Sasak Community Traditions as a Tool for Halal Tourism Promotion in Improving Tourist Visits to Lombok

*1Jumaidin, 2Hariono, 3Muhamad Johari, 4Rizki Sumardani

*1Universitas Islam Negeri Mataram, Indonesia
2Universitas Islam Negeri Mataram, Indonesia
3Universitas Islam Negeri Mataram, Indonesia
4Akademi Komunitas Manajemen Perhotelan Indonesia, Indonesia

*Correspondence:
didindarek@uinmataram.ac.id

Submission History:
Submitted: August 10th, 2023
Revised: September 20th, 2023
Accepted: October 26th, 2023
Available Online: December 31st, 2023

Abstract
The purpose of this study is to find out how the process of begawe below and nyongkolan customs in the Sasak Lombok tribe community and to find out how the role of begawe below and nyongkolan customs as a promotional event for halal tourism on the island of Lombok, the research location is carried out in the tourist villages of Sade, Setanggur, and Darek, in this study using qualitative methods and using primary and secondary data types, the data collection methods of this study are interviews, documentation, observation and literature study, for research data analysis using data validity tests, namely credibility, transferability, dependability, and confirmability. Credibility criteria basically replace the concept of validity of qualitative, the results in this study show that. begawe beleq and nyongkolan customs in the sasak lombok tribe there are several processes that must be followed by the sasak lombok tribe community including pembarak, pesila'an, pisolo, dulang momot, serakalan, praje ponggok, sorong serah and nyongkolan, The begawe beleq event and nyongkolan customs in the sasak lombok community will greatly affect the progress of tourism on the island of Lombok as evidenced by the various roles played by the government and the community towards the progress of tourism on the island of Lombok

Keywords: Tradition, Promotion, Halal Tourism and Tourist of Visitors
INTRODUCTION

Two islands, Lombok Island and Sumbawa Island, make up West Nusa Tenggara. Lombok Island is divided into four regencies: West Lombok Regency, Central Lombok Regency, North Lombok Regency, and East Lombok Regency. Mataram City is the only municipality on the island. Geographically, the island of Lombok is situated at coordinates 8.565’S 116.635’E and has a total size of 4,514.11 km2 (BPS data NTB province 2022). As of January 2023, 3,512,689 inhabitants called the island of Lombok home. According to the "Javanese" language narrative, many people assume that Lombok means chili; however, the Lombok Sasak language level defines Lombok as Lomboq, which means Straight. Despite this, many people still refer to Lombok as the commonly used term. If you divide the Lombok Sasak tribe’s population by the percentage of Muslims among them, you get 90%; the remaining 10% are Balinese, Javanese, Arabs, and Chinese.

Lombok has been recognized as the top halal tourist destination in Indonesia by both the Muslim Travel Index (2019) and the World Halal tourist Award in Dubai in 2017, thanks to the island’s predominance of Muslims. According to Tasmuji’s seven aspects of culture (Tasmuji, Dkk, 2011), a community group’s identity and good social symptoms are expressed via their behavior (Sagala, 2013). The Indonesian dictionary defines begawe as a gathering. The Lombok community has adopted the begawe custom, which is a celebration that encompasses everything linked to happiness and pleasure and is carried out by members of the Lombok Sasak tribe. The individuals that perform the gawe are known as epen gawe (empunya). Empunya gawe will issue a notification (pesila'an) to all families, including both male and female households, prior to performing gewe beleq (Saprudin 2019). Begawe Beleq is also known by the name "selametan" (Harfin Zuhdi, 2018). Begawe is divided into two separate components, begawe beleq and begawe kodek/beciq/gejeq, each of which has a distinct meaning and goal (abd syakur 2006).

The gathering and mingling of young people in the past, which we no longer find in contemporary times, is where the Begawe or party tradition originated. In the past, the owner of the gawe would send invites (pesila "an") to all families, relatives, friends, and other neighbors in the village whenever a begawe ceremony or celebration would be held in one of the villages, hamlets, or villages. Typically, the gawe’s owner will also invite or engage different area artists to provide evening entertainment. A week before the begaw ceremony is conducted, rumors regarding the party with the entertainment provided by the artists have started to circulate. By word of mouth, the information is spread from the
(Saprudin, 2019) awe. Begaw is a practice that occurs on particular days or occasions. Begawe is split into two distinct regions: Begawe Koceq and Begawe Beleq. The Sasak word for tiny is koceq, whereas the word for huge is beleq. Begawe koceq and begawe beleq can be translated as tiny begawe and large begawe, respectively. In terms of invited visitors, begawe koceq and begawe beleq differ from one another. The begawe beleq event is typically referred to as bueqan banjar. Bueqan banjar is the Arabic phrase for inviting almost everyone in the hamlet as well as inviting visitors from outside. A tetaring is often placed at the home of the epen gawe (the person who has the event) five days before to the peak of the begawe event. Tetaring, which is often done using tepar, is the erection of a roof in the yard of the siepen gawe’s home. The choosing of the chef, or Ran or embuq ragi in Sasak, is the next step. Ran is the one who negotiates with epen gawe to establish how much money will be spent on meals in accordance with the invited guests.

Ran is selected depending on one’s skill and expertise in cooking, particularly traditional recipes or dishes made with ragi beleq. Pesilaq and tukang pesilaq are terms used in begawe. Tukang pesilaq, or "the one who invites," is the official who does the invitation. Typically, the village’s youth are chosen for this role. If the visitors are banjar, Pesilaq often gives them one of two sorts of invites. First, pesilaq for begawe at the peak event and pesilaq for assistance, known as bejage during the begawe event’s peak night. The phrase singgaq nae is also used during the begawenyongkolan ritual. To borrow a leg is to say singgaq nae. In other words, the epen gawe invites the visitor to participate in the nyongkolan ceremony, which is often held following the begawe event.

According to Michael Zwell (2000), culture is the assessment of common ideas and values, as well as their influences and motives. Culture is a shared program that responds to the environment and individuals. The meaning of culture is the patterns that have been discovered and determined by a group with internal and external adaptations, which have worked well and are passed on to new members (Jerald G. and Rober); (Aslan, 2019); (Aslan, 2017); (Aslan et al., 2019); (Aslan shaloho, et al, 2020); Sociocultural customs that have their origins in a particular group’s culture, 2019) Sociocultural customs have historical roots that have nothing to do with theology (assyaukanie, 2010).

The definition of adat is a good tradition that will be carried down to a tribe’s children and grandchildren, have a beneficial impact on a generation, and be passed down to the following generation (Abdul Kadir 2008). The Sasak tribe’s gawe, a celebratory ceremonial procedure carried out with a joyous heart and profound delight cherished by the Sasak tribe community, cannot be separated from the nyongkolan tradition in general (H. Sainun 2016).
Extended Service is necessary for halal tourism. Halal tourism may coexist alongside other forms of tourism, which are complimentary and skewed toward certain items, without compromising the requirement for a sense of security (Nirwandar, 2015). The island of Lombok was chosen as a "Wonderful Indonesia as Moslem Friendly Destination" because of its stunning beaches with white sand clusters, natural vistas, and the power of its noble cultural assets, all of which would draw tourists to the island. (Akyol & Kilinc 2014; Zulkifli)

This promotion will indirectly reach the whole world, the most basic thing that is currently being promoted by the Lombok Sasak community is about begawe beleq and nyongkolan customs. Begawe beleq and nyongkolan customs are a package in a holy marriage custom carried out by the Lombok Sasak tribe community. In addition, the echo of the mandalika circuit is also an important magnet in bringing domestic and foreign tourists to visit the island of a thousand mosques, the unique bewage and nyongkolan traditions of the Lombok sasak people will be an important magnet for the progress of Lombok island tourism. From the background of the above problems, that in this study aims to find out how the process of begawe beleq and nyongkolan customs in the Lombok Sasak tribe community, and for how the role of begawe beleq and nyongkolan customs as a promotional event for halal tourism on the island of Lombok.

**RESEARCH METODOLOGY**

This type of research is referred to as kualitatif. Researchers will make every effort to describe a symptom, an event that occurs in the present, or actual problems as they are in this study because qualitative research methods are used in research to produce descriptive data with the goal of systematically, accurately, and factually describing. Research facility The study will be conducted in various locations throughout the Central Lombok district, with Marong tourist village, Setanggor tourist village, Sade traditional tourist village, and Darek village being used as samples. The study's focus will be on the Central Lombok district because it is home to the majority of domestic and foreign tourists at the moment. The researcher's consideration is based on the fact that the Central Lombok region's tourism villages are given greater attention in this study.

Primary data is obtained from various main sources in this study sourced from observation, interviews, documentation, discussions in addition to obtaining valid data from respondents, so that precise and accurate data can be obtained in accordance with the wishes of the author. Data information can be acquired from another organization or from
the results of earlier studies is referred to as secondary data. The management of the tourist attraction creates and maintains a research site where this secondary data may also be found. Quantitative or qualitative secondary data are also acceptable.

The validity of the collected data is very important. Incorrect data will result in wrong conclusions too. Meanwhile, valid data will produce valid conclusions as well. To determine the validity of data, inspection techniques are needed based on a number of criteria, namely credibility, reliability, confirmability, and transferability. The idea of validity from a qualitative perspective is fundamentally replaced by credibility requirements. Its purpose is to conduct research so that the level of trust in the discoverer may be obtained, demonstrating the level of faith in the results by the researcher. Data triangulation, a method for data analysis in the field that helps to stabilize data credibility (validation) and consistency (reliability), is required for data analysis.

FINDING AND DISCUSSION

Natural and socio-cultural tourism are the two main types of tourism in the Central Lombok region. In contrast, tourist attractions include man-made, socio-cultural, and natural attractions. There are many different natural tourism attractions in the Central Lombok area, ranging from waterfalls (waterfalls) in the north to the beauty of the beach in the south. Similar to this, there are several man-made and socio-cultural tourist attractions, including handicrafts, artwork, historical artifacts, and the distinctiveness of the people's socio-cultural customs.

1. The Begawe Beleq and Nyongkolan Process in the Lombok Regency

The procedure of begawe beleq and nyongkolan on the island of Lombok is as follows: Begawe beleq and nyongkolan is one of the traditional customs of the locals of the Lombok Sasak tribe that has been practiced from the past to the present. 1) The owner performs pembarak, a manual technique used in traditional Sasak Lombok begawe, to announce or tell that a gawe will be conducted on a particular day pembarak is often performed two days before the gawe beleq is conducted. 2) Before anything else is done, the host makes a sort of offering known as dulang momot, which is understood as the indigenous Sasak lombok community's belief and is performed by the Sasak lombok tribe community. 3) Pisolo is the second call for the kyai and the community, and it involves visiting homes of people who are able to attend the serakalan ceremony. Each messenger, or pengancang, will inform the host that all of the pesila’an have
arrived. 4) The host of the gawe beleq is required to observe the Lombok Sasak tribe's religious practice known as serakalan, 5) Praje ponggok One of the cultures of the Lombok Sasak tribe is that of the jaranan, which is constructed of wood and carved into the likeness of various animals, including lions, horses, and others. 6) Pembayunan The bride will first be asked for permission before the pembayun from the groom's side begins, and all traditional leaders and the village government are prepared to perform the sorong serah ajikrame sign of Sasak tradition. 7) The bride will carry out various preparations that have been prepared from the groom's house in the form of 66 pieces of cloth and Rp 100,000 divided into endorsements for the groom and bride, whose name in Sasak custom is the breaker of the jinah rope. This process is known as the sorong serah ajikrame. 8) The nyongkolan procedure the custom of Nyongkolan. As part of the Nyongkolan custom, the bride and groom are taken to the bride's house like royalty. The Sasak tribe's varied traditional musical instruments and arts are always used to accompany and animate this parade. The aim of this process, which involves multiple phases, is to let the locals know that the bridal couple has become a legal husband and wife.

2. The Function of Begawe Beleq and Nyongkolan Customs in a Halal Tourism Promotion Event on the Island of Lombok

Essentially, what makes the begawe method unique in Central Lombok Regency is the sequence in which it is performed, which is somewhat different but more important. What the author wants to emphasize more is that the community culturally upholds the culture that the Lombok Sasak tribe’s ancestors have left behind and is still acknowledged for its existence by the people of the Lombok Sasak tribe, so that in daily life. The people of Lombok are still applied in accordance with the principles of Islamic teachings such as serakalan which must be present in every process of begawe beleq activities in the sasak community of Lombok, according to the beliefs of the people of Lombok, serakalan activities at every begawe beleq event aim to pray for the bride and groom and the host to be kept away from danger, disturbance during the activity event and get safety in the world and the hereafter both during the implementation of begawe and after the begawe beleq activity event that for promotion is carried out by
a) Website promotions
That are mostly carried out by the tourism awareness group of Setanggor tourism village is by making the official village website, as a form of village government support in the development of tourism in rural areas.

b) Collaboration with tour operators
The tourist village will offer a percentage fee to the travel agency requested to collaborate so that they are compatible with the promises in the agreement. Cooperation in the form of an MOU within a specific time frame often includes a contract agreement for 2 years. Typically, it depends on the travel agency and the tourist hamlet coming to an understanding.

c) Social media
Promotion using websites, YouTube, Facebook, Twitter, Instagram, and other platforms.

d) Sales Goal
When selling items from tourist villages, traditional dress and intriguing spectacles in the form of movies are only a couple of the ways that marketing staff are extremely important and different from other regions.

e) Indonesian Tourism Association.
By automatically becoming a member of a tourism organization, and Word of mouth means that begawe beleq activities can introduce tourists outside the region or from abroad when tourists visit. this method can also be a promotional event to bring in tourists.

3. The Government's Function
The city district government has a very important authority and plays a very important role in promotional activities to bring in tourists. District and city governments have the authority to develop their respective regions, so the government through these agencies is very important in terms of strengthening traditional culture and promoting halal tourism in accordance with the conditions of the island of Lombok's majority Muslim community. In order to determine whether there are any damaged tourist attractions, facilities, or infrastructure supporting them, the Central Lombok Regency Tourism Office started to clean up by inspecting all tourist attractions in the region, both natural and man-made. The government is currently focusing its efforts on creating artificial tourist attractions that are more focused on special festivals, such as
presean gendang beleq at begawe activities. During this begawe activity, visitors to the tourist village are invited by the host who hosts the gawe where guests are also involved in the gawe and the tourists are also involved in the cultural activities of the Lombok Sasak tribe community, such as in the sorong serah and nyongkolan events.

Table 1 Tourist Visit to NTB Province in 2022

<table>
<thead>
<tr>
<th>NO</th>
<th>MONTH</th>
<th>International Travelers</th>
<th>Domestic Tourists</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Januari</td>
<td>1841</td>
<td>88605</td>
</tr>
<tr>
<td>2</td>
<td>Februari</td>
<td>2143</td>
<td>82770</td>
</tr>
<tr>
<td>3</td>
<td>Maret</td>
<td>3429</td>
<td>117268</td>
</tr>
<tr>
<td>4</td>
<td>April</td>
<td>1904</td>
<td>60179</td>
</tr>
<tr>
<td>5</td>
<td>Mei</td>
<td>5628</td>
<td>109696</td>
</tr>
<tr>
<td>6</td>
<td>Juni</td>
<td>8695</td>
<td>112069</td>
</tr>
<tr>
<td>7</td>
<td>Juli</td>
<td>14612</td>
<td>109719</td>
</tr>
<tr>
<td>8</td>
<td>Agustus</td>
<td>24335</td>
<td>102707</td>
</tr>
<tr>
<td>9</td>
<td>September</td>
<td>16035</td>
<td>105759</td>
</tr>
<tr>
<td>10</td>
<td>Oktober</td>
<td>14848</td>
<td>110417</td>
</tr>
<tr>
<td>11</td>
<td>November</td>
<td>14994</td>
<td>114433</td>
</tr>
<tr>
<td>12</td>
<td>Desember</td>
<td>18075</td>
<td>136134</td>
</tr>
<tr>
<td></td>
<td>Quantity.</td>
<td>126539</td>
<td>1249756</td>
</tr>
</tbody>
</table>

Source : Data.ntbprov.go.id

According to the information above, there were 88605 domestic travelers and 1841 international tourists in January 2022. The promotion carried out by the district and city governments in West Nusa Tenggara province can therefore be said to have been successful. While at the end of the year it increased significantly from the data above, with the number of domestic tourists being 136134 people and foreign tourists being 18075 people.

The findings of an interview, the director of the tourism office for Central Lombok stated that "the promotion we are currently doing is still as usual in accordance with our authority and duties, namely by using print media such as wall magazines, blogspots, websites, television and others." We also use electronic media, including social media sites like Facebook, Instagram, YouTube, and others, as well as word-of-mouth. In order
to pay attention to service, safety, and comfort of visitors to natural and man-made attractions, we also socialize, monitor, and assess the administrators of tourist towns and tourist sites.

The staff of the tourism office also noted that the organization also engages in annual routine activities, such as the Bau Nyale festival, the presean festival, the gendang beleq festival, the Sasak cultural exhibition festival, and the Begawe Sasak custom, which includes the sorong serah custom and the Lombok Sasak customary nyongkolan. These activities will inevitably have an impact on both domestic and international tourist visits. This event undoubtedly attempts to draw both local and foreign visitors’ attention in order to encourage them to return to Central Lombok Regency and boost the region's revenue.

Table 3.2 of Domestic Guests Staying in Star Hotels in 2022

<table>
<thead>
<tr>
<th>Month</th>
<th>star hotels 1</th>
<th>star hotels 2</th>
<th>star hotels 3</th>
<th>star hotels 4</th>
<th>star hotels 5</th>
</tr>
</thead>
<tbody>
<tr>
<td>JANUARI</td>
<td>970</td>
<td>6.987</td>
<td>16.443</td>
<td>20.317</td>
<td>2.605</td>
</tr>
<tr>
<td>FEBRUARI</td>
<td>281</td>
<td>5.425</td>
<td>15.149</td>
<td>17.515</td>
<td>1.320</td>
</tr>
<tr>
<td>MARET</td>
<td>853</td>
<td>7.022</td>
<td>24.929</td>
<td>27.164</td>
<td>3.098</td>
</tr>
<tr>
<td>APRIL</td>
<td>113</td>
<td>3578</td>
<td>11704</td>
<td>9883</td>
<td>1074</td>
</tr>
<tr>
<td>MEI</td>
<td>675</td>
<td>6501</td>
<td>22247</td>
<td>27699</td>
<td>2566</td>
</tr>
<tr>
<td>JUNI</td>
<td>347</td>
<td>7330</td>
<td>23047</td>
<td>28130</td>
<td>4442</td>
</tr>
<tr>
<td>JULI</td>
<td>372</td>
<td>7922</td>
<td>22416</td>
<td>26631</td>
<td>2036</td>
</tr>
<tr>
<td>AGUSTUS</td>
<td>220</td>
<td>6664</td>
<td>20498</td>
<td>26509</td>
<td>1414</td>
</tr>
<tr>
<td>SEPTEMBER</td>
<td>285</td>
<td>6392</td>
<td>21410</td>
<td>27692</td>
<td>2164</td>
</tr>
<tr>
<td>OKTOBER</td>
<td>340</td>
<td>6933</td>
<td>23508</td>
<td>28262</td>
<td>2124</td>
</tr>
<tr>
<td>NOVEMBER</td>
<td>294</td>
<td>6907</td>
<td>23958</td>
<td>31999</td>
<td>2300</td>
</tr>
<tr>
<td>DESEMBER</td>
<td>473</td>
<td>8002</td>
<td>26814</td>
<td>39600</td>
<td>5273</td>
</tr>
<tr>
<td>Quantity</td>
<td>5.223</td>
<td>79.663</td>
<td>252.123</td>
<td>311.401</td>
<td>30.416</td>
</tr>
</tbody>
</table>

Source: Data.ntbprov.go.id
While there were 1251 guests staying in one-star hotels in January 2022, there were 153 guests in two-star hotels, 1720 guests in three-star hotels, 7226 guests in four-star hotels, and 1663 guests in five-star hotels. Between January 2022 and December 2022, there was a considerable rise in hotel occupancy. The community has group members who can help with the implementation of begawe beleq and nyongkolan, both in terms of human resources and in terms of supporting facilities for these activities. As an instance, the community organization can provide the host who has a gawe culinary supplies and other amenities without charging rent.

The community's participation in the begawe process begins with consensus discussion before to the begawe and nyongkolan processes, and continues through the begawe and nyongkolan processes and ends with the begawe and nyongkolan processes, beginning with the begawe preparation and ending with the nyongkolan event. Indirectly, the community is directly involved in promoting tourism by introducing visitors who arrive during the begawe event. These visitors are engaged in a variety of ways, including by directly broadcasting through social media and word of mouth, specifically by sharing interesting experiences they had while on the island of Lombok.

CONCLUSION

In this instance, the author's commentary is mostly focused on the begawe beleq tradition and nyongkolan custom of the Sasak tribe as a promotional event to draw in domestic and international tourists to the island of Lombok. There are a number of procedures that must be followed by members of the Lombok Sasak tribe in accordance with the word begawe beleq and nyongkolan customs, including pembarak, pesila’an, pisolo, dulang momot, serakalan, praje ponggok, sorong serah, and nyongkolan. As indicated by the numerous roles performed by the government and community towards the begawe beleq event and nyongkolan customs in the Lombok Sasak community, the development of tourism on the island of Lombok would be significantly impacted.

Tourist arrivals will be significantly impacted by government support and the community's role as tourism actors, while halal tourism is promoted by introducing religious activities like serakalan and selawatan, which are chanted after serakalan to pray for the bride and groom. Additionally, word-of-mouth advertising, friends and acquaintances from abroad, and social media are frequently used for this promotion.
ACKNOWLEDGMENTS

The researcher can make recommendations based on the research that has been conducted, such as the recommendations made in this study and others, to the research location.
1. Every tourist hamlet with distinctive cultural values and customs has to be able to host a variety of events on a regular basis.
2. The government offers halal tourism amenities in each and every halal travel destination, particularly in the tourist villages in the Lombok district.

The neighborhood must actively promote the Lombok district's tourism attractions on its relevant social media.

REFERENCES

Akyol, Dkk. Internet and halal tourism marketing. International Periodical For the Languages, Literature and History of Turkish or Turkic. Vol.9, No 8: Hal.171-186. . 2014


