke, Tebejang, Pondok Rejeng, Montong Waru, Montong Buwuh, and Tiu Borok.<sup>38</sup>

The population living in Setanggor Village reaches 3,659 people with male population totaling 1,726 people, while the female population reaches 1,933 people.<sup>39</sup> The majority of the population works as farmers, while the rest are breeders, traders, civil servants, military, police, private employees, entrepreneurs, retirees, freelancers, and others. About 80 percent of the women in the village have the skills to weave *songket* cloth, and this has finally made the village known as a producer of Sasak Lombok *songket* cloth.<sup>40</sup>

The Setanggor community is known as a community of mutual cooperation. They have a habit of helping each other together. These activities include cleaning the village environment, building houses, mosques, sometimes livestock, and so on.<sup>41</sup> In addition, they also have associations that serve as a forum in society or social institutions, such as village youth organization, PKK association, mosque youth, traditional

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<sup>36</sup> Central Lombok Statistics Agency, Table 1.1: Name of Village, Capital and Height of Sea Level in West Praya District in 2018, West Praya Subdistrict in 2019 Figures, <https://lomboktengahkab.bps.go.id/publication>, accessed on 21 December 2020, Pk. 21.00.

<sup>37</sup> Ibid., Table 1.1: Name of Village, Capital and Height of Sea Level in West Praya District in 2018, *West Praya Subdistrict in 2019 Figures*, 5. <https://lomboktengahkab.bps.go.id/publication>, accessed on 21 December 2020, Pk. 21.00.

<sup>38</sup> Muhammad Nasim, Efforts to Empower the Poor through Utilization of Cow Manure. (Study in Pondok Rejeng Hamlet, Setanggor Village, Thesis) <http://etheses.uinmataram.ac.id/3020/1/MuhammadNasim153143019.pdf>

<sup>39</sup> Central Lombok Statistics Agency, Table 3.2 : Number of Households and Population in West Praya District in 2018, 37. <https://lomboktengahkab.bps.go.id/publication>, accessed on 21 December 2020, Pk. 21.00.

<sup>40</sup> Central Lombok Statistics Agency, Table 4.10: Percentage of Family Heads by Employment Status in Praya Barat Subdistrict, 2015, 63. <https://lomboktengahkab.bps.go.id/publication>, accessed on 21 December 2020, Pk. 21.00.

<sup>41</sup> NTB Regional Police, "Healthy Village, Setanggor Village Residents Have the Spirit of Mutual Cooperation," *Lombok Post*, September 21, 2020, 21:31 <https://lombokpost.jawapos.com/praya/21/09/2020/kampung-sehat-warga-desa-setanggor-sangat-gotong-royong/>, Accessed on January 8, 2020, PK. 19.42.

institution, farmer group, water management institution, community group, *gamelan* art group, drama and dance arts, and others.<sup>42</sup>

On the other hand, this village also has a wealth in the arts. It can be seen from the existence of *gamelan* groups, drama and dance groups, *Gendang Beleg* art, and other traditional drama performances. Apart from the existence of these art groups, there are also art objects, namely ancient *gong* which has become the cultural heritage of the community.<sup>43</sup>

## THE ROLE OF ASSETS IN THE DEVELOPMENT OF HALAL SETANGGOR TOURISM VILLAGE

Setanggor halal tourism village has a variety of assets/resources that are utilized according to the needs of halal tourism in Setanggor. The entire role of all assets is integrated according to the interests and needs of halal tourism. To analyze the role of each of these community assets, the analysis of the role of these assets will be parsed based on the process of community development in the Setanggor Halal tourism village. By describing the procession or stages of community development, it is expected that the process and dynamics of the role/utilization of these assets can be understood.

The stages of community development involve several points. *First*, determining the "choice of positive topics" (define).<sup>44</sup> At this stage, the founder of Setanggor halal tourism village, Ida Wahyuni was inspired by Governor Regulation 51/2016 on Halal Tourism. The governor's regulation was read by the Chairman of the Lombok Regional Tourism Promotion Board (BPPD) as an opportunity in the form of easy licensing for halal tourism establishment based on the uniqueness of the village community. As in the report he delivered to Radar Sukabumi, this idea emerged almost simultaneously the issuance of Pergub 51/2016 to challenge halal tourism. Ida thought of being involved in the success of the NTB Governor's program. Thus, halal tourism is a choice of positive topics raised by Ida in developing the Setanggor village community. At

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<sup>42</sup> Central Lombok Statistics Agency, Table 4.17: Number of Social Institutions in 2018, 77. <https://lomboktengahkab.bps.go.id/publication>, accessed on 21 December 2020, Pk. 21.00.

<sup>43</sup> Redaksi Radar Lombok.co.id, "Setanggor Village, First Place for Tourism Development Innovation Village in Central Lombok One House and One Homestay, combining Nature and Arts and Culture to Attract Tourists, Radar Lombok co.id. 4 January 2018", <https://radarlombok.co.id/desa-setanggor-juara-desa-inovasi-pengembangan-pisata-di-lombok-tengah.html>/2, Retrieved 31 December 2020, Pk. 07.00

<sup>44</sup>Ibid. 96

this stage, it can be understood that the assets that have been utilized include human resource assets. The role of agent of change is highly important, because it is a source of creative ideas for the birth of change. As the main source of change, HR assets are not only required to have the ability to read external opportunities, namely the NTB governor's regulation on halal tourism, but also able to read internal opportunities. Therefore, there is a social capital link, namely capital/assets in the form of vertical social networks/access to the provincial government.<sup>45</sup>

*Second*, discovering something unique from the community (discovery), both from the past such as cultural heritage that contains local wisdom values as well as the uniqueness of the present.<sup>46</sup> At this stage, Ida Wahyuni conducted research on village potential in accordance with the choice of the topic of "halal tourism". Of course, the potential/assets that are explored must be supported by the concept of halal tourism that has been established by the provincial government. The choice fell to Setanggor village, because Ida saw that the village of his grandmother's origin had high potential to become a tourist destination. In addition, she wanted to erase the image of Setanggor village which has been known as a village that produces liquor to the point that it earned the nickname Texas. Central Lombok.<sup>47</sup> The choice to Setanggor village is not without reason. There are many valuable assets that can become tourism safeguards and social infrastructure that support halal tourism. The social infrastructure includes: 1) Setanggor village is located in Praya Barat sub-district which has a relatively strong religious life, the indicators can be seen 1) Praya Barat sub-district which oversees Setanggor village has a number of socio-religious institutions in the form of 15 Islamic boarding schools and 21 schools religion,<sup>48</sup> 2) the composition of the population based on religion in Central Lombok district itself is 99.65% are Muslims,<sup>49</sup>

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<sup>45</sup> Budi Seno P Santo, "Mendes: Utilizing Village Funds for Tourism Village Development," July 25 2019 20:21 WIB [https://www.suarakarya.id/detail/96774/Mendes-Man\\_harness-Dana-Desa-Untuk-Pengembangan-Desa-Wisata](https://www.suarakarya.id/detail/96774/Mendes-Man_harness-Dana-Desa-Untuk-Pengembangan-Desa-Wisata). Accessed on 21 July 2020, Pk. 19.00.

<sup>46</sup> Ibid.

<sup>47</sup> So far, one of the states of the United States, namely Texas, is famous for its drinking-producing countries.

<sup>48</sup> West Praya Subdistrict in 2019 Figures, Table 4.7: Number of Islamic Boarding Schools and Madrasah Diniyah Detailed by Village in Praya Barat Subdistrict in 2018, 60

<sup>49</sup> West Nusa Tenggara BPS, Percentage of Population by Regency / City and Religion in West Nusa Tenggara Province 2016, [https://ntb.bps.go.id/statictable/2017/11/15/189/perscent-penduduk-menurut-kab\\_kabupaten-kota-dan-agama-yang-dianut-di-provinsi-nusa-tenggara-barat-2016.html](https://ntb.bps.go.id/statictable/2017/11/15/189/perscent-penduduk-menurut-kab_kabupaten-kota-dan-agama-yang-dianut-di-provinsi-nusa-tenggara-barat-2016.html), accessed on June 20, 2020, Pk. 18.15.

3) there is a strong religious life in the form of a habit of reading the Koran in the middle of the rice fields after every *Asyar* prayer.<sup>50</sup>

However, this discovery stage does not stop at determining which villages will become the basis for halal tourism, but also exploring what assets/potentials can be used as a vehicle for halal tourism. At this stage, 14 spots are determined which will become mainstay tourist spots.<sup>51</sup>

In this second stage, the main assets that play a role include: HR assets, which functions as a researcher/discoverer of assets that have a potency to be halal tourist spots, and the assets of the Setanggor village community with their unique diversity. At least, Ida found assets, such as 1) human resources in the form of residents of Setanggor village itself, the majority of which are women who work as weavers and the men work as farmers, 2) the cultural wealth owned by this village, including *Gendang Beleg*, *Gamelan Tokol*, *Tamiye Agung* Dance, *Sorong Serah*, *Ngendang Banget* ritual, traditional children's games, etc.<sup>52</sup> 3) a very high Islamic religious life, such as the habit of reading the Qur'an in the middle of the rice fields after *Asyar* has been exhausted<sup>53</sup> 4) social rural life that can be social capital (trust, social norms, village social institution/organization, and community social network) to support the realization of the halal tourism village of Setanggor,<sup>54</sup> 5) technology assets in the form of processing cow waste as raw material for the manufacture of bio-urine fuel, fertilizers, and others.<sup>55</sup>

Furthermore, the next stage is determining goals and designing steps to achieve the goals (dream and design) of the Setanggor halal tourism village by linking the potential uniqueness that has been found in the previous stage. At this stage, Ida dreams of developing Setanggor

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<sup>50</sup> Without the author's explanation, "Enjoy Roasted Cassava, Read the Koran in the Middle of the Rice Fields", JPNN.com Tuesday, December 5 2017 - 00:05 WIB, <https://www.jpnn.com/news/nikmati-singkong-bakar-membaca-alquran-di-tengah-sawah?page=5>, accessed on 23 December 2020.

<sup>51</sup> Sekaring Ratri A, "The stretching of innovation in Lombok, the best halal tourist destination in the world, cannot be expected to come, serve rural specialties, p. 1 and 4

<sup>52</sup> Ida W. Sahabudin, "Desa Wisata Setanggor" 23 September 2017, Halal Tourism Village Setanggor\_Praya Barat-Lombok Tengah-NTB, <https://youtu.be/82uda5sOv-c>, accessed on 6 June 2020, Pk. 19.30.

<sup>53</sup> West Nusa Tenggara BPS, Percentage of Population by Regency / City and Religion in West Nusa Tenggara Province 2016, <https://ntb.bps.go.id/statictable/2017/11/15/189/perscent-penduduk-menurut-kab-kabupaten-kota-dan-agama-yang-dianut-di-provinsi-nusa-tenggara-barat-2016.html>, accessed on June 20, 2020, Pk. 18.15.

<sup>54</sup> Vidya Yanti Utami, "Dynamics of Social Capital in Community Empowerment in Setanggor Halal Tourism Village: Trust, Social Networks and Norms" Reform, Volume 10 Number 1 (2020), 34-44,

<sup>55</sup> I Made Ashdiana, Ida Wahyuni Calling Setanggor, Kompas. Com, 10/02/2017, 21:31, accessed December 2, 2020, Pk. 13.40.

village by building their economic life through the tourism sector which is based on the principles of Islamic values (halal tourism). In achieving this goal, Ida compiled the concept of Halal Tourism Village, both related to the concept of tourism which is presented in accordance with the principles of halal tourism, as well as the selection of tourist spots that support these principles. Ida Wahyuni's own conception of the principles of halal tourism is based on Islamic values, such as wearing clothes to cover their genitals,<sup>56</sup> providing facilities that support worship (*e.g.*, a prayer room, a Qibla direction sign, etc),<sup>57</sup> sorting out cultures that are in line with the conception of halal tourism (*e.g.*, , such as the habit of reading the Koran in the middle of the rice fields), teaching the wisdom of the history of Islamic greatness by choosing Islamic historical heritage sites that can be visited (*e.g.*, the Bayan Beleq Ancient Mosque, Loang Baloq Tomb, and so on),<sup>58</sup> introducing the life of the *pesantren* and establishing friendship with fellow Muslims by providing accommodation in the Islamic boarding school and participating in the daily activities of the students at the *pesantren*,<sup>59</sup> and inviting to Islamic refreshing places by visiting beaches where there are no tourists dressed in vulgar/open clothes.<sup>60</sup>

In drafting the concept, fourteen tourist spots / hamlets that have the potential to be a vehicle for halal tourism in the village of Setanggor were selected. These fourteen tours are packaged into several tourist destinations, including: natural tourism, cultural tourism, religious tourism, culinary tourism, historical tourism, educational tourism, picking agro tourism, and others. Thus it can be seen that the assets that play a role in this stage are in addition to human resources as well as community assets. The human resources represented by Ida played a role as the discoverer of the natural and social life of the people of Setanggor village which the local community did not realize was a valuable asset. Natural life, which is dominated by rice fields, presents a typical fresh view of the

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<sup>56</sup> Indrayani Laksmi and Urip Handoyo, Halal Tourism in Setanggor Village, Central Lombok, April 15, 2019, CNN Indonesia. <https://www.cnnindonesia.com/tv/20190412131504-405-385663/video-wisata-halal-desa-setanggor>, accessed on December 2, 2020, Pk. 19.00.

<sup>57</sup> Sekaring Ratri A, "The stretching of innovation in Lombok, the best halal tourist destination in the world, cannot be expected to come, serve rural specialties, *Sukabumi radar*, Edition Wednesday, December 6, 2017, pages 1 and 4.

<sup>58</sup> Ibid.

<sup>59</sup> Ibid.

<sup>60</sup> Ibid.

countryside, this can play a role or function as a vehicle for natural tourism, which can soothe the eyes and refresh the mind. Then the social life that describes the daily social life of weaving songket cloth acts as a vehicle for cultural and educational tourism. Visiting the weaving village, tourists can learn how to weave with traditional tools. Social life that is full of religious nuances, such as reading the Koran in the middle of the rice fields and daily life in Islamic boarding schools play a role as a vehicle for religious tourism, as well as typical Setanggor food that can act as a vehicle for local culinary tours. In addition, there is also a cattle farm where cow waste is used as household fuel, which acts as a vehicle for educational tours, and so on. tourists can learn how to weave with traditional tools. Social life that is full of religious nuances, such as reading the Koran in the middle of the rice fields and daily life in Islamic boarding schools play a role as a vehicle for religious tourism, as well as typical Setanggor food that can act as a vehicle for local culinary tours. In addition, there is also a cattle farm where cow waste is used as household fuel, which acts as a vehicle for educational tours, and so on. tourists can learn how to weave with traditional tools. Social life that is full of religious nuances, such as reading the Koran in the middle of the rice fields and daily life in Islamic boarding schools play a role as a vehicle for religious tourism, as well as typical Setanggor food that can act as a vehicle for local culinary tours. In addition, there is also a cattle farm where cow waste is used as household fuel, which acts as a vehicle for educational tours, and so on.

The fifth stage is the implementation stage (deliver). By reaching out personal money of Rp. 20 million, Ida implemented the concept of Setanggor halal tourism village by constructing some supporting infrastructure while finalizing the concept of fourteen spots of tourism as a leading tour. The initial capital was used to build a *beruga*, a building that resembles a meeting hall, a gate and supporting accessories and boards the name of the tourist spot in each village. In this implementation process, Ida prohibits usury in the village environment, so that there was no interference from a deep banking hand tourism village development.<sup>61</sup> To realize this need, she organized the community to participate in supporting this halal tourism. In the process, Ida gathered traditional leaders,

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<sup>61</sup> Muhammad Nursyamsi, "Building Tourism Without Usury", accessed on 16 September 2019, <https://m.republika.co.id/berita/gaya-hidup/wisata-halal/10/01/08/ojyxf384-membangun-wisata-tanpa-riba>.



community leaders, religious leaders, all village heads and then carried out socialization and guidance weekly. Approximately up to 6 months, finally the Village Heads consulted and formed the management of the Tourism Awareness Group (POKDARWIS) in June 2016 with 32 members. Even though they were still in doubt, the community still started to support and participate. Until October 2016, they launched Setanggor Halal Tourism Village.<sup>62</sup>

In the community development process of Setanggor Village, the founder of the Setanggor Halal Tourism village initially took steps to organize the community.<sup>63</sup> *First*, changing the mind set of the Setanggor Village Community from initially hopeless to become hopeful by showing videos related to a successful picture of a tourist village. *Second*, because the people of Setanggor are quite religious, they are worried about the negative impact of this tourism. This was neutralized by Ida Wahyuni by explaining that the concept of tourism to be raised was halal tourism. *Third*, providing a guidance to the community regarding ways to manage a tourist village. *Fourth*, inviting community participation to be involved in maintaining and preserving existing village assets, because these assets will be relied on as a vehicle for tourism. *Fifth*, involving community participation in serving tourists who come to Setanggor Halal Tourism Village, such as providing lodging that integrates with their residence (homestay) with certain and clean conditions to get interacting with tourists. For this purpose, he collaborated with ITDC (Indonesia Tourism Development Cooperation) to provide English language training for children, adolescents and villagers.<sup>64</sup>

After the physical infrastructure and human resources have been prepared, the next stage is marketing. Before marketed, the assets were branded as superior tourism vehicles, including cultural tourism in the form of attractions *Gendang Beleg*, *Tamiye Agung* Dance, and *Gamelan Tokol* to welcome tourist guests, the show ends with witnessing the traditional

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<sup>62</sup> Vidya Yanti Utami Dynamics of Social Capital in Community Empowerment in Setanggor Halal Tourism Village: Trust, Social Networks and Norms "REFORM, Volume 10 Number 1 (2020), 34-44, <https://jurnal.unitri.ac.id/index.php/reformasi/index>. Retrieved 21 December 2020, Pk. 19.10.

<sup>63</sup> Ibid.

<sup>64</sup> Sekaring Ratri A, "Stretching Lombok innovation, the best halal tourist destination in the world, " *Jawa Pos.com.*, <https://www.jawapos.com/features/04/12/2017/geliat-inovasi-lombok-destinasi-wisata-halal-terbaik-di-dunia/> accessed on 23 December 2020, Pk. 08.10.

*sorong serah* (the traditional marriage culture of the *Sasak* tribe which is marked by a statement of agreement from both parties, both women and men) and traditional games. All of these attractions will be held in *Beruga* (village meeting hall) which has been built previously.

After watching some cultural performances of Setanggor village, they were invited to take a walk to the village which is the center for making traditional woven fabrics and making natural fuels from cow urine and dung (educational tours). After that, the group of tourists is invited to have lunch in the middle of the rice fields culinary tour) which serves a traditional *Lombok* menu. To reach the spot in question, tourists are escorted by *Cidomo*, a kind of traditional means of transportation pulled by horse power. Then, they are invited to take a walk to the cassava plantation and tourists are welcome to pull out the roasted cassava themselves to eat together; this tour is branded with the name Cassava Garden. In the evening, they are served dinner on a raft by the river accompanied by traditional flute music. Ida compared it to the name *River Night*. After branding, finally the tour packages were marketed through social media, so that they could be accessed by the outside community, and that the foreign tourists can access Setanggor halal tourism. In this purpose, Ida invites cooperation with several travel agencies in Lombok and star hotels as a means of making it easier for accommodation to stay before coming to the village.

Through the description above, this implementation stage is the most significant stage of utilizing the assets of the Setanggor community. As for the assets that have been utilized, human resources are assets that play a very important role in this stage. Ida Wahyuni, acts as a community organizer to prepare for halal tourism. In order to successfully implement halal tourism, Ida Wahyuni has an interest in instilling a positive community mindset towards the potential of her village, so that it can generate support and community participation. In this case, Ida Wahyuni acts as an agent of change, namely the role of changing society,<sup>65</sup> the residents are initially pessimistic to optimistic about the potential of the village, so as to generate the need for change. According to Rogers, a renewal agent has a role in helping clients realize that they need a change

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<sup>65</sup> Everett M. Rogers and F. Floyd Shoemaker, *Promoting New Ideas*, (Drs. Abdillah Hanafi Translator) (Surabaya, National Business Publisher: no information year), 99.

in behavior.<sup>66</sup> In this regard, Ida has succeeded in generating motivation to make changes in village leaders. By showing videos of villages outside Setanggor that have succeeded in becoming tourist villages, she can raise the optimism of these village leaders that their village has the potential to become a halal tourist destination.<sup>67</sup> Then, as an agent of change, Ida Wahyuni also carried out a series of reform actions by compiling programs that served to prepare for the implementation of this Setanggor halal tourism village. The community and village leaders accepted the recommendation of this program as indicated by their participation in tourism management training, providing homestays and attending English courses.<sup>68</sup>

The second asset is social capital in the form of trust of the public towards the agent of change figure. The trust of these community leaders can be seen through their willingness to follow the direction and tourism management training program from the founder of the Setanggor tourism village. To get the belief of the community is not easy, even though Ida is a native of Setanggor herself. She also faced rejection made by some of the people of Setanggor Village.<sup>69</sup> To strengthen this belief, Ida promised that as if within one year her idea for the Setanggor Halal Tourism Village could not have a positive impact on the welfare of the people here, she would leave the village.<sup>70</sup> Other forms of asset in social capital is mutual assistance and strong Islamic norms of life. These social norms are the important assets to work hand-in-hand in implementing the tourist village. The Setanggor community in any age segment work together to participate in realizing this tourism village in the form of becoming tourism actors, both *Gendang Beleg*, *Tamiye Agung* Dance, and *Gamelan Tokol*, *Ngendang Banget*, traditional *Sorong Serab* actors, weavers, and others. Meanwhile, the life of Islamic religiosity, which can also be called a spiritual asset, is manifested through the habit of reading the Qur'an in the middle of the rice fields as a vehicle for religious tourism that plays a role not only as a vehicle for tourism, but also plays a role in building the spirit of preaching

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<sup>66</sup> Ibid.

<sup>67</sup> Vidya Yanti Utami, "Dynamics of Social Capital in Community Empowerment in Setanggor Halal Tourism Village: Trust, Social Networks and Norms,".

<sup>68</sup> Sekaring Ratri A. Sekaring Ratri, "The movement of Lombok innovation, the best halal tourist destination in the world," ibid.

<sup>69</sup> Interview with Vidya Yanti Utami, "The Dynamics of Social Capital in Community Empowerment in Setanggor Halal Tourism Village: Trust, Social Networks and Norms," ibid.

<sup>70</sup> Ibid.

Islam through the halal tourism sector.<sup>71</sup> In addition, hotels for transit are used, so that tourists can get accommodation services in accordance with the concept of halal tourism, For hotel accommodation, Ida has worked with a number of star hotels in Lombok. Hotels that are invited to cooperate must meet the requirements of the halal tourism concept itself, namely providing facilities and infrastructure for worship, starting from mukena, sarong, prayer mat, *Qibla* direction, the Qur'an, to the place of ablution.<sup>72</sup> The social network in the form of this hotel has been used to facilitate the provision of accommodation services in accordance with the concept of halal tourism in Setanggor.

Meanwhile, the social network in the form of a social capital link, namely a network of cooperation with local and national governments through the tourism ministry is used by Ida to facilitate marketing to increase the prestige of this Halal Tourism Village.<sup>73</sup> After the HR assets and social assets, the third asset is a financial asset that acts as a program cost. One example is the use of money to build tourism village infrastructure, namely the construction of a *beruga*, signboard, roads and lighting, a gazebo in the middle of rice fields, and others.

The next asset is cultural assets in the form of *Gendang Beleg*, *Tamiye Agung* Dance, and *Gamelan Tokol*, *Sorong Serab*, traditional children's games (e.g., *rampak*, etc), *Ngendang Banget*, and wearing traditional *Lambung* clothes which act as a vehicle tour that can provide a memorable travel experience.<sup>74</sup> For most of the residents of Setanggor Village itself, the cultural assets in the tourism were gradually able to preserve the customs of the Setanggor people themselves.

The fifth asset is physical building assets that include *beruga*, gazebo in the middle of rice fields made of woven bamboo or wood, weaving places in weaving centers, cattle breeding cages, and homestays function as places for tourists to stop and enjoy various cultural performances (cultural tourism). The hall is the first place visited by tourists, while the Gazebo is the place when they are served lunch and read the Qur'an in the

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<sup>71</sup> Sekaring Ratri, "The movement of Lombok innovation, the best halal tourist destination in the world," *ibid.*

<sup>72</sup> *Ibid.*

<sup>73</sup> Lombokkita, Menpar: The Most Great Setanggor Tourism Village in Indonesia, *ibid.* <http://lombokkita.com/menpar-desa-wisata-setanggor-paling-hebat-di-indonesia/> accessed on July 20, 2020, Pk. 18.15.

<sup>74</sup> Lombok Tour Plus, "Unique and Traditional Lombok Traditional Clothing," <https://www.lomboktourplus.com/pdress-adat-lombok>, accessed on April 8, 2020, Pk. 17.30.

middle of the rice fields. Without the role of physical building assets, all cultural tourism, educational tourism, religious tourism, and culinary tourism cannot be carried out and enjoyed by these tourists.

The sixth asset is technology assets in the form of traditional looms, *Cidomo*, musical instruments, and cow waste bio-gas technology used in halal tourism in Setanggor that play a role as a means of supporting the implementation of halal tourism. Without these musical instruments, cultural tourism shows will not work; for example, without *Cidomo*, tourists cannot be escorted to the tourist locations that have been provided. Therefore, technology assets are supporting assets in the implementation of halal tourism.

The seventh asset is natural assets in the form of rice fields, papaya and cassava plantations (Cassava Garden), dragon fruit agropetic plantations, animal husbandry, and the yard of the village hall where dances, gamelan, Lombok beaches are alternatives to natural tourism. The beauty of nature, rice fields, beaches, plantations, typical rural settlements, and others play a role as a vehicle for natural tourism. Through a beautiful natural panorama in the form of verdant rice paddies and a stretch of blue sky, views that are different from everyday sights and routinely encountered by tourists are able to experience a sense of beauty and admiration for God's natural creation. Thus, it can provide an entertainment for visitors.

## **CLOSING**

The role of community assets in the Setanggor community was able to lead this village to become the best halal tourist destination. Through its various assets, it can gradually solve the economic problems faced by the Setanggor community due to unemployment. In addition, the main resource is human resources who play a very significant role in transforming Setanggor from an unknown village into a well-known village. This includes social capital which becomes the supporting infrastructure, so that the implementation of tourism villages becomes smooth and easy to release.

The implication of this study was that the role of this asset was able to make an important contribution in developing the community's economy. Through the role of local assets, it was also possible to directly and

indirectly build the capacity of the community to meet their basic needs, so that the community could develop and slowly move out of poverty.

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