Religious Culture: Internalization of Local Wisdom and Halal Values in Setanggor

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Abstract

The phenomenon of religious culture is an important local wisdom tradition in the life of the Setanggor village community. This tourist destination in Setanggor Village is becoming a trending study, because of the skills of its managers in internalizing halal values in culture, tradition, and local wisdom packaged in tourist attractions. This study intends to describe the implementation of religious culture in tourism activities in Setanggor village, and explain the internalization of local wisdom and halal values in Setanggor village. Qualitative research was chosen as the type of research used in this study with a phenomenological approach. Data analysis was carried out in this study using the phenomenological data analysis method. The technique of validating the data in this research uses triangulation of data, observers, theories, and triangulation of data collection methods. The results of the research show that the village of Setanggor has implemented innovations regarding the integration and internalization of the concept of halal values in Islam into tourism village activities, culture, local wisdom, traditions, customs, resource characteristics and uniqueness possessed by the village of Setanggor. Halal values in religious culture and local wisdom in Setanggor village can be found in several tourism activities, namely pilgrimages to the tombs of Setanggor village elders, yasinan, ngurisan,
reading lontar, gendang beleq, nyongkolan, roah kembian, roah, and rahman womb day. The internalization process does not violate Islamic rules. It has also proven that Islamic teachings are not rigid, the practice of religious culture and local wisdom in Setanggor is empirical evidence from the humanist aspect of socio-cultural life.

**Keywords:** Culture; local wisdom, halal values, and tourist villages.

**Introduction**

Islam theologically is a system of values and teachings that are divine and transcendent (Riyadi, 2020). Meanwhile, from the sociological aspect, Islam is a phenomenon of civilization, culture, and social reality in human life. The dialectic of Islam with the realities of life is a reality that has continued to accompany this religion throughout its history (Kasim et al., 2019). Since the beginning of its birth, Islam grew and developed in a condition that is bound and related to culture. Religious culture in Islam has a significant role in delivering actual development so that it arrives at a civilization that is recognized by the world globally (Sholehuddin et al., 2021).

Internalization and acculturation of local wisdom in historical trajectories have made Islam inseparable from the aspect of locality, ranging from Arabic, Persian, Turkish, and Indian to Malay cultures. Each with its characteristics, but at the same time reflects the values of monotheism as a unity as a common thread that firmly binds one another (Nurhamzah et al., 2018). Islamic history is diverse but this one is the translation of universal Islam into the reality of human life (Boulaouali, 2021).

The relationship between Islam as a religion with local wisdom and religious culture is very clear in the study of anthropology and the sociology of religion (Fitri 2012; Hannan 2017; Huda and Khasanah 2019; Widiawati and Fitriyani 2020; Rustandi et al. 2020). In this perspective, it is believed that religion is the embodiment of a cultural system. Based on this theory, Islam as a heavenly religion is considered to be the embodiment of the cultural system of a Muslim society. This thesis is then developed on aspects of Islamic teachings, including the legal aspects. Anthropologist and sociologist’s approach Islamic law as an institution of Muslim culture. In the current
context, legal studies with sociological and anthropological approaches have been developed by Islamic jurists who are concerned with the fate of Sharia. In their view, if Sharia is not approached socio-historically, then what happens is the standardization of sharia norms which are dynamic and accommodate changes in society.

Islam as a great religion, culture, and civilization of the world has entered Indonesia since the beginning of the 7th century and continues to grow until now (Widjaja, 2021). He has contributed to the cultural diversity of the archipelago. Islam is not only present in the great tradition, it also enriches plurality with the Islamization of culture and the indigenization of Islam, which in turn gives birth to many little traditions of Islam (Maimun, 2017). The various colors of Islam from Aceh, Malay, Javanese, Sundanese, Sasak, Bugis, and others have given certain shades of diversity, which as a result can have an ambiguous face. Ambiguity or also called ambivalence is a function of religion that has been generally accepted from a sociological point of view (Zuhdi 2012).

Religious culture is an important local wisdom tradition in the life of society (Pajarianto et al., 2022), such as the Sasak tribe and the Setanggor village community. This tourist destination, which is located in Setanggor Village, West Praya Subdistrict, Central Lombok Regency is currently “on the rise” and is becoming a favorite for tourists. Setanggor Village with its religious tourism concept that utilizes the natural potential of the countryside is the main attraction to attract domestic and foreign tourists.

The phenomenon of religious tourism in Setanggor village, which was initiated in September 2016, was not built with luxury landmarks like a tourism area that provides skyscraper hotels. This tourist destination offers a beautiful panoramic view of the countryside as well as the traditional culture and cuisine of the Sasak people on the island of Lombok. One of the strengths of Setanggor Village is culture because the core business of tourist villages is culture.

Religious culture in the village of Setanggor through the acculturation of local wisdom and halal values in the tourist village, hereinafter known as the halal tourism village of Setanggor. Halal values that already exist in Setanggor village can be seen from the lively activities that lead to the development of
halal value-based tourism. Conceptually, the basic principles of halal value-based tourism in the village of Setanggor position the village community as the main actor in tourism, and make religious culture the core attraction of this tourist destination.

The phenomenon of halal tourism villages is becoming a trend in the current study of Islamic economics (Ningrum, Hendradewi, and Marzwan 2019; Adinugraha et al. 2020; Prama and Zamaya 2021; Rasyifa et al. 2021). Setanggor Village in tourism activities always preserves halal values and maintains religious cultural assets, so in-depth research is needed regarding how to implement religious culture in tourism activities in Setanggor village? And how is the acculturation of local wisdom and halal values in Setanggor village?

Several previous studies related to the focus of this research include research by Amir et al who found that the potential of Tourism Villages in Central Lombok Regency is in the form of natural, cultural, and artificial attractions or the creativity of rural communities (Amir, Sukarno, and Rahmawati 2020). Setanggor Village has various tourist attractions that can be enjoyed by the community, especially art and cultural activities (Jumaidin and Maisarah 2022). The results of this study are supported by Hendri’s findings in his research which states that the Setanggor halal tourism village has advantages in religious cultural tourism and has implemented halal values in its tourism activities although it is not perfect (Adinugraha et al. 2020). Hendri also explained that one of the main actors in tourism is the millennial youth (Adinugraha et al. 2022). In addition to the role of youth, citizen participation in tourism development becomes social capital (Desa et al. 2020). The success of Setanggor village in creating new economic activities packaged into a Halal Tourism Village can contribute to creating alternative jobs for the community, such as local transportation (cidomo) and local weaving (Utami 2020). Empirical evidence of local wisdom in Setanggor village can be accommodated in the activities of the surrounding community in local weaving business production activities. The design of the Setanggor area uses the character of buildings and arrangements with local characteristics and becomes its attraction and uniqueness in the development of tourism development (Saptaningtyas et al. 2022).
Based on these phenomena and descriptions, this research is very useful for scientific developments in the field of tourism that upholds religious culture as the main product of its tourism destinations.

**Methods**

Qualitative research was chosen as the type of research used in this study (Arredondo et al., 2022). The selection of qualitative research is due to several factors that are prioritized in terms of elaborating and explaining the phenomenon of religious culture through the internalization of local wisdom and halal values in Setanggor village.

The phenomenological approach is used in conducting this research. This is based on the interest of researchers to study more deeply the phenomenon of religious culture through the internalization of local wisdom and halal values in Setanggor village. Through this phenomenological approach, researchers can make it possible to reveal the practice and implementation of religious culture through the internalization of local wisdom and halal values in Setanggor village.

This research uses a phenomenological approach with a constructivist paradigm. The constructivist paradigm intends to see from the point of view of social science as a systematic analysis of socially meaningful full action through direct and detailed observations of social actors in normal or natural everyday life, to be able to understand and describe the process of social actors concerned creating and maintain or manage their social world.

The research location is in Setanggor Village, West Praya District, Central Lombok Regency, West Nusa Tenggara (NTB) Province, Republic of Indonesia, Zip Code 83572. This research was conducted from April to July 2022.

The process of qualitative research with a phenomenological approach is divided into three stages, namely the orientation or description stage, reduction or focus stage, and the selection stage (Cresswell & Creswell, 2018).

The validity of the research data was tested by conducting a data test to avoid using invalid data in this study. Data analysis was carried out in this
study using the phenomenological data analysis method (Cresswell & Creswell, 2018).

In this study, the data analysis technique used was data analysis phenomenology, which prioritized data analysis through the phenomena experienced by key informants about religious culture through the internalization of local wisdom and halal values in Setanggor village. Researchers conducted in-depth observations to examine the data obtained from the results of the study by observing the phenomena that occurred to the informants by applying several data collection techniques of observation, interviews, and documentation. Data validity technique of this research used data triangulation, observer triangulation, theory triangulation, and data collection method triangulation (Miles & Huberman, 1994).

**Results**

The results of this phenomenological research show that halal tourism in Setanggor village is an implementation or embodiment of ideas or innovations about integration between tourist villages, culture, local wisdom, traditions, customs, resource characteristics, and uniqueness possessed by Setanggor village.

The majority of the existence of halal tourism villages in Indonesia starts from religious tourism attractions (El-Gohary 2016; Bunakov 2019; Moshin 2020; Purnama, Zirmansyah, and Fitriyana 2021). The majority of the people of Setanggor are Sasak and Muslim. Halal values in culture, local wisdom, traditions, and customs through the packaging of tourism activities are one of the implementations of Islamic teachings because theoretically halal means permissible and good (Qardhawi, 2001).

Based on some of the literature and theories that have been described and based on research findings in the field, it can be seen that the implementation of the halal tourism village program is based on internalization between tourist villages, sharia tourism, and local wisdom, culture, traditions, customs, based on empowering local communities based on sharia can be a diversification of sharia tourism products/services in Setanggor village.
Internalization of halal values in Setanggor village is the implementation of the embodiment of the nuances of religiosity through culture, tradition, and local wisdom which are included in the mu’amalah aspect as the embodiment of aspects of socio-cultural and socio-economic life based on sharia principles.

Based on the results of observations and interviews as well as research findings that have been elaborated with various related theories, the researcher can conclude that the traditional Sasak traditions and local wisdom of Setanggor Lombok village which are packaged in halal tourism attractions have many parallels with Islamic teachings or do not conflict with Islamic teachings.

**Literature Review**

The literature review in this research represents the theoretical core of religious culture through internalization of local wisdom and halal values in Setanggor village. The following describes a literature review related to the focus of this research to gain an understanding of research and debates relevant to the topic of religious culture through the internalization of local wisdom and halal values in Setanggor village.

The role of tourism awareness groups in efforts to develop halal tourism activities in villages is to implement innovative halal tourism attraction programs (Assidiq, Hermanto, and Rinuastuti 2021). The results of this study are in line with the findings of Amir et al.’s (2020) research which stated that the potential in Setanggor is culture and natural attractions.
Setanggor Village should always explore the potential of tourist destinations, such as art, culture, tradition, and local wisdom. Because one thing that strengthens the competitiveness of tourist villages is the cultural potential that exists in Setanggor (Taqiuddin and Yakub 2021; Jumaidin and Maisarah 2022).

The development of halal tourism in the village of Setanggor in Hendri’s dissertation is an integration between community-based tourism and halal-based tourism (Adinugraha 2020). Setanggor Village is a halal tourist destination that has a halal brand, so he must pay attention to halal values. It was found that Setanggor Village has implemented halal values in its tourism activities although it is not perfect, the main advantage is that it remains in a religious culture that is packaged into halal tourism products in rural areas (Adinugraha et al. 2020).

Local wisdom in Setanggor village can be found in the use of local transportation (cidomo) and the making of Lombok’s original weaving (Utami 2020). In addition, there is a building design that has the local characteristics of the Lombok people (Saptaningtyas et al. 2022).

The development of tourism diversification in rural areas has proven to have a positive impact on the economic, cultural, environmental, and social sectors (Adinugraha, Sartika, and Isthika 2018).

Discussion
Setanggor and its Tradition History

According to the original Sasak language, Setanggor comes from the word “Tanggor” which means “bequih” or “to call” the naming of Setanggor Village based on the results of deliberations of Community Leaders, Religion, Customs, and all elements of the Keliang hamlet apparatus at that time. Giving the name Setanggor as the name of the village contains the meaning and meaning that “from their homeland they will call” the leaders/government to come to improve the lives of their people, calling in the sense that all components of the community of Setanggor Village have come the time to improve their lives so that they are better, more advanced, prosperous,
prosperous, just and safe in the life of society, nation, and state by adhering to the values of Pancasila and the 1945 Constitution.

Based on the geographical location of the Setanggor Village, West Praya District, which is in the administrative area of the Central Lombok Regency Government with an area of 676. Ha consists of 14 Hamlet areas. The distance from Setanggor Village to the District City is 2.5 Km, the distance to the Regency Capital is 10 Km, and the distance from the Capital to the Province is 35 Km (Saptaningtyas et al., 2022).

Setanggor Village is an Art and Cultural Tourism Village with the construction of a Sanggar Building, Gong Drama Arts and Gendang Belek Mertak Mie, as a training and performance place for Dance Arts and the Art of Reading Lontar Manuscripts (Writing Tekeppan), which are served to tourist guests, both domestic and foreign guests. originating from overseas ties, all of these activities are displayed in the form of ceremonial performance attractions.

In addition to the Art and Culture Studio Building, there is also a Village Economic Center building, as a central point facility for village tourism activities by displaying the superior production results of the village community, such as the results of weaving craft skills (Inkra) and other community creative skills.

With the declaration of Setanggor Village as an art and cultural tourism village, this village continues to improve and make preparations, especially those related to environmental road facilities, environmental cleanliness, beauty and security, and order and village hospitality, especially in the tourist attraction environment as a place for guests to visit. upcoming tours to visit the Setanggor Village area.

With the appointment of Setanggor Village as an art and cultural tourism village, it certainly contains the intent and purpose to be able to contribute to the income and welfare of the community as a whole, because the village tourism destination itself is not only for the needs and benefits of certain parties, but to meet the needs of income and income. The welfare of the village community. Village communities should not just be spectators, the community is expected to play an active role as tourism actors directly by opening a business that will provide for the needs and needs of guests who will
come to visit the village. The business is in the form of opening stalls as a place to sell Sasak food ingredients that are still natural, such as Ambon Kolup, and Puntik Kolup. Corn Colup, Pelecing Kangkung, Pecel, Serebuk, Tupat, Tackle, Jaje Abuk, Banget, Renggi Opak. Natural fruits such as: Puntik Mansak, and Dragon Fruit. Paok Mansak, Kelende Beak, Kelende Kuning, Endes, Cucumber Odak, and other fruits that are still natural (Mahardika & Indrawati, 2021).

The Setanggor Village area is an art and cultural tourism village, the community is expected to understand and be aware of its benefits, therefore this is where the duties and functions of the participation of the Tourism Awareness Group (PODARWIS) can provide understanding and awareness to the community about this tourist village, POKDARWIS actively explains the goals and benefits and advantages of village communities, POKDARWIS as a group that will provide direct counseling to village communities, so that village communities understand and are aware of the existence of village tourism with the target of tourism objects in the Setanggor Village area (Assidiq et al., 2021).

The forms of the destinations as the object of the art and cultural tourism village of Setanggor Village are as follows: Dramatic Art of Gong and Gendang Belek such as the Old Gong which has sacred values as evidence of the relics of the ancestors since ancient times; The art of reading Lontar Manuscripts (Writing Takepan), such as lontar manuscripts from Jati Suare, Rengganis, Bangbari, Prudaksine, Labangkare, Puspe Kerme, Juwarsah, Bidag Sekar, Langit Gite, Hikayat Nabi, Guritan Gagag, Indar Jaye and other lontar writings. The art of reading lontar manuscripts (Writing Tekap) is read by chanting songs such as the Semarang Dane, Kumambang, Dang-dang Genis, Senom, Pangkur, Ginanti and other songs; The art of reading books with Islamic nuances is like reading the Qur’an. Berzanji, Zikir Zaman, and Hiziban are performed in places of worship or open places such as fields, rice fields, and others; Visiting and Pilgrimage to one of the sites, namely the Gunung Mertak Mie Tomb, which has a sacred value to carry out Religious Ritualization activities using Zikr and Praying to Allah SWT the Almighty God. Mertak Mie’s tomb which is located at the top of Mount Mertak Mie is a Nature Tourism in the Setanggor Village area; Weaving Craft Group (Inkra), which is a group of housewives in the village area, most of which 80% have
weaving skills and crafts scattered in the village area with typical Sasak woven motifs such as Subanale, Kemalo, Yeast Even, Flower Komak, Square, Star, Keker, Ketujur, and other motifs; The Cattle Farmer Group, which is the destination of this cattle group, is in the Setanggor Village area and especially in the Pondok Rejeng Hamlet area, namely the Tunas Maju Cattle group: with processing activities for making biogas, bio urine and processing organic fertilizer (compost) as non-chemical natural fertilizer.

Until now, Setanggor Village has undergone many changes in progress from various aspects of community life, in terms of population conditions, government, road infrastructure, agriculture, and other public facilities.

Such are the forms of tourist village destinations that must be carried out as an effort to realize Setanggor Village as an art and cultural tourism village by the tourism assets mentioned above which must be maintained and preserved as potential natural wealth and belong to the people of Setanggor Village (Setanggor Village Government 2022).

Setanggor halal tourism village is only five kilometers from Lombok International Airport. Setanggor halal tourism village has strategic potential to welcome guests to come with a myriad of other tours/attractions that are served. And religious/halal tourism utilizes rural nature and local wisdom that presents a thousand uniqueness and privileges (Jadesta 2022).

Residents or residents of the village of Setanggor Sasak ethnicity. The location of this village is in the middle of the island of Lombok. The life of Setanggor village community always helps each other in various social affairs, such as helping each other in agriculture, building mosques, and houses, cleaning the village environment, building cattle pens, and so on. For the associations that become the forum for the community in Setanggor village, namely the Karang Taruna association, Village Community Community Institution (LKMD), Farmers Group (POKTAN) and the Mosque Youth Association (IRM) in each hamlet in Setanggor village.

Other community social activities in Setanggor village, include recitations, TPA, reading lontar, community service, siskamling, disaster preparedness cadets, posyandu, PKK, RT social gathering, tourism awareness groups (Pokdarwis), livestock groups, and others. The people of Setanggor
Village still uphold the attitude of harmony, cooperation, togetherness, and concern (Adinugraha et al., 2020).

Socio-cultural and socio-religious influences on the formation of Setanggor village can be seen in the habits of the Setanggor people who always preserve the customs, traditions, and cultural heritage of the Poro sepuh Lombok, especially the Islamic culture of the Sasak tribe. The behavior of the Sasak culture of the Setanggor community is reflected in their daily lives, for example, the behavior of the people who are humane and uphold Islamic sharia values, such as the custom of receiving guests and visiting guests, the habit of politeness in behavior and speech, the custom of dressing that is closed and dominated by a touch woven fabrics, the custom of deliberation at each village merti, traditional art performances full of philosophical values, and so on (Muaini 2018).

Utilization of the potential of local wisdom, culture, customs, and the friendliness of the Setanggor village community as capital or a source of tourist attractions makes this village very potential to develop its village as halal tourism in the countryside. In addition, the simultaneous support of stakeholders for the Setanggor village community which has a lot of tourism potential is an important capital in the development of halal tourism villages in rural areas. The sources of community livelihood in Setanggor Village are spread across several sectors, namely tourism, agriculture, plantation, animal husbandry, fisheries, and the home industry or Micro, Small, and Medium Enterprises.

Dialectic of Religious Culture and Local Wisdom

The diversity of culture and ethnicity is an attraction for the world to visit Indonesia (Sawitri & Wiratmaja, 2021). The diversity of cultures and ethnicities is the uniqueness and strength of our nation. It is maintained and lasts from generation to generation and becomes the identity of the Indonesian nation and state. The culture of the Indonesian nation is placed as wisdom because it is based on noble values, norms, attitudes, and behavior (Parera & Marzuki, 2020). For the Muslim community, the noble values, norms, attitudes, and behaviors that underlie their culture certainly cannot be separated from the values, principles, and norms of Islamic teachings that they
profess. History proves that the culture in Lombok cannot be separated from the norms and values of Islamic teachings, and the awareness of the Sasak people as personal and social beings can also be seen from their ethical morals.

Religious culture in the context of this research is the civilizing of Islamic values in society, where this culture is adapted to the religion adopted by most people. In principle, the Indonesian people are religious, namely people who have religious awareness. Almost all Indonesian people believe in the existence of God Almighty who created humans and the universe. In strengthening this belief, people have different ways of expressing it, one of which is through culture. Religion become guidelines for behavior by divine rules to achieve prosperity and happiness in life in the world and hereafter (Saat, 2016).

The concept of religion contains various elements such as beliefs, rituals, ceremonies, attitudes and behavior patterns, as well as the thoughts and feelings of its adherents. Various activities such as praying, prostrating, offering, sacrificing, slametan, eating together, dancing, and singing, procession, performing holy drama, fasting, meditating, meditating, chanting mantras, practicing magic, believing in spirits (occult), providing offerings and so on, are part of religious activities (Zamhari et al., 2021). This activity is what makes a belief into a religion.

Local wisdom is the positive behavior of humans when interacting with nature and their local environment that comes from their religious traditional values, ancestral advice or local culture, which is naturally built in communities to adapt to their local environment (Pajarianto et al., 2022). Meanwhile, another definition of local wisdom is the community’s efforts to conserve resources that can be used continuously to feed the community and maintain environmental balance (Chinwong et al., 2021). Conceptually, local wisdom is part of the culture.

Local wisdom is essentially basic knowledge obtained from living in balance with nature. This is related to the culture in society that is accumulated and inherited. This wisdom can be both abstract and concrete, but the important characteristic is that it comes from experience or truth gained from life. The wisdom of real experience integrates body, spirit, and environment. This emphasizes the community’s respect for elders or ancestors.
and their life experiences (Mahfud, 2017), as seen in the religious culture in Setanggor village.

Belief in Allah and culture passed down from generation to generation give rise to a religious culture that is part of the local wisdom of a region. This religious culture is a form of respect for Allah and the ancestors who have been role models from generation to generation so that they become the identity of the community.

There are two major views regarding the relationship between culture and religion. The first view is that culture is part of religion; while the second view states that religion is part of culture (Abdulla, 2018). The first view, cannot be understood by those who try to explain all phenomena that concern human life cognitively. On the other hand, the second view is unacceptable for those who believe that human life is the realization of revelation that does not require understanding (Karami, 2018).

Culture and religion in Geertz’s view (2013) are religion as a cultural system. In his view, culture is a pattern of behavior consisting of a series of rules, guidelines, and instructions that humans use to regulate their behavior. Thus, culture can be interpreted from the organization of meanings that are enshrined in symbols related to human expression. Then understanding religion not only as a set of values outside of humans but also a system of knowledge and a system of symbols that allows meaning to occur. Where in general, culture based on religion is the meaning or expression of humans in their belief in God Almighty (Sartika, Adinugraha, and Kinasih 2018).

Halal Values in Religious Culture and Local Wisdom in Setanggor Village

Based on the history of the emergence of the term halal in the tourist village of Setanggor as previously explained, it is not surprising that the religious cultures carried out are cultures based on Islamic values and halal values. The religious culture that has been adopted into local wisdom for the community that has been packaged in halal tourism destination products in Setanggor village are as follows:

*Ritual tourism: pilgrimage to the tomb of the village elder of Setanggor*
One of the religious activities that are still actual in religions in Indonesia, of which is a pilgrimage. Pilgrimage is one of the complements in the religious activities of the Indonesian nation. Pilgrimage is an important thing in their religion, especially for Muslims, although it is not primary. Pilgrimage itself in Islam is done by visiting holy tombs or sacred places with the motivation, among others, to obtain supernatural help and thank or express gratitude to Allah SWT (Alfian 2014).

The pilgrimage to the graves of the elders in the village of Setanggor has been going on for a long time, this is a form of the tradition of the Setanggor Muslim community which still exists today. Mertakmi’s tomb which is located in Setanggor Village is one of the tombs visited by Muslim pilgrims who are packaged as ritual tours.

Ritual tourism in the village of Setanggor is carried out by making a pilgrimage to the Mertakmi Tomb which is a sacred tomb. There is a tree house provided for those who like to take pictures. Then there is an art and culture tour in the studio, then a weaving tour looking at the weaving process.

**Yasinan**

Yasinan is reading Surah Yasin together to commemorate the death of someone to pray for the deceased to receive forgiveness and mercy from Allah SWT. This activity is carried out at the homes of residents of the village of Setanggor in turn, the yasinan is held every Friday night and the purpose of this yasinan is to pray for goodness.

**Ngurisan culture of the Setanggor village community**

The term Ngurisan, is the procession of the baby’s hair-cutting event for the first time. Usually done during Islamic holidays such as Lebaran, Maulid, or events that are deliberately made specifically for the celebration. The “Ngurisan” tradition is a tradition that has long been carried out by the Sasak people. In each region, the tradition of ngurisan is different, especially in the process.

The “ngurisan” culture in the coral crocodile village has been going on for a long time in the village of Setanggor. This ngurisan is a form of gratitude for having been given healthy offspring and marking that the child is entering the age of a toddler. The age that can be done is from 1 week of age, one month to under one year of age. The ceremony can be performed in a mosque,
prayer room, or family home. Usually, ngurisan activities are carried out on big days such as Maulid, Eid al-Fitr, Eid al-Adha, Isra Mi’raj, and others.

The ngurisan culture also contains halal values and the values of a good life for the community. Among them are religious values which are reflected in the high gratitude of the community for the power and greatness of God. Gratitude has been given offspring, gratitude has been given a healthy child and gratitude has been given sustenance. Then there are also social values that are reflected in the sense of community togetherness to help each other make the event a success, then help each other and respect each other. This ngurisan culture is still always maintained and preserved in the village of Setanggor.

**Lontar: The tradition of reading ancient manuscripts in the village of Setanggor**

The word lontar itself comes from the Javanese language, namely “rountal”. The word “roun” means leaf and “tal” means Siwalan tree, which is a kind of palm tree. If in Java it is called “rountal”, then in Lombok itself it is called “lontar”. The choice of lontar itself is not arbitrarily choosing words without meaning. Philosophically, it is said to be lontar because there is an element of throwing. Lontar sheets of then clamped with wood. The meaning of this clamping process is that after the contents are captured, the contents of the papyrus are understood, internalized, and stored in the heart and mind. It is also termed “duntal” which means the insertion of meaning within us. In addition, in the takepan of the lontar script there is a thread that is used to tie the lontar script so that it becomes a clothespin. The thread used to tie the takepan is selected fine thread. Philosophically, this fine thread means the binding nature of the subtle inner connection which is filled by the attributes of Allah, namely ar-rahman and ar-rahim. In addition, the fine thread is also a symbol of the smooth relationship between one person and another.

In the village of Setanggor, if someone wants to open a lontar, it must be done with a ritual, the goal is to respect the owner of the lontar manuscript. Different events and different manuscripts are read lontar. As in the tradition of mass killings, the texts of Jatiswara and Pospekarme are usually read. These two scripts were also read during the events of roah berugaq, ngayu-ayu, pango bale, roah pare, and nyongkolan. A unique thing happens when in the middle of reading the lontar manuscript, the reader of the lontar is usually on
a certain word that means fire or contains an element of danger, then the word in the lontar manuscript is brought together with fire dipped in water. The goal is that words that contain elements of danger do not occur. The people of Setanggor village are still preserving the tradition of reading the Lontar script on important events.

Reading lontar (reading religious manuscripts typical of the Sasak tribe) is an activity to tell the saga of Islam in the past using the Sasak language. The halal values of “memaos lontar” are a call to humans to be devoted to Allah and follow the sunnah of His Messenger to get inner happiness and be born both in the world and in the hereafter through this wasilah tradition (Kariadi and Suprapto 2018).

Gendang beleq: Traditional music of the village of Setanggor Lombok

Gendang Beleq is a group of drummers consisting of a dozen personnel who often appear as entertainers during celebrations such as accompaniment of the nyongkolan tradition, circumcision and other traditional activities in the village of Setanggor.

The Beleq drum has shifted its function, which was once used to welcome war troops, now it is used as music to welcome guests, to cultural events.

Gendang Beleq, apart from having philosophical values, is also sacred by the Sasak people, including the people of the village of Setanggor. The Beleq drum has the value of beauty, perseverance, patience, wisdom, thoroughness, and heroism. These values are always expected to unite the hearts of the Sasak people in Setanggor village.

Nyongkolan: Sacred tradition of wedding rituals in Setanggor

Nyongkolan is part of the custom in the wedding procession in the village of Setanggor and the people of Lombok in general, where the groom walks accompanied by his relatives and family to the bride’s house wearing traditional clothes and in a procession. During their journey, they are accompanied by traditional Sasak music groups, namely gamelan and Gendang Beleq. They also brought fruits, vegetables, and other gardens produce to be
handed over to the bride’s family. This tradition aims to introduce the two brides as a new couple who are syar’i to the surrounding community.

**Roah kembian: The tradition of welcoming the Ramadan of the Setanggor people**

Roah Kebian is a term that is already popular and commonly used by the people of the village of Setanggor, the halal value in this term shows gratitude for the congregation for being reunited with the noble month to carry out one of the pillars of Islam, namely fasting in the month of Ramadan.

This tradition is carried out one month before the month of Ramadan (the month of Sha’ban) or this tradition is carried out before the entry of the night of the 1st of Ramadan, when people bring food to the mosque to be eaten together.

The Roah Kebian tradition is still well-maintained in the village of Setanggor, the people of the village of Setanggor have preserved this tradition because apart from welcoming the holy month of Ramadan, other halal values are a gathering place for congregations, between the old, and young and children. They gather in the mosque to dhikr and pray to express gratitude for being reunited with the glorious month of Ramadan.

**Roah: A form of gratitude and preparation before slaughtering sacrificial animals**

Ahead of the Eid al-Adha celebration, the people in Setanggor village carry out the “roah” tradition as a form of gratitude to the creator. This tradition is carried out at the Setanggor Village Mosque, the roah tradition is carried out by male congregations by holding remembrance and prayer with a “dulang” meal served. The typical food of roah is chicken or egg opor, yellow rice or what is commonly called “nasi Rasul”. Although the tradition of roah after the Eid al-Adha prayer has begun to be abandoned by many people, this tradition is still maintained by the people of Setanggor Village. This tradition is usually also combined with a circumcision event if there is a new baby born in the village of Setanggor. After praying, the male congregation will immediately eat the dishes that have been served on the tray. The implementation of roah is also intended as energy for men who will soon cut the sacrificial meat.
Halal values in the roah tradition are carried out as a form of gratitude for God’s gift, how people bring a banquet in the form of a “dulang”.

Rahman Rahim Day: A mix of culture and religious traditions in Central Lombok

In addition, the Islamic culture and traditions of the Setanggor village community can be found on the night of Nuzulul Qur’an, the community makes Jojor lamps (torches) as well as lights them on the night of Lailatul Qadar, Medulang (eats together) on the night of Nuzulul Qur’an, the culture of reading the Qur’an ‘an in the traditional house of the Sasak people or in the middle of a stretch of rice fields, reading lontar manuscripts, roah kebian. The annual event in Central Lombok is Rahman Rahim Day 10 Muharam, Central Lombok’s birthday every 15 October.

Rahman Rahim Day was also carried out by providing donations to orphans and poor people. Halal values in Rahman Rahim Day are certainly very relevant to Islamic teachings because all Muslims are obliged to make orphans happy, these values are by the command of the Prophet Muhammad that “orphans are like my two inseparable fingers”.

Internalization of Religious Culture and Local Wisdom in Rural Tourism

A tourist village is a rural area that has a unique and distinctive attraction (both in the form of physical attractiveness/uniqueness of the rural natural environment and social and cultural life of the community), which is managed and packaged naturally and attractively by developing tourism support facilities in an environmentally friendly environment, harmonious and well-planned management (Chiodo et al., 2019). The rural attraction can drive tourist visits to the village, as well as grow tourism economic activities that improve the welfare and empowerment of the local community (Tussyadiah, 2020). Meanwhile, what is meant by a tourist village according to the people’s core tourism is a rural area that offers an overall atmosphere that reflects the authenticity of the countryside both from socio-economic life, socio-culture, customs, daily life, has a typical village architecture and spatial structure, or activities. a unique and attractive economy and has the potential to develop various components of tourism, for example, attractions, accommodation, food and beverages, and other tourist needs (Shafiee et al., 2021). The tourist
village in the context of rural tourism can be referred to as a tourism asset based on rural potential with all its uniqueness and attractiveness that can be empowered and developed as a tourism product to attract tourist visits to the village location.

Halal tourism village is a thought or idea about internalization between tourist villages, sharia tourism, and local wisdom, culture, traditions, customs, resource characteristics, and uniqueness possessed by certain villages. The development of a halal tourism village is very strategic considering that its development is based on nature, local wisdom, and local human resources. The relationship of local wisdom in the tourism sector is an activity carried out by local communities to answer various problems in meeting the needs of people’s lives (Adinugraha et al., 2020).

A concrete example of the implementation of internalization of religious culture, local wisdom, and halal values in tourist villages can be seen in Setanggor Village which was pioneered by Ida Wahyuni, this woman has made Setanggor a Halal Tourism Village in Lombok. Located only five kilometers from Lombok International Airport, Setanggor Village in West Praya District, Central Lombok Regency, West Nusa Tenggara Province (NTB) has strategic potential to welcome tourists who come with a myriad of tours offered. In pioneering this tourist village, Ida rejected all forms of usury. He prefers to build slowly rather than take a loan with the concept of usury. He took out Rp 20 million for the construction of the facility from his treasury. Its mission is simple, to build awareness of the surrounding community about the potential of their village.

Since the beginning, Ida has designed a halal tourism village branding for this Setanggor village. The reason is that a bad image is often thrown at the residents of Setanggor due to some negative activities. Because in the past this area was known as Texas because many were selling palm wine, but Alhamdulillah now it is closed. The concept of the Setanggor halal tourism village is unique and complete when compared to existing tourist villages. It is noted that 14 hamlets in this village offer each tourism concept which is packaged in some tour packages. Starting from cultural tourism, educational tourism, agribusiness tourism, culinary tourism, social tourism, and religious tourism. Religious tourism in the packaging of a halal tourism village is very
interesting, where visitors can recite the holy verses of the Qur'an in the middle of a green expanse of rice fields in Setanggor Barat I Hamlet, Setanggor. Recitation tourism in the middle of the rice fields provides a new experience for every tourist who comes. This is also in line with the “Magrib Koran” program initiated by the Governor of NTB TGH Muhammad Zainul Majdi (Ashdaq et al., 2015).

As described above, this makes the exploration and development of tourist villages to produce quality tourism products that are packaged according to sharia and implemented by local socio-cultural conditions that can be easily accessed because they are supported by adequate infrastructure (Unggul Priyadi et al., 2016).

The concept of a halal tourism village in Setanggor has been formed and implemented, so naturally, the natural beauty and local wisdom in the village will also be able to become a characteristic that adds benefit to the local community and the surrounding community. Therefore, judging from some of the literature and theories that have been presented, the implementation of the halal tourism village program should be based on internalization between tourist villages, sharia tourism, and local wisdom, culture, traditions, customs, resource characteristics and the uniqueness possessed by the village of Setanggor with the basis of local community empowerment based on sharia can be a diversification of sharia tourism products/services in Setanggor village.

The tourism sector has been proven to have a positive contribution to improving the economy of a region or country. Halal tourism village is an implementation of the embodiment of the nuances of religiosity which is included in the mu’amalah aspect as the embodiment of aspects of socio-cultural and socio-economic life based on sharia principles. Tourism practice in the sharia perspective is always based on the realization of goodness or maslahah for the community, both benefits in the world and the hereafter in aggregate and simultaneously. Therefore, the existence of the halal tourism village of Setanggor should be proof of the flexibility of Islamic sharia at the practical level of current lifestyles through the integration of halal and thoyyib values in the tourism sector to support a more blessed regional economy (Adinugraha, Sartika, and Kadarningsih 2018).
Conclusion

This study concludes that religious culture and local wisdom that has been internalized with halal values in Setanggor village is by Islamic teachings. Halal values in religious culture and local wisdom in Setanggor village can be found in several tourism activities, namely pilgrimages to the tombs of Setanggor village elders, yasinan, ngurisan, reading lontar, gendang beleq, nyongkolan, roah kembian, roah, and rahman womb day. The existence of a process of internalizing halal values through religious culture and local wisdom in Setanggor has proven the flexibility of Islamic teachings in the practical level of social community life that upholds local wisdom and culture. Islamic teachings are very relevant in all situations and conditions and are timeless and timeless.

Suggestions and recommendations for this research: this research would be even better if it could photograph all phenomena of religious culture and local wisdom that exist in all halal tourism villages in Indonesia so that the research results can be more generalized and comprehensive because the research object is comprehensive and not partial in one object or location.

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