

**Strategy of the Tourism Department to Maintain the Existence of UMA Lengge Cultural Tourism in Maria Village, Wawo District, Bima District, 2023**

**Nurul Fadilah<sup>1</sup>, Syukriati<sup>2</sup>, Gatot Suhirman<sup>3</sup>**

Universitas Islam Negeri, Mataram

Corresponding Email: [Nurulfadila@uinmataram.ac.id](mailto:Nurulfadila@uinmataram.ac.id)<sup>1</sup> [Syukriati@uinmataram.ac.id](mailto:Syukriati@uinmataram.ac.id)<sup>2</sup>

[Gatotsuhirman@uinmataram.ac.id](mailto:Gatotsuhirman@uinmataram.ac.id)<sup>3</sup>

**ABSTRACT**

**Purpose** — *This research aims to determine the strategy of the Bima Regency Tourism Office in maintaining the existence of Uma Lengge cultural tourism in Maria Village, Wawo District, Bima Regency, the potential that exists in Uma Lengge cultural tourism as well as supporting and inhibiting factors in organizing this tourism. department in maintaining the existence of Uma Lengge cultural tourism. in Maria Village, Wawo District, Bima Regency.*

**Method** — *To achieve this goal, researchers used descriptive qualitative research methods. Data collection was carried out through observations at the research location, interviews with 20 informants and documentation of Uma Lengge cultural tourism in Maria village. The data analysis technique used in this research shows that the Ministry of Tourism's strategy to maintain Uma Lengge cultural tourism in Maria Village has experienced significant progress.*

**Result** — *This is proven by the results achieved. That the strategy developed by the Ministry of Tourism has produced quite good results in promoting and maintaining the existence of Uma Lengge cultural tourism in Maria Village. The strategy stages carried out include the integrity strategy, in which the Department of Tourism is only a distributor, the intensive strategy in which the use of social media can be used as a comparison for development and the addition of broad insight for the future existence of Uma Lengge Cultural Tourism, a diversification strategy in the form of other products in the future. Supporting the existence of Uma Lengge Cultural Tourism in Maria Village, the defensive strategy here is an agile manager so that Cultural Tourism does not become a dead tourist attraction in the future, Michael Porter's general strategy which is related to cost advantages, differentiation and focus on maintaining the sustainability of Uma Lengge Cultural Tourism and the comfort of tourists When visiting Uma Lengge Cultural Tourism in Maria, the potential for attractions in the form of interesting history, culture and nature, affordable accessibility from the city of Bima itself, amenities which are the main supporting factors in a tourist attraction such as the availability of parking toilets, etc., as well as the cultural activities available on site.*

**Keywords:** *Strategy, Office, Tourism.*

**INTRODUCTION**

Indonesian region is known for its vast area and diverse natural conditions, which have given rise to various patterns of diverse communities. The different cultural practices and customs of the people in each region are influenced by the local physical environment. This has resulted in Indonesia being rich in ethnic and cultural diversity, with various customs and unique traditions in every part of the country. There are various cultural heritages left by our ancestors that still exist and are preserved until today, such as historical buildings, ancient temples, traditional clothing, dances, wayang (shadow puppetry), literature, traditional ceremonies, and various other forms of performing arts. This statement reflects the close relationship between culture and the lives of the people. All forms of activities within a society are determined by the culture possessed by the community itself, as culture relates to the way of life and the reciprocal relationship between humans and their natural and environmental surroundings, encompassing all forms of physical, material, psychological, ideal, and spiritual creations.

One of the villages in Bima Regency, namely Maria Village, is known for its strong traditional and local cultural atmosphere. This village is considered a miniature of Bima Regency, as it not only preserves its

local cultural identity but also serves as a model village due to its hospitality and the minimal conflicts within the village.

One of the historical local cultural expressions that is still preserved by the people of Maria Village is the "Uma Lengge" culture, which refers to a unique traditional house that is rarely found throughout Bima Regency. The traditional house of the Mbojo people, called Uma Lengge, serves as a traditional storage place for various agricultural products in Bima Regency. Although Uma Lengge is no longer used for storing agricultural products due to the presence of more modern and spacious storage facilities, the local community still takes care of and preserves these buildings as evidence of the history and traditional heritage of the people of Bima Regency in the past.

## **RESEARCH METHOD**

In this research, the researcher used a qualitative approach which is descriptive in nature. Qualitative research is a type of research that uses facts from situations, phenomena, variables, and situations that occur during the research process. Qualitative research aims to reveal and understand the facts that occur in the field systematically and accurately using a specific population or area. The reason for using this qualitative research method is because it not only uses tools such as interview guides and researchers, but also direct observation is used in the process of collecting data and information that vividly depict the existing problems. Therefore, the researcher chose to use a qualitative approach in the preparation of this proposal/thesis because the focus of this research is to describe the Preparation Strategies of the Tourism and Culture Office in Maintaining the Existence of Uma Lengge Cultural Tourism in Maria Village, Wawo District, Bima Regency in 2023.

## **RESULTS AND DISCUSSION**

The Bima people who inhabited the highlands were once called Dou Donggo. Dou Donggo Ele were indigenous people who lived in the mountainous areas of the highlands, far from the coastal areas of Central Bima. On the other hand, Dou Donggo Ipa inhabited the western part of the highlands in the Bima Gulf region.

Uma lengge is a building used as a residence by the Mbojo/Bima people in the past, which is called "Uma". Uma Lengge is not only used as a dwelling, but also serves as a storage place for their food supplies such as rice, corn, sweet potatoes, and other agricultural products. Uma lengge is a building that holds great cultural value among the Mbojo people, especially in the Wawo and Donggo regions. Uma lengge itself is a tall and tapered building. Uma lengge now serves as a rice barn, corn storage, and agricultural produce storage for the community. Uma lengge can be found in two places, namely Donggo Village and Maria Village. However, in Donggo Village, its form has changed due to the influence of materials and advancements. So now, Uma Lengge with the same shape as before can only be found in Maria Village.

Uma lengge in these two places has differences in roof shape and naming. In Donggo Village, uma lengge is called uma leme because of its tapered roof shape, while uma lengge has a roof that is not too tapered and is made of thatch. However, the people of Donggo pronounce the word "lengge" as "leme". Actually, "lengge" is the name of the main material used to build this traditional house, which is a wooden beam measuring 40x40 cm, used to place fruits on the top of the main pole and support the upper part of the building.

Uma lengge is very difficult to climb or ascend without using a specially made ladder by the owner of the lengge. The unique thing about Uma Lengge is that rats and pests cannot climb up to the house because they are obstructed by "nggapi" (a type of bamboo mat) and the foundation stones are believed to be enchanted by the Sando (Shaman) so that they cannot climb up to the house.

Uma lengge consists of three floors. The first floor is used to receive guests and perform traditional ceremonies, the second floor serves as a bedroom and kitchen, while the third floor is used to store food supplies such as rice, crops, corn, and other agricultural products. The entrance door consists of three leaves that serve as communication and codes for neighbors and guests. The floors of uma lengge are made of bamboo called "nggoli sari" and are also three-tiered like the pillars. The first floor also has a floor, but it is made of tree bark and is used to receive guests or weave.

Uma lengge was the first residential house built by the Wawo and Donggo people in the past. However, nowadays, people use Uma Lengge as a place to store their agricultural products and it has become a cultural and historical tourist attraction in Bima Regency, Wawo District, specifically in Maria Village.

All traditions and cultures related to uma lengge are still preserved and maintained by the surrounding communities, including dances, music, customs, and other cultural aspects. Uma Lengge has undergone changes in its form over time, especially the roof. Initially, it used thatch, but now many Uma Lengge buildings use corrugated iron as a replacement for thatch. This change is due to the disappearance of the ilalang plant and the uncontrolled land clearing by the community. However, there are still some lengge buildings that use thatch. The community, village government, and others continue to preserve and maintain Uma Lengge until now. Many tourists visit uma lengge just to see its unique shape and capture moments there. In the past, owning uma lengge was a must for the Wawo and Donggo people. It was not a symbol of wealth, but rather a symbol of hard work. In reality, anyone who works hard can own Uma Lengge and always have a filled granary on top of it.

The popularity of uma lengge reached its peak in the 1990s and now one of the areas that still preserves the heritage of Uma Lengge is in Maria Village, Wawo District. One tradition that is still practiced today is that when the owner of a lengge goes on a long trip, such as visiting or farming, the ladder in their lengge will be stored next to it to indicate that they are not at home. According to the community, this ladder is called "kerumpa ntada". In the ancient beliefs of the Mbojo tribe, they believe that the spirits of their ancestors reside on the roof of their houses, which they call "wanga". This is where they believe that the spirits of their ancestors protect the safety of the house and its inhabitants. Since then, uma lengge is now known only as a building used to store the agricultural products of the community and has become a cultural heritage tourism site that is preserved and maintained by the government and the community who still own lengge buildings. Let's work together with various parties to preserve this cultural heritage.

### **The Potential of UMA Lengge Cultural Tourism in Maria Village**

Cultural Tourism in Uma Lengge Village has a lot of tourism potential, from the uniqueness of its buildings, customs, diversity in the surrounding area, and many more.

1. Attractions Uma Lengge has attractions such as historical buildings, cultural and traditional customs, crafts like woven products (sarongs, clothes, bags), and traditional food from Mbojo/Bima. Various activities are carried out in every circumstance, such as traditional ceremonies to celebrate the harvest season in Uma Lengge. These activities are not carried out all the time by the people of Maria, but only during the harvest season or cultural festival in September. This is actually a selling point in Uma Lengge itself, but the lack of human resources and the climate conditions in Wawo sub-district pose challenges.

In addition to these activities, there are various activities carried out by the local community before the ceremony to bring the harvest to Uma Lengge. These activities include dances, music, and performances that depict their activities in managing their fields/gardens.

Various activities and crafts of young women and mothers around Uma Lengge include weaving various patterns and motifs. The most commonly woven product is the Sarung Nggoli (Tembe Nggoli), which is a distinctive woven sarong from Mbojo/Bima that represents the identity of the Mbojo/Bima people. However, this activity is now rarely done in Lengge. Most young women or mothers weave at their own homes. This is actually a selling point in Uma Lengge itself, but due to limited human resources in the village, it is now focused on selling cultural values in the form of unique buildings and traditional farming practices, as well as selling woven products made by the local community.

The buildings in Uma Lengge are well-maintained, but the challenge now is that many thatched roofs in Uma Lengge are damaged. The local government and the community are making efforts to repair them using traditional materials such as thatch instead of using other materials like zinc. They will try to find thatch.

2. Accessibility Accessibility is an important factor in determining the tourism potential of an area. Uma Lengge can be easily accessed from the city center of Bima or Sultan Muhammad Salahuddin Airport, which is about 40 km away with a travel time of 1 hour. The journey to Uma Lengge passes through various tourist attractions in Bima regency itself, such as Lawata Beach, Floating Mosque, and many more.

It is very easy to find Uma Lengge Cultural Tourism because there are signboards directing to Uma Lengge Cultural Tourism location with the inscription "WISATA BUDAYA UMA LENGGE MARIA". Another characteristic is that once you enter the Uma Lengge area, you will feel the temperature and climate of Wawo sub-district, and if you see the Wawo Sub-district Office, it means you are close to the location of Uma Lengge Cultural Tourism.

3. Amenities Amenities are very important factors to support tourism. Uma Lengge Cultural Tourism itself has various facilities such as toilets, spacious parking lots, food stalls, and souvenir shops.

However, the lack of awareness and human resources has led to a lack of management in terms of empowering the local economy. Currently, there are only souvenir sellers offering woven crafts made by the local community and coffee made directly by the local community from the Wawo sub-district.

4. Activities Cultural tourism in Uma Lengge Village has the potential for various activities. For example, historical tourism by observing the activities of the local community and exploring various historical sites that are still preserved in Uma Lengge. If lucky, tourists who come during the harvest season, usually in May or September, will have the opportunity to witness traditional activities carried out in Uma Lengge.

There is also shopping at the simple shopping center in front of Uma Lengge Cultural Tourism site, which sells crafts such as woven sarongs made directly by the people of Maria Village, coffee from Wawo sub-district, and other local snacks. With the potential that Uma Lengge has, it has a great opportunity to be developed as an attractive cultural tourism destination for both local and international tourists.

#### **Strategies of the Tourism Office in Maintaining the Existence of UMA Lengge Cultural Tourism in Maria Village, Wawo, Subdistrict, Bima Regency**

Uma Lengge cultural tourism is one of the cultural heritages left by the ancestors of the Mbojo/Bima community. Uma Lengge itself is a traditional house and agricultural storage place used by the Mbojo/Bima community in the past. Uma Lengge has great potential if managed and developed as a tourist destination. The welfare of the community is a shared responsibility. The community should not solely rely on agricultural yields that only come once a year. The village's economy can also be stable through the management of Uma Lengge. This management is not only the responsibility of the tourism office, but also involves the community, village government, and sub-district government.

The Uma Lengge Cultural Site in Maria Village is not well-maintained, even though the facilities and infrastructure are sufficient. The lack of awareness among the community in developing and preserving the existence of Uma Lengge is one of the reasons. However, the community and the village government are currently making efforts to maintain the existence of Uma Lengge Cultural Tourism. They have organized events and festivals to promote and introduce Uma Lengge to a wider audience.

The lack of human resources is a significant factor. The village government aims not only to introduce the uniqueness of Uma Lengge but also the customs and culture associated with it, such as traditional ceremonies, cultural activities, arts performances, and handicrafts. By involving the community, the village government can improve the quality, sustainability, and economic benefits of the tourism products, as well as strengthen the community's ownership of the destination. The strategies implemented by the Tourism Office and the Maria Village Government to maintain the existence of Uma Lengge Cultural Tourism are as follows:

##### **Integration strategy**

The tourism office transfers the responsibility of managing Uma Lengge to the village government. The tourism office becomes a distributor and supplier, while the village government takes over the management. This affects the future development of Uma Lengge Cultural Tourism. The tourism office's role is mainly as a distributor during events like the Uma Lengge Festival.

##### **Intensive strategy**

The tourism office and the village government use social media platforms like Instagram and Facebook to promote Uma Lengge. They also organize the Uma Lengge Festival every September to raise awareness among the public. The number of tourists visiting Uma Lengge has increased significantly over the years.

##### **Diversification strategy**

The tourism office and the village government produce various products related to Uma Lengge, such as ornaments, keychains, woven fabrics, Riamau coffee, and traditional food.

##### **Defensive Strategy**

Defensive strategy is a strategy to reduce the possibility of customer exit or switching to other markets. In this case, the Village Government, POKDARWIS, and the community are trying to further develop awareness of Uma Lengge Cultural Tourism. For example, they are raising awareness that Uma Lengge has become a Cultural Icon and Symbol of the Existence of Indigenous People and Uma Lengge Culture.

The formation of the Tourism Awareness Group (POKDARWIS) in 2018, the Maria Village Government has also been active for the past three years. They have annual agendas at the Village Anniversary event,

involving all layers of the community, especially in terms of art and cultural performances, cultural parades, cultural and traditional attraction competitions, seminars related to Uma Lengge culture, and of course, involving many people to carry out these activities. In 2017, the Regional Government through the Tourism Office held the Uma Lengge Festival Event, and since then the community, especially the youth, realized the potential they have.

### **Michael Porter's General Strategy**

Defensive strategy is a strategy to reduce the possibility of customer exit or switching to other markets. In this case, the Village Government, POKDARWIS, and the community are trying to further develop awareness of Uma Lengge Cultural Tourism. For example, they are raising awareness that Uma Lengge has become a Cultural Icon and Symbol of the Existence of Indigenous People and Uma Lengge Culture.

The formation of the Tourism Awareness Group (POKDARWIS) in 2018, the Maria Village Government has also been active for the past three years. They have annual agendas at the Village Anniversary event, involving all layers of the community, especially in terms of art and cultural performances, cultural parades, cultural and traditional attraction competitions, seminars related to Uma Lengge culture, and of course, involving many people to carry out these activities. In 2017, the Regional Government through the Tourism Office held the Uma Lengge Festival Event, and since then the community, especially the youth, realized the potential they have.

This strategy is related to cost advantage, differentiation, and focus. Cost advantage plays a significant role in emphasizing the production of standard products with very low unit costs for price-sensitive consumers. For example, the price of tenun fabric was reduced from Rp.350,000 per piece to Rp.250,000 per piece, and the price of Rimau coffee was reduced from Rp.80,000-Rp.100,000 per kg to Rp.60,000-Rp.90,000 per kg. On the other hand, in terms of differentiation, Uma Lengge itself maintains unique products at affordable prices with good quality. The uniqueness of the Uma Lengge cultural tourism building is strongly preserved, and the handicraft products made using traditional tools and techniques attract those who seek beauty and uniqueness, making them willing to pay any price. The village government and POKDARWIS Desa Maria are consistent and focused on developing and maintaining the existence of Uma Lengge and its culture and art. In this case, all parties contribute to promoting Uma Lengge cultural tourism to the wider community out there.

Based on observations and visits to Uma Lengge cultural tourism in Maria Village, tourist visits to this cultural tourism have increased after various events and activities promoting Uma Lengge cultural tourism through various websites and social media platforms. Improvements have been made without altering the Uma Lengge building, such as creating murals depicting customs on the walls around Uma Lengge, building tree houses to enjoy the beauty of Uma Lengge from above and the natural beauty of Maria Village. According to an interview with Ibu Hadijah, a trader in the Uma Lengge Cultural Tourism area, her income varies depending on the number of visitors, sometimes ranging from Rp.500,000 to Rp.1,000,000 per day.

The participation of the community, POKDARWIS, and the Maria Village government in developing and maintaining the existence of Uma Lengge has been gradually realized and well organized. However, many people are still unaware of the potential benefits of Uma Lengge Cultural Tourism if it is developed into an attractive and unique cultural tourism destination for tourists.

Based on the author's observations, the strategy of the Tourism Office in maintaining the existence of Uma Lengge Cultural Tourism in Maria Village is in accordance with what is explained in Chapter I. The strategy carried out by the Tourism Office to maintain the existence of Uma Lengge cultural tourism is to delegate authority and responsibility for management to the Maria Village government, who understands better how to preserve the uniqueness of Uma Lengge.

### **Factors Supporting and Hindering the Implementation of Tourism Services in Maintaining Uma Lengge Cultural Tourism in Maaria Village, Wawo Subdistrict, Bima Regency**

Here are the supporting and hindering factors in the implementation of the Department of Tourism, POKDARIWS, and the Maaria Village Government in maintaining the existence of Uma Lengge Cultural Tourism in Maaria Village, Wawo Subdistrict.

#### **Supporting Factors**

- a. Promotion

Promotion is one of the supporting factors in maintaining the existence of Uma Lengge cultural tourism in Maaria Village, Wawo Subdistrict. The promotion of Uma Lengge cultural tourism is carried out by the government's tourism department, POKDARWIS, and Maaria Village, which has brought positive impacts to the community. One of the promotional activities is the creation of tourism magazines and promotion through websites and social media. As a result, there has been an increase in tourists from other areas and even foreign countries visiting Uma Lengge cultural tourism in Maaria Village.

b. Commitment

There is a strong commitment from the Wawo Subdistrict and Bima Regency governments to enhance the preservation of tourism. The strong commitment of the Bima Regency government can be seen from its vision and mission, which includes tourism development as one of the priorities. Therefore, the Maaria Village has been appointed as the manager and responsible party for preserving and maintaining the existence of Uma Lengge Cultural Tourism. The Bima Regency government has also shown its support through the collaboration of related agencies, such as Bappeda and the Tourism Department, and the creation of programs like the Uma Lengge Festival, held annually since 2017 in September, to boost tourism in Bima Regency, specifically Uma Lengge Cultural Tourism in Maaria Village.

c. Positive Community Engagement

The positive Engagement of the community in preserving and maintaining the existence of Uma Lengge Cultural Tourism in Maaria Village is crucial. Although there is still a lack of human resources in managing Uma Lengge tourism, the village government is taking initiative by providing training for tour guides, especially for the youth in Maaria Village.

These factors play a significant role in supporting the preservation and existence of Uma Lengge Cultural Tourism. However, there are also hindering factors that need to be addressed to ensure its sustainability. For further information and a more comprehensive understanding, you can consult experts in the field of tourism.

### **Inhibiting Factors**

The Existence of Uma Lengge Cultural Tourism in Maria Village

#### **Community Awareness**

The government of Maria Village emphasizes to the community the importance of being aware of tourism in order to advance tourism objects in their own area. The preservation of tourism is synonymous with being aware of tourism, meaning that there should be no illegal levies at tourist sites that could disturb or make visitors uncomfortable. However, the awareness of the community in Maria Village regarding Uma Lengge Cultural Tourism is still considered lacking. This is because the community still thinks that everything depends on money. Therefore, in the management of Uma Lengge cultural tourism, there is a lack of human resources. The lack of community awareness towards Uma Lengge as a valuable cultural tourism asset for the village and the region itself is due to the fact that Uma Lengge is still privately owned by the surrounding community. Hence, the government is hesitant to intervene too much in Uma Lengge Cultural Tourism.

Based on interviews and data obtained, it can be concluded that the inhibiting factor for the existence of Uma Lengge Cultural Tourism is the community itself. This is because the community is not yet aware that Uma Lengge can be a valuable cultural tourism asset for the community and the government, especially for Maria Village. Additionally, Uma Lengge Cultural Tourism can also be a source of income for the village and the region.

#### **Budget**

The budget issued by the Bima Regency government is considered insufficient to maintain the sustainability of Uma Lengge in Maria Village. This can be seen from the condition of some Uma Lengge buildings where the roofs are damaged and have not been repaired by either the community or the government. This issue hinders the innovation of preservation and the existence of Uma Lengge Cultural Tourism. This is because the Bima Regency government currently prioritizes more important programs for funding, such as education. However, the Maria Village has taken some steps towards improvement, although only a few buildings have been repaired.

Nevertheless, during my direct observation of Uma Lengge Cultural Tourism in Maria Village, I still noticed some damaged roofs that have not been repaired. This is because the materials needed to make the roofs, such as thatch, have to be purchased and collected from the Sape sub-district. The process of weaving the thatch for the roof takes a considerable amount of time.

One of the challenges faced by Uma Lengge Cultural Tourism is the budget constraint. The Bima Regency government prioritizes other sectors, such as education, over tourism. However, the Maria Village is not lagging behind in preserving and managing Uma Lengge to ensure its future existence.

With the support of the government and the community, it can further motivate the preservation of Uma Lengge Cultural Tourism in Maria Village and turn it into a valuable cultural tourism asset and a primary source of income for the community, the village, and the region.

## CONCLUSION

The cultural tourism in Uma Lengge has great potential for sustainable development. The unique culture of Uma Lengge becomes a special attraction for tourists seeking authentic cultural experiences. Strengthening the local community and protecting the culture are important to maintain the sustainability of this tourism. Sustainable tourism infrastructure development also needs to be considered.

The Tourism Office should provide education and awareness to the local community about the importance of preserving the culture of Uma Lengge and its benefits for tourism development. It is important to develop cultural tourism products related to Uma Lengge, such as cultural tours, dance studios, or traditional music performances. The Tourism Office needs to carry out effective advertising and marketing to reach the right target audience. Collaboration with relevant parties is crucial to optimize the cultural tourism potential in Uma Lengge. The Tourism Office should organize training and capacity building for the local community involved in cultural tourism in Uma Lengge.

Supporting factors include the involvement of the local community, cooperation with relevant parties, good infrastructure and accessibility, and effective advertising. On the other hand, inhibiting factors can include lack of community awareness, lack of funding and resources, lack of understanding among stakeholders, and social and environmental changes. To overcome these inhibiting factors, the Tourism Office needs to make continuous efforts such as increasing community awareness, gaining support from relevant parties, and optimizing existing resources.

## REFERENCES

1. Afifa, P. N. A., & Nugroho, M. S. (2022). Peran Masyarakat dalam Menarik Minat Kunjungan Wisatawan: Studi di Kampung Adat Prailiu Kabupaten Sumba Timur. *Jurnal Pariwisata Nusantara (JUWITA)*, 1(1), 1-12. <https://doi.org/10.20414/JUWITA.V1I1.5000>.
2. Azizatul Kamaliyah. (2020). Sejarah Uma Lengge” Atikel Kebudayaan , Fakultas Ekonomi Dan Bisnis Jurusan Akutansi.
3. Baihaqi, M. (2019). Wisata Halal di Gili Trawangan Lombok Utara. *Jurnal Ekonomi dan Bisnis Islam* 4 no. 2, 2.
4. Bonang, D. *et al.* (2022). Geopark Rinjani, Sport Tourism, and the Rise of Local Participation Post COVID in Lombok, Indonesia. *Journal of Environmental Management and Tourism*, (Volume XIII, Summer), 4(60): 1207 - 1214. DOI:10.14505/jemt.v13.4(60).25
5. Eko Murdiyanto, (2020). Metode Penelitian Kualitatif (Sistematika Penelitian Kualitatif), Bandung: Rosda Karya.
6. Hayati, S., Susianti, N., & Azim, M. P. (2021). Marketing Strategy of Griya iB Hasanah Financing Products: Evidence from the Bank Syariah Indonesia in Mataram. *Maliki Islamic Economics Journal*, 1(2), 70-85.
7. jumaidin, jumaidin, & Maisarah. (2022). Seni Sasak Lombok sebagai Penggerak untuk Pengembangan Pariwisata Desa Wisata Setanggor. *Jurnal Pariwisata Nusantara (JUWITA)*, 1(1), 73-88. <https://doi.org/10.20414/juwita.v1i1.5007>
8. Koentjaraningrat, (2009). Pengantar Ilmu Antropologi, Jakarta: Rineka Cipta.
9. Kholis, A., Nugroho, M. S., & Ma'ruf. (2023). Evaluation of Tourism Development Using the TALC Approach. *Jurnal Kepariwisata: Destinasi, Hospitalitas Dan Perjalanan*, 7(1), 35-50. <https://doi.org/10.34013/jk.v7i1.821>
10. M. Hilir Ismail, 2018. Peran Kesultanan Bima Dalam Perjalanan Sejarah Nusantara, Jln Gunung Agung, Mataram, NTB-Indonesia.

11. Nugroho, M. S. (2022). Does gastronomic improve the tourist destination image? Evidence from Lombok Island, Indonesia. *International Journal of Health Sciences*, 6(S9), 832–844. <https://doi.org/10.53730/ijhs.v6nS9.12554>
12. Suastrini, F. (2023). Manajemen Akomodasi Syariah Di Pulau Lombok. *Nusantara Hasana Journal*. <https://nusantarahasanajournal.com/index.php/nhj/article/view/837>
13. Suriani, S., & Fatriani, E.. (2022). The Impact of Edutourism "Kampung Inggris" on the Improvement of Community Welfare in South Tetebatu Village, Lombok, Indonesia. *Jurnal Pariwisata Nusantara (JUWITA)*, 1(3), 237–247. <https://doi.org/10.20414/juwita.v1i3.6206>
14. Soekanto, dkk, 2017. *Sosiologi Suatu Pengantar*, Jakarta: Rajawali Pers.