

MUSLIM FRIENDLY TOUR PACKAGES BASED ON PESANTREN IN LOMBOK FOR MALAYSIAN MARKET

ABSTRACT

Muslim friendly tourism has become a global trend and is one of the factors driving the economy and contributes to the growth of tourism industry. The concept of Muslim-friendly tourism has also garnered considerable interest in recent years, especially in countries with a Muslim majority, such as Malaysia and Indonesia. The island of Lombok is one of Indonesia's major Muslim friendly destination. The island is famous for its beautiful landscapes, underwater, unique culture, and other destination attributes which attract both domestic and international visitors. Lombok, is also home to numerous pesantren that focus on teaching Islamic principles alongside general knowledge, contributing significantly to the religious and social development of the region. Thus, the study aimed to explore Muslim friendly tourism based on pesantren for Malaysian tourists in Lombok and to analyse the feasibility of Pesantren tour as a place of attraction and inclusive of the Muslim-Friendly Tour Packages. A qualitative method was adopted where the data is collected through document research and Semi-structured interviews of representatives of travel agents and 3 founders of selected Pesantren in Lombok. The document research is to identify the information on Muslim Friendly Tourism industries, its packages and services provided for tourists especially in Indonesia. The collected data were analysed using content and thematic analysis. The finding showed that Muslim friendly Tourism tour Package based on Pesantren includes four important criteria which may attract Muslim Malaysian Tourists to Lombok. The criteria cover the product, services and Management, education activities offered, culture and achitecture values and cuisine delight. Charity experience attracted most Malaysians to visit Pesantren. Thus, the study recommended for the Tourism agencies and Indonesian authority to boost the pesantren operators' awareness on their potentiality to support the future growth of Muslim friendly tourism industry in Lombok.

Keywords: Muslim- friendly tourism, Pesantren, Malaysian Market, Island of Lombok, Tourism Industry

INTRODUCTION

Battour (2016) disclosed that Muslim-Friendly Tourism (MFT) is an endeavour to turn tourism experience as a pleasure to Muslim travellers and letting them to perform their religious duties while travelling. MFT has a large share of Muslim in MFT as stated in the global economic report 2017 with the size of the global Islamic Economy Sector being at USD 169 billion. Moslem friendly tourism has become a

global trend and is one of the factors driving the economy and contributes to the growth of the tourism industry. According to Salam Gateway, based on State of the Global Islamic Economy Report 2022 estimates Muslim spend on tourism increased from \$58 billion to \$102 billion in 2021 and it is expected to grow another 50% in 2022 to \$154 billion and reach \$189 billion in 2025(SGIE, 2022).

Indonesia, as the destination with the highest Muslim population, continued to improve facilities and services for Muslim travellers to enhance its global attractiveness. As a result, Indonesia has been awarded as the “Top of Muslim friendly destination” in 2023 and 2024 by Global Muslim Travel Index (GMTI). The combination of a welcoming environment, government support, and infrastructure tailored to Muslim needs has helped Indonesia to remain competitive in the Muslim friendly tourism market. These awards highlight Indonesia's ability to offer a rich, culturally immersive experience for Muslim visitors while respecting and accommodating their religious practices (Mastercard-Crescentrating, 2024).

As a leading muslim friendly destination, Indonesia attracts millions of international visitors each year especially from neighbouring countries in Southeast Asia, China, Australia, and Europe. Malaysia is the primary contributor to foreign tourist visits in 2024. As of August 2024, over 1.45 million tourists from Malaysia have vacationed in Indonesia. Several factors have contributed to this surge, including geographical proximity, cultural similarities, and the enhancement of tourism services and facilities in Indonesia. Moreover, robust connectivity through air and sea routes between the two nations remains a major reason for Malaysia's continued dominance as Indonesia's principal tourism market (Tempo, 2024). As Malaysia is a major source of international tourists to Indonesia, the number of Malaysian visitors to Lombok is also growing significantly. By August 2024, total malaysian visitors to Lombok reached 19.060 visitors and became the top foreign tourist contributor (BPS, 2024).

The island of Lombok, the focus of this study, is one of Indonesia’s major moslem friendly destination. The island is famous for its beautiful landscapes, underwater, unique culture, and other destination attributes which attract both domestic and international visitors.

Thus, the study aimed to explore Muslim friendly tourism based on Pesantren for Malaysian tourists in Lombok and to analyse the feasibility of Pesantren tour as a place of attraction and inclusive of the Muslim-Friendly Tour Packages.

LITERATURE REVIEW

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84 *Muslim Friendly Tourism*

85 The concept of Muslim-friendly tourism has garnered considerable interest in
86 recent years, especially in countries with a Muslim majority, such as Malaysia and
87 Indonesia. Muslim-friendly tourism entails offering services and amenities that
88 specifically appeal to the requirements and preferences of Muslim travellers
89 (Nugroho et al., 2021). Malaysia, being a country with a majority Muslim population
90 and a leader in the Halal business, has experienced an increasing demand for Islamic
91 products and services. As a result, there has been a rise in the availability of hotel
92 services catering to Muslim travellers' demands. This tendency is reinforced by the
93 acknowledgement and approval of Muslim-friendly lodgings and tour guides by the
94 Malaysian Government (Lada, 2024; Osman, 2023).

95 The advancement of Muslim-friendly tourism encompasses multiple facets,
96 such as creating Muslim-friendly hotels as Islamic tourism offerings (Mazlan et al.,
97 2023). Hotels are vital in attracting Muslim tourists by providing services that align
98 with Islamic principles and values (Mandalia, 2022). Furthermore, the inclusion of
99 Halal food and amenities, such as prayer rooms and Halal-certified services, has
100 been recognised as crucial elements that impact the happiness and loyalty of Muslim
101 travellers towards destinations (Fajriyati et al., 2022; Han et al., 2021; Yahaya, et.
102 al.,2020).

103 In locations such as Lombok, Indonesia, incorporating Pesantren (Islamic
104 boarding schools) with tourism endeavours can generate distinctive experiences for
105 Muslim travellers (Sutono et al., 2022). Tourism activities incorporating Pesantren
106 can fulfil the spiritual demands of Muslim tourists seeking genuine cultural
107 experiences by providing knowledge about Islamic doctrines and practices (Sutono
108 et al., 2022). Furthermore, the notion of Halal tourism highlights the importance of
109 meeting the fundamental requirements of Muslims in tourist places, including the
110 facilitation of religious practices and compliance with Sharia regulations (Madnasir,
111 2024).

112 Within the Malaysian market, Muslim tourism centred around Pesantren can
113 cater to the specific needs of Malaysian travellers looking for experiences that align
114 with their religious convictions (Maknu et al., 2021). Studies suggest that Malaysian
115 Malay Muslim visitors have a predilection for Muslim-friendly services, including
116 Muslim-friendly Street cuisine, even while visiting non-Muslim countries like Japan
117 (Maknu et al., 2021). It is essential for places seeking to attract Muslim travellers to
118 comprehend the determinants that impact Muslim visitors' intentions, including
119 Halal-friendly amenities and services (Soonsan, 2024; Hanafiah et al., 2022).

120 To summarise, the body of literature on Muslim-friendly tourism emphasises
121 the significance of addressing Muslim travellers' distinct requirements and
122 preferences. Destinations can enhance their appeal to Muslim visitors, particularly

123 those in the Malaysian market, by providing Halal-certified services, Islamic-
124 friendly lodgings, and distinctive experiences that accord with Islamic ideals.

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126 *Tourism in Lombok*

127 Lombok, an Indonesian island, has emerged as a prominent destination for
128 the advancement of halal tourism, with a specific focus on incorporating Sharia
129 principles into its tourism services and attractions. The island's distinctive
130 amalgamation of pristine natural landscapes and rich cultural legacy has established
131 it as an up-and-coming locale for tourism catering to the needs and preferences of
132 Muslim travellers (Supratman, 2022). A study has emphasised the significance of
133 comprehending the calibre of services offered by hotels that cater to Muslim tourists
134 in Lombok in order to improve the overall halal tourism experience (Supratman,
135 2022).

136 Efforts to revive Sharia tourism enterprises on Lombok Island after the
137 COVID-19 pandemic have been examined. Qualitative research approaches have
138 been utilised to collect insights from stakeholders engaged in Sharia tourism to
139 develop efficient recovery measures (Sudirman, 2023). This approach highlights the
140 importance of adjusting to the evolving tourism industry while upholding the
141 fundamental principles of Sharia in tourism offers.

142 In addition, a study using Importance Performance Analysis (IPA) has
143 assessed the balance of the halal tourism sector in Lombok. The investigation has
144 highlighted the significance of improving halal tourism indicators, including
145 facilities for worship, gender segregation in public amenities, and the provision of
146 halal cuisine to fulfil Muslim travellers' expectations (Busaini et al., 2023).
147 Comprehending and tackling these pivotal factors are essential for the enduring
148 expansion of halal tourism in Lombok.

149 Research conducted on the advancement of halal tourism in Lombok has
150 discovered multiple tactics to enhance the island's attractiveness to Muslim tourists.
151 The tactics encompass enhancing the calibre of halal tourist products and services,
152 advocating for halal tourism initiatives, and allocating resources towards
153 infrastructure that aligns with the principles of halal tourism (Satria, 2022). By
154 adopting and executing these tactics, Lombok can establish itself as a leading
155 destination for tourism that caters specifically to the needs and preferences of
156 Muslim travellers.

157 Lombok's efforts to establish itself as a centre for halal tourism require a
158 comprehensive approach that includes focusing on service excellence, implementing
159 effective recovery plans after the COVID-19 pandemic, ensuring stability in the
160 halal tourism industry, and pursuing strategic development projects. By
161 synchronising these endeavours with the requirements and inclinations of Muslim

travellers, Lombok may establish and strengthen its status as a prominent hub for Muslim-friendly tourism.

Tourism Lombok with the Pesantren

The incorporation of Pesantren, Islamic boarding schools, into the tourism industry of Lombok offers a distinct chance to merge religious instruction with travel encounters. Studies have emphasised the potential advantages of integrating Pesantren activities into tourism services to offer visitors a more profound comprehension of Islamic culture and traditions. Prawiro (2022). By utilising the existence of Pesantren in Lombok, tourism projects may provide immersive experiences that meet the spiritual and educational requirements of travellers seeking genuine Islamic encounters. Among the potential factors that may attract visitors to pesantren in Lombok are the identity of pesantren as a religious centre which offers educational programs and short workshops for tourists who want to understand Islam, the rich historical buildings and architecture, the opportunity to learn cultural activities and experience the region's unique traditional cuisines (Hernawardi, 2023).

Within disaster resilience, research has examined the consequences of natural disasters on tourism enterprises in Lombok, focusing on the significance of fortifying resilience within the tourism industry (Rahmatullah, 2023). Ensuring the sustainability of tourism operations relies heavily on the capacity of tourism enterprises to effectively adjust and bounce back from disasters, such as the issues faced by Lombok, especially in the aftermath of COVID-19.

Additionally, the study has investigated the integration of Islamic principles and socio-cultural identity in the development of halal tourism in Lombok. This research highlights the interdependent connection between religion, culture, and the tourism business on the island, emphasising the positive support among these factors within the framework of halal tourism. By harmonising Islamic principles with cultural identity, Lombok has the potential to offer a distinctive tourism experience that appeals to Muslim travellers who are looking for genuine and spiritually fulfilling journeys.

Furthermore, a study has been conducted to evaluate the extent to which tourism players in Lombok adhere to halal standards when applying halal tourism rules. It is crucial to comprehend the compliance of businesses in Lombok with halal tourist rules to uphold the authenticity of Muslim-friendly tourism products and guarantee that visitors receive services that follow their religious convictions.

Ultimately, incorporating Pesantren into tourism endeavours in Lombok while prioritising disaster preparedness, aligning religious principles, and adhering to halal tourism guidelines has the potential to improve the entire tourism experience in the area significantly. By incorporating these elements, Lombok can establish

201 itself as a prominent hub for Muslim-friendly tourism that combines cultural
202 integration, spiritual enhancement, and environmentally conscious methods.

204 *Muslim Tourism Based Pesantren Market in Malaysia*

205 The Pesantren-based Muslim tourism sector offers places a distinct
206 opportunity to meet the unique requirements of Muslim travellers, including those
207 hailing from Malaysia. Wibawa et al. (2021) argue that comprehending the
208 significance of halal tourism for Indonesian Muslim travellers might offer valuable
209 insights into the choices and behaviours of Muslim tourists while visiting areas that
210 are not primarily Muslim. By identifying the primary requirements of Indonesian
211 Muslim visitors, places can customise their services to appeal to and keep Muslim
212 travellers from all backgrounds.

213 The solutions employed in Lombok can provide significant insights for
214 destinations seeking to revitalise their Muslim-friendly tourism sector in the
215 aftermath of the COVID-19 pandemic, particularly in the context of Sharia tourism
216 business recovery (Sudirman, 2023). Studying the qualitative research on Sharia
217 tourism stakeholders in Lombok can provide insights for developing recovery
218 strategies that prioritise the safety and well-being of tourists while preserving the
219 authenticity of halal tourism services.

220 Furthermore, studying the effects of disasters, the ability to recover, and the
221 potential for long-term viability in locations such as Gili Trawangan, Indonesia,
222 might provide valuable insights into the difficulties and achievements of
223 incorporating Pesantren activities into tourism projects (Partelow et al., 2022). By
224 comprehending the methods that communities have employed to handle catastrophic
225 situations and construct resilience, destinations can formulate ways to augment the
226 sustainability and attractiveness of tourism products that cater to the needs and
227 preferences of Muslim visitors. Examining the network behaviour of tourism
228 enterprises in Lombok offers valuable information on the impact of natural
229 catastrophes on these businesses and the measures taken to reduce risks and maintain
230 operations (Sulhaini et al., 2023). By examining how tourist businesses react to
231 disasters, destinations can enhance their readiness and flexibility in facing external
232 obstacles, promoting a more robust tourism industry.

233 Ultimately, the scholarly research on Muslim tourism centred around
234 Pesantren in locations such as Lombok provides vital knowledge for advancing the
235 Muslim tourism industry in Malaysia. Destinations can customise their services to
236 cater to the preferences of Muslim travellers from Malaysia by utilising the insights
237 and tactics discovered in these studies. This will create a hospitable and culturally
238 immersive experience for this market segment.

241 **METHODOLOGY**

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243 This study aimed to explore Muslim Friendly Tourism based pesantren criteria for
244 Malaysian tourist attraction in Lombok and to analyse the feasibility of Pesantren
245 tour as a place of attraction and inclusive of the Muslim-Friendly Tour Packages. To
246 achieve the objective, the study adopted a qualitative method where the data is
247 collected through library research to identify the information on Muslim Friendly
248 Tourism industries, its packages and services provided for tourists especially in
249 Indonesia. The data was gathered from books, journal, bulletin, newspaper, annual
250 reports, records and other that related to the scope of research. Analysis on Muslim
251 friendly tourism packages within the task associate member of this group.
252 Qualitative approach was adopted to obtain in-depth and detailed data to support and
253 complete the data gain from field work involving face to face interviews with
254 representatives from related travel agencies and three (3) founders of Pesantren in
255 Lombok. Instrument of semi structured interview has been utilised for achieving the
256 objective of research. Observation on Pesantren has been conducted for
257 identification of attractive aspects to suggest value added to the existing packages.
258 Three selected Pesantren at Lombok were observed to oversee activities offered in
259 the Pesantren visit, food, etc that are suitable to attract Malaysian tourists to visit
260 Pesantren in Lombok. The collected data were analysed using two methods i.e
261 content analysis and thematic analysis. Content analysis used for analysing the data
262 gathered from policy, books, journal, directive etc. In addition, collected data from
263 interviews and observations were analysed using thematic analysis. The interview
264 was transcribed verbatim and coded according to the specified theme for easy
265 analysis.

266

267 **RESULT AND ANALYSIS**

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269 This part consists of an analysis on the data collected from semi structured
270 interviews of three informants who are representative of three selected Pesantren in
271 Lombok as well as representative of Muslim Friendly Tourism Agencies. The
272 analysis was divided into three parts i.e the demographic profile of three selected
273 pesantren that has been observed, the Muslim Friendly tourism based pesantren
274 criteria and feasibility of pesantren as a place of attraction.

275 1. Demographic profile of selected Pesantren in Lombok

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a. Pondok Pesantren Nurul Hakim

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TGH. Abdul Karim began establishing the Nurul Hakim Islamic Boarding
School (Pondok Pesantren Nurul Hakim) in 1924 M as a small prayer room
(musholla) to facilitate Islamic studies. The formal establishment of Nurul
Hakim was inaugurated in 1387 H or 1948 M. After TGH. Abdul Karim
passed away in 1976 M, the leadership of the boarding school was succeeded
by his son, TGH. Safwan Hakim.

283 TGH. Safwan Hakim led Pondok Pesantren Nurul Hakim by continuing his
284 father's legacy, implementing a balanced approach to education. He
285 integrated religious education taught through *halaqah* (study circles) with
286 general education, giving equal portions to both. In the morning, starting at
287 7:00 AM, students (santri) gather in their respective classrooms to engage in
288 *muhadatsah* (practical Arabic conversation exercises) for 15 minutes before
289 classes begin at 7:15 AM. General education follows the standard curriculum
290 regulated by the government and continues until 2:00 PM, after which
291 students have a break for rest.

292 Religious studies begin after the afternoon prayer (Asr), during which
293 students resume learning with a focus on Islamic texts such as Tawheed,
294 Fiqh, Seerah Nabawiyah, *Nahw*, *Sarf*, Tafsir Al-Qur'an, Hadith interpretation,
295 and other Arabic-related subjects. In the field of Fiqh, students study books
296 like Fiqhul Wadhih, Fathul Qarib, and Riyadus Shalihin. For Nahw, they
297 learn texts like Matan al-Jurmiyah and Amsilah At-Tashrifiyah. For Tafsir,
298 they explore Tafsir Jalalain and Tafsir Imam Ibn Kathir. In the field of
299 Hadith, they study Arba'in An-Nawawi, Maqarrul Hadith, Bulughul Maram,
300 and others.

301 With the motto "Unity in Aqidah and Tolerance in Furu' (branches of
302 religion)", Nurul Hakim Islamic Boarding School has become an
303 independent educational institution without affiliation to any particular group
304 or mass organization. This independence allows Nurul Hakim's students to
305 adapt to various social and organizational contexts.

306 To support its institutional development, Nurul Hakim has expanded its
307 educational offerings from kindergarten level (Taman Kanak-Kanak) to
308 Madrasah Ibtidaiyah (elementary school), Madrasah Tsanawiyah (junior high
309 school), Madrasah Aliyah (senior high school), Vocational Schools (Sekolah
310 Menengah Kejuruan), Special Education Programs, Ma'had 'Aly (advanced
311 Islamic studies), and the Nurul Hakim Islamic Institute (Institut Agama Islam
312 Nurul Hakim). As of 2024, the institution accommodates 5,200 students
313 living on campus, supported by 515 teachers residing both within and outside
314 the boarding school premises.

315 b. Pondok Pesantren Abu Darda'

316 The majority of the community in Balin Gagak Hamlet works as farmers and
317 farm laborers. They need educational institutions to fulfil the learning needs
318 of their children. Those with slightly better financial means send their
319 children to schools in Kediri, Praya, or Pancor. However, financial

320 constraints often prevent many from sending their children to school, leading
321 to a high dropout rate. Boys typically join the workforce in the fields or
322 migrate to other regions such as Bali and Malaysia, while many girls marry at
323 an early age, contributing to the high divorce rate in the community.

324 This situation requires a solution. Therefore, we invited the community to
325 discuss the future of their children's education at the Al-Falah Mosque.
326 During the meeting, it was agreed to establish an educational institution in
327 the form of an Islamic boarding school (pesantren) to provide both Islamic
328 and general education. On the agreed day, the community worked together in
329 a spirit of cooperation to clear the site and set markers, followed by the
330 foundation digging process. On that day, the first stone was ceremoniously
331 laid by the late TGH Shafwan Hakim, the leader of Nurul Hakim Islamic
332 Boarding School in Kediri, who also became the chief patron of the
333 foundation.

334 The first institution established at Pondok Pesantren Abu Darda' was the
335 Madrasah Tsanawiyah, which received its operational license in 2014. This
336 was followed by the establishment of other institutions, such as a
337 Kindergarten, a Madrasah Ibtidaiyah, and a Madrasah Aliyah. Currently,
338 there are 575 students enrolled across all institutions at Pondok Pesantren
339 Abu Darda', with 57 teachers. Among these students, 373 reside in the
340 boarding school.

341 The curriculum at Pondok Pesantren Abu Darda' is similar to other
342 pesantren, combining Islamic and general education. Religious studies are
343 taught from before dawn prayers until 10:00 PM, while general education
344 classes are held from 7:00 AM to 2:00 PM. A unique aspect of Pondok
345 Pesantren Abu Darda' is its location within a community skilled in crafting
346 rattan into beautiful and intricate handicrafts. Visitors to the pesantren can
347 directly participate in making rattan crafts, adding a distinctive cultural
348 experience.

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350 c. Pondok Pesantren An-Nuru Alan Nuri

351 An-Nuru Alan Nuri Islamic Boarding School is in Pengembur Village, Pujut
352 Subdistrict, Central Lombok Regency. The pesantren (Islamic boarding
353 school) was founded by TGH. Lalu Awi Jibril Nur, S.HI in 2009 M, initially
354 as a religious study group (*majlis taklim*). His *majlis taklim* was regularly
355 attended by communities from two subdistricts, Praya Barat Daya and Pujut.

356 Following the advice of his mentor, TGH. Muharrar Mahfudz, who is also
357 the leader of Nurul Hakim Islamic Boarding School, he was encouraged to
358 establish a pesantren to promote Islamic teachings through education.

359 This advice was followed by holding a discussion with his study group
360 members. The outcome of this discussion was a positive endorsement from
361 the community to establish an educational institution under the pesantren.
362 Alhamdulillah, in 2020 M, the first institution he established was An-Nuru
363 Alan Nuri Islamic Junior High School. Observing the growing interest
364 among students to study under his guidance, in 2023 H, he expanded the
365 institution by opening An Nuru Alan Nuri Islamic Senior High School.

366 The pesantren offers both religious and general education to its students.
367 Religious studies begin after the Fajr prayer and continue after the Asr prayer
368 until 10:00 PM. Meanwhile, general education takes place from 7:00 AM to
369 2:00 PM. We design this schedule to equip students with a comprehensive
370 knowledge base and prepare them for life beyond the pesantren.

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372 **2. Muslim-friendly tourism based on Pesantren criteria for Malaysian tourists** 373 **in Lombok**

374 a. Pesantren (Islamic boarding schools) in Lombok, Indonesia may integrate
375 Muslim-friendly tourist practices with their distinctive cultural, educational,
376 and gastronomic offerings. The research, which focuses on Malaysian
377 tourists, illustrates how pesantren can serve as centres of cultural integration
378 and spiritual development while additionally encouraging sustainable tourism
379 and Islamic principles. Pesantren in Lombok creates an ecosystem of
380 Islamic-based services. These services encompass facilities for daily prayers
381 and adhere to Sharia compliant hospitality standards. The administration of
382 these pesantren places an emphasis on flexibility, ethical standards, and the
383 integration of Islamic principles into operating activities, assuring Muslim
384 visitors' comfort and happiness. Pondok Nurul Hakim's administration highly
385 values and anticipates the arrival of international tourists to witness the
386 modest lifestyle of the local people while enhancing their religious
387 understanding. The services provided to travellers at Pondok Pesantren Nurul
388 Hakim include basic accommodation, participation in religious study
389 sessions, and tour guide services for discovering the beauty of Lombok
390 Island.

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392 b. During a visit to Pondok Nurul Hakim, pesantren Abu Dardha' and Pesantren
393 An-Nuru Alan Nuri, tourists at the pesantren can engage in several activities,
394 like attending Quran study sessions, doing calligraphy, and participating in

the daily routines of the student to immerse themselves in pesantren life. Furthermore, students may familiarise themselves with the local culture and traditions through Islamic music, acquire culinary skills in Lombok's distinctive delicacies, and comprehend the Sasak customs. Engagement in social activities, such as volunteering or cultural contact with the pesantren community, yields significant experiences. Travelers seeking spiritual fulfilment may engage in i'tikaf programs, dhikr circles, or Islamic life advice. The pesantren, situated in a natural setting, provides leisure activities, including excursions to historical landmarks, eco-tourism in agricultural areas, and appreciation of the scenic beaches and waterfalls nearby.

c. Culture and heritage are among the treasures of diversity that Indonesia, including Lombok, offers. The architecture reflects the diversity of the culture and history of the whole Lombok. Culture and architecture have been highlighted as one of the unique attractions to market the pesantren as tourism packages for foreign visitors especially from Malaysia. It has been observed that Pondok Pesantren An-Nuru Alan Nuri highlighted Berugak, which was built without using any steel, as a distinct architectural value which holds their aristocratic identities. The berugak is an open-air structure which is separated from the house as a venue of receiving casual guests, having meals with family which is part of life of the island's indigenous Sasak people. Berugak is square or rectangular with a thatch roof, timber floor and either has four poles (sekepat) or six poles (sekenam). The roof of Berugak has been weaved using weeds. The tradition of Berugak maintains that specific carvings carry its own intention. Though the function of berugak is the same, Berugak owned by aristocrats varied in characteristic and art compared to others. Other interesting aspects concerns the storytelling of Lombok community beliefs on the existing practice of magic in the graves of Muslims, buddha dan hindu culture, history of Majapahit, the ancient mosque would be an attraction to the tourist.

d. Gastronomy tourism has emerged as one of the main attractions for tourists to Lombok, Indonesia, enticing gastronomes keen to savour the island's distinctive indigenous cuisine. In marketing pesantren as a tourism package for international visitors, one of the attractions that can be offered is the experience of local traditional cuisine. Findings indicated that all three pesantren are willing to incorporate local cuisine as one of the attractions for the tourists. While Pondok Pesantren An-Nuru Alan Nuri offers simple traditional snacks for visitors, Pondok Pesantren Nurul Hakim being more established, offers local cuisines as part of the stay-in food menu as they have

the facility for tourists to stay overnight. Similarly, Pesantren Abu Dar Da' also offers traditional local cuisine for their stay-in visitors such as *sambal* (spicy paste) with different ingredients including *sambal terong* (aubergine), *sambal tahu* (tofu) and *sambal tempe* (fermented soybeans). They also have other local delicacies as part of their menu, such as *pindang peleceng pecel*, *kandok pereseng*, *kandok manis*, *manok* and *telur peleceng*. It must be noted that some pesantren, such as Pondok Pesantren Nurul Hakim has its own local delicacy product, which is *sambal tempe*, a spicy fried fermented soybean, which can be sampled and bought by the tourists.

It is further suggested that other traditional local cuisines can be incorporated into the menu for pesantren tourists, subject to the readiness of the pesantren management. Among Lombok's traditional cuisines are *ayam taliwang*, *plecing kangkong* (spicy water spinach), *nasi merangkat* (rice cuisine), *sate rembiga* (spicy beef satay) and *bebalung* (beef rib soup). For example, *ayam taliwang* is a notable meal, characterised by spicy grilled chicken from the Sasak people, marinated in a robust mixture of chilli, prawn paste, garlic and lime juice, then cooked over a charcoal grill. Lombok traditional cuisines offer a glimpse of the island's dynamic culture, genuine flavors and unique local experience which is part of what tourists are looking for. This can be corroborated with the study conducted by Soeroso & Susilo (2014) which has shown that 82.67 percent of the tourists greatly enjoyed Indonesian local food specialties and almost one-third of their budgeted expenditures are for food. Given that all the pesantren management showed enthusiasm, culinary attraction may be explored further and incorporated as part of the Muslim Friendly Tourism Pesantren package.

Feasibility of Pesantren tour as a place of attraction and inclusive of the Muslim-Friendly Tour Packages

The concept of integrating Pesantren (Islamic boarding schools) into Lombok's tourism industry as part of Muslim-friendly tour packages holds considerable potential, both as an educational and spiritual experience for visitors, particularly those from Muslim-majority countries. There are several factors that need to be considered to assess the feasibility of such an initiative. Based on the result of interviews with travel agents and representatives from ASTINDO (Indonesia Travel Agent Association), there are several factors that need to be considered to assess the feasibility of such an initiative.

a. Cultural and Religious Context

- 474 ● Pesantren as Educational Institutions: Pesantren are traditionally religious
475 boarding schools that focus on Islamic teachings, including the Quran,
476 Hadith, Islamic law (fiqh), and Arabic. These institutions serve as centers of
477 Islamic education and community, and they often have deep historical and
478 cultural significance in Indonesia, particularly in Lombok where Islam plays
479 a major role in local society.
- 480 ● Interest in Muslim Friendly Tourism: Muslim friendly tourism is a growing
481 segment of the global travel market, particularly in Muslim-majority
482 countries. Tourists often seek destinations that offer opportunities for
483 spiritual reflection, learning about Islamic history, and engaging in cultural
484 experiences. Lombok, with its predominantly Muslim population, is an ideal
485 candidate for such tourism, especially if it can offer experiences that are
486 enriching from a religious perspective.
- 487 b. Potential Benefits of Pesantren Tours
- 488 ● Educational and Spiritual Enrichment: For Muslim travelers, visiting a
489 Pesantren could provide an opportunity to engage with the local Islamic
490 community, learn about traditional Islamic teachings, and observe the daily
491 routines of students. This kind of immersive experience would appeal to
492 tourists seeking to connect more deeply with Islamic culture and practices.
- 493 ● Promoting Local Culture and Heritage: Lombok is already known for its
494 stunning landscapes and cultural traditions, such as weaving, Sasak
495 language, and traditional ceremonies. Pesantren tours would add another
496 layer to Lombok's cultural offerings, showcasing the rich Islamic heritage of
497 the island.
- 498 ● Supporting Community Development: By integrating Pesantren into the
499 tourism package, local communities could benefit economically. This would
500 provide students and staff with an opportunity to share their knowledge,
501 offer accommodations, sell local handicrafts, and even provide meals or
502 traditional experiences for visitors.
- 503 ● Sustainability and Ethical Tourism: There is growing interest in ethical and
504 sustainable tourism that benefits local communities. Tours focused on
505 education, cultural exchange, and religious learning can attract tourists who
506 value sustainable travel practices and who are interested in supporting local
507 economies while gaining cultural insights.
- 508 c. Charity experience
- 509 A Charity Experience Tour in Pesantren in Lombok provides tourists with a
510 unique, meaningful way to engage with the local community, contribute to social
511 good, and learn about the importance of charity (known as *zakat*, *sadaqah*, and
512 *wakaf* in Islam). This type of tour could appeal to travelers who want to combine
513 their spiritual or cultural journey with acts of giving and supporting local

communities, particularly those in need. Lombok's Muslim culture and community spirit make it an ideal location for such a concept. Interestingly, a charity program to Pesantren is often requested and included in the tour itinerary.

d. Transportation and Accessibility

- **Direct Flights:** Ensuring direct flights between Malaysia and Lombok is a key factor in attracting Malaysian tourists. Currently, direct flights from Kuala Lumpur to Lombok make the journey easier for Malaysian travelers.
- **Local Transportation:** Ensuring that transportation between pesantren and other tourist destinations is comfortable and accessible is essential. Hence, Tour Operators and local tour guides must be familiar with the needs of Muslim tourists to enhance the overall experience.

e. Muslim-Friendly Tour Package Design

To create a successful Muslim-friendly tour package that incorporates Pesantren visits, the following components should be considered:

- **Tour Package Design:** Packages should ensure that all food, accommodations, and services provided to tourists are halal-compliant. This includes access to halal restaurants, prayer facilities, and ensuring that the overall environment is accommodating for Muslim practices such as daily prayers.
- **Cultural and Spiritual Programming:** In addition to visiting Pesantren, Muslim-friendly tour packages could include other Islamic heritage sites, such as historical mosques, tombs of religious figures, and Islamic art exhibitions. Tourists could also participate in traditional Islamic activities such as group prayers, Quran recitations, and Islamic lectures.
- **Community Engagement:** Collaborating with local Islamic organizations, community leaders, and local tour guides can help ensure that the packages reflect the true spirit of Lombok's Islamic traditions. Workshops on Islamic art, calligraphy, or local history could be incorporated into the tours.

CONCLUSIONS & RECOMMENDATIONS

The study concluded that Muslim Friendly tourism based on Pesantren has a significant potential to support the tourism industry in Lombok and Indonesia as a whole. By incorporating pesantren tours into Muslim-Friendly Tourism packages attract particularly Muslim travelers who seek authentic and culturally-rich

experiences. By combining educational, religious, and cultural tourism, pesantren can become valuable attractions within the broader Muslim tourism market. Preparedness and readiness of the Pesantren management to be involved is very important to ensure they manage to cooperate and take part in Muslim friendly tourism activities by providing religious activities, architecture and culture value. The uniqueness criteria of pesantren regarding the product, services and Management, education activities offered, culture and architecture values and cuisine delight need to be seen as the value added to promote tourism culture. The study also concluded that various cultural and religious activities in pesantren and opportunity for charity experience with design of Muslim friendly tourism tour packages could attract Malaysian to visit Lombok as Muslim destination. However, this idea must be carefully managed to respect the traditions and purposes of pesantren, ensuring that the experience enhances rather than disrupts their educational mission. With proper planning, collaboration with local authorities, and thoughtful marketing, pesantren could be successfully integrated into the Muslim-friendly tourism landscape. Thus, the study recommended for the Tourism stakeholder and Indonesian authority to provide a sustainable ecosystem for pesantren to support the future growth of Muslim friendly tourism industry in Lombok.

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