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# Analysis of the Potential Sharia Tourism in West Nusa Tenggara

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### Abstract

This study aims to determine the Analysis of Sharia Tourism Potential in West Nusa Tenggara. The type of research used is qualitative. Processed data is the result of interviews with managers and visitors at Lawata beach, West Nusa Tenggara. In the form of written or verbal data of people (informants) and observed behavior. At the same time, the data research techniques used in this study were observation, interviews, and documentation. The number of respondents in this study was six people consisting of the tourism office and visitors to the Lawata beach. The results of this study show that the tourism potential in West Nusa Tenggara has excellent potential; this is evidenced by the increase in visitors from 2018 to 2019 by 60.36%. However, the Tourism Office continues to improve infrastructure on Lawata Beach to attract visitors. Both from within the City of Bima or outside the area to increase regional income in the City of Bima.



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## 1 Introduction

Indonesia has several islands scattered throughout the territory of the State of Indonesia. One of the development sectors that can be developed in small islands is tourism (Utama, 2017). Through development in the Tourism Sector, the government hopes to have the maximum positive influence and prevent negative impacts (Pradana, 2019). However, several regional tourism industries hurt local resources and communities, including coastal contamination with socio-cultural changes (Zebua, 2016). The Indonesian population, which is the majority of Muslims, has traditions and customs that cannot be separated from their religion. Traditions and culture that exist in society for a moment are a manifestation of their religious beliefs. Now it can no longer be separated between customs and culture, and religion. The two are united into one unit, the tradition of the Indonesian nation. Tourism is a travel activity that can be a temporary journey from one's original residence to a destination, such as satisfying curiosity and spending leisure and leisure time, rather than relaxing or earning a living (Mayers, 2009). Halal tourism is a new concept to develop Islamic national tourism from all over the world. Volcanically, the religious and tourism debates began to be widely debated in the late 1900s. In Surah Ar-Rum verse 42, Allah Almighty says, "Travel around the world and see what is the end of those who reject the truth." It means "say Muhammad," go around the earth and see what the end of the people looks like. Most of them associate (Allah). Islamic tourism is undoubtedly a new term in the world of tourism. Several other terms have

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similar meanings, including Islamic tourism, halal-friendly tourist destinations, halal tourism, halal-friendly destinations, or halal lifestyles. The concept of sharia tourism is broader than religious tourism. It is defined as tourism within the framework of religious interests, such as hajj and umrah performing the pilgrimage to the land of the Haram or some Muslim parents, Auria, religious cemeteries.

The concept of tourism in Sharia includes a broader concept. The tourism industry involves many aspects and stakeholders, including hotels and accommodation, food and beverages, transportation, worship facilities, then, of course, the tourist attraction itself. All these aspects must not be Contrary to Sharia, only Halal and Tayyib. Sharia tourism does not have to be a place or treasure of Islamic culture, but it can be anything interesting if it does not violate sharia rules. Beaches, mountains, caves, toys, even local culture can be these tourist destinations. Indonesia has many exciting and internationally known destinations. The tourism destinations on the islands of Lombok and Sumbawa are Lawata Beach, Lakey Beach, Larita Beach, Wane Beach, Rontu Beach, Pink Beach, Snake Island, and Kanawa Beach.

The city of Bima has potential as a tourist transit destination because it is located on Indonesia's golden tourist route: Bali-Lombok and Lombok-Labuan Bajo Flores, where Komodo is located. The possibility of developing sharia tourism (halal tourism) is one of the alternative strategies to increase the source of regional income in the small towns of Bima by 6.6 billion (Tambora New.com, 2016) in the first semester of 2016. It was improving the community's economy through tourism activities and other creative Islamic tourism that developed in line with the development of sharia-based tourism. Therefore, the identification and distribution of issues related to the development of sharia tourism (halal tourism) must be carried out to determine the proper steps in developing sharia-based tourism in the city of Bima.

Bima City As one of the cities in West Nusa Tenggara (NTB), which is known as the City of a Thousand Mosques, the majority of the population is Muslim, which contributed to the success of the World's Best Halal Honeymoon Destination Program in NTB and the World's Best Halal Tourism Destination Award. In the city of Bima itself, which is one way for the local government to realize the concept of sharia tourism, the primary step they take is to encourage hotels there to implement the sharia concept. The city of Bima has also begun to apply the concept of Sharia in determining entertainment. Like the layout of the existing karaoke shop and bar. The local government is also trying to promote regional tourism in Bima City through cultural parades. By keeping various cultural attractions and entertainment as attractive as possible, leaving a vulgar or open impression. Therefore, the government wants tourists to feel the difference while on vacation in Bima, which is known as the Thousand Mosque. Bima wants to introduce natural and cultural tourism through sharia tourism routes but still prioritizes Islamic principles. The city of Bima has many opportunities available for the development of sharia tourism, including access to various tourist destinations that are growing and increasing tourist attractions where most of the population is Muslim. Islamic tourism can play a role in encouraging economic growth in the city of Bima. Data shows that in 2014, 108 million Muslims traveled at the cost of US\$145 million, according to a survey conducted by Master Card & Crescent Rating in the 2015 Global Muslim Travel Index. This figure represents about 10% of the world's tourism economy. By 2020, Muslim tourists are projected to grow to 150 million at the cost of US\$ 200 billion. In the future, sharia tourists will continue to grow and become one of the centers for developing the world tourism sector.

Moreover, the world's Muslim population continues to proliferate. By 2030, the Muslim population is projected to make up 26.5% of the world's population. On the way, faith helps Muslim tourists decide which attractions to visit. They indeed seek and need products and services that match their beliefs. This can be seen from the growth of Islamic banking, finance, and halal food, which continues to grow throughout the world.

Based on these facts, the Ministry of Tourism and Economy has established at least nine tourist destinations in Sharia: West Sumatra, Riau, Lampung, Banten, Jakarta, West Java, East Java, Makassar, and Ronbok. In 2016, Lombok won the world-class sharia tourism destination as a favorite tourist attraction for honeymooners. Tourism products are said to be sharia tourism if they meet Islamic standards. In this case, the product is in line with Islamic values. The way to determine it is with an Islamic judicial mechanism that refers to the sources and debates of Islamic law, namely the Qur'an and Al-Hadith, Ijma, Qiyas, and other Islamic legal debates. Halal tourism is a tourist place with tourist and industrial destinations that meet the elements of Lombok and Sumbawa in West Nusa Tenggara. West Nusa Tenggara has diverse natural and cultural wealth as well as tourism development prospects. Since NTB is considered an alternative tourist destination after Bali, its geographical

proximity to Bali as a barometer of Indonesian tourism creates and provides a unique advantage in the distribution of foreign tourists. (Bappenas, 2013). This can be seen from the number of tourists to West Nusa Tenggara (West Nusa Tenggara Culture and Tourism Office) in 2017 as many as 3,094,437 tourists, based on data on tourist visits for the last five years.

Researcher Abdurahman Misano carried out some previous research on sharia tourism regarding the analysis of sharia tourism practices from the perspective of sharia economic law. The study results show that the existence of sharia tourism in Islam is legally permissible; it will change according to the needs of each human being. Sharia tourism in the law has become a new product based on Law Number 10 of 2009 and the Minister of Sharia Tourism of the Republic of Indonesia Number 1 of 2016 concerning the implementation of Tourism Business Certificates. The mashed sharia analysis shows that sharia tourism is included in the needs of the pilgrimage so that it is legal to do so. Imam Al-Ghazali's analysis of mashed shows that its implementation must pay attention to; hifdz ad-din, hifdz al-aql, hifdz an-nafs, hifdz al-nasb, and hifdz al-maal. Maqashid Al-Jurjawi's analysis shows that sharia tourism, know Allah, suggestions for worship, admonishing ma'ruf nahi Munkar, and not hindering the implementation of Islamic law.

Abdul Kadir Jaelani's research in 2018. Regarding the development of halal tourism destinations in the era of broad regional autonomy in the province of West Nusa Tenggara, aims to find out and analyze the background of the birth of the development of halal tourism in the province of West Nusa Tenggara and the obstacles experienced in implementing the local regulations on halal tourism as well as the efforts made carried out by the local government. The results of the study show that: first, the background of its birth, the regional regulation on halal tourism in the province of West Nusa Tenggara is based on three things, namely, first, the philosophical basis is development in the economic field in order to support the realization of accelerating community welfare, equitable distribution of business, benefiting and being able to face the challenges of changing life while still paying attention to the cultural value system that applies in society by the noble values of Pancasila. Second, the sociological basis for the development of halal tourism is that the demographic and geographical aspects of the province of West Nusa Tenggara strongly support the implementation of tourism. Third, the legal basis for the development of halal tourism is attribution and delegation from Article 18 paragraph (6) of the 1945 Constitution, in Law No. 9 of the Republic of Indonesia. 10 of 2009 concerning tourism, article 12 paragraph (3) letter b and Article 236 of Law No. 23 of 2014 on regional government and article 5 of the regulation of parakeet no. 2 of 2014 guidelines for implementing a sharia hotel business.

Research by Rahmad Hidayat, M. Awaluddin, Candra in 2018, on the implementation of halal tourism policies in NTB (study on implementing policies for the NTB Province regional regulation No. 2 of 2016 regarding halal tourism). Based on the study results, it can be concluded that: the process of implementing halal tourism policies in NTB based on the NTB Provincial Regulation No. 2 of 2016 concerning Halal tourism by the NTB provincial tourism office has been going well but not optimal. Suripto's 2019 research on analyzing the application of contracts in sharia tourism based on the MUI fatwa of the National Sharia Council number 108/DSN-MUI/X/2016 concluded that Islam provides guidelines or guidance to its people in giving tourism according to Islamic values. Appropriate contracts have also been determined in tourism, as stated in the MUI fatwa regarding sharia tourism, including ijarah, ju'alah, and wakalah bil ujah . DIY tourism development needs to involve all tourism stakeholders, including sharia. Ansharullah, Harum Natasha, Adam Malik Indra's 2018 research on empowering sector economic actors through increasing understanding of the concept of sharia tourism aims to increase understanding of Islamic tourism. Based on the trial results, it can be concluded that the knowledge and understanding of economic actors in the tourism sector at the Rokan Hulu District Islamic Grand Mosque about the concept of sharia tourism is increasing. Mahsun and Mohamad Jumail's 2019 research on "halal tourism" branding between hedonism and Lombok tourism utilitarianism. The purpose of this paper is to analyze destination readiness from the aspect of product delivery and halal tourism services based on hedonism and functional (utilitarianism) aspects of halal tourism infrastructure on the island of Lombok and analyze the impact of halal tourism branding on destination competitiveness.

Research Jubail and Lia Rosida in 2018 regarding alternatives for developing the Lombok-Sumbawa tourism area. This research aims to create an integrated area development model through its function based on the availability of existing resources. However, the problem is the development of the Lombok-Sumbawa tourism area. The results of this study are that the stakeholder theory and Roger Theory have not been appropriately

implemented. The gap in the development of the Lombok-Sumbawa tourism area still leaves many problems. Nurin Rochayati, Agung Pramunarti, and Agus Herianto's 2016 research on efforts to conserve tourism potential and ecotourism development in the conservation area of the Bangko-Bangko natural tourism park, Batu Putih village, Sekotong district, West Lombok district, the purpose of this research are to explain the efforts of the NTB BKSDA to preserve the existing tourism potential. The Bangko-Bangko TWA conservation area and explain the problems faced by the NTB BKSDA in preserving tourism potential in the Bangko-Bangko TWA conservation area and explain the application of the concept and design ecotourism development in the Bangko-Bangko TWA conservation area. Yudhi Martha Nugraha's 2018 research analyzes the potential for promoting halal tourism through E-marketing in the Riau Islands. The results of the study show that sharia tourism on the island of Riau is very potential. However, halal tourism is defined as religious tourism. For the development of halal tourism, e-marketing must act as a pillar of halal tourism in terms of planning, publicity, packages, and determining tourist destinations.

Ahmad Suhendri and Muhammad Habibullah Aminy's 2019 research on tourism development strategies to increase economic growth in East Lombok district. The results of this study indicate that the tourism sector in East Lombok district is in the square or lies between external opportunities and positive internal strengths (growth strategy) with a fast-growth strategy that must be used to increase and maximize output from the tourism sector. This is to continue to be serialized so that later it will become a potential leading sector in the East Lombok district. Heri Tjahjono's 2010 research on the analysis of tourism potential and problems in the whole of Kediri. The results show that the tourism potential that can be developed includes nature tourism, such as Kreo Cave waterfall tours, and local cultures such as the talun Kacang tambourine group, ketoprak, and dangdut music groups, as well as cultural tourism in the Jatibarang reservoir, which is currently under construction and the local economy. It can be concluded that, on average, previous researchers researched halal tourism in one of these cities. However, previous researchers researched in general and did not specify a particular location. Seeing this, the researchers conducted research that was slightly different from previous researchers. In this study, the researcher wants to research something new by specifying a particular location that the researcher wants to research with the title Analysis of Sharia Tourism Potential in West Nusa Tenggara.

Tourism is one of the destinations that are currently a trend among the community. Tourism is one of the most significant state revenues after-tax, 12.23 billion USD in 2015. More and more foreign tourists visiting increase the state's income and bring negative influences such as dress procedures, behavior, and culture that come from outside. Seeing the increasing development of tourism, the Indonesian Ulema Council (DSN-MUI) issued a fatwa on guidelines for tourism implementation based on sharia principles.

## 2 Research Method

This study focuses on the potential of sharia tourism in West Nusa Tenggara (NTB). The focus of this research is on informants as research objects, namely visitors and tourism managers. Sources of data used by researchers consist of primary data and secondary data. Primary data is data that directly provides data for data collection. In compiling this research, the primary data used was a direct questionnaire to the tourism office staff. Interviews were conducted with the tourism office head, while the observations were direct to tourism visitors (Sugiyono 2016). Secondary data in this study consists of written data which is a data source that cannot be ignored because data obtained through written data sources can be obtained. Responsible for the validation (Moleong, 2013). Our data is collected by interviewing visitors and managers of the NTB Tourism Office to identify problems. Then the documentation process is carried out to obtain data and information or information that can support research (Sugiyono, 2015). To analyze the data obtained by qualitative research methods with a terminological approach, all answers from informants to questions given by researchers will be analyzed and studied in detail. The first step of research data analysis is to reduce data to classify, direct, attention to simplification. Reports obtained in the field will be poured in the form of a complete and detailed description. Thus the data that has been reduced will provide a clear picture and make it easier for researchers to carry out further research. The second is to present the data to make it easier for researchers to see the overall picture or a particular part of the research. The presentation of the data is done by describing the results of the interview, which is poured in the form of a description with narrative text and is supported by documents and photographs

to conclude. The third or final step is to conclude to verify the research process continuously. This study concludes by taking the essence of a series of research results based on observations and interviews.

**Table 1. Identity of Respondents**

Name	Age	Job	Last Education	Status
Ahmad Mufrad	42	Destination development field	Bachelor degree	Manager
Intan nurhayati	33	Businessman	Bachelor degree	Visitors
Fitri andiriani	22	Student	Senior High School	Visitors
Fatma yasir	23	Student	Senior High School	Visitors
Husniati	29	Housewife	Senior High School	Visitors
Nursyahraini	28	Housewife	Senior High School	Visitors

### 3 Result and Discussion

#### Result

##### Bima City Tourism Objects and Types

Tourist objects are all places or natural conditions with tourism resources built and developed so that they have an attraction that is cultivated as a place visited by tourists. Tourist objects can be in the form of natural attractions such as mountains, rivers, seas, lakes, beaches, or building objects such as museums, forts, historical heritage sites, and others (Sukmaningtyas Putri, 2015). Bima City has Sanumbe Beach, Goat Island, Kalaki Beach, Pence Tourism, Asi Mbojo Museum, Ringi Ncangan Cave, and Kolo Beach for natural and marine tourism.

Sanumbe Beach is located at the end of Bima Bay, in Kolo Village, Asakota District, Bima City, West Nusa Tenggara. Sanumbe beach's uniqueness with the expanse of the blue sea and is known for its underwater natural beauty because it is overgrown by coral reefs to the residence of various types of ornamental fish. Kambing Island is located in Bajo Village, Soromandi District, Bima Regency, West Nusa Tenggara. This goat island presents a soothing view of its beauty, like the sunrise, the savanna, and the sea. Kalaki Beach is located in Panda Palibelo District, Bima Regency. Kalaki beach always passes from the airport to the city, so it is straightforward to access. Pence Tourism is located in the north of Bima City, precisely in the sovereignty area of Lelamase Village. Punce has a height of 1050 meters above sea level and is the highest peak in Bima City. The Asi Mbojo Museum is located in Dara, Rasa Na'e Barat sub-district, Bima district. Dimuseum Here you can learn about the history of Bimasultan through the various relics stored in it. The unique architectural design is also the main attraction. Ringi Ncanga Cave is located in Oi Fo, O, Rasanae District, East-West, Bima Regency. You can enjoy the stunning scenery inside a cave that never ceases to amaze you. Kolo Beach is located in the Asakota sub-district, Bima, West Nusa Tenggara. You can enjoy the view of the sunset and the beauty under the sea.

One of the religious tourism in the city of Bima is the floating mosque Amahami is a mosque located on the edge of the beach Amahami city of Bima, West Nusa Tenggara Province. Artificial tourism in Bima is the Serasuba Square in the city of Bima, a place for performing arts and other activities but also as a very comfortable place to sit back and relax with family, perfect for hunting photos and enjoying the sunrise. Uma lengge, located in Wawo sub-district, Bima district, is a traditional building mbojo, a cone-shaped building. In ancient times, Uma lengge was used as a place to live by the Wawo people, as a granary like a warehouse. Culinary village. The city of Bima also has a unique culinary village; besides serving delicious food, there is also a natural panorama that spoils visitors' eyes. The culinary village is officially opening at the end of 2020. The typical food or culinary of the city of Bima is Uta maju Puru (grilled venison), Uta Palamara Londe (milkfish in coconut milk), Uta sepi stir-fry, tota food, vegetable sambu. There are also cakes that are usually used as appetizers such as: kahanga, bingka dolu, flower pangaha, banana eye cake, kapore and koca cakes, pangaha sinci, sponge mantoi. As well as his signature drink, Mina Sarua, and wild horse milk.

### Tourist Visit

Data on tourist visits from January to December 2018 was 46,000 people. Based on data on tourist arrivals from January-December in 2019, the total visits of foreign and domestic tourists in each area of Bima City and Bima Regency were 100 people or even more every week. Data on the number of tourist visitors in 2019 based on tourist attractions visited in Bima, the highest total number of domestic tourist visits was in Lawata beach tourism. The percentage increase in visitors from 2018 to 2019 was 70,867. Regional Original Revenue (PAD) is one of the regional income sources included in the Regional Revenue and Expenditure Budget (APBD). It is always a source of pure regional income, which is expected to increase. The benefits that the tourism sector can provide are the growth of local government and community income. This increase can be seen in the revenue increase from business activities owned by the Community in accommodation, restaurants, tour guides, travel agencies, and gift offerings. For the regions themselves, this business activity can generate Regional Original Income (PAD), improve the regional economy, and create job opportunities because the tourism industry is a very long series of activities. It is open to the local community. Increasing a country's foreign exchange, the more tourists who come, the more foreign exchange earned. Encourage the growth of indigenous culture and support regional development.

**Table 2. Contribution of the Tourism Sector to Bima City's Local Revenue (PAD) in 2017-2020**

No.	Year	Revenue
1.	2017	40.000.000
2.	2018	42.000.000
3.	2019	246.000.000
4.	2020	485.000.000
<b>Total</b>		<b>813.000.0000</b>

In this case, one of the local revenue is the city of Bima is the tourism sector where the highest PAD deposit during 2020 is the entrance gate of Lawata Beach with a total deposit of 485,000,000.

### Discussion

#### The Potential of Sharia Tourism in West Nusa Tenggara

Tourism development starts from facilities, infrastructure, attractions, and other tourism-related aspects. Moreover, it is a process of change to add value in all aspects of the tourism sector. The implementation of tourism development is carried out regularly by paying attention to and encouraging sustainability and quality improvement efforts with the tourism environment. A form of beach tourism. Coastal areas have many possibilities in the form of uniqueness and natural beauty that can be a tourist attraction and develop activities with tourism having a positive impact or contributing to improving the regional economy (Adam, 2018). Potential is a wealth owned by everyone, and the country facilitates the progress of an individual or community in their environment. This possibility is indispensable for policymaking and development implementation, besides sharia tourism Prioritizing Islamic rules in all activities. However, the term Islamic tourism, as defined among tourists, still leans towards sharia tourism which is more defined as visits to places of worship and other places of worship as religious tourism for pilgrimages.

#### Strategies to Increase the Potential of Sharia Tourism

A strategy is an approach related to implementing ideas and planning activities within a certain period. In addition, it is also seen that this is a broad integration designed to combine the company's strategic interests with environmental issues, and its primary goal is proper implementation by the organization. Tourism development is an effort to encourage tourism activities to create business conditions that generate foreign exchange. Tourism development, especially the development of Lawata Beach tourism, is much broader than the modification of natural and marine tourism objects and the development of accommodation and restaurants. Tourists who come still need transportation facilities, attractive water attractions, service by a safe atmosphere, and much more. Tourism development can be used as a source of regional income and to preserve regional culture

and wisdom. Take a look at the various tourism possibilities in the city of Bima, especially Lawata Beach tourism. As one of the stakeholders in tourism development, the city must be able to optimize this possibility for the welfare of the surrounding community. Based on the research and interviews conducted by the author at the Bima City Tourism Office, the community, and visitors to Lawata beach tourism, several essential points are the subject of discussion. Lawata Beach Tourism is one of the natural coastal tourist areas of Bima City, and since 1961, Lawata Beach has become a tourist and picnic spot for the people of Bima. The potential possessed by Lawata beach there we can enjoy the sunrise and turn around we can enjoy the sunset then Lawata beach tourism is also used as a paradise for anglers.

Ordinary people do not fully understand what sharia tourism is. From the general public's perspective, they understand that sharia tourism is a pilgrimage to the tombs of scholars, historical heritage mosques, and holy shrines. With the socialization from the government, it is hoped that the local community can understand and support the development of sharia tourism in the area. Soekadijo (1996) explains that tourism development objectives include encouraging the development of several sectors, including changes or the creation of new businesses related to tourism services. For example, transportation and accommodation (hotels, motels, campsites, and so on) require the expansion of several small industries such as the craft industry. Expand local product market. Tourism positively impacts the workforce because it can expand new job opportunities (new allocations in hotels and accommodation, travel, handicrafts and souvenirs, and other sales locations). They were accelerating the economic cycle in the business of visiting countries, thereby increasing the multiplier effect. The development of tourism is influenced by several factors, including the number of visitors, the ease of transportation, the availability of supporting facilities (hotels, restaurants, entertainment venues, etc.), promotions, and attractions—existing tourist attractions. Tourist attractions, facilities, and pleasures are the main foundation of tourism. If this is not met, tourists will not be motivated or desire to visit these tourist attractions (Robins, 1976: 38).

Regulations are rules made to regulate groups, institutions or organizations, and semi-communities to achieve specific goals in social life and socializing. Due to the multidisciplinary and multifaceted nature of tourism development, tourism development in tourist destinations requires the involvement of stakeholders from various central government agencies, local governments, and Tourism Associations. Association of Tourism Experts, Non-Governmental Organizations; College; Public; investors Press and mass media developers. Because the characteristics of tourism development are multi-sectoral and multidimensional, a tool is needed that can directly guarantee that regional tourism development policies and programs can be maintained. So far, the government is a Destination Management Organization (DMO) whose mission is to plan, coordinate, implement and manage destination organizations innovatively and systematically using networks, information, and technology. Has prompted its birth. Guidance is integrated with the community, associations, industry, academia, government to improve the quality of management, tourist visitors, length of stay, and tourism costs. Community Benefits in Tourism Areas The complexity of tourism development faced with various free trade agreements will increase. The government regulations related to halal tourism in West Nusa Tenggara Province, namely halal tourism destinations, include natural and cultural attractions. Managers of halal tourist destinations need to build public facilities to support the convenience of halal tourism activities. As referred to in paragraph (2), the public facilities consist of a place for Muslim tourists to worship and cleaning facilities that meet Sharia standards.

### **Bima City Community Income Level with Lawata Beach Tourism**

Absolute income level and lifestyle Affect tourism demand. The higher the level of income and lifestyle, the greater the demand for it. Benefit from recreation and other tourism. The highest level of regional tourism income for Bima City is from tourism which has many components ranging from potential objects of attraction to restaurants. Besides that, it can also increase people's income; on the other hand, regarding sharia tourism, researchers have conducted several interviews with several informants, and on average, they said that they agreed with the government's plan to build sharia tourism in the city of Bima.

Pattaray's (2015) research related to the Development of Marine Ecotourism in the GiliBalu Region, West Sumbawa Regency. This shows that the potential of the Giribalu area is a protected area with a small island ecosystem, the coast, the underwater environment, and the culture of the Pottano community in West Sumbawa.

The development of marine ecotourism-based tourism in the Gilibalu area continues to be carried out to prevent conservation-based environmental damage. Moreover, tourism development in the Giribalu area is implemented continuously while minimizing the impact on the natural environment and society. Several strategies applied in this research are tourism product development strategies, the field of strengthening security, and the identity of Gili Trawangan island as an ecotourism destination. Strategy for developing tourism facilities and infrastructure. Breakthroughs and promotions must be made through sustainable tourism development planning and strategies.

The concept of halal tourism is the process of integrating Islamic values into all aspects of tourism. The beliefs of Muslims and the value of Islamic law as beliefs are the essential criteria for building tourism activities. Halal tourism considers fundamental Islamic values in its presentation, from accommodation to restaurants that constantly refer to them, on Islamic rules (Ade Suherlan, 2015). The implementation of cultural tourism development in the city of Bima is in line with Halal regulations in the development of halal tourism. Provisions without nightclubs, availability of guaranteed halal food and beverage options (excluding alcohol and pork), family-friendly, Muslim tourist destinations, and public safety, and Muslim visitor arrivals that can be carried out correctly in tourist destination cultures according to the literature on tourism development halal included. So that all groups of tourists can enjoy the attractions that they can offer. Cultural tourism has value. Beauty is not only about the physical aspect. But also in terms of non-physical values such as history and uniqueness with other tourist destinations. Cultural tourism shows local wisdom that can add value as a basis for consideration when visiting a cultural tourism destination.

#### 4 Conclusions

The tourism potential of Lawata Beach is quite significant even though the sharia system has not been implemented in it. Sharia tourism in Bima City is only at the planning stage; the government has no certainty regarding sharia-based tourism. The strategy used can be improving infrastructure to provide attractiveness from existing tourism to tourists who will visit, socializing to the surrounding community, and exposing as far as possible tourism in NTB so that many people from outside know that tourism is in this area. The results of this study suggest that the potential for sharia tourism in the city of Bima as halal tourism needs to be improved, especially facilities in the tourism area and existing facilities, it is necessary to supervise and maintain facilities so that visitors who come to visit feel comfortable with the available facilities. Implementing the potential of sharia tourism in West Nusa Tenggara into halal tourism will run productively if there is synergy between stockholders, the tourism office, and the community around the tourism location. Therefore, socialization and understanding are needed for the community because most people do not know about sharia-based tourism. It is hoped that the local community will play an active role in promoting and maintaining tourism in their area because that is one form of our gratitude for the natural beauty that Allah has given in Bima City. Further research is expected to examine more sources and references related to the potential of sharia tourism in Indonesia and include other variables.

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