

Content Analysis in Determining the Sustainability Potential of Lombok Tourism Industry

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Submission date: 10-Feb-2023 12:46AM (UTC-0600)

Submission ID: 2010750959

File name: aryan_agus.pdf (637.7K)

Word count: 5340

Character count: 29970



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<http://dx.doi.org/10.18415/ijmmu.v7i8.1845>

Abstract

The sustainability of the tourism industry should be supported by sustainable development planning that accommodated local potential. This research aimed to study the sustainable potential of the Lombok tourism industry from a supply-driven perspective. This research was done using a qualitative approach with descriptive analysis content. The data were gained through Focus Group Discussion with Lombok tourism activists. Three main categories become relatable dimensions to support the sustainability of Lombok tourism potentials; resources, hope or dreams, and the acts of the Lombok tourism industry. The involvement of local people in its development is referring to the local culture which is Islamic has become the main driver in terms of the sustainability of the Lombok tourism industry. This dimension is creating a sense of ownership for local people and the destination itself. The role of local people in developing Lombok tourism that referring to the Islamic local culture is the key to Lombok tourism sustainability.

Keywords: *Sustainability Concept; local People Involvement; Local Culture; Lombok*

Preface

Tourism from the economic aspect must be known as the tourism industry. Its relation is not separate from supply, demand, market, and institutions that supported with responsible promotion (Damanik and Weber, 2006). GSTC (2019) and Demartoto (2018), stated that the component of promotion in tourism should reflect the local culture of a tourism destination. This promotion emphasizes on the combination of tourist's needs and tourism products. This promotion is complex not merely to emphasize on how to attract tourists, as well as the right strategy and available resources to make tourists easier to access various tourism objects.

Tourism promotion must also be based on the same understanding of the multisector (actors, communities, stakeholders to tourists) regarding the development and development goals of tourism and must be integrated holistically. Hence, it encourages an increase in the quality of tourist attractions, job opportunities, tourism entrepreneurship opportunities, and improve the functions of local communities

and support the sustainability of a destination (Demartoto, 2018; Saufi., O'Brien., And Wilkins, 2014; Sulhaini, Saufi, and Rusdan., 2017).

This study is taking a role to find out the sustainability potential of the tourism industry in Lombok island from the supply driven perspective that seen empirically from tourism activists regarding the strong potential of Lombok tourism destination based on the local context. It couldn't be separated from Lombok tourism that massively develops. Chosen as a national super-priority to be developed from the 10 new Bali. In 2016, Lombok also awarded as World Best Halal Tourism Destination and World Best Halal Honeymoon Destination World Halal Travel Awards (WHTA) and also got the first rank as halal first destination according to Indonesia Muslim Travel Index (2019).

Sustainable Tourism

The development of sustainable tourism should be understood thoroughly and manage sustainably in a wide context. Zolfani, Sedaghat, Maknoon, dan Zavodskas (2015) stated that the concept of sustainable aims to reduce the negative side of conventional tourism which is profit-oriented and universally accepted as approaching in developing tourism politicly and management. Butler (1999) also stated that sustainable tourism is a form of tourism that can last longer.

Sulistyadi, Eddyono and Entas (2019) stated that there are three principles of sustainable tourism: (1) Community Based Tourism; (2) Conservation Oriented; (3) Carrying Capacity. Desbiolles (2018) also stated that tourism in terms of sustainable development is including local people and the environment; meet the needs to fulfill life survival for uncertain time and not change the environment both physically and socially culturally. Hence this development is not separatable from the role of local people (Saufi, et al., 2014; 2015; Sharpley, 2000; Sulistyadi, et al., 2019).

Jupir (2013) stated that local culture and local people are the potential assets to support the development of sustainable tourism. The uniqueness of local culture has been manifested in the form of knowledge, religious beliefs, culture rituals, and arts. Local culture itself is local knowledge that had been used among local people as the fundamental way to act (positively) to survive in life in its environment that has united to beliefs system, norm, culture as well as expressed in the tradition that has been applied for a long time (Azhar, Agussabti and Indra, 2018; Suyatman, Ruminda and Yatmikasari, 2018). Suyatman, et al., (2018) added that the local culture orientation is including (a) the balance and harmony of human, nature, and culture; (b) sustainability and diversity of nature and culture; (c) natural resources conservation and cultural heritage; (d) economic resources savings; (e) morality and spirituality. This is in line with the principle of sustainable tourism development (Saufi, et al., 2015; Sharpley, 2000; Sulistyadi, et al., 2019).

Lombok Tourism

Kanom (2015) mentioned that the power of Lombok tourism is in its natural beauty, uniqueness of local tradition and culture; friendly and tolerance. It couldn't be separated into the long history of Local people civilization that affected by Hinduism, Buddhism, and Islamic (Saufi, et al., 2014). Nevertheless, Lombok people now are mostly Muslim and Lombok itself has been known as 1000 island mosques. The development of the tourism industry that changes rapidly has created innovation in form of tourism concept and the implementation of Islamic principles know as Halal tourism (Duman, 2012; Batour, 2018; Batour and Ismail, 2015; Jaelani, 2017). This concept has given benefits for the majority of Muslims in Lombok because this term is to strengthen the image and characteristics of local supply-driven. In the daily life of local people, Islamic teachings have become a way of life. Kanom (2015)

stated that generally, the local culture of local people can be act as the main attractive thing to maintain the sustainability of its tourism. Specifically, Suhaini et al (2017) mentioned that halal tourism as the development strategy could trigger the involvement of local people in developing tourism based on local culture, beliefs, and values. It strengthens the use of Halal term from the marketing point of view.

Suyatman et al (2018) stated that the development of halal tourism in Lombok where all the local is almost Muslim reflects the existence of Islam as the way of life. Local people think that halal tourism is not merely about economic, it also about social-cultural, and the environment. Azhar, et al., 2018 and Desbiolles (2018) also emphasize that to reach the sustainability of tourism, local culture should be integrated into the planning of tourism development.

Research Methodology

This research used a qualitative approach (Ahira, 2011; Moleong, 2011) with descriptive content analysis (Eriyanto, 2011) from 22 tourism activists that divide into 4 FGD. This method is divide into three parts:

Participant

Participants in this study were tourism activists in Lombok. Tourism activists include tourism business, tourism observing communities to tourism stakeholders. Participants were determined using a purposive method. Participants involved include all ages regardless of gender with a major focus on their capacities or a gender-transformative approach. For this reason, informants will be classified into 4 groups, namely:

1. Young Man (16-30 years)
2. Young Women (16-30 years)
3. Male Adult Group (> 30 years)
4. Adult Female Group (> 30 years)

The age classification is based on the definition of youth according to the Ministry of Youth and Sports, namely 16-30 years. Meanwhile, adults are over 30 years. Besides, the age range of 16-30 years is part of the millennial generation (GMTI, 2018).

Table 1. Classification of Participants into the group

No.	Initial name	background
Young Man (16-30 years)		
1	Jaya	CSO
2	Hamid	<ul style="list-style-type: none"> • Travel agent • East Lombok Pokdarwis Assosiation
3	Lalu	Middle Lombok Pokdarwis Assosiation
4	Muhammad	Lombok tourism journalist
5	Rozak	Guide Tracking
6	Owan	West Lombok Pokdarwis
7	Irwan	River Tubing Management
Young women (16-30 years)		
1	Putri	<ul style="list-style-type: none"> • The employee of a souvenir shop • Alumni of Dedare Mataram
2	Fathin	Traveler community
3	Dinda	Teacher at School of Hotel and Tourism
4	Cahyati	Operational manager of Travel Agen
5	Baiq	Content writer for Travel Agent
Female Adult Group (> 30 years)		
1	Aida	<ul style="list-style-type: none"> • Tourism village management • Middle Lombok BPPD
2	Hasanah	Cafe owner at North Lombok
3	Nafsah	Staf East Lombok Tourism Board
4	Fatimah	GenPi NTB
5	Asiah	Practitioner of Culture Tradition
Male Adult Group (>30 years)		
1	Raden	Academic
2	Jamaludin	BPPD Mataram
3	Mahyudin	Practitioner of Culture Tradition
4	Djahidin	Tourism village management
5	Tapaul	Practitioner of Culture Tradition

Table 1 above aims to obtain gender-responsive data and achieve a balance between the roles of all community groups as in the essence of tourism development, namely the active involvement of local communities and being given the opportunity in every stage of tourism development starting from the initiative, planning, development, management, and development at the level of monitoring and evaluation (Demartoto, 2018; Saufi et al., 2014; Zolfani, et al., 2015). Providing equal space and opportunity for each group in the discussion can encourage the occurrence of a loose discussion and can express their opinions seriously based on their knowledge, views, and thoughts without any intervention from others (KPPPA and GIZ, 2012). This shows that gender equality is important for the sustainable development of local tourism (Alrwajfah, Garcia, and Macias, 2019).

Procedure

Primary data were collected using Focus Group Discussions (FGD) from June 1 to June 7, 2020. FGD is a well-designed discussion activity to gain perceptions in the area of concern for its permissive and uncertain environment (Kreuger in Moleong, 2011). Besides, Patilima (2010) states that FGD is important to be carried out as part of the needs assessment and provides information on the results of the collective agreement after considering differences, reviewing in-depth in the discussion. In the data collection process, adjustments were made with a virtual (online) approach because in the Covid-19

pandemic situation and social distancing was being implemented as an effort to prevent the transmission of Covid-19. The data collection using virtual FGD was conducted in two stages, namely FGD through video conference and WhatsApps Group discussions in each group.

The procedure for collecting primary data in the FGD video conference refers to a line of questions (Patilima, 2010) which is combined with a vibrant facilitation technique, namely facilitation that relies on enthusiasm to support groups/participants to create their best new choices based on the values of human greatness (KPPPA and GIZ, 2012), as follows:

1. **Introductory Questions.** This question is resolved and participants will answer related to their background. In this questioning session, the facilitator digs a lot of information about the potential strengths of tourism in Lombok based on the backgrounds of each participant. Furthermore, this introductory question was developed to discover the group dream of Lombok tourism.
2. **Transition Questions.** Questions that explore participants' experiences or routine activities include basic knowledge and understanding in carrying out these activities. In this question session, the facilitator digs up information about efforts to bring group dreams closer to the introductory question session. The facilitator emphasizes the effort to bring this dream closer by exploring the experiences and efforts of participants in building a business or carrying out tourism activities.
3. **Key Questions.** This question is following the context of the study (study) related to perceptions, values, expectations, and others. In this question session, the facilitator emphasizes and strengthens the participants' opinions regarding the potential, dreams, and efforts they have made. This reinforcement is seen by exploring plans shortly that participants will do, and the facilitator captures their perceptions and values as a reference for taking action or carrying out participant planning in the near future.
4. **Closing Questions.** In this session, the facilitator discussed matters that were still unclear and emphasized more on an appreciative attitude for the efforts that have been made for Lombok tourism.

Furthermore, the WhatsApp Group discussion was held after the FGD video conference. The discussion or discussion content in the FGD video conference was outlined in the form of a text in the form of a brainstorm on the results of the FGD. This brainstorming is the material in the WhatsApp Group discussion which is aimed at double-checking, reconfirming, and data validating.

Data analysis

The data obtained were analyzed using descriptive content analysis. Eriyanto (2011) mentions the purpose of descriptive content analysis to describe the meaning, aspects, and characteristics of a message from respondents. In the analysis, the data are interpreted by providing code in the form of certain words indicating the emerging topics and forming the theme. The themes that appear will be noted and the frequency counted. Furthermore, the themes are grouped into categories based on the similarity and relevance of the focus and context of the research to form a particular concept (Saufi, et al., 2014).

Finding and Discussion

The finding in this research consists of three categories that arise from 19 themes from Lombok tourism activists, as seen in Table 2 below.

Table 2. Frequency of theme in FGD

Categories	Sub-theme/Thema	Frequency
Resources Potential of Lombok Tourism	Cultural heritage	14
	Nature	6
	Man-Made attraction	3
	Culinary	4
	Arts	2
	Awarded by Halal Tourism Destination	3
Dream of Lombok Tourism	Environmental friendly	5
	Local people involvement	9
	Cultural heritage preserve	7
	Climate change	5
	Policy	2
Lombok Tourism Attraction	Human Resources Capacity Enhancement	2
	Tourism Promotion	24
	Local people awareness	19
	Local people working opportunity	12
	Collaboration	7
	Local identity preserve	14
	CSO/Asosiation	2
	Differentiate	4

Lombok Tourism Resources Potential

Lombok tourism activists explain straightforwardly the tourism potential of the island of Lombok. Based on table 2 above, it can be seen that the resource potential of the island of Lombok is quite complete. Previous research Reza and Hidayati (2017) called Lombok a slice of heaven on earth. This is indicated by abundant resources, national parks, complete panoramas of water areas, agricultural areas, rainforests, mountains, and unique cultural traditions (Jaelani, 2018; Kanom, 2015; Kanom and Azizah, 2019; Saufi, et al., 2015).

Table 2 above has shown that the most potent resource Lombok currently has is a cultural tradition. Being in a tourist destination provides a full opportunity for all senses to be able to interact directly with the various attractions that exist, from nature to local culture, which provides their own experiences and impressions that are hard to forget.

In my opinion, the main potential that we have is the nature of Lombok. Because everything is there from the sea, the coast to the mountains. But what makes tourists comfortable is our hospitality, we consider it to be family, calm, and experience it from the people (Hamid).

Comfort when in a destination as stated (Hamid - a tourism activist) leads to the cultural traditions of the people of Lombok. A friendly, friendly attitude, a sense of kinship can reflect the habits of the local community which of course have been passed down from generation to generation to character and have been encapsulated in existing local wisdom.

The people of Lombok are Muslims. The majority are Muslim, right? We will also remain good people in receiving guests. And in my place, I serve visitors in a friendly manner and don't differentiate from one another (Putri).

The opinion expressed by this group of young people reflects on the character of the island of Lombok with a predominantly Muslim population, which has also made Lombok the island of a Thousand Mosques. Even Ahmadi and Syafutri (2020) refer to Lombok as the Veranda of Medina. Of course, this also influences the knowledge and views of the community to behave in their daily lives, which indicates that the people of Lombok are religious and cultured. Apart from that, "we are already known as the island of a thousand mosques, that's the potential too" (Baiq).

Destinations that can survive are destinations that always prioritize or maintain local wisdom, existing community traditions. Because that is our main attraction. It is these traditions that we need to maintain. Including how we maintain the name of the island of Lombok which we have always known as Pulau Seribu Masjid (Raden).

The potential raised by tourism activists emphasizes their position and role as tourism service providers. How they attract tourist arrivals, serve, and provide valuable experiences for tourists and local communities (supply-driven). This natural and cultural potential is based on the local wisdom of the community which can be found in tourist destinations in Lombok. The combination of natural beauty and cultural diversity of the community can provide closeness or direct interaction with nature and local communities, as well as provide a spiritual experience of its own. This can be a major source of strength in carrying out tourism industry activities in Lombok.

"Once again, this is the strongest potential that is not owned by other places. Halal Tourism which emphasizes on Lifestyle. Because Halal tourism is in accordance with our traditions and culture (Raden) " .

Based on the findings in this study, the greatest potential that the island of Lombok currently has in supporting the sustainability of tourism destinations is the cultural tradition of the local wisdom of the Lombok people. However, according to Saufi, et al., (2015) that tourism cannot stand alone, it must be sustainable. So that the combination of nature and local wisdom of the Islamic Lombok people can be the greatest strength in Lombok tourism development. It is undeniable, the richness of Lombok's natural panorama cannot be separated from the participation of the people who live in it, namely the majority of Muslims.

Dream of Lombok Tourism

In general, an organization has a goal to be achieved, be it the short, medium to long term. Likewise, tourism activists in Lombok, of course, have these goals both in life and in the business they carry out, which are then referred to as dreams. The use of the terminology of dreams is closer to the person of tourism activists as Lombok people and has a very positive role in increasing the sense of ownership of the tourism industry environment. This dream is the driving force for every tourism activist in formulating strategies and actions to realize this dream. It is important to set it in a plan so that the development planning and development of a destination become clear and directed.

Lombok tourism which continues to develop, namely tourism that does not go backward and does not progress, is more to survive. In the sense of continuing to prioritize local wisdom that must be maintained (Jaya).

Based on table 2 above, Lombok tourism activists have various kinds of hopes and are accumulated into one unit as a dream. Tourism activists expect the sustainability of Lombok tourism to continue to develop with its uniqueness. This is important to differentiate Lombok destinations from other destinations, especially since the beginning Lombok has been known and always matched with Bali. Tourism activists do not want to be constantly paired with Bali, as this activist put it: "Lombok tourism should not be made like Bali, Lombok remains with its trademark Thousand Mosques" (Baiq).

Sulhaini, Saufi, and Rusdan (2017) said that Lombok tourism is still often associated with Bali. It is undeniable that since the beginning, the development of Lombok tourism was introduced as a tourist destination as the second Bali. Until now, the island of Bali remains a barometer of tourism in Indonesia. This was also stated in the national tourism development policy by establishing 10 new Bali destinations. However, the point emphasized here is to only hope for success like Bali in attracting the world's attention as a tourist destination, not making destinations in other areas like the embodiment of Bali. For this reason, it must be able to create a differentiator in tourist attraction with Bali. In this case, tourism activists also expressed: "strong tourism from within, clean up for ourselves first, make us aware of the potential services that exist" (Hasanah).

In general, the people of Lombok use natural resources for their daily lives, farming, gardening, raising livestock, and fishing as their main livelihood. As the Muslim community establishes a relationship with nature as a source of livelihood and becomes part of the universe which is also responsible for protecting it (Idrus, 2011; Harahap, 2015; Widiyanta, 2002). This shows the interaction of the Lombok people with nature so closely, which is the basis for preserving nature and the environment for their livelihoods. "Lombok tourism, the community is the main sector in creating a maintained environment, cleanliness and sustainability" (Fathin). With this tourism potential, it can provide additional income for the community in general while maintaining the preservation of nature as a common source of livelihood. This means that the community must have an understanding and awareness of the potential and positive impacts of tourism development. Thus, tourism development can be comprehensive and benefit all levels of society and their livelihoods. The same thing is also expressed by tourism activists: "My hope in the future is Lombok, tourism that focuses on the small and medium-sized community of the Lombok community itself" (Hasanah) and "prioritizes local welfare, accommodating local people" (Dinda).

The findings in this study indicate that the dream of Lombok tourism activists for Lombok tourism is inseparable from the development of the tourism sector by emphasizing the comprehensive involvement of the local community, accommodating and maintaining local wisdom, preserving and prospering the local community. The people of Lombok are the majority of Muslims who adhere to Islamic teachings as an order of values in every aspect of life. So that the dream of Lombok tourism activists is to make Lombok tourism which continues to grow by prioritizing Islamic local wisdom.

Lombok Tourism Action

Lombok Island has a dream as a tourism destination that continues to grow and is sustainable. Tourism activists realize that the strongest potential to realize this dream is Islamic local wisdom. Tourism activists have an understanding that tourism development concerning Islamic values (according to the Shari'a) can strengthen the identity of the island of Lombok as the island of a Thousand Mosques and Serambi Madinah (Ahmadi and Syafutri, 2020; Saufi, et al., 2014; Sulhaini, et al., 2017; Suyatman, et al., 2018). In this case, the culture and culture of the local community cannot be separated from Islamic values and are reflected in the social order of community life or the local wisdom of the people of Lombok (Najmuddin and Nazri, 2019; Wahyudin, 2018; Zuhdi, 2018). Zuhdi (2018) emphasizes that the identity of the people of Lombok is Islam and tradition.

This potential was later developed as a strengthening of the identity of the island of Lombok (Wahyudin, 2018; Zuhdi, 2018) to become a destination that is different from tourist destinations in other regions and independent of its links to Bali. This identity is the most potent asset in supporting the sustainability of tourism as stated (Azhar, et al., 2018; Jupir, 2013; Suyatman, et al., 2018). The awareness of tourism activists about vulnerability and competition in the tourism industry makes them improve Lombok tourism by making local wisdom the main driver in the concept of Halal tourism (Azhar, et al., 2018; Bastaman, 2017; Jafari and Scott, 2014; Mansur, 2017; Qodariyah and Wahed, 2019; Sofyan, 2012; Sulistyadi, et al., 2019; Suyatman, et al., 2018), as well as re-positioning (Sulhaini, et al., 2017) from the Chinese and European markets to the Middle East market and an archipelago with a Muslim majority (Saufi, et al., 2015). This then becomes its strength, a potential new business opportunity. And also accelerate development (tourism objects and facilities that apply Halal principles), improve quality, and expand the market share of Halal tourism promotion, which is the identity of the island of Lombok.

Conclusion

Based on the findings of this study, it confirms that tourism development in Lombok has grown and is taking place naturally based on the community, oriented towards environmental and cultural conservation, and equitable and holistic. This also positions the involvement of the community and Lombok tourism activists as holders of a central role and makes local wisdom the main driver, as shown in figure 1.

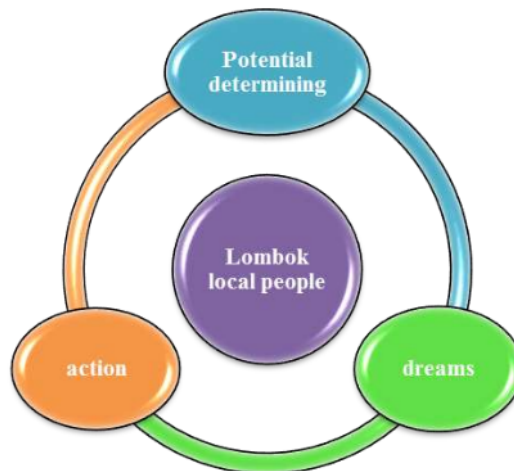


Figure 1. Dimension on determining the sustainability of Lombok Tourism

The findings of this study also help develop the principles of sustainable tourism proposed by Desbiolles, (2018); GSTC, 2019; Saufi, et al., (2015); Sharpley, (2000); Sulistyadi, et al., (2019). As well as strengthening the concept of Azhar, et al., (2019); Jupir (2018); and Suyatman, et al., (2018) which state that Islamic local wisdom is a potential in sustainable tourism development. Thus, the island of Lombok makes Halal tourism as an improvement in branding itself as a differentiator from other destinations to be competitive and sustainable.

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FINAL GRADE

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GENERAL COMMENTS

Instructor

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