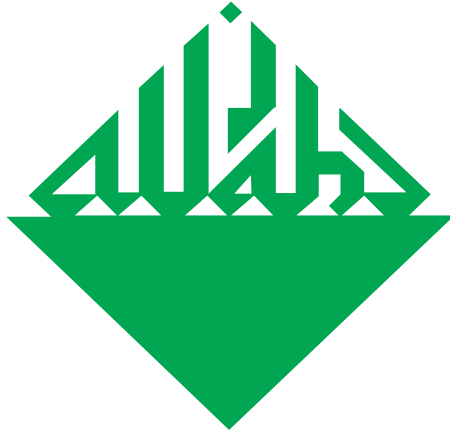


# STUDIA ISLAMIKA

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Volume 29, Number 2, 2022



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A STRONG AND RESILIENT STATE

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*Kadri*

## Religion and Tourism: Promoting Inclusive Islam in Lombok Island, Indonesia

**Abstract:** *This article explores the empowerment and promotion of Inclusive Islam on the tourist island of Gili Trawangan, Lombok, Indonesia. The findings show that the Muslim community on this Island promotes inclusive values of Islam through the intensification of Islamic education for children, consistency of preaching, and the implementation of local norms based on Islamic values. Promoting inclusive Islam conducted indirectly through the implementation of tolerant Islamic teachings – without undermining or being undermined by the presence of tourist activities in the region, could make Islamic cultural events for tourism purposes and involve the mosque in the tourism business. This article argues that tolerance as one of the characteristics of inclusive Islam is not enough to be taught through formal and non-formal education, but needs to be maintained through social and economic activities. Therefore, this study recommends the important endeavours to preserve inclusive traditions of Islam in tourist destinations for religious and economic purposes.*

**Keywords:** Religion, Tourism, Inclusive Islam, Communication and Promotion, Gili Trawangan Lombok.



**Abstrak:** Artikel ini mengungkap penguatan dan promosi Islam inklusif di pulau pariwisata Gili Trawangan, Lombok, Indonesia. Hasil penelitian ini menunjukkan bahwa warga Muslim Gili Trawangan melakukan penguatan Islam inklusif dengan cara mengintensifkan pendidikan agama pada anak-anak, konsisten berdakwah, dan penegakan aturan lokal yang bernafaskan Islam. Promosi Islam inklusif dilakukan secara tidak langsung lewat pelaksanaan ajaran Islam yang toleran tanpa mengganggu atau merasa terganggu dengan aktivitas pariwisata, menjadikan event budaya bernuansa Islam sebagai agenda wisata, dan melibatkan institusi masjid dalam bisnis kepariwisataan. Artikel ini beragumen bahwa toleransi sebagai salah satu ciri Islam inklusif tidak cukup diajarkan lewat pendidikan formal dan nonformal tetapi perlu dirawat lewat aktivitas sosial dan ekonomi. Oleh karena itu, riset ini merekomendasikan pentingnya merawat tradisi Islam inklusif pada destinasi wisata untuk kepentingan agama dan ekonomi.

**Kata kunci:** Agama, Pariwisata, Islam Inklusif, Komunikasi dan Promosi, Gili Trawangan Lombok.

**ملخص:** يستكشف هذا المقال تمكين وتعزيز الإسلام الشامل في جزيرة جيلي تراوانغان السياحية بلومبوك، إندونيسيا. وتشير نتائج هذه الدراسة النوعية إلى أن مسلمي جيلي تراوانغان يقومون بتعزيز الإسلام الشامل من خلال تكثيف التعليم الديني للأطفال، والدعوة الإسلامية المستمرة، وتنفيذ الأعراف المحلية القائمة على القيم الإسلامية. ويتم الترويج للإسلام الشامل بشكل غير مباشر من خلال تطبيق التعاليم الإسلامية المتسامحة دون الإخلال بالأنشطة السياحية أو الشعور بالانزعاج منها، وجعل الأحداث الثقافية أجندة سياحية، وإشراك مؤسسات المساجد في الأعمال السياحية. ويجادل هذا المقال بأن التسامح، بصفته إحدى خصائص الإسلام الشامل، لا يكفي أن يتم تدريسه من خلال التعليم النظامي وغير النظامي، بل يجب الاهتمام به عن طريق الأنشطة الاجتماعية والاقتصادية. ولذلك توصي هذه الدراسة بأهمية الحفاظ على التقاليد الإسلامية الشاملة في الوجهات السياحية للأغراض الدينية والاقتصادية.

**الكلمات المفتاحية:** الدين، السياحة، الإسلام الشامل، التواصل والترويج، جيلي تراوانغان بلومبوك.

The emergence of the tourism industry in certain regions brings about both positive and negative impacts on the lives of the local community, particularly in in Gili Trawangan, North Lombok regency, West Nusa Tenggara Province (NTB), Indonesia. The positive economic contribution of tourism on the island is evident. On the national level, for example, there is a strong correlation between tourism development in certain regions and a decrease in the poverty rate (Mahadevan, Amir, and Nugroho 2017). Fariantin and Amri (2017) show that the tourism sector contributed to the regional revenue of North Lombok Regency. Tourism is a major contributor to the region's regional income, which is about 60% of the total revenue of the newest formed regency in the province, 45% of which derives from tourism on the three known Gilies: Gili Trawangan, Gili Meno, dan Gili Air.

Despite its virtues, the adverse impacts of the tourism industry are also apparent, particularly in religious matters. Tourism is often attributed as main the cause of lower religious adherence, hedonistic behaviors (Sutanto 2017, 58) and the degradation of religious values (Fariana 2016, 163). This is often the result of the free lifestyle of tourists (Pitana and Diarta 2009), which are adopted by the local people, influencing changes in the local culture (Richardson and Fluker 2004, 129–31).

The dual effects of tourism on the Muslim community on the small island of Gili Trawangan have placed its adherents in a dilemma; they want to promote tourism as the main source of their economic income, while facing the negative consequences of its effects on the local culture. The indigenous people of the Gili Trawangan are adherents of Islam. They witness behaviors by tourists that are odds with their religious beliefs on a daily basis. Prior to the pandemic, up to 2,600 tourists visited the island, outnumbering the total indigenous population of 2.030.

This study found that the Muslims of Gili Trawangan want to maintain tourism while protecting the community from its negative effects. The decision to maintain tourism is not an easy, given the various pros and cons for Muslims on the island. Resistance to the tourism industry in Indonesia is common. In 2020, the Bukit Bintang tourist spot in Pamekasan Regency, East Java Province was burned down by a conservative Islamic group (Hannan 2021, 1). Nevertheless,

the majority of moderate Indonesian Muslims are pioneers in the development of tourism (particularly halal tourism) in Indonesia (Rachman 2021, 3).

Although they do not label themselves as a moderate Islamic group, the Muslims on Gili Trawangan promote inclusive Islamic teachings in their daily lives and instill those values into their community. Inclusive Islam is defined as the values of Islamic teachings that include the principles contained in the Medina Charter, namely the principles of Ummah, brotherhood, equality, freedom, inter-religious relations, protection of the oppressed, living, peace, defense, deliberation, justice, law enforcement, leadership, and *'amar ma'ruf naby munkar'* (Zainuddin 2014, 22–23). If the people of Gili Trawangan wish to adhere to inclusive Islamic values, what strategies do they use to strengthen and promote those values in the context of a bustling tourism industry, which can adversely affect their socio-religious lives? This is one of the questions that this article seeks to answer.

When the Muslims on Gili Trawangan implement inclusive Islamic teachings in their lives, they indirectly show the friendly and tolerant face of Islam to the international community, particularly foreign tourists visiting the region. Speaking kindly and being tolerant to everyone is a form of verbal and nonverbal communication that reflects one's attitude and personality (Mulyana 2010, 315). Interpersonal communication in the context of tourism is one way of promoting the 'brand' of a destination (Bungin 2015, 3). The inclusive and personable communication style of the Muslim community on the island can be interpreted as promoting friendly and tolerant Islam to international tourists. The self-awareness of Muslims in promoting inclusive Islam to visiting tourists is the second aim of this study.

The dual focus of the current study differs from that of previous studies that examine tourism and religion, particularly in Gili Trawangan and the island of Lombok in general. Previous published studies are dominated by two research foci, namely the negative impacts of tourism on religious communities, such as the growth of hedonistic culture (Sutanto 2017, 58) and the degradation of religious values (Fariana 2016, 163). Secondly, previous studies frame the relationship between tourism and religion with the development of tourism in mind. This trend is depicted in the titles of previous studies, such as religious tourism management (Nashuddin 2016), the implementation

of government policies related to halal tourism (Awalia 2017; Baihaqi 2018), and preaching strategies as a form of sharia tourism (Zaenuri 2018). Unlike the aforementioned studies, this study uses qualitative and phenomenological methods to examine the experiences of the Muslim as actors who take a preventive role in overcoming the negative impacts of the tourism industry by promoting inclusive, friendly and tolerant Islamic values to tourists visiting Gili Trawangan.

### **Tourism and Socio-Religious Activities in Gili Trawangan**

Gili Trawangan, a popular tourism destination located in the northern part of the main Island Lombok, is one of three small islands within the North Lombok regency West Nusa Tenggara Province, Indonesia. One of the small Island's most prominent figures, H. Arsan<sup>1</sup> states that tourism in the Gili has grown since 1970, when the island retained its original name of Terangan island (a nesting island for turtles).

Gili Trawangan's natural resources are a primary attraction for tourists, such as the white sand beaches surrounding the island, and the absence of motor transportation. Pushbikes and Cidomo, carriages pulled by a horse, are the only available public transportation. For these reasons, most tourists see the island as a hidden paradise. They can enjoy sunrise in the morning, sunbathe on the white sand at daytime and watch the sunset in the afternoon. At night, the tourists are entertained by pubs and night clubs. Beautiful underwater coral reefs are another attraction. A type of blue coral found originally in the Caribbean Sea grow around the beaches of Gili Trawangan (Tinumbia, Nugroho, and Ramdlani 2016).

Tourist services in Gili Trawangan include the mini market, cafés, and eateries, which are open 24 hours for tourists. Tourists enjoy having breakfast in the hotel, sunbathing while enjoying the sunrise, and snorkeling. Outdoor activities include relishing the sunset in the western part of the Gili. At night, tourists move to cafés, restaurants, pubs, and night clubs for dinner and dancing until 3:00 am.

The local residents of Gili Trawangan take advantage of tourism as a source of income. They play several roles in businesses that cater to tourist activities. Boat services transport tourists coming from the mainland, Lombok. Upon arrival in the Gili, some guides, usually local people, offer services including homestays. It is common to find local

people who have cottages, homestays or at rooms for rent. In addition to that, some of them open eateries or souvenir vendors, and others work at hotels and restaurants. In the transportation sector, local people rent bicycles and buggies to tourists.

The abovementioned show that tourism is an integral part of the local community in Gili Trawangan. The locals cannot escape avoid interaction with tourists and jobs directly related to tourism, which are economically beneficial for them. The local people make use of the economic benefits that tourism brings because they can earn a living from working in the industry.

Gili Trawangan island is a culturally pluralistic island. Despite its geographical position in the Province of West Nusa Tenggara, Indonesia, the 350 hectare island was first opened by Wak Sokna, a descendant of the Mandar Bala Nipah tribe from West Sulawesi Province Indonesia.<sup>2</sup> The island's diversity grew when some members from the Wak Sokna tribe married the indigenous Sasak of Lombok, and the immigration flow of the Sasak from the mainland Lombok gave rise to the tourism industry. The ethnic diversity of the local community is apparent in their cultural practices.

Harmonious relations among the local people in Gili Trawangan remain strong. This is evidenced by their community events, such as family gatherings and communal work to maintain the environment. One of the local people that the researcher met at a family event in RT 5 (neighborhood unit no. 5) stated that "family gatherings are maintained because this is what is taught by our parents, and this is the way we preserve our social bond" (Sanusi 2019). The existence of *Lembaga Kemasyarakatan Desa (LKD)* (Social Community Body), such as *Rukun Tetangga (RT)* (literally translated to Harmonious Family) also contributes to the maintenance of social bonds among local people in Gili Trawangan. The meetings held by the officials of RT become special events to strengthen social bonds within the community.

In everyday social life, safety remains a priority in Gili Trawangan. In addition to police guards who secure and uphold the law, local people also independently take part in maintaining safety on the island through "*Island Security*", which was established to help the police to secure the island. They also form "*Langlang*", which is used to train and find solutions to social problems through a civil and cultural approach.

The values of tolerance and friendliness are also evident in the religious rituals of island locals. These values are appealing because they ensure that the religious adherents of each religion do not clash with each other. The religious rituals of the Muslim community are performed in mosques and small mosques close to tourism activities. They perform their religious rituals without disturbing non-Muslim activities around the mosque. Tourists respect the rituals of the Muslim locals. The Muslim community routinely gathers in mosques and other small prayer rooms.

The mosque plays a dominant role in mobilizing Islamic activities in Gili Trawangan. Preaching is handled by the mosque Takmir (a manager of the mosque). None of the religious rituals are organized by any single sect or certain Islamic organizations, such as Nahdlatul Wathan (NW), Nahdlatul Ulama (NU), and Muhammadiyah. Although Muslims may personally affiliate with one of these Islamic organizations, their affiliations are not broadcast in any social and religious events. To date, togetherness and mutual respect between Muslims remains well preserved, with no conflicts between groups being recorded.

### **Maintaining Islamic Traditions, Preventing the Impacts of Tourism**

The Muslim community in Gili Trawangan face a dilemma related to the presence of tourism. They gain economic advantages because they are directly involved in the sector. On the other hand, they deal with the negative effects of tourist activities that are contradictory to Islamic teachings or values. This study found that the people on the Gili want both tourism and their Islamic values to co-exist. Despite being directly involved in the tourism industry, the Muslim community on the Gili collectively and personally maintain Islamic teachings by avoiding the adverse effects of tourism. This is achieved through three strategies.

The first strategy is spiritual empowerment through preaching. One of the strategies for strengthening the faith of Muslims is through routine preaching. This is also used to teach Islam and maintain its traditions in the region. In the mosque of Agung Baiturrahman for example, there are three kinds of regular preaching programmed by the *Takmir Masjid* (mosque management): Speech of Friday Prayer, monthly collective recitation, and weekly religious gathering and Qur'anic recitation every Thursday night, during which the Yasiin after Magrib prayer is performed.

The members of *Takmir Masjid* creatively promote Islamic preaching and rituals to strengthen the faith of the people, while also anticipating the negative effects of the tourism industry. They held preaching and Istiqomah events on New Year's Eve 2020 in the Baiturrahman mosque, when numerous tourists hold various events to celebrate the new year. Takmir Masjid attached a banner to advertise the event in front of the mosque, which is located on a main road. This method of advertising is similar to how hotels advertised New Year's events in 2020. A collective recitation was performed after Maghrib prayer, followed by *istiqāmah* (preaching and praying) after 'Ishā' prayer, led by Tuan Guru Fahrurrozi, a Muslim cleric from Central Lombok who tends to discuss the importance faith and piety for life today and hereafter.

Although the purpose of preaching on the small island is to strengthen the resolve of Muslims, the content of the preaching does not undermine the existence of tourism. During data collection for this study, the preaching did not refer to or question the presence of tourism and tourists' activities, nor did it provoke locals to condemn tourist activities that are contradictory to Islamic teachings. The preaching referred to the empowerment of internal faith and piety and made directions to always uphold Islamic principles.

The Muslim community of Gili Trawangan selectively invite inclusive preachers to attend their mosques. The selection process involves looking into the background of preachers to ensure that they embrace moderate, tolerant, and peaceful thoughts. The Muslim community are open to any preachers from any religious organization, as long as they can maintain harmonious social relations and avoid any provocation. This is justified by the chief of Takmir Baiturrahman mosque, Ustadz Hadi:

Gili Trawangan is a place for all people from various nations with different cultural backgrounds. We want this island to be a peaceful place for everyone. Therefore, we do not want any preachers to provoke the local people to take any violent actions on behalf of religion. We want to ensure that preachers do not provoke the emotional state of the local residents that may end up in harassment. We do not care where and which Islamic organizations they are from provided that they bring peace for all people in this small island. This is the primary condition for us to select preachers who will be preaching in our mosques and other praying centers (Ustadz Hadi 2019).

The aforementioned selection process shows that the Muslim community intend to protect the tourism industry from any provocation

or harm from preachers. The Muslim community appreciate and embrace the tolerant and friendly concept of preaching carried out by *Jamaah Tabligh*.<sup>3</sup> This group usually looks for someone or a group of people to pray together in the mosque and listen to Islamic preaching.

This Islamic group has never preached to foreign tourists or provoked people to attack parties or areas that are popular with tourists. Although the preaching does not target tourists visiting the small island, the Muslim community welcomes any non-Muslims to learn about Islam. One of the members of the *Takmir Masjid* of Agung Baiturrahman shared his experiences when he was approached by a foreign tourist:

One day, a male foreign tourist from one of the European states came to me in the mosque and asked some questions about what he heard and witnessed, such as Azan (summon to prayers) and Praying. After explaining this, he came to realize in that he had never heard similar religious practices in his country, which encouraged him to question what he heard and saw (Mahnun 2019).

The account above highlights that the preaching taking place in Gili Trawangan aims to strengthen faith based on inclusive Islamic values, while maintaining good relations with tourists. With regard to the contents, method, and characteristics of the preachers, the preaching process is referred to as the transformative preaching model (Asror 2014), which upholds Islamic values, such as *Tawasut-i'tidal* (moderate), *tasammuh* (tolerance), *tawazun* (balance) and anti-violence. This model of preaching is ideal in Gili Trawangan because it is a small island that needs to maintain peace in order to function as an international tourist destination.

The second strategy involves teaching Islamic knowledge to children. Children are the future generation and the heirs of the Islamic tradition in one family or community. Children can be negatively influenced by their social environment, as it is a determining factor of character building (Mansur, 2018). This is considered by Islamic figures and parents in Gili Trawangan, who teach their children about Islam early in their lives to ensure that they can maintain and continue Islamic traditions in their region.

There are two ways that parents in the Gili instill Islamic knowledge to their children: sending them to *Taman Pengajian al-Qur'an* (TPQ, Qur'anic learning center) and sending them to study at Islamic boarding schools beyond the small island. There are three TPQ that offer Qur'anic



teachings and Islamic knowledge for children in Gili Trawangan. This includes the TPQ of the Baiturrahman mosque (teaches 60 children); TPQ of Nurul Istiqomah mosque (teaches 45 children); and a privately owned TPQ led by one of the Islamic scholars outside the mosque (teaches 20 children). For the TPQ of the Baiturrahman mosque, learning takes place twice a day: after 'Ashr or afternoon prayer during which the kids learn praying and *fiqh* (basic Islamic law); and between the Magrib and Isya praying time, during which the kids learn to read Qur'an.

The parents of the children appreciate the learning centers because they provide learning centers for their kids to develop Islamic knowledge in early childhood. The kids' parents rely heavily on the learning centers situated in the mosques due to the absence of formal education such as Islamic boarding school in Gili Trawangan. One of the strategies for helping their kids avoid the negative impacts of tourism is through instilling Islamic knowledge at an early age. This is expressed in the statement of Pak Jalal, one of the Elementary school teachers in Gili Trawangan:

As a parent, I am grateful to Allah SWT for my kids to be able to learn Al-Qur'an and religion at the TPQ. The challenges in this island are so strong that my children have to learn Islamic knowledge to protect them from the negative effects of tourism. By learning at the mosque, my kids have no time to play in tourist spots because upon their returning home, they go to mosques in the afternoon until Isyar prayer (Jalal 2019).

As this statement indicates, learning centers play a substantial role in keeping children away from tourist areas. The two purposes of the TPQ are also justified by Ustad Ahmad, a teacher at the TPQ Baiturrahman mosque. He said that the initial program was only learning to recite Koran after praying Maghrib, but given the long break after returning home from school, the TPQ program was extended to after Ashar prayers in the afternoon to ensure that children are not exposed to tourist areas (Ustadz Ahmad 2019).

In addition to learning Islam and reciting Qur'an in the TPQ, parents also send their children to Islamic boarding schools. On average, the children continue to study in Islamic boarding school after finishing elementary school. During their study at elementary school, children also learn basic knowledge about Islam and Qur'an in the TPQ, such as memorizing certain verses in the Qur'an, that provide them with

the prerequisite knowledge for entry to Islamic schools. Many children on the island are committed to continuing their education at Islamic boarding schools. All sixty students of the TPQ Baiturrahman Mosque are eager to continue their study at Islamic boarding schools outside Gili Trawangan, both in Lombok and Java.

The Gili Trawangan Muslim community aim to get children into Islamic boarding schools to strengthen their religious knowledge and keep them away from tourism. They are aware that the tourist centers of Gili Trawangan are not an ideal place for character development. They are kept away at Islamic boarding schools to gain Islamic knowledge and protect them from the influence of tourism from an early age. This perspective is evident in the statement of Mr. Iswandi, a member of the community in Gili Trawangan:

I am happy that my child can enter Islamic boarding school so that I no longer have to worry about his future. Their religious knowledge will be more stable after studying at TPQ in Gili Trawangan. Equally important is that our children can be kept away from the tourism environment because I am afraid that they will be negatively affected by its existence. If they are already mature and religiously knowledgeable enough, it is not a problem for them to live here because they can already figure out what is right and wrong. (Iswandi 2019).

Sending their children to Islamic boarding schools outside the island allows parents to keep their children away from international tourism activities. This can be interpreted as a preventive measure that saves the younger Muslim generation from the negative influence of tourism in the region. This strategy is appropriate because a socially healthy environment is needed to shape the character of children (Ramdhani 2017, 28). Character education is the foundation of shaping the personality of each individual (Samani and Hariyanto 2013), which is needed by the children in Gili Trawangan because they face different challenges to those living outside of tourism areas. Therefore, the decision to send children to Islamic boarding schools beyond the Gili is ideal because the schooling environment of Islamic boarding schools is appropriate for good character formation (Syafe'i 2017) and moral education (Hasan 2012), with Islamic education providing the main learning material (Ainiyah 2013).

Adherence to the religious education process followed by Gili Trawangan children can be attributed to parental consistency. Gili Trawangan Muslims generally adhere to Islamic teachings and

traditions in the region while maintaining Gili Trawangan as an international tourist destination. Both can be managed simultaneously without eliminating the other. They welcome the tourism industry while keeping the children away from tourist activities by enrolling them in a TPQ and keeping them on a busy schedule. They choose a boarding school that does not teach radical Islam, and they return to the village to do business in tourism while practicing and teaching inclusive Islamic values. Strengthening the religious knowledge of the children supports both the Muslim community and the sustainability of the international tourism industry.

The third strategy relates to the enforcement of local laws. To nurture Islamic teachings and protect the children from the negative impact of tourism, it is not enough to send them to TPQ and Islamic boarding schools. It also requires local regulations that are used to regulate behavior in the community. Muslims in Gili Trawangan implement local rules, better known as *Awik-Awik*.<sup>4</sup> The rules prohibit children and students from engaging in tourist activities that are contrary to Islamic teachings, such as consuming alcoholic drinks, entering night clubs, and attending parties.

*Awik-awik* is the unwritten consensus of the local community. It has been implemented for generations, particularly since the tourism industry began to thrive on the island. Although it does not specifically regulate the lives of Muslims, there are some rules promoting the spirit of education and inculcation of Islamic values in children. The chair of *Lang-lang* (communal security) noted:

The local residents have long agreed that children and students have to be saved. They should not be victims of the negative impacts of the tourism due to our negligence. Since foreign tourists began to visit Gili Trawangan, parents started thinking about the safety of their children and village. An unwritten agreement was made to protect children from tourist activities that are contrary to Islamic teachings. This is still being carried out until now, and God willing, it will continue to be implemented in the future. (Muktamar 2019).

The application of *Awik-Awik* in Gili Trawangan shows that inculcating Islamic values in the children is not only a personal responsibility of each parent but also a collective social responsibility of all citizens. The maintenance of this tradition by local residents works to minimize the negative impacts of tourism on social life and religion.

In addition to its role in protecting children from the negative influence of tourism, Awik-Awik in Gili Trawangan also aims to address and regulate crimes, such as stealing and adultery. Anyone caught committing theft on the island (both foreign and local residents) is told to apologize, and paraded around by wearing a small sign hung on their neck saying, “I am a thief, don’t follow my actions”. Perpetrators are also deported from Gili Trawangan, and are only able to visit the island again after two years. If anyone found to commit adultery, the punishment is to be legally married and isolated in social life.

Theft and adultery are regarded as crimes in the Awik-Awik as they are prohibited by Islamic teachings. Residents uphold the teachings of Islam by adhering to the regulations. As such, local rules that are made and implemented by the community contribute to the maintenance of Islamic teachings and traditions in the region.

### **Inclusive Islam and Tourism**

In this study, ‘inclusive Islam’ is used to refer to the ways of thinking and religious practices of the Muslim community on the island of Gili Trawangan. As argued above, these values co-exist alongside tourist activities in the region, which are otherwise contradictory to the teachings of Islam. This study highlighted the strategies that the Muslim community in Gili use to promote inclusive Islam and incorporate its values into the business of tourism. This allows the community to maintain their religious beliefs while also benefiting economically from tourist activities.

This strategy is evidenced in the perspectives that the Muslim community hold. They are bound to the lessons of their religious teachers who abide by the saying, “serving our guests in accordance with desire, belief, and habits is allowed, provided we do not taste the food if forbidden by the Islamic teachings” (Ustadz Ramli 2019). Locals also follow proverbs to live by, such as “reaping what is good and leaving the bad side of the tourism” (Iswandi 2019). Mr. Jalal, an educator and homestay owner in Gili Trawangan, illustrates this philosophy for his students through the following analogy: that the life of sea water fish remains unsalted despite living in salty oceans (Jalal 2019).

The principles that Muslims on the Gili live by highlights their acceptance of tourism, but also provide for anticipative strategies for tackling the negative impacts of tourism. The Muslim community

synergizes their religious agenda with tourism through these life philosophies, allowing conflicting beliefs to co-exist peacefully (Rakhmat 2018, 97). This study has examined both the Muslim community's reception of tourism and the strategies they use to reconcile Islam with tourist activities. The synergy between religious and tourism activities is illustrated in the religious experiences of local Muslims.

First, tolerance in worship. In this paper tolerance is defined using the definition provided by UNESCO, which defines it an attitude of mutual respect, mutual acceptance amid cultural diversity, freedom of expression and differences in human character (Walzer 1999, 56). Therefore, tolerance in worshipping in this study refers to worship by the Muslim community that does not disturb tourism activities.

The activities of native people, employees, tourists and businessmen in Gili Trawangan makes the island feel more compact. As a result, tourist activities and religious activities take place side-by-side. For example, Baiturrahman Grand Mosque is situated next to a hotel, café and beach where tourists like to sunbathe. Muslims going to worship at the mosque often pass by these areas. Since tourism took hold in Gili Trawangan, tolerance and respect have been a mainstay of the culture on the island.

Local Muslims have never complained about tourist activities occurring near the mosque, despite those activities being against Islamic teachings, such as dressing in bikinis, drinking, and free sex. These activities do not disturb or distract Muslims going to worship. This is explained by two Muslims from Gili Trawangan, H. Tenan (community figure) and Mr. Sanusi (hotel staff and the guardian of Baiturrahman mosque):

Tourism, especially international tourism, cannot be separated from sunbathing activities on the beach with sexy clothes and alcoholic drinks. For me, it is not possible for us to ban it, as long as they do not disturb our religious rituals in the mosque. I am used to these activities, because five times a day I commute from home to the mosque. I always meet tourists with various styles and looks. (H. Tenan 2019).

The most important thing we do is not to adopt their lifestyles and protect our kids from adverse impacts of tourist activities that are contrary to the teachings of Islam. When it comes to praying, we feel safe and not distracted by their presence here. There were even tourists who visited the mosque to learn more about it and Islam. We put a Sarong on [the tourist] before going up to the mosque, and we explained the purpose of the mosque and how we pray. That's how we worship, and we are tolerant of tourist activities in our region. (Sanusi 2019).

As conveyed by the two statements above, tolerance in worship and in living alongside tourism activities reinforces the choice that many Muslims make to maintain Islamic teachings while accepting tourism in the region. Their prayer is not affected by the presence of tourism activities around them. Tolerance is a component of interfaith relations as described by Al-Munawar (2003), which must be demonstrated by respecting differences in the beliefs of others without compromising one's own beliefs.

The nuances of tolerance in worship can be clearly seen during Ramadan, which is observed by Muslims as a month of fasting. During Ramadan, there are no restrictions on opening hours for Warungs or café, which operate as normal from morning to noon. Tourist activities such as sunbathing on the beach continue to take place without restriction. In fact, one of the members of the Takmir Masjid of Baiturrahman Grand Mosque is tasked with preparing and distributing 3,000 *ta'jil* (food for breaking the fast) for free every Friday afternoon. *Ta'jil* is placed on the edge of a large road in front of the mosque following Asr prayers. Every person who passes is welcome to take a meal, including foreign tourists.

If there are religious activities that are predicted to disturb the comfort of tourists or vice versa during Ramadan, the local Muslims (represented by the mosque's Takmir management) and representatives of hotel and café owners meet and coordinate solutions to ensure the sustainability of both Islamic and tourist activities. For example, the two parties agreed on the timing of the mosque loudspeakers and night entertainment at the café throughout Ramadan. This shows that tolerance is a two-way process, whereby both Muslims and tourist stakeholders work together to ensure the best outcome for both parties.

Praying and performing religious activities without undermining tourism activities is supported by stakeholders in the tourist industry because it accords with their interests. Hotel and café managers, for example, are happy because their guests feel comfortable with the friendly attitude shown by Muslims (Iswandi 2019). The local government also supports the tolerance practiced by the Muslim communities, as it ensures that tourism activities and the economic benefits that flow from it continue to take place (Muhassan 2019). Togetherness and collaboration between Muslim citizens as indigenous

people, tourists, businesspeople, and the government as tourism stakeholders is recognized as best practice in tourist management, guaranteeing the success and sustainability of the industry. Graci's (2013) research suggests that partnerships between stakeholders are important in developing sustainable tourism. Similarly, Partelo and Nelson (2020) encourage the formation of social networks and joint action in managing tourism in Gili Trawangan.

The practice of tolerance in worship can be interpreted as part of the broader strategy to implement Islam-friendly tourism in the region. Local Muslims accept cultural differences to ensure the comfort of tourists. According to Michael Walzer (Misrawi 2010, 181), accepting differences is one of the five components of tolerance. The tolerant Islam practiced in the Gili is appropriate because it carries a spirit of peace, characterized by social relations that are built on compassion and brotherhood of humanity (Jamrah 2015, 192). The principles of tolerance are compatible with the tourism industry, which requires peace and calm to prosper.

Second, incorporating Islamic events into the tourism agenda. The Muslim community in Gili Trawangan synergizes Islam with tourism and in doing so implicitly communicates that Islam is a religion of peace and tolerance. This is reflected in spiritual rituals such as *Mandi Safar*, which involves a ritual cleansing through collective bathing in the sea on Wednesdays at the end of Safar in the Islamic calendar. For this reason, in the Sasak language this religious tradition is called *Rebo Bontong* bathing (the last Wednesday).

*Mandi Safar* is part of the tourist agenda and is appreciated by international tourists. This cultural event occurs on the eastern beach of Gili, situated at the center of tourism activities. Foreign tourists are welcome to observe the event, regardless of how they dress or present themselves. Muslims wear outfits covering all of their body to show their commitment to observing religious traditions, which Kasim (2011) recommends to preserve the authenticity and sustainability of religious rituals as tourist attractions.

The involvement of tourists in Islamic cultural events such as the Safar bathing ritual shows that Muslim residents can maintain a Muslim identity that is tourism-friendly, as well as being able to demonstrate the synergy between Islamic culture and tourism. As the chairman of Takmir Masjid Baiturrahman Grand Mosque noted:

The Safar bathing event has become an annual event held by the residents of Gili Trawangan, coordinated by the Takmir of the Baiturrahman Grand Mosque. We always invite hotel owners to call on their guests to take part in the event. They always come as we always come when they invite us to attend their hotel events. This event is also a reminder for local Muslims about the Islamic traditions that our parents did in the past (Ustadz Hadi 2019).

This stresses the twofold meanings of the Safar bathing ritual. It is both an avenue for promoting Islam-friendly tourism, and internally it is used to maintain historical continuity in the traditions practiced by their ancestors, ensuring that they are carried on for generations in Gili Trawangan. These practices are also maintained to educate children and adolescents and shield them from the negative influence of tourism.

Third, the Muslim community engage in tourism-related business to financially support the mosque. For local residents, the mosque is not only used as a place of worship but also as a business center. This includes, for example, housing a Mini Market called “BM Mart”, that provides bicycle rental services, snorkeling facilities and a boating. For the locals, mosques are not only a payer site but also a home to various services, such as bike renting and snorkeling equipment renting. The business is under the auspices of *Baitulmal* (Islamic treasure house), established by Ta'mir. They use the front yard of the mosque to serve their customers from 08:00 to 17:00. The Ta'mir built a permanent building to house these businesses.

There are no exclusive ways of doing business under the management of the Baiturrahman Grand Mosque Baitulmal. According to Fahmi, the Chairperson of Baitulmal of Baiturrahman Mosque, they engage in fair business practices like any other business on the island. They do not use discriminatory rules in the name of the religion, such as requiring customers to cover themselves or only serving Muslim customers (Fahmi 2019).

Adherence to fair and equal business practices reflects the pluralism that is embraced by the Muslim community in Gili. Everyone, from Muslims wearing hijab and orthodox outfits, to foreign tourists in bikinis, are welcome to visit the business. Regardless of the pragmatic economic benefits that come from operating a business, the pluralism practiced on the island serves as an important lesson for interfaith and intercultural relations in general.



In addition to practicing tolerant attitudes and behavior in the operation of a business, establishing a business enterprise for the Takmir Masjid also economically empowers the local community. Sutarmadi (2002, 19) opines that the role of mosques in increasing the economic potential of the congregation accords with Islamic traditions. The local residents in the Gili Trawangan entrust the Baitul Mall to manage tourism businesses and businesses under the auspices of the Takmir Masjid, as was the case during the time of the Prophet Muhammad (Alwi 2016). Engaging in business opportunities in the tourist industry reflects the commitment of Muslims to promote Islam and economically empower their local community, given the growth of international tourism in Gili.

The emergence of businesses that are managed under the auspices of *Baitulmal* highlights the support that the Muslim community have for tourism. This can also be seen as a means of welcoming non-Muslim foreign tourists. Through these practices, inclusive Islam is promoted in the tourism sector.

### **Nurturing and Promoting Inclusive Islam in Gili Trawangan**

The Muslim community in Gili Trawangan has embraced tourism as their primary source of income without abandoning their Islamic identity. One of the strategies for maintaining both domains is through the promotion and implementation of inclusive Islam; it underpins the peace and brotherhood required for the tourism sector to thrive. Inclusive Islam is compatible with the industry and as such it will continue to be practiced for the sustainability of both domains. That is, promoting inclusive Islam fulfils the economic interests of local Muslims who are involved in the tourism industry. This reflects the preference for Muslims to retain their religious identity while also being driven by extrinsic motives. These motives are evident in the tendency of the community to selectively adopt religious teachings for pragmatic purposes (Allport and Ross 1967, 450).

The practice of inclusive Islam in Gili Trawangan provides an example of how inclusivity and tolerance can be embraced in religion to fulfil the economic needs of the local community (Maksum 2015, 89). Tolerance driven by economic motives was also observed in Amsterdam, the Netherlands in 1558, when mass European migration took place (Nadzir 2017, 35). These local residents maintain the peace

and behave tolerantly to create a positive impression for tourists. The values of inclusive Islam reflect the concept of peace-building through an economic approach, similar to Newman's concept (2011) of peace that emphasizes prosperity, job vacancies, and local involvement in strong and sustainable development.

As the values of inclusive Islam are driven by economic motives for the sake of social harmony, they prioritize the economic development of the community. The development of a participatory economy maintains social harmony and minimizes conflict. Sofyan (1999, 63) asserts that the economy can be the basis of social conflicts and violence, due to the presence of economic pressure and socioeconomic gaps. For this reason, welfare, tolerance, peace, and community development are inseparable.

The promotion of inclusive Islam for economic purposes is necessary for the sustainable development of tourism, which in turn improves the welfare of the island community. Fostering inclusive attitudes among Muslims and shifting the pragmatic impetus to maintaining belief in an ideology is important aspect of how the community reconciles religion with tourism. Inclusive values that are only driven by economic interests would lead to the eventual dissolution of those values in the context of Gili, because they are not underpinned by belief or ideology.

Inclusive Islam in Gili Trawangan is of economic advantage to the Muslim community. It aligns with the concept of mixed marketing (Mungin 2015, 54-59), with has three main elements: the people, service and place.

The Muslim community in Gili Trawangan are the primary actors who promote inclusive Islam because they embody its values in their everyday behaviors, social encounters, and religious rituals. Human traits in the concept of mixed marketing can play dual roles, through the elements of people and service. As discussed, the inclusive Islam practiced by the Muslim community is manifested in the provision of services that indirectly promote both Gili Trawangan as a tourism destination and Islam as a tolerant, friendly, and peaceful religion. This is because the attitude of people who work in tourism is a determining factor in customer satisfaction (Sedarmayanti 2014, 70), and is very important in the successful branding of the tourism destination (Choo, Park, and Petrick 2011).

The Muslim community of Gili Trawangan are cognizant that inclusive attitudes and behavior are beneficial for an economy that dependent on

tourism, because it serves as a means for promoting inclusive Islam to the international community. The inclusive Islamic values practiced by the Muslim community can be understood as way of promoting a friendly and peace-loving Islam. These practices are evident in the everyday encounters between locals and foreign tourists. This form of interaction is what McMullen (2017) calls 'intercultural communication'. It is of paramount importance for the local people to be adept in intercultural communication because they directly engage with foreign tourists.

The promotion of inclusive Islam in Gili Trawangan is ideal because as an international tourist destination, it is visited by people from many different countries. The island is strategically placed to market and sell inclusive Islam. The Muslim community promote this model of Islam by behaving in a respectful manner towards tourists visiting the Gili. It is expected that tourists will relay their experience with Islam in the Gili to their friends and relatives when they return to their home countries, spreading an image of Islam as a tolerant, inclusive and tourist-friendly religion. Prasadja (2010, 35) states that this type of word-of-mouth publicity has a snowball effect and is the most effective in generating interest in visiting a tourist destination.

As this paper has argued, locals who engage in international tourism have critical strategies in place to promote their region as an attractive tourist destination. In the case of Gili Trawangan, inclusive Islam plays crucial role in promoting the tourism industry because the sector is sensitive to the effects of bad publicity. Utama and Hapsari (2012, 100) found that, compared to other sectors, the tourism sector in Indonesia was severely impacted by bombings and terror attacks between 2000 and 2006. These impacts also extend to the international level, affecting the investment growth, the global capital market, and the banking sector (Drakos 2010, 128). For this reason, the balance between infrastructure and tolerance is crucial to the success of tourism.

Inclusive Islam in Gili Trawangan is a byproduct of Islam-friendly tourism. This concept refers to the secondary or indirect promotion of Islamic themes, such as Islamic spiritual tourism (Haq and Yin Wong 2010), and the involvement of the Muslim community in the promotion of tourism. The Muslim community of Gili Trawangan have fostered an inclusive form of Islam that can be adopted by other international tourist destinations across the Indonesian archipelago.

## **Conclusion**

Muslims in Gili Trawangan mobilize collectively and personally to strengthen inclusive Islamic values. They do so by imposing religious education for children through the Qur'anic education center, organizing and attending regular preaching events, and enforcing local Islamic-based norms. Inclusive Islam is compatible with tourist industries in international holiday destinations such as Gili Trawangan because it teaches the values of tolerance and peace. Strengthening inclusive Islam Gili Trawangan has the dual function of maintaining the continued existence of Islamic teachings, which shields against the negative influence of tourism; and a pragmatic function that maintains the sustainability of tourism as a source of income of the local people. The Muslim community in Gili Trawangan actively promote inclusive Islam in their everyday lives, highlighting their commitment to Islamic teachings while maintaining the sustainability of the tourism industry in their region.

The practice of inclusive Islamic values by the Muslims in Gili Trawangan indirectly promotes a brand of Islam that is tolerant and friendly, particularly to foreign tourists. Muslims promote inclusive and tolerant Islamic values to tourists without disturbing or being disturbed by tourism activities, incorporating Islamic cultural events into the tourist agenda, and involving mosques in the tourism business. This generates a double advantage, namely the image of Islam as a tolerant and peace-loving religion; and the image of Gili Trawangan as a tourist destination that is not only beautiful in nature but also friendly and tolerant of its inhabitants and visitors.

## Endnotes

1. The statement of H. Arsan cited by Kicknews.today. Retrieved from <https://kicknews.today/2017/04/17/ingin-tahu-begini-sejarah-gili-trawangan-yang-mendunia-itu/>, accessed on 27 December 2019
2. No special written artefacts have been uncovered related to the history of the local people's penetration to Gili Trawangan. One of the insights pertinent to that is the study entitled "Kajian Kerentanan dan Rencana Adaptasi Dampak Perubahan Iklim Desa Gili Indah, Kabupaten Lombok Utara, NTB" led by the Ministry of Maritime Affairs and Fisheries of the Indonesian Republic in cooperation with USAID in 2013. The work is cited by Sutanto (2017).
3. *Jama'ah Tabligh* is a preaching movement established in 1925 in Mewat Khandahla, a region located in South India. This preaching group sets out with the principle of brotherhood and tolerance of differences. Therefore, this group is welcome by all parties in Indonesia.
4. Awik-awik is a customary law, which are regulations or rules set out and stipulated by the members of the community, Banjar (a villager association for local needs), and Subak, which refer to social norms in terms of religion, culture and socio-economy.

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## *Guidelines*

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**S***tudia Islamika*, published three times a year since 1994, is a bilingual (English and Arabic), peer-reviewed journal, and specializes in Indonesian Islamic studies in particular and Southeast Asian Islamic studies in general. The aim is to provide readers with a better understanding of Indonesia and Southeast Asia's Muslim history and present developments through the publication of articles, research reports, and book reviews.

The journal invites scholars and experts working in all disciplines in the humanities and social sciences pertaining to Islam or Muslim societies. Articles should be original, research-based, unpublished and not under review for possible publication in other journals. All submitted papers are subject to review of the editors, editorial board, and blind reviewers. Submissions that violate our guidelines on formatting or length will be rejected without review.

Articles should be written in American English between approximately 10,000-15,000 words including text, all tables and figures, notes, references, and appendices intended for publication. All submission must include 150 words abstract and 5 keywords. Quotations, passages, and words in local or foreign languages should

be translated into English. *Studia Islamika* accepts only electronic submissions. All manuscripts should be sent in Ms. Word to: <http://journal.uinjkt.ac.id/index.php/studia-islamika>.

All notes must appear in the text as citations. A citation usually requires only the last name of the author(s), year of publication, and (sometimes) page numbers. For example: (Hefner 2009a, 45; Geertz 1966, 114). Explanatory footnotes may be included but should not be used for simple citations. All works cited must appear in the reference list at the end of the article. In matter of bibliographical style, *Studia Islamika* follows the American Political Science Association (APSA) manual style, such as below:

1. Hefner, Robert. 2009a. "Introduction: The Political Cultures of Islamic Education in Southeast Asia," in *Making Modern Muslims: The Politics of Islamic Education in Southeast Asia*, ed. Robert Hefner, Honolulu: University of Hawai'i Press.
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Arabic romanization should be written as follows:

Letters: ' b, t, th, j, ḥ, kh, d, dh, r, z, s, sh, ṣ, ḍ, ṭ, ḏ, ḡ, f, q, l, m, n, h, w, y. Short vowels: a, i, u. long vowels: ā, ī, ū. Diphthongs: aw, ay. *Tā marbūṭā*: t. Article: al-. For detail information on Arabic Romanization, please refer the transliteration system of the Library of Congress (LC) Guidelines.

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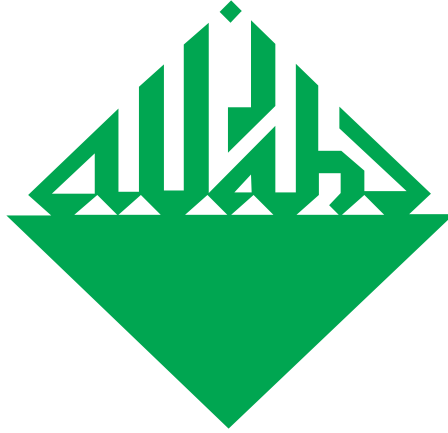


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## ISLAMIC PATRIOTISM IN GENERAL SUDIRMAN COMIC STRIPS OF *SUARA MUHAMMADIYAH* MAGAZINE (1966-1967)

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