

The Concerns, Roots, and Challenges of Islamic Culture in Sumbawa and Their Implications for Implementing Halal Tourism

Iwan Jazadi

STKIP Paracendekia NW Sumbawa
email: iwanjazadi@gmail.com

Iga Widari

STKIP Paracendekia NW Sumbawa
email: igawidari@stkipparacendekianw.ac.id

Abstract

This article analyzes the concerns, roots, and challenges to Sumbawa culture, aiming to inform decisions in designing halal tourism policy in Sumbawa and West Sumbawa Regencies. The theories underpinning this study are that of culture, cultural approaches in foreign language teaching, and halal tourism. The data for analysis come from documentation and observation. The results and discussion show that the present state of Sumbawa culture is at risk of loss or distortion unless its revitalization is committed. The cultural roots identified and analyzed are the ancestors' cultures, historical Islamic cultures, and prominent values in social interaction by Sumbawa people. A future challenge to Sumbawa culture lies in the handing down of cultural values by ensuring the fulfilment of the people's right to quality education at all education channels, accomodating the rooted cultural values into the educational content, and implementing halal tourism as

a means of socialization among Sumbawa people and with guests from other regions or overseas.

[Artikel ini menganalisis kerisauan, akar-akar, dan tantangan budaya Sumbawa dengan tujuan menjadi bahan pengambilan keputusan kebijakan pariwisata halal di Kabupaten Sumbawa dan Sumbawa Barat. Teori yang melandasi kajian ini adalah teori kebudayaan dan pendekatan kebudayaan dalam pengajaran bahasa asing. Teknik pengumpulan data adalah dokumentasi dan pengamatan. Hasil dan pembahasan menunjukkan bahwa keadaan tatanan budaya Sumbawa saat ini dirisaukan, sehingga perlu revitalisasi. Akar-akar budaya yang diidentifikasi dan diurai meliputi akar budaya nenek moyang, akar budaya Islam dan nilai-nilai unggul interaksi sosial masyarakat Sumbawa. Tantangan masa depan yaitu bagaimana mewujudkan pewarisan kebudayaan yang bermula pada upaya memastikan terpenuhinya hak rakyat untuk memperoleh pendidikan bermutu pada semua jalur pendidikan dan mengakomodasi nilai-nilai budaya yang mengakar dalam materi pendidikan, dan menerapkan pariwisata halal sebagai media sosialisasi antar orang Sumbawa dan orang Sumbawa dengan tamu dari daerah lain atau luar negeri.]

Keywords: cultural concern; cultural roots; ancestors' culture; historical Islamic cultures; halal tourism

Introduction

The Old Order Government (1945-1966) was marked by the birth of the independent state of Indonesia in 1945, the physical struggle, the building of the spirit of nationalism, the administration of the forming government and the still limited public facilities for development. Meanwhile, the New Order Government (1966-1998) was characterized by efforts to achieve national stability and unity, physical development based on the exploitation of natural resources, policy centralization and the lack of public participation in development planning. The Reform Era (1998-present) is characterized by the tap of openness and freedom of expression, the birth of various political parties and interest groups, the amendment of the constitution, the enactment of regional autonomy, and the formal recognition of community participation in the preparation of development programs.

The macro-political conditions of Indonesia in these three eras have had different effects on cultural development, namely the neglect or at least the simplification of culture during the first two periods and

the awareness of the importance of cultural diversity that began in the early reform era. Supriadi¹, for example, found that cultural diversity in Indonesia had not received the attention of textbook authors in Indonesia during the New Order period. It was found that textbooks used in schools had been through research and adjustment processes involving expert teams from the police and prosecutors to ensure their submission to the state ideology of Pancasila and the 1945 Constitution despite the fact that the contents of the books still had social and cultural deviations and distortions. In the era of reform, the importance of the discussion on district and local socio-cultural values has emerged although the situation is still overshadowed by the dominance of central government roles that tend to uniform, for example through the national exam policy and textbooks. In addition, the lack of expertise, especially at the local level, has resulted in the low availability of locally based texts as a reference for learning and policy.

The authors who were born in the 1970s and began to study in the 1980s experienced and witnessed the history in the society, nation and state of Indonesia, especially during the New Order and Reform eras, especially through formal education that had been undertaken and observation of policies and educational materials used. The experiences and observations of the authors show that most residents feel that what is learned in school does not contribute to the inculcation and appreciation of local and ethnic values that are actually the foundation for nationalism. This is exacerbated by the minimal role of non-formal education based on local culture, the limited time of compulsory religious education in schools, and informal or non-formal religious education which is only optional and generally limited to the children at the ages of primary school level.

As academics, we find that the role of local-based texts is very significant to bridge and accelerate students' understanding of concepts and how they apply concepts. Local-based texts also serve as a reference for the learners to understand themselves. Thus, the texts strengthen and equip them with general knowledge and specific knowledge of their own historicism and localism; and serve as a comparative reference to other cultures and knowledge.

¹D. Supriadi, "Restructuring the Schoolbook Provision System in Indonesia: Some Recent Initiatives," *Educational Policy Analysis Archives* 7, no. 7 (1999).

Specifically, in the English Education Study Program of our college, we offer “Cross Cultural Understanding” course, through which the learners are to learn the contents of different cultures, not just cultures that are integrated with the language being studied but also the learners’ own culture and other cultures that are in touch and around the learners²³⁴. To that end, the authors argue and feel that the absence of local cultural content that contains the identity of learners leads them to alienated circumstances, which are dangerous pedagogically for learners as well as politically and culturally for the sustainability of the nation. In other words, citizens who have become national citizens and even world citizens factually and virtually have the opportunity to forget the cultural roots and are dictated by foreign cultures⁵.

Based on the explanation above, deliberate or planned attempts to understand the roots of culture need to be done in order to strengthen the identity as a community or ethnic group and nation. Therefore, to strengthen the identity of Sumbawa people in the hope for developing halal tourism policies as mandated by the Regional Regulation of West Nusa Tenggara Province Number 2 of 2016⁶, this article poses four questions: (1) To what extent are Sumbawa people feeling worried about the weakening and potential disappearance of their local values? (2) What are the cultural roots that make up the contemporary Sumbawa culture? (3) What are Sumbawa people’s steps in facing the cultural challenges in the future? (4) What are the implications of

²K. Risager, "Language Teaching and the Process of European Integration," in *Language Learning in Intercultural Perspective: Approaches through Drama and Ethnography*, ed. M. Byram and M. Fleming (Cambridge UK: Cambridge University Press, 1998).

³Taranindya Zulhi Amalia, "Multicultural Education, the Frame of Learning Islamic Studies Towards Islamic Religion Teachers Bilingually," *Qudus International Journal of Islamic Studies* 1, no. 1 (2017).

⁴Jennifer Long, "Investigating Multiculturalism and Mono-Culturalism through the Infrastructure of Integration in Rotterdam, the Netherlands," *Journal of Social Science Education* 14, no. 3 (2015).

⁵P. Manuaba, "Budaya Daerah Dan Jati Diri Bangsa: Pemberdayaan Cerita Rakyat Dalam Memasuki Otonomi Daerah Dan Globalisasi," *Masyarakat Kebudayaan dan Politik* XII, no. 4 (1999).

⁶Gubernur Nusa Tenggara Barat, "Peraturan Daerah Provinsi Nusa Tenggara Barat Nomor 2 Tahun 2016 Tentang Pariwisata Halal," ed. Pemerintah Provinsi Nusa Tenggara Barat (Mataram: Setda Provinsi NTB, 2016).

cultural manifestation for developing halal tourism policies in Sumbawa community?

Methods

This study questions the turmoil, roots and cultural challenges of Sumbawa people. To deal with the problem, the authors at this stage have relied on documentary studies and observations⁷. The documents used are some books, journal articles, and magazines reports, both available in print and online. In the print media reports that circulate on a limited basis among the Sumbawa elites (i.e., *Rungan* and *Suara Dewan*), for example, there are interviews with central figures in Sumbawa culture, including the Sultan of Sumbawa, traditional leaders, university leaders, academics, a former bureaucratic leader, and a practitioner and observer of Sumbawa culture. Observations are made daily as both writers live in Sumbawa. The first author is of Sumbawa ethnic background, while the second is of an ethnic background with Balinese ancestors, who had become residents of Lombok and become part of Sasak ethnic since the time of the kingdom. Thus, both authors represent an insider and outsider view to Sumbawa culture under study.

The data were analyzed using four underlying theories, namely culture, multiculturalism, transculturalism, and halal tourism. First, culture is defined by Rais⁸ as a creative and innovative process that continues and requires a space of freedom in order to have continuous dialogue with various elements, to seek and give new interpretations of eternal values or “timeless religious principles in Islamic sense”⁹. Second, multiculturalism refers to the recognition and principle that people from many different cultures live together peacefully¹⁰. This has

⁷A. Kellehaer, *The Unobtrusive Researcher: A Guide to Methods* (St. Leonard, NSW: Allen & Unwin, 1993).

⁸MA Rais, "Kekuasaan Dan Kebudayaan, Taman Ismail Marzuki (10 November 1998)," in *Pembebasan Budaya-Budaya Kita*, ed. Agus R. Sarjono (Jakarta: Gramedia, 1999).

⁹J. Mark Halstead, "Islamic Values: A Distinctive Framework for Moral Education?," *Journal of Moral Education* 36, no. 3 (2007).

¹⁰J. Nichols, "Cultural Pluralism and the Multicultural Curriculum: Ethical Issues and English Language Textbooks in Canada," in *Language and Culture in Multilingual Societies: Viewpoints and Visions*, edited by M.L. Tickoo (Singapore: SEAMEO-RELC, 1995).

two versions. The weak version emphasizes the cultural diversity that are superficially represented by clothing, food, music and other physical elements. The strong version emphasizes the importance of the interaction of nonphysical elements of culture including the value system and beliefs¹¹¹². Finally, halal tourism refers to the availability of tour packages and natural or cultural resorts that address Muslim values and needs, which include food and drink, prayer facilities, water-equipped bathroom or toilet, and moslem male and female segregated swimming pools and spas¹³¹⁴¹⁵.

Results

The Concerns of Cultural Identity Loss

The worry regarding the degradation and even the extinction of Sumbawa cultural values is put forward by many figures and observers of Sumbawa culture. The main report of *Rungan* magazine¹⁶ summarizes the views of some of the iconic figures of Sumbawa culture below.

Zulkarnain¹⁷ states that today Sumbawa people barely perceive a systemic shift to their own culture. The euphoria of the development programs in the new order and reform era that have been generally initiated by the central government have made the citizens almost bury their order of local traditional values which have contributed a lot of wisdoms.

¹¹E.J. Hansen and J.A. Stephen, "The Ethics of Learner-Centered Education, Dynamics That Impedes the Process," *Change* 33, no. 5 (2000).

¹² L. Tamatea, "Indonesian Language Education and the Limitation of Tolerance," in *World of Learning Globalisation and Multicultural Education*, ed. M. Singh (Australia: Common Group Publishing, 2002).

¹³Mohamed Battour, "Halal Tourism: What Is Next on the Global Market?" (paper presented at the 4th International Halal and Healthy Food Congress, Ankara, 3-5 November 2017).

¹⁴Geetanjali Ramesh Chandra, "Halal Tourism; a New Goldmine for Tourism," *International Journal of Business Management & Research (IJBMR)* 4, no. 6 (2014).

¹⁵Ikhsan Arby, accessed July 30, 2017, http://muhammadzul.lecture.ub.ac.id/files/2017/02/10.-Wisata_Syariah_Halal_Tourism.pdf and http://muhammadzul.lecture.ub.ac.id/files/2017/02/10.-Wisata_Syariah_Halal_Tourism.pdf.

¹⁶Rungan, "Perjalanan Budaya Manusia Sumbawa," 2013.

¹⁷ *Ibid.*, 9.

Selim¹⁸ observes that the government often makes mistakes in making decisions about the preservation of cultural values, for example by putting aside local architectural values in the restoration of *Dalam Loka* (Old Palace) and *Bale Jam* (*Clock House*) sites so that their local cultural values are lost.

Iskandar¹⁹ considers that the lack of local Sumbawa culture is caused by the erroneous view of society that tradition is an obstacle to progress and does not provide a space of creativity for growth and development of work ethics.

Biawan²⁰ observes that the Sumbawa community now loses its cultural identity and space; this is due to two things. First, in line with Iskandar, he stated that there is an element in Sumbawa society that considers customs and traditions as something that should not be acted upon in life because it is considered out of date. Secondly, the society is made unstable by the practical political circumstances that are often characterized by disharmony, lack of unity among people, and the transactional political practice or money politics that are spiced by the denial of promises and deceit.

All of the above figures consider the importance of cultural revitalization. Iskandar²¹ states that culture in the context of Sumbawa localism is a major source of Sumbawa's system or values. These values form the mental attitude that is reflected in the pattern of daily behavior in various aspects of life. Zulkarnain and Selim²² state that the value system forms the embodied behavior in the works of art, culture and science.

The Roots of Sumbawa Culture

It is not easy to reconstruct the roots of Sumbawa culture. For the purposes of this analysis, from various documentary references, the authors sort out three fundamental and significant cultural roots that shape the culture of Sumbawa. Two of them serving as glue to

¹⁸ Ibid., 10.

¹⁹ Ibid., 11.

²⁰ "Mustakim Biawan: Marwah Budaya Kita Sudah Tidak Punya Ruang Lagi," *Rungan* (2013).

²¹ "Perjalanan Budaya Manusia Sumbawa," 11.

²² Ibid.

Indonesianism are the ancestral cultures of the Indonesian nation and Islamic culture, and the third is the superior values in social interaction of Sumbawa people.

Culture of Ancestors

Pragmatically the ancestors of Sumbawa people in this paper refers to the ancestors who had been in Sumbawa land since prehistoric times until the time before the Islamic religion was declared as the official religion in the Sultanate of Sumbawa in 1623. Sumbawa cultural roots from the past were based on the maritime culture of the ancestors, which had given them extraordinary strength and skill to make breakthroughs of history across the Indian Ocean to the west and Pacific Oceans to the east in a thousand years BC. The discovery of the technology of a two-tiered sailboat (which made the whim of the wind and waves not easily reversed), then the skill of reading the currents and the waves, reading the wind and the weather through clouds, knowing the island from the presence of the sea birds, are the breakthroughs of creativity, which they did in maritime culture. The maritime culture of the past shows how our ancestors did great things in their small boat entity until they succeeded in spreading to the islands about half the surface of the earth²³.

Massive population movements occurred after the end of the ice age that led to the emergence of the South China Sea, Java Sea, the Malacca Strait and parts of the Indonesian Archipelago about 3000 BC. The wave-laden Malay population left the Yunnan area of Southern China, spreading south to Indo China, Siam and on to the islands of the Pacific and Indonesian Isles. According to archaeological research reports, prehistoric people already existed as ancient population in Sumbawa, among others, shown by the discovery of graves or ancient stone coffin or sarcophagus on which are written many reliefs with Polynesian motives. In subsequent times, the influx of Malay race arrivals continued so that some of the early migrants were displaced

²³M. Lubis, "Situasi Dan Akar Budaya Kita," *Temu Budaya* 86, Teater Tertutup Tim (October 16-18, 1986)," in *Pembebasan Budaya-Budaya Kita*, edited by Agus R. Sarjono (Jakarta: Gramedia, 1999), 25.

into the interior²⁴. In other words, the ancestor of Sumbawa people is a Malay race that has also inhabited most of the other parts of the archipelago.

In later times, the population developed in groups and later transformed into kingdoms, among others the Royal Dewa Mas Kuning in Selesek (Ropang), the Kingdom of Datu Naga in Petonang (Ropang), the Kingdom of Airenung (Moyo Hulu), the Kingdom of Dewa Awan Kuning at Sampar Semulan (Moyo Hulu), Perumpak Kingdom near Pernek (Moyo Hulu), Kingdom of Gunung Setia (Sumbawa), Kingdom of Galesa, Kingdom of Tangko (Empang), Kingdom of Kolong (Plampang), Ngali Kingdom (Lape), Kingdom of Dongan (Lape), Hutan Kingdom (Utan), Seran Kingdom (Seteluk), Taliwang Kingdom, and Jereweh Kingdom. There is no clear reference to how the process of these small kingdoms coalesced and formed the Kingdom of Sumbawa because the reference keeping the data was burnt and the other book that had been read in the Palace of Sultan Muhammad Kaharuddin III several years after independence also finally disappeared²⁵.

The development of Sumbawa has always been an open space for migrants from other regions of Indonesia, especially from the Javanese and Makassarese / Bugis customs. Mahapatih Gajah Mada conquered the Kingdom of Taliwang, Seran and Hutan (Utan) while carrying the custom of Majapahit and spread it through Dewa Batara Sukin / Dewa Awan Kuning. The name of the royal / empire position also inherits the term or nomenclature of Majapahit, such as *Dewa Maraja, Ranga, Dipati, Menteri Telu, Mamanca Lima, Penggawa* and *Bayangkara*. In relation to religion, although the Majapahit Kingdom is synonymous with Hinduism, there has no official statement in Sumbawa documents and libraries which state that Sumbawa people's religion before the existence of Islamic Sumbawa Sultanate was Hindu or another even though one Hindu relic site named "Batu Gong" is found around Labuhan Badas²⁶. What evident is that some Javanese traditions and customs which were historically rooted in Majapahit

²⁴L. Manca, *Sumbawa Pada Masa Lalu (Suatu Tinjauan Sejarah)* (Surabaya: Penerbit Rinta, 1984), 20.

²⁵ *Ibid.*, 23-24.

²⁶ *Ibid.*, 49.

(Hindu) culture have been adopted by the (Muslim) community even today. It is assumed in this paper that during the migration of prehistoric populations they brought with them ancestral beliefs identical to animism and dynamism, and further the development of the outside world, including Hindu-Buddhist influences in other parts of Indonesia and Islam brought by immigrants including by large empires Such as Majapahit and traders and preachers dynamically interact and become new guides in society. For example, although Islam officially became the religion of the Sultanate of Sumbawa beginning in 1623 AD (more than 1000 years of the birth of Prophet Muhammad SAW), in earlier times Islam had entered and become the religion of the inhabitants and kings. For example, a rather detailed *Buk* (book) was about the genealogy of Dea Karang Bawa (no specific date, but it is assumed before the time of the Islamic Sultanate of Sumbawa); his ancestor named Syamsuddin of Alaydrus came from Kaufah with his wife Zubaidah and his son Kamaluddin. They came to Sumbawa with a Moslem cleric named Abdussamad and at that time all kings in Sumbawa had embraced Islam²⁷. This information explains that Islam has entered Sumbawa since the early days of the spread of Islam in the archipelago around the seventh or eighth century AD²⁸. Thus, Sumbawa people's ancestors interacted openly and were familiar with Majapahit Hindu traditions and other new comers to their land.

According to Adrisijanti²⁹, the process that occurred in Sumbawa also repeatedly occurred in other parts of Indonesia, related to how Islam entered and developed in Indonesia. The interaction and acculturation between Hindu-Buddhist, Prehistoric, and Islamic cultures (as well as Western culture) occurred gradually over a long period of time. There is no doubt that during that time tension and conflict must have occurred as part of the process towards acculturation. Factors supporting the occurrence of acculturation are the equality and relaxation of new and old cultures, in this case Islamic and pre-Islamic cultures.

²⁷Ibid., 34.

²⁸A. Zulkarnain, *Kepemimpinan Dalam Adat Dan Rappang Tana Sumbawa* (Yogyakarta: Ombak, 2011), 23.

²⁹I. Adrisijanti, "Islam Salah Satu Akar Budaya Indonesia," in *Workshop on Lawatan Sejarah Regional DIY, Jateng and Jatim* (Yogyakarta: BKSNT, 2006).

Islamic Culture in Historical Trajectory of Sumbawa

It can no longer be questioned that under the Prophet Muhammad SAW, Arab society had made a great leap forward in social sophistication and political capacity. When the structure that had been formed under the Prophet was developed by the first caliphs to provide the principle of the compilation of a world empire, the result was something for a very modern time and place. It was modern in terms of the high level of commitment, involvement and participation expected of the common people. It was modern in the openness of its leadership position to be judged by its global foundations and symbolized in the effort to institutionalize supreme leadership that is not hereditary. Although at the earliest moments many obstacles arose precluding the society from fully implementing those principles, the society had exercised so closely enough to present a model for a better national order of modern society than we can imagine. The attempts of today's people to describe the early society as a true example of participatory and egalitarian nationalism are by no means an unfounded ideological counterfeit³⁰.

In relation to Indonesian society, Islam is not only the majority religion of society, but also influences the Indonesian culture in all respects comprehensively and impressively. For example, on the formulation of Pancasila values, the elements of Islam appear in the concepts of *adil* ("just"), *adab* ("civic"), *rakyat* ("people"), *hikmah* ("wisdom"), *musyawarah* ("deliberation") and *wakil* ("vice"). The fourth principle of Pancasila is very similar to the Arabic phrase which serves as a guide to the clergy, *Ra's al-hikmah al-mashurah*, which means "The root of wisdom is consensus". In general, it can be concluded that the elements of Islam in Indonesian culture are in the field of social and political concepts, in contrast to the influence of Islam on Western culture which is particularly felt in the fields of science, technology and advanced products³¹.

³⁰N. Madjid, "Akar Islam, Beberapa Segi Budaya Indonesia, dan Kemungkinan Pengembangannya Bagi Masa Depan Bangsa," *Temu Budaya* 86, Teater Tertutup Tim (October 16-18, 1986)," in *Pembebasan Budaya-Budaya Kita*, edited by Agus R. Sarjono (Jakarta: Gramedia, 1999), 298.

³¹*Ibid.*, 301-02.

In Sumbawa, Islamic values have rooted and underpinned the livelihood of the people before the sultanate and after the sultanate since the establishment of Islam as the official religion of the Sumbawa Sultanate. In 1623 AD, Sultan Alauddin of the Kingdom of Goa conquered Sumbawa and made a covenant with King Sumbawa which translates:

Your customs and hoards are not destroyed and corrupted. I affirm you not to forget to say *Asyhadu allaaillahillallah wa Asyhadu anna Muhammadur Rasulullah* and your faith affirms Islam³².

The presence of the Royal Treaty of Goa and the Kingdom of Sumbawa seems not only the process of Islamization, but also affirming Islam and formalizing the status of Islam as the official religion of the Kingdom of Sumbawa. In the practice of relations between the kingdoms, the Kingdom of Goa became the senior brother of the Kingdom of Sumbawa and was conversant with the marriage of princesses of Goa kings with the kings in Sumbawa³³. Manifestation of the sultan and the people of Sumbawa's commitment to Islamic values is contained in the basic values of Sumbawa people namely *Adat barento lako sara, Sara 'barenti lako kitabullah* ("Traditions cling to *shari'a*. *Shari'a* holds fast to the Book of God") and the philosophy of the vision of *Kerik selamat tau ke Tana Samana, taket ko Nene' kangila boat lenge* ("Save people and land of Sumbawa, scared to Allah for doing any shame"). The basic values and philosophy of this vision are preserved in Sumbawa District Regulation on Sumbawa Tradition Institute (LATS) Number 9 of 2015³⁴, which is directly led by the symbolic 17th Sultan of Sumbawa, Sultan Muhammad Kaharuddin IV. At present, his role does not interfere with the technical matters of local government. The contribution of the sultan and LATS in the present era is at the level of value development³⁵. Agus Muhammad Jihad, as Secretary of Indigenous Council or LATS of Sumbawa Regency, explained that the physical and non-physical culture embodied and

³²Manca, 55.

³³Ibid., 55-56.

³⁴Bupati Sumbawa, *Peraturan Daerah Kabupaten Sumbawa Nomor 9 Tahun 2015 Tentang Lembaga Adat Tana Sumbawa* (Sumbawa Besar: Setda, 2015).

³⁵Rungan, "Rakyat Bertanya Sultan Menjawab," 2013, 30.

became the cultural richness of Sumbawa people were created and cling to the Islamic values of the *Qur'an* and *Sunnah*³⁶. Such richness is, for example, compiled in a new book "*Pasatotang: Tatanang boat iwet mate telas tau Samawa*" ("Reminder: about daily life and death of Sumbawa people") consisting of 30 Islamically loaded daily local moral guides for Sumbawa people, published by Sumbawa Tradition Institute (LATS) of Anorawi³⁷.

Superior Values of Social Interaction of Sumbawa People: 'Open', 'Saleng' and 'Ilaq'

In addition to the two historical roots of culture above, cultural observers note that the ancestors and Sumbawa people today generally have superior values that are well maintained in interaction with others. In the report of *Rungan Magazine*³⁸, a Sumbawa figure Karim explains that Sumbawa people have an open character and highly appreciate the guests or outsiders. The character of appreciating guests or outsiders is already a characteristic of Sumbawa people in the days of ancestors and royal times during which the leaders had ancestral origins and married with sons and daughters outside the region such as those from Makasar, Banjar, and Java. This hospitality is summed up in the oral tradition of Sumbawanese: *Mana tau barang kayu, lamin to sanyaman ate, ya nan si sanak parana* (Although the person is a stranger or foreigner, if he/she can please your heart, he/she is our family/ relative)³⁹.

Furthermore, Mahsun⁴⁰ found that the Sumbawa people immortalized their respect for migrants (no blood relation) by making them family, by calling *ndeq* (uncle / aunt) to older people or more or less the same age as his parents, *papin* (grandfather / grandmother) for people who are about the same age as their grandparents, and other family words. The choice of the kinship words can increase the feeling

³⁶A.M. Jihad, "Karakter Budaya Sumbawa," *Suara Dewan* (2014): 32.

³⁷M. Jafar Yusuf et al., *Pasatotang Tananang Boat Iwet Mate Telas Tau Samawa* (Kabupaten Sumbawa Barat: LATS Anorawi, 2016).

³⁸Rungan, "Dr. Ir. Kaharuddi Karim, M.Sc.: Dinamika Orang Sumbawa Luar Biasa," (2013): 17.

³⁹M.S. Ending, "Budaya 'Ila': Harga Diri Orang Sumbawa," <http://digilib.uin-suka.ac.id/19924/1/Muhammad%20Salch%20E%20-%20BUDAYA%20%E2%80%98ILA%20%E2%80%99%20HARGA%20DIRI%20ORANG%20SAMAWA.pdf> (2012).

⁴⁰Mahsun, 1996, in *ibid.*, 29.

of brotherhood or sisterhood of Sumbawa people with people who have no genetic relationship with them.

The above findings are in line with the explanation of the Sultan of Sumbawa, Muhammad Kaharuddin IV, that Sumbawa people include all people living in Sumbawa, who respect the customs and culture of Sumbawa, disregarding their different tribal and religious backgrounds⁴¹. At the policy level, the kings of Sumbawa in the past had always received and provided land for migrants so that up to now in the city of Sumbawa Besar, there are *Kampung* [Locality or Sub-village of] *Java*, *Kampung Arab*, *Kampung Irian*, *Kampung Mandar*, *Kampung Bugis*, *Karang Lombok*, *Karang* [Locality or Sub-village of] *Dima*, *Kampung Madura*, *Desa* [Village of] *Bajo*, and *Karang Timur*, the population of which have coexisted peacefully in the frame of life in Sumbawa land⁴².

In undergoing open social interaction as mentioned above, the Sumbawa people have a self-concept that always puts the principle of *saleng* (mutual) balanced with *ilaq* (self-esteem). The principle of *saleng* prioritizes a harmonious and balanced life in one's relationship with others. This principle includes 10 elements, namely: 1) *Saleng sakiki*: mutual help, to solve every problem faced together; 2) *Saleng pedi*: loving each other, the attitude of empathy to the suffering of others; 3) *Saleng satingi*: mutual respect, especially to the guests, whoever he/she is; 4) *Saleng satotang*: mutually reminiscent of each other; 5) *Saleng sadu*: mutual trust; 6) *Saleng sayang*: affectionate as one arising from the daily habit of mutual trust; 7) *Saleng tulung*: a form of mutual habitation in society; 8) *Saleng beme*: mutual self-development and guidance between one and the other; 9) *Saleng jango*: visiting others not limited only in times of illness and being unfortunate, but every moment as a form of mutual compassion; 10) *Saleng santuret*: a democratic atmosphere in the dimension of spiritedness and brotherhood⁴³.

⁴¹Rungan, "Rakyat Bertanya Sultan Menjawab," 30.

⁴²Ending. 30.

⁴³A. Zulkarnain, *Tradisi Dan Adat Istiadat Sumbawa Provinsi Nusa Tenggara Barat (Studi Empirik Mengamati Folklore Masyarakat Sumbawa)* (Sumbawa Besar: Pajenang, 2010), 20-21.

On the other hand, Sumbawa people also maintain their identity and self-esteem, which is reflected in the *ilaq* sense culture (shame or self-esteem). That is, if they have tried to do the best for others, they hope to be appreciated appropriately. Moreover, if the self-esteem of Sumbawa people is trampled by others, anger can be an option to compensate for the *ilaq* they feel. This is revealed in Sumbawanese oral tradition: *Tutu si lenas mu gita, mara ai dalam dulang, rosa dadi umak rea* (Indeed you see her/him calm, like water in a bowl, [yet] splashing water can be big waves). This oral tradition of Sumbawa can justify the ethnic clashes that occurred in the early 1980s⁴⁴ and early 2013⁴⁵. This means that every step needs to be taken to create the peace of the people in Sumbawa, including the role of state apparatuses to maintain communication with the community to avoid miscommunication and to prevent the possibility of unrest.

Challenges for the Future of Sumbawa Culture

From the explanation of the roots of Sumbawa's culture above, it is clear that Sumbawa people's ancestors inherited a culture of pluralism, openness, religiosity, respect for others, and the importance of maintaining self-esteem. Questions that arise are: Why do the people in Sumbawa still fall into the category of the community that is not developed or poor? What is the strategic move to make the majority of people in Sumbawa able to practice the basic values in family, society, nation and state life?

To answer the questions, we argue that the noble culture and local wisdom possessed can be mirrored, but it will be meaningless if there is no commitment from the owner or heir of the culture and values to apply them to this day. The commitment needed is to reinvigorate the spirit within the cultural roots, maintain it, and continue in the vision, missions and programs as individuals, families, communities, organizations and governments - collectively or independently.

⁴⁴I. Iskandar, *Konflik Etnik Dalam Masyarakat Majemuk* (Sumbawa: Universitas Sumbawa Press, 2006).

⁴⁵ Maya Damayanti, "Konflik Sumbawa – Bali: Akibat Miscommunication Antar Etnis," in <http://sosbud.kompasiana.com/2013/01/22/kerusuhan-sumbawa-akibat-kegalan-komunikasi-522048.html> and https://www.academia.edu/11323317/Konflik_Sumbawa-Bali_Akibat_Miscommunication_antar_etnis.

Pabottinggi⁴⁶ explains that one of the great mistakes that has been made in cultural coaching is to dream of cultural transformation that presupposes synchronization. Such dreams forget that the value system starts from the practice of one or two people who gradually spread to others and society.

According to Jihad⁴⁷, various forms of contradiction in modern lifestyles such as materialism, individualism, hedonism and pragmatism have given birth to a corrupt mental attitude, wanting to win one's own self, justifying all means, and wanting to drop all away from the value of *akhlaqul karimah* or high moral values as reflected by the philosophical vision of Sumbawa people *Kerik selamat tau ke tana Sumbawa, taket ko Nene' kangila boat lenge* ("Save the people and the Land of Sumbawa, fear Allah for doing wrong"). Therefore, Jihad proposes that family, community and school education include such character items as "customs and traditions, ethics and manners, kinship and mutual social relationships, parent and child relationships, law and justice, education and science, honesty and virtues, attitudes and life struggles, beliefs and faiths, introspection, leadership and management, morality and personality, deliberation and democracy, work ethic, attitudes and deeds to be avoided, coping strategies for life difficulties, duties and responsibilities of humanity, speech and tact". The book by Yusuf et al.⁴⁸ has significantly accommodated some points of this recommendation and so should be used as one main reference for school children to read or used in local content or character education subject.

Furthermore, Sumbawanese figures interviewed by *Rungan Magazine* delivered some agendas in the revamping of culture in the future. Biawan⁴⁹ emphasizes that the habit of praying together before beginning a lesson at school that had been a tradition in Sumbawa until some twenty years ago must be re-practiced and re-directed to all

⁴⁶M. Pabottinggi, "Kebudayaan dan Otosentrisitas", Diskusi Bulanan Terbuka, Teater Arena Tim (February 1994)," in *Pembebasan Budaya-Budaya Kita*, edited by Agus R. Sarjono (Jakarta: Gramedia, 1999), 144.

⁴⁷Jihad, 34.

⁴⁸Yusuf et al.

⁴⁹Rungan, "Mustakim Biawan: Marwah Budaya Kita Sudah Tidak Punya Ruang Lagi," 15.

educational institutions in Sumbawa. Karim⁵⁰ requests that the tradition of every parent requiring the children to recite Al-Qur'an in such a time between *Magrib* (sunset) and *Isha*, and after *shubuh* prayer (at dawn) in the villages be reinforced because this informal education was the religious core of the Sumbawa Sultanate past.

In addition, from the physical cultural aspect, Selim⁵¹ requested that the government together with the sultan and the cultural institute (LATS) prepare cultural products in the form of *batik*, special dishes and others as local content in the school. Rahmat⁵² explains that LATS has standardized Sumbawa customary attire as one of Sumbawa's appreciation of culture. From the language side too, LATS has compiled a standard Sumbawa Language Dictionary that includes over 6000 word-entries thereby explaining the development of Sumbawa's language as a cultural heritage to the younger generation. Through the cultural agendas above, Sumbawa is believed to have a cultural identity that serves as foundational values in competing and acting at the local, national and global levels.

Discussion

Implementing Halal Tourism Policies

The results so far suggest that Sumbawa has abundant properties to support the implementation of halal tourism. First, in a cross-cultural sense, Sumbawa has associated itself as a melting pot of cultures, embraced multiculturalism, and manifested itself as a transculture. That is, Sumbawa people acknowledge themselves as having been formed by incomers from many parts of the world since the early history where the land was empty. They have lived as an open society, warmly welcome guests, taken them as their family members, and even married with them for centuries. Sumbawa Sultan had helped new comers to have new housing complexes and since Indonesian independence Sumbawa has received many transmigrants sponsored by the central government or on a voluntary basis to live in the region. In short, culturally, Sumbawa people are fully ready to welcome tourists to their region.

⁵⁰"Dr. Ir. Kaharuddi Karim, M.Sc.: Dinamika Orang Sumbawa Luar Biasa," 17.

⁵¹"Perjalanan Budaya Manusia Sumbawa," 12.

⁵²"LATS Terus Berproses Secara Evolutif," *Rungan* (2013): 28-29.

Second, Sumbawa people have a very strong root in Islam and the concerns raised by the local cultural figures are understood as awareness for Sumbawa people to anticipate potential negative influences as a result of being an open society and more particularly of living in the information-loaded global era. The presence of halal tourism as a global trend and as national and provincial program not only benefits Sumbawa people economically, but also culturally and religiously. Sumbawa economy and religiosity can go hand in hand. Artefacts and activities are to be redecorated Islamically and Islamic practice is revitalized. This religious strengthening does not mean exclusivism because Sumbawa people continue to be an open society and the minority of non-Muslims have coexisted peacefully and will continue to be so in the region. It is worth noting that halal tourism not only benefits Muslim travelers but also any other tourists because of the high standards of hygiene and safety of its tour packages and products⁵³. Future agendas and the proposal for cultural revitalization set by the local tradition institution can go hand in hand and even be integrated into the halal tourism programs.

For example, the cultural standards for welcoming and being guests are compiled by the Sumbawa Tradition Institute (LATS) of Anorawi as follows. Welcoming guests: (1) Smile. (2) Hurry to invite them to sit. (3) Serve them at least with water, if not with coffee or tea and snack). (4) Talk with them wholeheartedly. (5) Serve them with every best thing we can. Being guests: (1) When being in front of the house, knock the door maximum 3 times, while saying *Assalamu'alaikum*. When there is no response, do not enter it because the owner may sleep or not available. (2) If there is a response, wait till you are invited to go inside. (3) Do not drop in when you know the owner sleeps. (4) When you have been seated, please express your intention. (5) Behave yourselves as a guest by keeping your eyes normally. (6) Do not say bad words. (7) When your intention is fulfilled, please ask for leaving. (8) Talk efficiently. A famous oral poem addressed to guests is: *Ka datang sangka ku angkang. Mole ku santuret kemang. Lema mampis bawa rungan*, meaning "We welcome

⁵³Asdep Penelitian dan Pengembangan Kepariwisata, "Laporan Akhir Kajian Pengembangan Wisata Syariah," (Jakarta: Deputi Bidang Pengembangan Kelembagaan Kepariwisata Kementerian Pariwisata, 2015).

you gladly. When you go home, we will garland you as a prince, so that you will take our fragrant news home”⁵⁴. These standards are commonly practiced and orally handed down from generation to generation in Sumbawa tradition. They can be adopted as a cultural foundation for halal tourism in Sumbawa region.

In fact, there are a lot of tourist resorts, both natural and cultural, await handling in Sumbawa, such as Moyo Island and Liang Petang. Moyo Island has splendid beaches, hunting, and superb waterfall, and with a star hotel of Amanwana; it has attracted the visit of world celebrities like Lady Diana, Prince William, and Mike Jagger to spend their holidays. Liang Petang offers a historic cool and exotic cave as a site of meditation by Muslim clerics hundred of years before the colonisation period in Indonesia. It is regularly visited by students and lecturers of Qur'an studies from Lombok. Yet, the physical conditions to these locations, as with other resorts, still need a serious attention from the government. In addition, tourism facilities in Sumbawa and West Sumbawa Regencies are categorically few but good enough to be strengthened with halal tourism features; that is, with only one travel agency, 4 star hotels, 67 eco-social hotels and 297 restaurants ⁵⁵. This entails that more investors are welcome to play a role in the development of halal tourism facilities.

Conclusion

The article has analyzed qualitatively the concerns, cultural roots, and challenges and future cultural agendas for Sumbawa people. First, the current state of Sumbawa culture is at a critical point because the society still relies on the formal government agenda that is influenced by national and global circumstances and developments so that the young generation of Sumbawa people tend to lose cultural grips. Secondly, it is found out that Sumbawa culture is rooted as an open society formed by many cultural backgrounds, the stronghold of

⁵⁴Yusuf et.al., 38-39.

⁵⁵Hidayah Nurul, Ferdian A.S. Marvy, and Kusuma N. Binaridha, "Halal Tourism in Indonesia: Capturing the Properness of Halal Tourism in West Nusa Tenggara," in *International Conference on Contemporary Social and Political Affair (ICoCSPA)*, www.academia.edu/35563211/Halal_Tourism_in_Indonesia_Capturing_the_Properne_ss_of_Halal_Tourism_in_West_Nusa_Tenggara (Elsevier Ltd, 2012), 13.

Islamic values, and social values that highly welcome and sincerely treat outsiders wholeheartedly. Thirdly, the future cultural agenda aims to revitalize the Islamic values in the community and coincidentally parallels the halal tourism trend nowadays. Therefore, it is fully recommended that the local government and community groups in Sumbawa and West Sumbawa Regencies be serious in developing the halal tour packages and services. Doing so, the community and governments will be strengthened culturally, religiously, and economically.

Bibliography

- Adrisijanti, I. "Islam Salah Satu Akar Budaya Indonesia." In *Workshop on Lawatan Sejarah Regional DIY, Jateng and Jatim*. Yogyakarta: BKSNT Yogyakarta, 2006.
- Amalia, Taranindya Zulhi. "Multicultural Education, the Frame of Learning Islamic Studies Towards Islamic Religion Teachers Bilingually." *Qudus International Journal of Islamic Studies* 1, no. 1 (2017): 77-90.
- Arby, Ikhsan. "Fakultas Pariwisata Umsb Sebagai Pusat Pengembangan Pendidikan Pariwisata Syariah." In http://muhaiminzul.lecture.ub.ac.id/files/2017/02/10.-Wisata_Syariah_Halal_Tourism.pdf, 2017.
- Asdep Penelitian dan Pengembangan Kepariwisata. "Laporan Akhir Kajian Pengembangan Wisata Syariah." Jakarta: Deputi Bidang Pengembangan Kelembagaan Kepariwisata Kementerian Pariwisata, 2015.
- Battour, Mohamed. "Halal Tourism: What Is Next on the Global Market?" Paper presented at the 4th International Halal and Healthy Food Congress, Ankara, 3-5 November 2017.
- Bupati Sumbawa. *Peraturan Daerah Kabupaten Sumbawa Nomor 9 Tahun 2015 Tentang Lembaga Adat Tana Sumbawa*. Sumbawa Besar: Setda, 2015.
- Chandra, Geetanjali Ramesh. "Halal Tourism; a New Goldmine for Tourism." *International Journal of Business Management & Research (IJBMR)* 4, no. 6 (2014): 45-62.
- Damayanti, Maya. "Konflik Sumbawa – Bali: Akibat Miscommunication Antar Etnis." <http://sosbud.kompasiana.com/2013/01/22/>

- [kerusuhan-sumbawa-akibat-kegagalan-komunikasi-522048.html](https://www.academia.edu/11323317/Konflik_Sumbawa_Bali_Akibat_Miscommunication_antar_etnis) (2013).
https://www.academia.edu/11323317/Konflik_Sumbawa_Bali_Akibat_Miscommunication_antar_etnis.
- Ending, M.S. "Budaya 'Ila': Harga Diri Orang Sumbawa." <http://digilib.uinsuka.ac.id/19924/1/Muhammad%20Saleh%20E%20%20BUDAYA%20%E2%80%98ILA%E2%80%99%20HARGA%20DIRI%20ORANG%20SAMAWA.pdf> (2012).
- Gubernur Nusa Tenggara Barat. "Peraturan Daerah Provinsi Nusa Tenggara Barat Nomor 2 Tahun 2016 Tentang Pariwisata Halal." edited by Pemerintah Provinsi Nusa Tenggara Barat, 16. Mataram: Setda Provinsi NTB, 2016.
- Halstead, J. Mark. "Islamic Values: A Distinctive Framework for Moral Education?". *Journal of Moral Education* 36, no. 3 (2007): 283–96.
- Hansen, E.J., and J.A. Stephen. "The Ethics of Learner-Centered Education, Dynamics That Impedes the Process." *Change* 33, no. 5 (2000): 40-47.
- Iskandar, I. *Konflik Etnik dalam Masyarakat Majemuk*. Sumbawa: Universitas Sumbawa Press, 2006.
- Jihad, A.M. "Karakter Budaya Sumbawa." *Suara Dewan*, 2014, 31-34.
- Kellehaear, A. . *The Unobstrusive Researcher: A Guide to Methods*. St. Leonard, NSW: Allen & Unwin, 1993.
- Long, Jennifer. "Investigating Multiculturalism and Mono-Culturalism through the Infrastructure of Integration in Rotterdam, the Netherlands." *Journal of Social Science Education* 14, no. 3 (2015): 43-53.
- Lubis, M. "Situasi Dan Akar Budaya Kita", Temu Budaya 86, Teater Tertutup Tim (16-18 October 1986)." In *Pembebasan Budaya-Budaya Kita*, edited by Agus R. Sarjono, 13-26. Jakarta: Gramedia, 1999.
- Madjid, N. "Akar Islam, Beberapa Segi Budaya Indonesia, Dan Kemungkinan Pengembangannya Bagi Masa Depan Bangsa", Temu Budaya 86, Teater Tertutup Tim (16-18 October 1986)." In *Pembebasan Budaya-Budaya Kita*, edited by Agus R. Sarjono, 296-312. Jakarta: Gramedia, 1999.

- Manca, L. *Sumbawa Pada Masa Lalu (Suatu Tinjauan Sejarah)*. Surabaya: Penerbit Rinta, 1984.
- Manuaba, P. "Budaya Daerah Dan Jati Diri Bangsa: Pemberdayaan Cerita Rakyat Dalam Memasuki Otonomi Daerah Dan Globalisasi." *Masyarakat Kebudayaan dan Politik* XII, no. 4 (1999): 57-66.
- Nichols, J. "Cultural Pluralism and the Multicultural Curriculum: Ethical Issues and English Language Textbooks in Canada." In *Language and Culture in Multilingual Societies: Viewpoints and Visions*, edited by M.L. Tickoo, 112-21. Singapura: SEAMEO-RELC, 1995.
- Nurul, Hidayah, Ferdian A.S. Marvy, and Kusuma N. Binaridha. "Halal Tourism in Indonesia: Capturing the Properness of Halal Tourism in West Nusa Tenggara." In *International Conference on Contemporary Social and Political Affair (ICoCSPA)*, [www.academia.edu/35563211/Halal Tourism in Indonesia Capturing the Properness of Halal Tourism in West Nusa Tenggara](http://www.academia.edu/35563211/Halal_Tourism_in_Indonesia_Capturing_the_Properness_of_Halal_Tourism_in_West_Nusa_Tenggara): Elsevier Ltd, 2012.
- Pabottinggi, M. "Kebudayaan Dan Otosentrisitas", Diskusi Bulanan Terbuka, Teater Arena Tim (February 1994)." In *Pembebasan Budaya-Budaya Kita*, edited by Agus R. Sarjono, 135-44. Jakarta: Gramedia, 1999.
- Rais, MA. "Kekuasaan Dan Kebudayaan, Taman Ismail Marzuki (10 November 1998)." In *Pembebasan Budaya-Budaya Kita*, edited by Agus R. Sarjono, 308-12. Jakarta: Gramedia, 1999.
- Risager, K. "Language Teaching and the Process of European Integration." In *Language Learning in Intercultural Perspective: Approaches through Drama and Ethnography*, edited by M. Byram and M. Fleming, 242-54. Cambridge UK: Cambridge University Press, 1998.
- Rungan. "Dr. Ir. Kaharuddi Karim, M.Sc.: Dinamika Orang Sumbawa Luar Biasa." *Rungan*, 2013, 16-17.
- . "LATS Terus Berproses Secara Evolutif." *Rungan* 2013, 28-29.
- . "Mustakim Biawan: Marwah Budaya Kita Sudah Tidak Punya Ruang Lagi." *Rungan*, 2013, 14-15.
- . "Perjalanan Budaya Manusia Sumbawa." *Rungan*, 2013, 8-12.

- . "Rakyat Bertanya Sultan Menjawab." *Rungan*, 2013, 30-31.
- Supriadi, D. "Restructuring the Schoolbook Provision System in Indonesia: Some Recent Initiatives." *Educational Policy Analysis Archives* 7, no. 7 (1999).
- Tamatea, L. "Indonesian Language Education and the Limitation of Tolerance." In *World of Learning Globalisation and Multicultural Education*, edited by M. Singh, 169-85. Australia: Common Group Publishing, 2002.
- Yusuf, M. Jafar, Syamsul Ismain, Muhammad Yakub, and Johan Wahyudi. *Pasatotang Tananang Boat Iwet Mate Telas Tau Samawa*. Kabupaten Sumbawa Barat: LATS Anorawi, 2016.
- Zulkarnain, A. *Kepemimpinan Dalam Adat Dan Rappang Tana Sumbawa*. Yogyakarta: Ombak, 2011.
- . *Tradisi Dan Adat Istiadat Sumbawa Provinsi Nusa Tenggara Barat (Studi Empirik Mengamati Folklore Masyarakat Sumbawa)*. Sumbawa Besar: Pajenang, 2010.